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Designed to provide a resource to scholars, students, and other professionals needing to understand the role of education in the People's Republic of China, this work begins with an extended (26 pages) essay about China's educational enterprise: its history, development, prospects, and problems. An annotated bibliography comprised of over 3,050 entries divided into 71 subject categories follows the essay. ERIC accession numbers are cited when available. Detailed author and subject indexes to all entries are provided. The entries consist of "the most useful and easily located books, monographs, pamphlets, regularly and occasionally issued serials, scholarly papers, and selected major newspaper accounts dealing in a significant way with public and private education in the People's Republic of China before and since 1949." (TRS)
EDUCATION IN THE PEOPLE'S REPUBLIC OF CHINA, PAST AND PRESENT

REFERENCE BOOKS IN INTERNATIONAL EDUCATION
(General Editor: Edward R. Beauchamp)
Vol. 2

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EDUCATION IN THE PEOPLE’S REPUBLIC OF CHINA, PAST AND PRESENT
An Annotated Bibliography

Franklin Parker
Betty June Parker

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1986
DEDICATED TO

Francis Stephenson Hutchins and Louise Frances Gilman Hutchins for their contributions to China and to Berea College, Kentucky
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FOREWORD

This series of annotated bibliographies of education in selected nations and regions is designed to provide a resource to scholars, students, and a variety of other professionals needing to understand the place of education in a particular society. The format of each volume is similar yet each contributor has had the freedom to adjust the common outline to reflect the peculiarities of their particular nation or region.

Each contributor to this series is a scholar who has developed his professional life to the nation or region he has been assigned. Without exception they have not only studied the educational system in question, but they have lived and travelled widely in it. In short, they are exceptionally knowledgeable about their subject.

Every volume in the series begins with an extended essay about the nation's educational enterprise—its history, development, problems, etc. Following this essay is an annotated bibliography, broken into major categories, of the most important and accessible books, articles, dissertations, etc. published in English.

Since this series is designed to be a useful research tool, the editor and contributors welcome suggestions for future volumes as well as ways in which this series can be improved.

Edward R. Beauchamp
University of Hawaii
PREFACE

The 3,053 entries in this work comprise the compilers' attempt at a comprehensive annotated bibliography of the most useful locatable books, monographs, pamphlets, regularly and occasionally issued serials, scholarly papers when published, and selected major newspaper accounts dealing in a significant way with formal and informal, public and private education in the People's Republic of China before and since 1949.

We used the spelling of Chinese place and personal names and terms as they appeared in the sources, mainly the long-used Wade-Giles Chinese standard (example: Peking) and the January 1, 1979, government change to the PINYIN Chinese standard (example: Beijing). For users' convenience, the subject index provides selected alternate spellings.

ERIC source numbers are listed for entries from that major educational database. ERIC, acronym for Educational Resources Information Center, is a network of 16 subject-oriented clearinghouses at U.S. universities or professional organizations. The ERIC numbered abstracts are published and indexed in RESOURCES IN EDUCATION, a monthly abstract journal located (with microfiche copies of documents) in some 600 U.S. university libraries. Besides abstracts of documents, RESOURCES IN EDUCATION lists ordering information and prices for hardcopy and microfiche copy purchase from ERIC Documentary Reproduction Service, P.O. Box 190, Arlington, VA 22210.

Including all relevant unpublished doctoral dissertations would have made this book much larger. Instead, one unpublished doctoral dissertation, entry 93, is included because of its especially useful 159-
PREFACE

page annotated bibliography; entry 153 lists relevant unpublished doctoral dissertations completed to 1978 from University Microfilms' comprehensive and easily available DISSERTATION ABSTRACTS INTERNATIONAL (Ann Arbor, MI). Under "Dissertations on Education in China" in the subject index of this book are listed 18 entries of works containing relevant doctoral dissertations including the compilers' own two-volume listing of 339 dissertations (entry 115). Thus all known published works containing relevant doctoral dissertations are included.

We visited schools in five cities in the People's Republic of China in 1978; the senior compiler also visited schools there in 1974. Library research for this work was done at various times during 1981-85 in libraries of the School of Oriental and African Studies, the Senate Library, and the Institute of Education (all University of London, England); the National Union of Teachers, the Department of Education and Science, and the Society for Anglo-Chinese Understanding (all in London); New York Public Library, New York University, Columbia University, and Teachers College of Columbia University; Duke University, Durham, NC; North Carolina State University, Raleigh, and University of North Carolina, Chapel Hill; at the University of Dayton, OH; and at Berea College, KY.

Happily, West Virginia University, Morgantown, has an extensive China collection. Special thanks are due to its Dean of Library Services, Robert F. Munn; Evansdale Librarian, Harold Shill; and especially Reference Librarian Clifford Hamrick, for hundreds of interlibrary loans and other help.

Besides searches made through library card catalogs, information databases, and various published bibliographies, we searched through most of the approximately 200 abstracting and indexing service sources listed in ULRICH'S INTERNATIONAL PERIODICALS DIRECTORY (New York: R.R. Bowker). We attempted to examine each work listed in this bibliography. When impossible, as with foreign works or works in foreign libraries, we relied on the content of at least two or more abstracts.

We are grateful to those who helped bring this work to completion in Morgantown, West Virginia: computer word processors Joyce and Charles Bower of Communi-Tech Associates for exacting work;
PREFACE

Computer typist Debbie Barker for help on the author index; secretary Linda Lilly who typed many annotations; Edith Levy and Clifton L. Hall for checking foreign language titles; and West Virginia University work-study student Becky Rose for much preliminary work. Financial help was provided by the West Virginia University Foundation, the Vice-President for Academic Affairs, and the Dean of the College of Human Resources and Education. Katherine F. Gould, Coordinator of Reference Service, Serial and Government Publications Division, Library of Congress, Washington, DC, aided journal verification.

Finally, we owe special thanks to Garland Editor Marie Ellen Larcada and series editor Edward R. Beauchamp for their close reading, corrections, and suggestions for the entire manuscript. We are responsible for all errors. Our hope is that this annotated bibliography will aid the important study of education in the People's Republic of China.
INTRODUCTION

China and Its Schools

People's Republic of China

With a continuous culture of over 4,000 years, China dominates Asia as the world's third largest (after the U.S.S.R. and Canada), most populous (over one billion people), and rapidly developing country. China stands out as a third world country able to feed, house, clothe, and extend health care to one of every four persons on earth. It has built bridges, railroads, and industrial complexes in some of the world's most difficult terrain; exploded nuclear devices, launched satellites, and produced jets, submarines, tanks, missiles, and other weapons, along with cars, trucks, and large farm equipment; and given sizeable economic aid to other developing countries. Vigorous educational plans undergird China's intent to modernize rapidly by the twenty-first century.

Brief Facts

Largely agricultural, China is 85 percent rural yet has 46 cities with a million or more people each, including Shanghai (over 12 million), among the world's most populous cities. Only eleven percent of China's vast land is arable (growing rice, wheat, cotton and other crops), with food not easily grown nor livestock raised in the remaining mountains, deserts, wasteland, and urban areas. Most Chinese live on the coast or near three life-giving rivers (Yellow, north; Yangtze, central; Pearl, south), which have regularly overflowed or run dry. From the rich silt, by intense cultivation, South China, like Egypt on the Nile, grows several crops a year. Ninety percent of the people live on one sixth of the land, an average of 1,200 persons per square mile.
INTRODUCTION

Most Chinese belong to the homogeneous Han group (94 percent); six percent or 60 million comprise 55 minorities: Mongols, Muslims, Tibetans, Manchus, and others, in sparsely settled border areas near China's fourteen neighbors, including the U.S.S.R., India, and Vietnam. China has had recent border clashes with each. Written Chinese is the same nationwide; the national spoken language is Mandarin. But many dialects are spoken. Chinese living a few hundred miles apart often do not easily understand each other.

China's Past

From 221 B.C. to 1911, dynastic emperors governed China under a "mandate of heaven," comparable to the West's divine right of kings. Time, weak neighbors, and a rich culture made China think of itself as the "middle kingdom," the central empire on earth, self-sufficient and culturally superior. Nearby Koreans, Vietnamese, Japanese, and others came to learn, pay homage, and leave tribute. To this inward sense of superiority was added a hierarchy of obligations within and from extended families to scholar-official civil servants up to the emperor. To obligation were added ethical behavior and legal control, a philosophical blend from Confucius, 551-497 B.C., who stressed the responsibilities of various classes, the superiority of the scholar, and the moral rightness of orderly government; Mencius, 372-289 B.C., who furthered Confucianism; Taoism (Lao-tzu, sixth century B.C.), or "the way," which stressed man's harmony with nature; and Legalism, which stressed social order and control under the emperor.

Confucianism

These beliefs were epitomized by Confucianism, source of China's long stability, also cause of its isolation and delayed modernization. Confucian classics emphasized order and harmony, moral responsibility and mutual obligation up the line of authority to the emperor. In self-interest, China's many rulers perpetuated Confucian respect for authority, obligation, and social order.

Europe Learns from China

When Europe was a chaos of small warring states, China was generally united, peaceful, and rich in literature, philosophy, art,
INTRODUCTION

poetry, painting, and pottery. Europe learned from China how to weave silk, use machinery to spin and weave other textiles, use stirrups and harness for horses, make paper, porcelain, and print books. Before Europe, China used crank handles, piston bellows, water wheels, and gunpowder. Thirteenth-century Venetian Marco Polo was impressed by China's order, unity, cleanliness, postal service, and paper money. Son of a trader from Europe's greatest port, he marveled that China's ships were bigger and better made, used magnetic compasses, and had watertight compartments and more efficient sails and rudders. Jesuit Matteo Ricci (1552-1610), who lived in Peking because the emperor valued him as astronomer and mapmaker, attributed China's orderliness to Confucian teachings.

Opium War, 1839-42

The West entered China to convert the heathen and for commercial gain: the Portuguese in 1516 (settled in Macao, 1557), the British in 1637, Russians in 1689, and others in the nineteenth century.

Britain sold its manufactured goods in India, took on opium in India, sold it in China, and with the profits bought Chinese goods to sell in Europe: tea, porcelain, silk, cotton, art objects, jade, brass, and bronze. Alarmed by opium's ill effects, the Chinese government banned and destroyed British opium, provoking the Opium War, 1839-42. The British won and the resulting "unequal" Treaty of Nanking, 1842, began China's hundred years of humiliation. It forced China to cede Hong Kong to Britain, pay indemnities, and open five trade ports to Europeans, who operated under their own laws and languages. A British sign in a Shanghai park showed European dominance: "Dogs and Chinese not allowed."

Again over the sale of opium, the British and French defeated China in the Arrow War (or Second Opium War), 1858-60. The Summer Palace near Peking was looted, burned, and the emperor and his court forced to flee. More concessions were wrested from China.

Taiping Rebellion, 1850-64

Merged with these defeats was the memory of the Taiping Rebellion, 1850-64, an explosive internal groping for modernization.
INTRODUCTION

which hastened reform. The central figure, Hung Hsia-ch'uan (1814-64), failed the civil service exams three times, became ill, and in delirium spoke of strange visions based on Christian tracts. He and his converts controlled southern China. Declaring himself Jesus' younger brother and the second son of God, he preached a strange blend of Christian reform, anti-Christianity, and Confucianism. His eventual defeat in 1864 by the Manchus and Confucian gentry led to his alleged suicide.

The Taiping leaders' 14-year near-successful challenge to imperial rule shocked the Chinese, who saw it as a confused groping to modernize by religious, social, and economic reforms. After Taiping, imperial rule seemed hopelessly outdated and unable to bring China into modern times.

Modernization Attempts, 1860s

Forward-looking Chinese wanted to learn Western languages, embrace science and technology, and start modern universities and public schools. Christian mission colleges had Westernized some Chinese youth. The 1858 Tientsin "unequal" treaties that forced open 11 new trade ports required contracts in European languages. China wanted modern armaments to suppress uprisings such as the Taiping Rebellion and to overcome humiliating defeats.

Yung Wing (1828-1914), first Chinese graduate of Yale (B.S., 1854), in 1871 officially organized Chinese students' study in the West. More important were language colleges to train interpreters for business and diplomatic negotiations: T'UNG-WEN KUAN, a government college in Peking, 1862; and similar colleges at Kiangnan Arsenal, Shanghai; an arsenal in Canton; and at Foochow Navy Yard. These colleges taught English, French, Russian, and German; later were added mathematics, astronomy, physiology, and international law. Thus, European trade and armaments China wanted for self-defense forced the learning of Western languages, science, and technology.

Sino-Japanese War, 1894-95

China was further shamed by defeat in the Sino-Japanese War, 1894-95. Japan, once China's vassal nation, had, after 1868, adopted
INTRODUCTION

Western science and technology, armaments, and education. By 1894, Japan, crowded, ambitious for empire, moved to take Korea, long under China's influence. China resisted; lost the Sino-Japanese War of 1894-95; had to give up Korea, Taiwan, and other islands; and pay Japan indemnities. China's shame forced more trade concessions to the West.

Behind China's Weakness

Besides lost foreign wars, resulting indemnities, and wealth Western imperialism extracted, China suffered overpopulation on too little crop land: 65 million people, late fourteenth century; 200 million, eighteenth century; and 450 million, mid-nineteenth century. Droughts during 1877-79 left 15 million dead. China's Confucian orderliness ignored, was traumatized by, and was finally overpowered by Western and Japanese military might.

Some intellectuals argued that China must reform or perish, among them K'ang Yu-wei (1858-1927), Cantonese scholar. He and others encouraged the Hundred Days of Reform, 1898, which was put down by the Manchu Empress Dowager.

The Boxer Rebellion

China's frustration, expressed in the 1900 Boxer Rebellion, encouraged by the old Empress Dowager, involved a secret society hostile to foreigners and to Christian converts. Again defeated by Western troops, China paid more indemnities. Reforms were promised, but too late. The end of the ancient examinations in 1905 ended the long Confucian era. The Empress Dowager died in 1908, succeeded by a child emperor, who abdicated in 1911 when revolutionaries founded a republic.

Sun Yat-sen, 1866-1925

"China is an open dish, fit to be carved up and eaten by foreigners," said Sun Yat-sen, China-born revolutionary, educated in mission schools, a physician in Hong Kong, and agitator among overseas Chinese for reform. In 1905, heading the Chinese Revolutionary Alliance in Japan, he proposed his famous "Three Principles of the People: nationalism, democracy, and people's livelihood." He
INTRODUCTION

inspired ten abortive uprisings, hurried back to China when the October 10, 1911, revolt succeeded, became provisional president of the Republic of China, and headed the Kuomintang Party (KMT) in 1912. Conceding the weakness of the revolution, he transferred power to military strongman Yuan Shih-k'ai (1859-1916), who soon tried to found a new dynasty. On Yuan's death Sun Yat-sen returned from refuge in Japan to head the battered Republic. Because only the U.S.S.R. gave foreign aid, he formed an alliance with the small Chinese Communist Party before he died in 1925.

May 4th Movement, 1919

The Chinese Communist party was founded in 1921 in the intellectual aftermath of the May 4th Movement. That movement was provoked by the 1919 Versailles Treaty which gave Japan special rights in China. Japan aided the Allies in World War I, ousted the Germans from Shantung in 1914, and demanded Shantung and Manchuria. The Allied payoff of Chinese territory to Japan for World War I aid roused Chinese nationalism to fever pitch.

On May 4, 1919, thousands of Peking students marched in protest against Japan. The movement spread. Simultaneously the New Culture Movement arose, led by, among others, Hu Shih (1891-1962), who had studied at Cornell and Columbia Universities and was a John Dewey disciple (Dewey lectured in China, 1919-21). Hu, writer and pragmatist, urged language reform. He wanted Chinese literature to be in the vernacular for the masses and not only in classical Chinese for scholars. He and other key New Culture Movement leaders taught at Peking University, then under sympathetic Chancellor Ts'ai Yuan-p'ei (1867-1940).

Chiang Kai-shek, 1887-1975

Chiang Kai-shek, merchant's son, military school graduate, and army officer under Sun Yat-sen, studied military organization in the U.S.S.R. in 1923 and headed Whampoa Military Academy in 1924, training ground for China's future military leaders. Rising in alliance with the Chinese Communists and the KMT's left wing, he became president of the Republic of China in 1928.
INTRODUCTION

Under cover of U.S.S.R. aid, Stalin directed the fledgling Chinese Communist Party to work with the KMT and take over from within. Chiang broke with the Communists in 1927 and fought them in a bitter civil war complicated by Japanese aggression in Manchuria and elsewhere after 1931. In December 1936 the Communists forced Chiang into an unwilling alliance against the Japanese. During the Sino-Japanese War, 1937-45, Chiang, using U.S. arms, fought the Communists and the Japanese, redoubling efforts to oust the Communists after World War II. Both sides were brutal, but the long-harried and frequently retreating Communists deliberately wooed China's peasant farmers. From this base, using captured KMT arms (supplied by the U.S.) and strengthened by KMT deserters who joined them, the Communists forced Chiang to flee to Taiwan.

The Communists faced an awesome task. China had not been united since dynastic rule ended in 1911. Warlord chaos had subverted Sun Yat-sen's republican idealism. Civil war with the Communists and Japanese aggression had frustrated Chiang Kai-shek, permitting only a decade of uncertain nation building, 1927-37. On October 1, 1949, Mao Tse-tung declared the founding of the People's Republic of China. "China," he said, "has stood up."

Mao Tse-tung, 1893-1976

Mao's thought and personality largely shaped Communist China's first quarter century. The rebellious son of a strict father who was better off than most peasants, Mao attended local primary school (age 7-13), where he memorized classics without full understanding. He also secretly devoured romantic novels about heroic rebellions. Quarreling about schooling denied him (his stern father wanted the son's labor), he left home at age 17 to attend Dongshan Primary School in his mother's hometown, then went to Changsha, capital of his native Hunan Province, 1911, where he witnessed the revolution, cut off his pigtail, and joined the revolutionary army. During 1913-18 he attended First Teachers' Training School in Changsha (officially a good secondary school) and in 1918 became an underpaid clerk at Peking University Library, where he read revolutionary books. He joined the few Chinese sympathizers with the Russian revolution who founded the Chinese Communist Party in 1921 and attended its first congress in Shanghai.
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His future now linked to the Party, Mao was an adult educator of study circles in Hunan Province, propaganda secretary, journal editor, and increasingly a strategist in the growing civil war after the KMT-Communist split. He emerged as Party leader during the "Long March," 1934-35. Encircled by Chiang Kai-shek's forces, 100,000 Communist men, women, and children broke out of the trap, marched for 370 days through 11 provinces, over some 6,000 miles, fighting the cold and mountainous terrain as well as Chiang's forces. Only 20,000 Communists and their families reached safety in Yenan, Shensi Province, in the north. Later glorified, Long March veterans became the iron core of the Party and the army. Yenan was the seedbed for Communist policies, including school policy.

The battered Communist remnants passed through lands tilled by 200 million peasants. When not fighting, Communist soldiers were under orders to help peasants till the land, harvest crops, and build and repair homes. It was a strategy that worked as peasants, contrasting the less disciplined KMT soldiers; aided the Communists; allowed their sons and daughters to join the Communist army, and noted that more and more KMT soldiers deserted to serve the Communists.

Building Communism, 1950s

Mao's strategy was to politicize the peasants. He trusted their practical sense and distrusted intellectuals. Communism's first task was land reform. An estimated half million landlords were shot or imprisoned during 1946-1951. Farm cooperatives were organized and were widespread by 1954. The Marriage Law of 1950 was a step toward women's economic and political equality.

Foreign firms were taxed out of existence, mission schools nationalized, prostitutes and beggars trained for factory work, and civil servants and business people brought into line with Communist ideals. In 1952 the "three antis" campaigns began against corruption, waste, and bureaucracy; and the "five antis" campaign started against bribery, tax evasion, fraud, theft of state assets, and theft of state economic secrets. In cities, uncooperative elements were harassed; there were some suicides but relatively few executions and imprisonments. With U.S.S.R. aid, industry, mineral exploration, rail and road
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infrastructure increased in the first Five-Year Plan (1953-58), at the end of which China produced for the first time its own tractors, cars, planes, ships, machine tools, and penicillin.

Hundred Flowers Bloom, 1956

Two development policy lines contended, later contrasted as "red versus expert." Ideologists like Mao, a romantic, wanted to speed up history and move quickly from capitalism to socialism. Others (Liu Shao-ch'i, 1898-1974; Chou En-lai, 1898-1976; Teng Hsiao-p'ing, 1904-) took a traditional planned development view, including educating the brightest as experts. The Mao-inspired "eight ants" had been directed at expert-oriented merchants, industrial managers, teachers, students, writers, artists, and some bureaucrats who had fared better under the old regime and lacked enthusiasm for rapid communization. Mao distrusted intellectuals, many of whom blamed ideologists like him for forced land reform excesses. Khrushchev believed that Mao deliberately provoked the more critical intellectuals to speak out in his May 2, 1956, speech: "Let a hundred flowers bloom, let a hundred schools of thought contend." Critical letters appeared in the press. Student criticism was virulent. Peking University students covered "democracy wall" (outdoor bulletin boards) with large posters of criticism. The amount and vehemence of the criticisms made Mao crack down. "Poisonous weeds," he said, "must be rooted out from the flowers." Ringleaders were executed. The more outspoken were made to clean latrines or do farm work.

Great Leap Forward, 1958-60

Determined to achieve Communism in one bound, Mao initiated the Great Leap Forward. Communes were launched from cooperative farms and agricultural collectives. Men, women, and children marched to fields; lived and ate in communal barracks; used slack time for irrigation, flood control, and dam building; and made iron and steel in backyard furnaces. Under this forced pace of development, some 700 million lives were regimented and transformed.

The unprecedented social engineering failed. Three years of bad harvest, floods, and droughts played havoc with agriculture. The steel industry was wrecked; the economy collapsed. The Great Leap
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Forward ended July 23, 1959. Mao said, "I take responsibility." Pragmatic leaders took over from him daily management. He never controlled production again.

Critics called the Great Leap a disaster. In defense, Maoists held that some blast furnaces had worked, that new coal and other mineral deposits had been discovered, that commune and factory schools were built, that work-study began, and that almost overnight peasants became more self-reliant.

Great Leap excesses appalled the U.S.S.R. In 1960 the Russians suddenly withdrew their advisers, blueprints, and aid, a withdrawal hastened when Khrushchev refused to help Mao build an atomic bomb. Behind the U.S.S.R.-China split were also border clashes and deaths and, more subtly, Mao's belief that he should be acknowledged as leading world Communist strategist.

Another Great Leap consequence occurred in Mao's Socialist Education Movement (1962-66): intellectuals and cadres (local leaders) were again sent to the countryside to live with and learn from peasants. Mao assumed that they would become sympathetic to peasant needs and thus gain renewed enthusiasm for socialist transformation (doctrinal "redness"). The Great Leap was prelude to a larger upheaval: the Great Proletarian Cultural Revolution.

Cultural Revolution, 1966-76

Mao had many motives in the Cultural Revolution: errors to put right, angers to redress, and enemies to punish. Disapproving of the way modern rates governed, he blamed Liu Shao-ch'i, successor as National People's Congress chairman, and Teng Hsiao-p'ing, Communist Party secretary-general, for incorrectly advancing China's development, relaxing tensions, and allowing intellectuals too much freedom. Placing economic development before Communist ideology was, to Mao, "revisionism" that kept youth from experiencing political fervor and made them forget the revolution. Mao believed in perpetual revolution and in spreading world revolution. He opposed the U.S.S.R.'s détente with the West and its experiment with consumer capitalism and felt China was going the same wrong way. He saw moderate leaders as "capitalist roaders," using profit incentives rather than Communist ideology to motivate people and train experts.
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(who were becoming privileged elites). Old and angry at being pushed aside, Mao vowed to return China to doctrinal "redness."

He was backed by army head Lin Piao, who had compiled Mao's speeches and writings in "The Little Red Book" as the answer to every problem. Mao Tse-tung study groups and thought reform, used by China in the Korean War, 1950-53, became widespread.

Mao and Liu had quarrelled over reasons for the Great Leap's failure. Liu's book, HOW TO BE A GOOD COMMUNIST, sold 15 million copies during 1962-66, equaling sales of Mao's books; but the many-sided Cultural Revolution owed its vehemence less to Mao's grievance as an author than to his intent before he died to reinstate Communist fervor, initiate permanent revolution, and punish and counter the moderate development "experts" who had forced him aside.

To spearhead the Cultural Revolution, Mao pushed forward his fourth wife, Chiang Ch'ing, a 1930s Shanghai actress who had made enemies in the film world and in the chaotic early Communist period. Aided by her League of Left-Wing Dramatists—failed writers, minor actors, disgruntled film directors who had difficulty getting their works performed—she radicalized the arts. There was precedent for this in the U.S.S.R. In 1946 A.A. Zhadanov had purged Soviet writers and composers for pandering to and not being critical of Western culture.

In June-July 1964 Chiang introduced 37 new operas on revolutionary themes and publicly criticized China's 3,000 professional theatrical companies for perpetuating old themes and heroes (emperors, princes, generals, ministers, scholars, and other "monsters"). In February 1966 Lin Piao named her cultural advisor to the army. Her May 15, 1966, circular quoted Mao's invitation to violence: "Chairman Mao ... says there is no construction without destruction." On May 18 Lin Piao said publicly, "Seizure of political power depends on gunbarrels and inkwells."

Deliberately orchestrated Red Guard activism began May 29, 1966, when middle school students, aged 12-14, attacked Tsinghua University, Peking. They were soon joined by other students. Red Guard ranks, swelled when schools were deliberately closed, included some of China's 90 million primary school children and many of the...
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ten million secondary school and 600,000 university students. Mao encouraged them at gigantic Red Guard rallies in Peking. Given free rail and truck transportation and army barracks food and housing, they formed competing Red Guard bands, put up large posters, cut off girls' long braided hair, ripped off foreign-style clothes, confiscated foreign goods, closed private shops and independent theaters, ransacked libraries and museums, denounced and burned Confucian and other books, smashed art objects, paraded through streets teachers and professors wearing dunce caps and placards, ransacked foreign embassies and harassed, beat, and killed officials and cadres charged with being "capitalist roaders." Chaos reigned.

It was a xenophobic revolt of illiterates and semi-literates against intellectuals ("spectacle wearers"), a great witch hunt of history, to which the army and local and secret police turned a blind eye. Chiang Ch'ing ruled with an iron hand over theater, film, radio, television, music, art, ballet, and other cultural media, denouncing as decadent and obscene capitalist jazz, rock and roll, striptease, impressionism, abstract art, and everything old or not sufficiently revolutionary. Old scores were settled. Kidnapping, torture, and gang wars were rampant. Teng Hsiao-ping was denounced, arrested, shamed, and made to work as a restaurant waiter. Chou En-lai escaped personal harm but not his colleagues and followers.

In late summer 1967 Mao, alarmed at excesses and concerned about Party interests, toned down the struggle. In autumn 1967 the People's Liberation Army (PLA), China's ten million active reservists, restored order.

It took a decade (1966-76) for the Cultural Revolution to end completely. Reflecting on his last, largest social engineering, Mao wrote: "The present Great Cultural Revolution is only the first . . . the people of the whole country must not think that everything will be all right after one or two great Cultural Revolutions, or even after three or four."

Red Guard leaders were "rusticated" (sent to work in rural communes). They were part of the millions of youths during the Cultural Revolution sent from urban areas where there were few jobs to do farm work, many for long periods. Other educational consequences of the Cultural Revolution included: organizing May 7th
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(1966) schools for intellectuals and cadres to work with peasants and to reflect on renewing their own revolutionary fervor; putting half-time work-study students in communes and factories; placing schools under Revolutionary Committees (consisting mainly of non-educator party cadres); shortening and "enriching" secondary and higher school programs; and increasing peasant-worker youth admissions after two or more years' postsecondary work to higher education on the recommendation of supervisors and fellow peasant-workers.

Since Mao, 1976

The Mao era ended in 1976: Chou En-lai died of cancer January 8; Mao died of Parkinson's disease September 9; and on October 6 Chiang Ch'ing was arrested as leader of the "Gang of Four" for Cultural Revolution excesses. Moderate Hua Kuo-feng (1920-) succeeded Mao as party head, 1976-81; pragmatist Teng Hsiao-p'ing has been in full command since 1981. Teng, restored by Chou En-lai in 1973 after surviving several Cultural Revolution purges, began far-reaching changes: a selective market economy, some profit incentives, Western investments and products, advertising, consumer goods, open markets, and resumed private family farm plots. The speed and scope of his development and education plans are intended to achieve modernization for China by the year 2,000.

In Retrospect

Twentieth-century China saw Confucianism decline with the end of the civil service exams, 1905; the end of dynastic rule, 1911; failed KMT nation building efforts, 1927-37; Japan's destructive invasion and war, 1931-45; the new Communist order initiated at Yanan, 1936-46; Communist victory in the civil war, 1949; chaotic social engineering in the Great Leap, 1957-59; and Cultural Revolution destruction, 1966-76. The recent two-policy "red versus expert" conflict is now clearer: Maoists trying to bring China's peasant four-fifths into political life and in the process destroying remnants of the old literate ruling class; and moderate meritocrats trying to use education and technology to industrialize and modernize China. Under Teng's modernization drive in the mid-1980s, observers see real prospects for China's rapid progress.
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School Policy

**Red vs. Expert: Communist Ideology vs. Meritocracy**

Belief that progress comes from the clash of opposite opinion is characteristic of Marxist-Leninism: thesis, antithesis, synthesis. School policy since 1949, reflecting leaders' ideological differences, veered between Maoist "redness" ideology and pragmatic "expertness." Opposing factions have different priorities: Maoists, Communist ideologists, often called experts "poisonous weeds" and "capitalist roads." Expert meritocrats, also Communists, want the best minds educated for economic development and modernization, and have dominated under Teng Hsiao-p'ing since Mao's death in 1976.

**Maoist School Model**

The Maoist model put socialist political consciousness before academic skills (being "red" is more important than being "expert") and practical knowledge before theory. Work is as important as study, productive labor is part of the curriculum, and fast learners should help slow learners in the same classrooms and schools. Mao believed that doctrinally motivated people can work miracles of economic development and modernization, eliminate intellectual elitism, break down mental and manual labor differences, and promote equality. They base secondary and higher education admission on political zeal, on worker-peasant-soldier background, and lastly on intellectual ability. Such education policy, Maoists argued, produces perpetual revolutionaries.

**Meritocratic School Model**

The meritocratic or "expert" school model puts students' academic and technical skills ahead of socialist political consciousness. Theory is stressed over applied knowledge (theory undergirds and improves practice). Meritocrats, wanting to produce educated people to advance the economy, select the brightest for special classes and best schools under able teachers using efficient methods and materials. Meritocrats see value in competitive ability grouping, with the brightest getting more theory, spending less time in work assignments, enrolling in longer full-time school programs, and being...
admitted selectively to the better supported key secondary schools, special schools, and colleges and universities. Meritocrats choose to spend major resources to educate the fewer best and remaining resources to educate the many average and below average students also needed to help expand the economy. Meritocrats concede that inequality may result; that intellectual, professional, and cadre family children may benefit more than worker-peasant-soldier children. Yet, ability, not ideology or family background, matters most. Any resulting inequality and elitism is not a serious drawback and is a price worth paying if China is to modernize quickly.

School Policy: 1949-53 Consolidation

After 1949, the Communist regime began to move China from its long backwardness and high (80 percent) illiteracy. Agriculture was gradually collectivized, industry was enlarged and expanded, health campaigns were launched, schools were nationalized, and educators were "remolded," particularly those in higher education. Maoist work-study ideas, developed during the Yan'an period were introduced. But pre-1949 meritocratic impetus remained dominant: higher education admitted mainly high school graduates with academic skills shown by entrance examination scores. University students from privileged families predominated because home advantages helped their academic attainment. An attempt was made to increase the number of worker-peasant-soldier background youths after 1951. Special primary school programs were offered to improve their academic skills. Thus, the Maoist model coexisted with the meritocratic model.

U.S.S.R. Influence: 1953-57

Along meritocratic lines, Soviet education advisors upgraded the curriculum, had Russian textbooks translated into Chinese, helped form comprehensive universities and specialized technical and polytechnical institutes, reinforced meritocratic ability grouping (tracking or streaming), and in general relied on "expert" intellectual teachers and administrators. Maoist resistance to Soviet-aided meritocracy was felt in Mao's crackdown on intellectuals after the 1956 Hundred Flowers Movement. Maoists abhorred the fact that only one-third of college students were from worker-peasant-soldier families, protested
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students' low political zeal, and criticized student objection to manual labor.

Great Leap Forward: 1958-60

Breaking with the Soviet meritocratic model in the Great Leap Forward, Mao attempted rapid agricultural collectivization in communes, massive development of heavy and light industry, "thought reform" of intellectuals and bureaucrats, politicization of education, and egalitarian school expansion in factory and commune-run spare-time schools after work, part-time schools during work periods, and half-work half-study schools built by zealous volunteers.

Amid ideological fervor, intellectuals and cadres believed to have made themselves too comfortable were forced by Maoist peer pressure to spend months in the country, "learn from the masses." Educated youths, mainly urban and unemployed, were resettled for long periods in the countryside. Resisted by the meritocrats, whose influence rose after the Great Leap failed, the Maoist model made some inroads and heralded what was to come in the Cultural Revolution.

Retrenchment: 1960-63

The U.S.S.R.-China split caused Soviet advisors, including educational advisors, to leave abruptly in 1960, taking with them plans, blueprints, and financial aid. Great Leap economic failures were aggravated by floods, droughts, and crop losses. Meritocratic education standards were reasserted, especially in higher education. Many part-time colleges were abandoned, and less time was spent on political education and productive labor. A hierarchy of educational institutions was developed in 1962: at all school levels, key schools were designated as conduits for bright students to become future leaders, scientists, and professionals. At mid-level were general full-time schools to train middle-level technicians, engineers, and teachers—most of them intended for rural work. At the bottom were part-time schools (half-work, half-study) to provide basic education for future peasants and workers and for lower-level technicians and engineers in rural modernization projects. Little publicized elite boarding schools served children of high ranking cadres.
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Two-Line Struggle: 1964-66

Maoist influence was reasserted: over 300,000 educated youths were permanently resettled in rural communes, schools re-emphasized politics and productive labor, open-book examinations were tried, and an attempt was made to convert all schools to part-work, part-study. Meritocrats resisted and key schools remained.

The scene was set for the bitterly fought Cultural Revolution between Maoists and meritocrats, a battle fought mainly in the arts, media, and among youths from closed schools. It was a showdown between the Maoist belief that Communist ideology through political education can work miracles in economic development and the meritocratic belief that economic modernization must precede political and social gains.

Cultural Revolution: 1966-76

New school policy was laid down in Mao's "May 7th Directive" (1966): school terms and programs should be shortened, revolutionized, and schools should teach industrial work, farming, and military affairs; all intellectuals, teachers, administrators, cadres, and other leaders should periodically work and think in rural communes to learn from peasants. In June 1966, university entrance exams were abolished and college enrollment postponed for six months. In fall 1966 most schools were closed, most formal education ceased, and students were urged to criticize elitist teachers and administrators. Hastily formed and competing Red Guard units harangued and frightened not only intellectuals, experts, meritocrats, and other "capitalist roaders," but anyone not waving and quoting from Mao's Little Red Book. Chaos reigned as Red Guards rampaged the country.

In June 1967 new university entrance rules required high school graduates to work several years before seeking university admission. They had to be recommended by co-workers and supervisors on the basis of socialist zeal, work record, class background, and lastly intellectual ability. In July 1968 the Workers College at the Shanghai Machine Tools plant became the model for all higher education: factory-connected colleges stressing productive labor and study.
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Theory and academic skills became subservient to politics and production. Lower schools remained closed until 1968.

Cultural Revolution excesses subsided in 1978 as higher education institutions began to reopen. Maoist politics remained in command in the higher education "Open Door Policy," by which students worked in nearby factories and communes several months of the school year; and selected workers-peasants-soldiers lectured in their areas of specialization. Full-time education was shortened, key schools eliminated, and school differentiations blurred.

By 1973 meritocratic reforms began to reappear, theory was re-emphasized, university entrance exams (watered down, sometimes oral) were reinstated. Mao's death on September 9, 1976, and the Gang of Four's arrest on October 6 ended the Cultural Revolution. While vestiges of the Maoist-meritocratic struggle linger, modernization has been officially endorsed and assiduously pursued.

School Ladder/Curriculum

Preschool includes nurseries for ages one-and-a-half to three and kindergartens for ages three to six. Then follows a six-three-three school ladder consisting of a six-year primary school for ages seven to 12 (there is a move to lower entry ages from seven to six), three-year junior middle school for ages 12-15 (comparable to U.S. middle school or junior high school), and senior middle school for ages 16-18 (comparable to U.S. senior high school). In practice, depending on local finances, middle school years vary slightly. Higher education averages four years. Graduate education follows. Key middle schools and key universities are designated as centers of excellence to advance bright youth and to expand developing areas. There is also a considerable informal and highly developed part-time work-study adult education system that parallels all school stages.

Preschool

Because most Chinese women work, full-time nursery care is extensive. About half of urban and fewer of rural one-and-a-half to three-year-olds are in nurseries, staffed by nurses and usually attached to commune, factory, or other workplace. These day-care centers are supported by the workplace, subsidized by public funds,
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and aided by parents who pay for food and a general fee of four to six yuan a month (two yuan = U.S. $1).

Kindergartens for ages three to six are run by communes, factories, or local education bureaus; are usually in residential areas; and are staffed by professionally trained teachers. Activities include singing, dancing, drawing, some number work, and simple study of Chinese characters, although reading begins in the primary school. Cooperative tasks are introduced, such as hanging up towels, folding quilts, sweeping and tidying the school and grounds. Political education is introduced through songs, dances, and recitations.

Primary School, Ages 7-12

Almost 95 percent of those aged seven to 12 attend primary school (pre-1949 attendance was 40 percent urban, five percent rural). First to third grade courses include Chinese language, mathematics, physical education, music, drawing, and painting. A foreign language (English or Japanese) is introduced in the third year. These subjects and political education are continued in the fourth and fifth year, plus general history, geography, natural science, and labor at a nearby farm or factory. The Chinese language, with thousands of characters, requires one-third to half of curriculum time. Work experience, emphasized during the Cultural Revolution for doctrinal reasons and to aid local production, has since been reduced to two weeks during the nine-and-a-half-month primary school year. Raising academic standards, recently emphasized, included (from 1978) key primary schools in each county or district as a step toward excellence; since 1982 key schools have been abandoned at the primary level.

Middle (Secondary) Schools, Ages 12-15, 16-18 (Varies)

In the mid-1970s about 80 percent to 90 percent of urban primary school graduates and 60 percent to 75 percent of rural primary school graduates entered middle (secondary) schools. Smaller percentages in each case complete middle school, especially in rural areas of limited resources where only junior middle schools exist. Much more affected by the Cultural Revolution than were primary schools, middle schools have since 1976 returned to a more academic
curriculum. The 14 subjects taken in middle school are: Chinese language, mathematics, foreign languages (English, Japanese, or other), politics, physics, chemistry, biology, history, geography, agriculture, physiology and hygiene, physical education, music, and fine arts.

Junior middle school students do six weeks and senior middle school students nine weeks of manual labor per nine-month school year. The purpose is to gain practical understanding of local agricultural or industrial conditions. During the Cultural Revolution, when middle schools were more closely linked with productive labor, there was little distinction among academic, vocational, technical, and agricultural middle schools. These distinctions have since reappeared, particularly since reinstating in 1978 the intensely competitive higher education entrance examinations. Only ten percent to fifteen percent of middle school graduates are offered higher education places. The danger of an examination-oriented curriculum that leaves most school leavers ill-prepared for productive and socially useful work has been recognized.

For this reason, vocational subjects have been introduced into many senior middle schools for the majority (85 percent to 90 percent) not going to higher education. Some ordinary middle schools are being changed into specialized technical, vocational, and agricultural middle schools to train middle-level technicians. There are 347 specialties in eight professions being prepared in specialized middle schools: 242 specialties in engineering, 25 in agriculture, 11 in forestry, 12 in medicine, 34 in finance and economics, one in physical education, 20 in arts, and two in teacher training.

Key middle schools, intended for academic excellence, are better staffed, financed (by the Ministry of Education), and have richer and longer programs. Their graduates are more successful on competitive higher education entrance exams. In rural areas, key schools tend to be in county towns and consequently draw talent away from more remote middle schools, some of which have had to close.

Higher Education

Higher education enrollment, which rose from 117,000 in 1949 to 1,144,000 in 1980, could have increased considerably but for policy
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shifts since 1949 and Cultural Revolution setbacks. In the 1949–53 consolidation period, the Maoist "red" model coexisted with the pre-1949 meritocratic model. Universities were organized into specialized institutions with technical training emphasized over basic theory. Courses were somewhat shortened and entrance requirements lowered to increase the numbers of cadres and soldiers as students. Consequently, the dropout rate rose among those unable to keep pace.

The U.S.S.R. influence period, 1953–57, shifted toward meritocracy, but proved inefficient in training professionals needed for national development. Mao's 1958–60 Great Leap Forward, which broke with the Soviet meritocratic model, initiated factory and commune-run spare-time "universities" to increase enrollment of less prepared peasants-workers-soldiers and to break the monopoly of university-trained elites. Great Leap failure, economic retrenchment, the 1960 Soviet advisor withdrawal, and the closed universities (1966–71) were setbacks from which higher education still suffers.

Under Teng's modernization drive from 1977 and the restored national college entrance exam from 1978, applicants are generally under age 26, senior middle school graduates (or equivalent) admitted on their overall score plus high score on one of the six parts of the entrance exam: politics, Chinese language and literature, math, a foreign language, physics and chemistry (for science majors), and history and geography (for liberal arts majors). The Ministry of Education allots college places to each province and administers the tests. Provincial education bureaus review test results and candidates' political records before a physical test and college admission.

In 1982 there were 675 very diversified higher education institutions, 96 of them designated key universities and institutes. As in the U.S.S.R., a small number of comprehensive universities offer a broad curriculum in arts, social science, and pure science. A larger number of polytechnical institutes offer a wide range of applied sciences. Most are specialized institutions offering over 800 specialties in engineering, medicine, teacher training, finance, trade, foreign languages, and others. More than 500 of the specialties are in science and engineering, which account for 69 percent of total higher education curriculum.
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For the first time since 1949, four-year bachelors' degrees were conferred in spring 1982 by 450 of the 675 institutions of higher education authorized to grant degrees by the Academic Degrees Committee of the State Council. Graduate education, organized since 1978, is still limited to selected university departments authorized to recruit candidates for the M.A. and Ph.D. degrees, the first of which were also conferred in spring 1982. In 1980 there were 22,600 postgraduate students (compared to a total of 16,000 between 1949–66). No fees are charged for higher education (except for some day students and TV university students). Most students receive state stipends covering minimum living expenses. Mature students who have worked for five years before entering universities draw their regular salary while in higher education. Women constitute 24 percent of full-time higher education students, probably because of traditional pressures through family ties and general expectations.

Expansion has been attempted through branch campuses of established universities and institutes, each with separate administrations and funding but able to benefit from teaching resources, libraries, and equipment of parent institutions. Branch campuses are mainly day schools which recruit from the locality and do not provide housing. Enrollment has also been expanded in main universities by enrolling day students who take most of their classes in the afternoon and do not live on campus. The major task of the 96 key institutions of higher education is to raise standards to international levels in their respective fields. They select the most talented students from across the country and receive priority in funding, facilities, and capital construction.

Spare-Time Universities

Organized originally to teach basic literacy and during the Cultural Revolution to aid production, spare-time schools, colleges, and universities have become a fully developed system to raise the cultural and scientific level of workers while on the job. They are extensive, an important supplement to regular schools, and are managed by factories, farms, and other state economic enterprises. In 1980 455,000 people were enrolled in spare-time universities.
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Central Radio and Television University (CRTVU)

Educational television, started in 1960 in Peking, Shanghai, and other cities, was suspended in 1966 at the onset of the Cultural Revolution, but graduated 8,000 of the 50,000 who had taken single credit courses. CRTVU was launched February 1979 in Peking and connected with 28 provincial and municipal universities. The central Ministry of Education develops curriculum and distributes printed support materials. The Ministry of Broadcasting produces, transmits, and finances programs. In spring 1983, of 600,000 enrolled, 360,366 were full-time students. Full-time and part-time students must have worked for at least two years, are released from work while they study (employers pay most of the cost), and return to their job after graduation, usually at higher pay. An estimated two to six million spare-time students tune in the programs, secure materials from bookstores, and may take tests and receive certificates if they pass. Of CRTVU’s first generation who started in 1979, 78,031 graduated in July 1982. A 1983 World Bank loan helped expand CRTVU. The major problem is too few TV sets: six million in a population of one billion.

Symbol of expanding higher education is China Experimental University, first Western-style graduate computer science and engineering university, set to open fall 1986 near Hong Kong. It will initially offer a two-year master’s program in engineering, with 250 students, 70 percent from China and 30 percent from Hong Kong, the U.S., Southeast Asia, and Europe. By 1998 seven constituent colleges are planned, including law, medicine, and agriculture. Founding President Shu-park Chan, a China-born University of California (Santa Clara) professor, planned the project in 1980 with Teng Hsiao-p’ing. Said Chan, “It will be the role model in higher education for all of China, combining the best of East and West.”

Teacher Education

Standard qualifications for teaching at the three lower school levels are: (1) to teach in kindergarten or primary school, a middle school graduate must complete a three-year secondary teacher training program; (2) to teach in a junior middle school, a senior middle school graduate must complete a two-year teacher training program;
and (3) to teach in senior middle schools, a senior middle school graduate must complete a four-year higher teacher training program.

Teacher education remains a pressing need because of vast enrollment and damage still felt from school closings and attacks on teachers during the Cultural Revolution. Talented youths still show little interest in teaching. One study shows the shortage of qualified teachers in 1979: Only 47 percent of primary school teachers were qualified with secondary school preparation or above; only 10.6 percent of lower middle school teachers had specialized senior middle school education or above; and only 50.8 percent of senior middle school teachers had the required four-year teacher training course or above. In-service teacher education is being stressed, but much more quality and quantity are needed in pre-service teacher education.

Administration and Finance

National school policy is set by the National People's Congress and is carried out by the central Ministry of Education (CMOE), with decentralized educational bureaus at province, municipal, prefecture, county, and district levels. School administration and finance are decentralized with the county exerting most local control. A parallel Communist Party structure acts as a centralizing, inspectorial, and corrective agency. Each commune has had an education officer, but as communes are being dissolved, their educational function is being transferred to county education bureaus.

Higher education control is divided among the CMOE (40 institutions, including 30 key institutions), other central ministries (about 230 institutions), and provincial educational bureaus (over 50 institutions). CMOE, with other agencies, allocates funds for higher education. CMOE and provincial and municipal education bureaus also control some key secondary schools. County and district education bureaus control and largely finance (with state aid) primary and secondary schools: curriculum, exams between school levels, and in-service teacher education. In 1982 education (including culture, science, and health) received 11.55 billion yuan, or ten percent of total state expenditure of 115.331 billion yuan.
INTRODUCTION

Prospects and Problems

The educational emphasis in China's modernization drive is on improved quality at all school levels, on more secondary vocational and technical training, and on expanding and diversifying higher education. Formidable problems remain: latent tension between development-minded leaders and ideologists, a vast and inefficient bureaucracy, and the struggle to modernize ancient ways of life. China seeks more mechanization of farm and industrial production, more efficient manpower training and manpower needs forecasting, more rapid communication, and improved transportation.

This one-fourth of mankind is moving hesitantly from rigidity to less control, from self-reliance to selective free enterprise, from state-guaranteed jobs to a fluctuating market economy, from rationing to a consumer mentality, and from thought control to a global-village outlook.

Said China's best known actor about the tempo of change: "We are trying to compress the Renaissance, the Reformation, and the Industrial Revolution in a single decade." Despite a century of revolution and the changes brought by Communism, yet another transformation awaits China's rural masses: the shock of modernization. Education, vital to material advancement, must somehow also prepare an old, wise, and buffeted people for new things to come.

Selected References


Cowen, Robert, and Martin McLean, eds. "China." ASIA, AUSTRALASIA AND LATIN AMERICA. VOL. III. INTERNATIONAL
INTRODUCTION


Kuo, Ping Wen. THE CHINESE SYSTEM OF PUBLIC EDUCATION. Teachers College, Columbia University, Contributions to Education, No. 64: New York: Teachers College, Columbia University, 1915.


RESEARCH LIBRARIES

Canada
McGill University
Centre for East Asian Studies
3434 McTavish Street
Montreal, PQ H3A 1X9

University of British Columbia
Asian Studies Library
1871 West Mall
Vancouver, BC V6T 1W5
Tel.: (604) 228-2427

Hong Kong
University of Hong Kong Library
Pokfulam Road
Hong Kong
Tel.: 5-8592111

Japan
China Research Institute
4-1-34 Kudan Kita
Chiyoda-ku
Tokyo

Oriental Library
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People's Republic of China
Chinese Academy of Social Sciences
5 Jianguomen Nei Da Jie
Beijing

Republic of China
National Institute of Education Materials Library
41 Nan Hai Road
Taipei

Singapore
National Library
Stamford Road
Singapore 0617
Tel.: 3377355

United Kingdom
Needham Research Institute
Asian History of Science Library
16 Brooklands Avenue
Cambridge CB2 2BB
England
Tel.: (0223) 311545
RESEARCH LIBRARIES

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China Institute Library
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London WC1E 7HP
England
Tel.: (01) 637-2388

Society for Anglo-Chinese Understanding Library
152 Camden High Street
London NW 1
England
Tel.: (01) 485-8236

United States
Association of Research Libraries
Center for Chinese Research Materials
1527 New Hampshire Avenue NW
Washington, D.C. 20036
Tel.: (202) 387-7172

Committee on Scholarly Communications with the People's Republic of China
National Academy of Sciences
2101 Constitution Avenue NW
Washington, DC 20418
Tel.: (202) 389-6272

Harvard University
Fairbank Center for East Asian Research
Archibald Cary Coolidge Hall
1737 Cambridge Street
Cambridge, MA 02138
Tel.: (617) 495-3650

Harvard-Yenching Library
2 Divinity Avenue
Cambridge, MA 02138
Tel.: (617) 495-3327

Hoover Institution on War, Revolution and Peace
East Asian Collection
Stanford University
Stanford, CA 94305-2323
Tel.: (415) 497-2058

The Library of Congress
Asian Division
Washington, DC 20540
Tel.: (202) 287-5000

Princeton University
Gest Oriental Library and East Asian Collections
317 Palmer Hall
Princeton, NJ 08544
Tel.: (609) 452-3180

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Oriental Studies Collection
Tucson, AZ 85721
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RESEARCH LIBRARIES

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Los Angeles, CA 90024
Tel.: (213) 825-4836

University of Maryland Libraries
East Asia Collection, McKeldin Library
College Park, MD 20742
Tel.: (301) 454-2819

University of California, Los Angeles
Center for Chinese Studies
Lane Hall
Ann Arbor, MI 48109
Tel.: (313) 764-6308

University of Michigan Libraries
Asian Collection, General
P.O. Box P
Austin, TX 78712
Tel.: (512) 471-3135

See also


THE WORLD OF LEARNING 1984-85. THIRTY-FIFTH EDITION.
EDUCATION IN THE PEOPLE'S REPUBLIC OF CHINA, PAST AND PRESENT
Chapter 1

ADULT EDUCATION

Spare-time education: elementary-level adult literacy classes, refresher courses for teachers, evening universities, and correspondence schools. It has been important during times of favoring "redness" over "expertness."

Describes workers' study groups that examined Communist theory and also describes spare-time schools that implemented Mao's belief in combining theory with practice, especially among workers, peasants, and soldiers.

Worldwide survey includes China Association for Adult Education (1931), with 37 affiliated groups and an experimental center in Loyang, Honan.

Political reasons for worker-peasant schooling, March 1950 opening of People's University in Peking, and short-term middle schools.
5. Chen, Theodore H.E. "Worker-Peasant Education in China (II)."
   EASTERN WORLD, 6, 8 (August 1952), 31-32.
   Describes elementary, literacy, and spare-time education for
   workers and peasants.

6. Colletta, Nat J. WORKER-PEASANT EDUCATION IN THE
   PEOPLE'S REPUBLIC OF CHINA: ADULT EDUCATION
   DURING THE POST-REVOLUTIONARY PERIOD.
   Washington, DC: World Bank Staff Working Papers No. 527,
   1982.
   Reviews adult education activities since the late 1920s.
   Most important functions of adult education have been to
   provide political socialization, solve practical problems of
   industry and agriculture, and offer basic education to the
   masses. Ideological shifts have affected priorities. By 1982
   the emphasis was on institutionalizing adult education and
   improving its quality. Continuing problems are rural-urban
   inequities and the need for more empirical evaluation.

   The History Study Group and the Lu Xun Study Group at a
   factory near Peking have links with specialists from the
   Chinese Academy of Sciences and have participated in writing
   books in their field.

8. Hunter, Carman St. John, and Martha McKee Keehn, eds.
   ADULT EDUCATION IN CHINA. Freepost, England:
   Croom Helm, 1985.
   Two groups of visiting adult education specialists found that
   the Chinese have successful programs for training workers to
   keep pace with technological changes.

   CANADIAN AND INTERNATIONAL EDUCATION, 8, 2
   (1979), 58-82.
   Finds contrasts and similarities in Indian and Chinese adult
   learning. Recommends subjects for joint research by both
countries.
ADULT EDUCATION


11. Lucas, Christopher J. "Adult Education in the People's Republic of China." ADULT EDUCATION, 26, 3 (Spring 1976), 143-56. Adult learning is conducted in an informal decentralized system coordinated with but not run by formal schools. Chief goals are to perpetuate the Communist revolution while teaching literacy and job skills.


ADULT EDUCATION

A cultural center opened in 1981 in Zhaofeng, Shazhou County, Jiangsu Province, offers spare-time adult classes to make up high school courses and to improve technical knowledge in agriculture, veterinary medicine, and hygiene. It also sponsors theatrical and sports events.


18. Sexton, Bonnie. "China's Top Officials Attend Classes as Education Regains Respectability." CHRONICLE OF HIGHER EDUCATION, 21, 4 (September 15, 1980), 21. To counter bad publicity about their educational attainments, top officials, including Hua Guofeng, have attended special classes on science and technology. With fewer than four percent of the work force college educated, more spare-time colleges and management training courses are opening.

19. Seybolt, Peter J., ed. "T'ao Hsing-chih (1891-1946)." CHINESE EDUCATION, 7, 4 (Winter 1974-75), 1-145. Essays by famed educator T'ao Hsing-chih, early advocate of mass education. Biographical sketch shows T'ao was Protestant mission educated, a graduate of Nanking University (1914), and a student at the University of Illinois and Teachers College Columbia University (where he was John Dewey's student). T'ao invited Dewey to China (1919-21), translated his lectures, and held various academic posts while urging mass education or fundamental education for all. Chinese Marxist critic Fan K'ai-pe, "A Critique of the 'Life-Education' Theory (1952)," finds fault with T'ao (pages 109-45). Communists have implemented T'ao's mass education ideas but ignored his belief in democratic liberalism.

ADULT EDUCATION

Overview of adult education in China, emphasizing its goals and forms.

Brief account of factories and mines that train workers for modernization.

Since 1949, over 130 million illiterates have been taught to read and write. Part-time adult graduates include 38.8 million worker-peasants from primary schools; 3,330,000 from middle schools; and 1,210,000 from colleges. Adults enrolled in 1979: over 28,190,000, including 860,000 in adults' colleges, 6,100,000 in adults' middle schools, and 21,230,000 in adults' elementary or literacy schools. Types of adult programs described include the Central Broadcasting and Television University, enrolling 280,000 in 1979 (year opened) and 140,000 in 1980.

Goals of spare-time education in Shanyang People's Commune: increase literacy, teach farming and other job skills, and train leaders.

See also Chapter 33, LITERACY AND ILLITERACY.
Chapter 2

AGRICULTURE EDUCATION


- Origin, reasons for, curriculum standards, and other features of rural, theoretically self-supporting, half-time, work-study junior middle schools (ages 13-16), begun about 1958 and intended to increase enrollments, enhance agricultural production, and serve rural development needs.


AGRICULTURE EDUCATION

Because surpluses can be sold for profit, peasants seek scientific knowledge to increase agricultural yields. Some take classes taught by county agriculturalists. Dajiangjia brigade paid all expenses for two members to study agriculture at Shandong University.

29. "Chaoyang Agricultural College—Fundamental Differences Between the Two Lines in Education." PEKING REVIEW, 19, 10 (March 5, 1976), 6-11.
   Praises RENMIN RIBAO article about attacks on the "revisionist" line at Chaoyang Agricultural College in Liaoning Province.

   Agriculture education at Tsing Hua College, financed by U.S. funds.


   Post-World War II United Nations program in rural China included extension education to help farmers improve production.

   China attempted to involve citizens in educational development during the Great Leap Forward (1958-59), when the work-study school program developed.

AGRICULTURE EDUCATION

Good agricultural research, although lacking originality, has increased food resources. Lack of qualified scientists and their multiple duties of teaching, research, and demonstrating research applications have limited progress.

   Brief account of the spread of agricultural secondary schools.

   Describes a rural teaching base set up in 1971 by the Northwest Agricultural College and its program to advance the revolution.

   Chaoyang Agricultural College, Liaoning Province, opened in 1970, links teaching, research, and production. Its students are peasants who will return to the land.

   Twelve articles on agricultural education published in Peking's RED FLAG and STUDY AND CRITICISM in 1975 call for using the Ch'ao-Yang Agricultural Institute as a model to continue class struggle (i.e., to use education to exercise mass dictatorship over the bourgeois elite).

   How this college helped modernize farms in Shensi and nearby provinces.

The department grew from 1920, when J. Lossing Buck joined the University of Nanking faculty; moved in December 1937 to Chengtu to escape the Japanese; and by 1942 had trained 159 students in agricultural economics. Important research included the three-volume LAND UTILIZATION IN CHINA, directed by Buck. Extension emphasis was on forming rural cooperatives.
Chapter 3

ANTHROPOLOGY AND ETHNOLOGY


42. Hsü, Francis L. K. "Anthropological Sciences." SCIENCES IN COMMUNIST CHINA. Edited by Sidney Henry Gould. Washington, DC: American Association for the Advancement of Science, 1961, pp. 129-57. Contends that Communist China allows no anthropology or any other science to exist for its own sake. Rather, each academic field, especially in the social sciences, must serve political ends. Also argues that social sciences in the U.S. are hampered by ideology.

ANTHROPOLOGY AND ETHNOLOGY


See also Chapter 41, MINORITIES' EDUCATION.
Chapter 4

ARCHAEOLOGY

   Reviews Chinese archaeology in the 1980s as influenced by China's traditional antiquarianism, Western field archaeology, and Communist ideology.

   Relates major findings in recent Chinese archaeology to the following archaeological issues: chronology, cultural origins and culture as adaptation, the question of "Chineseness," settlement patterns, history of science and technology, art styles and society. Considers the role of archaeology in serving objectives of present society.

   The Communist government after 1949 aided archaeology through the Chinese Academy of Sciences, Institute of Archaeology. Peking University trained archaeologists, expanding the program to five years.

   Comments on the work of Chinese archaeology and foreign archaeologists in China.
Chapter 5

BIBLIOGRAPHIES AND INDEXES


51. Academia Sinica. LIST OF ACADEMIA SINICA PUBLICATIONS. Nanking: Academia Sinica, 1935. Lists publications of its research institutes in fields of physics, chemistry, engineering, geology, astronomy, meteorology, history and philology, social sciences, psychology, zoology and botany and all articles in their bulletins and journals.


53. Akhtar, Shahid. HEALTH CARE IN THE PEOPLE'S REPUBLIC OF CHINA: A BIBLIOGRAPHY WITH ABSTRACTS.
   Unannotated bibliographic entries on Chinese education: 34 books and 46 articles.

   Annotated bibliography of 198 books, pamphlets, reports, and periodical articles on Chinese education. Most entries are based on observations by foreign visitors, mainly Americans.

   Of the 837 partially annotated entries in this Library of Congress bibliography, 35 are on education or culture. Entries are in Japanese, Chinese, English, Russian, and French.

   Education items among the 2,226 annotated entries include four bibliographies, eight directories, ten youth organizations, nine education and culture, one dissertations and theses bibliography, and 15 dissertations and theses. Prepared for Joint Committee on Contemporary China (American Council of Learned Societies and Social Science Research Council).

BIBLIOGRAPHIES AND INDEXES

China section of this annual bibliography includes entries on education, science, and technology.


Five of the 1,358 annotated entries are on Chinese education.


Eleven entries, most in journals, on Chinese education.


Sources about the traditional system of higher learning and examinations.


Mainly unannotated bibliography of Western language works on science, technology, thought, and scholarship.


Of the 630 doctoral dissertations and masters' theses listed, 247 are on China, and include education; most are on the pre-1949 period.


Index to articles on education in Communist China which
BIBLIOGRAPHIES AND INDEXES

appeared in 15 daily newspapers and 51 periodicals, May-August 1951, showing early Communist educational policy.

   Collection of articles from Russian and Chinese publications. Volume 10 (February 1951) is a special issue on China's cultural and educational work in 1950.

   Bibliography of materials in English on China includes education, children, family, social problems, crime, law, and social control.

   About 4,600 entries of Western educational terms listed alphabetically, with Chinese equivalents.

   Lists 500 cultural institutions arranged alphabetically by name of the institution, with emphasis on research organizations.

   Graduate works on Asia, arranged by subject within area and by author within subject, including 542 on China, many on education. Has subject and author index.
BIBLIOGRAPHIES AND INDEXES


Of the 569 entries, four describe educational-pedagogical words or terms, one describes education and psychology words and terms, and one describes physical education words and terms. English and Chinese author and title indexes.


Unannotated list of published and unpublished reports and articles of U.S. and other national visitors to China, with their observations on acupuncture, technology, medical education, early childhood, and other education-related topics.
BIBLIOGRAPHIES AND INDEXES

   Bibliographic data of 460 published and unpublished doctoral dissertations and masters' theses on all aspects of Chinese education accepted at U.S. institutions of higher learning.

   Annotated books and periodicals from the Chinese-Japanese collection. Contains 13 works on Chinese cultural and intellectual life, a few on women's education, 25 on general education, seven on government education administration, and several on intellectual movements.

   Some 25 of the over 1,000 annotated Japanese books and articles are on aspects of Chinese education, with others on missionary activities in China, individual Chinese scholars, and Chinese-Japanese cultural relations.

   Annotated bibliography of 500 of the most important books published in the People's Republic of China, 1949-59, on mainly modern Chinese history (nineteenth and twentieth centuries). Since 1949, the Communists have controlled historical writing and all other intellectual activity. Many historians were committed to Communism before 1949. Historical research since then has been conducted by the Institute of Historical Research of the Chinese Academy of Sciences, by several universities, and other ad hoc groups as well as the Communist
BIBLIOGRAPHIES AND INDEXES

Party. By the late 1950s the quality of historical studies was adversely affected by anti-intellectual trends of the Great Leap Forward. Arrangement is in six parts: general works, Ming and Ch'ing dynasties, Republic (including May 4th Movement), economic history, intellectual history (including language reform, science, and technology), and reference works.


   A bibliographic guide to all aspects of Chinese education: primary, secondary, teacher training, higher, agricultural, the Cultural Revolution impact, and Mao's educational thought. Also lists general reference works about China and many writings on the Cultural Revolution. Many of the entries appear in Hsu, Kuang-liang, entry 93.

   Annotated bibliography on Chinese education during the Cultural Revolution (1966-72) lists primary Chinese sources as well as materials from other Asian countries, the U.S., and Europe. Many of the entries appear in Hsu, Kuang-liang, entry 93.

   Sections on science policy, technology, science organizations and institutes, education and manpower, and scholarly exchange.

   Unpublished collection of primary sources on Presbyterian mission work in China, 1838-1930, including schools.
BIBLIOGRAPHIES AND INDEXES


Includes 2,217 doctoral dissertations (on China, Taiwan, Hong Kong) submitted to universities in the U.S., U.S.S.R., France, Germany, Britain, and 12 other countries, 1945-70. Entries include author, title, university, year, pagination, and, where available, DISSERTATION ABSTRACTS identification and University Microfilm order number. Has author, institutional, and detailed subject indexes, with many education and allied entries. See also Shulman, entry 125.


Selected, partially annotated bibliography of materials on Chinese education includes translated books, pamphlets, papers, and journals.


Of the 161 annotated masters' theses and doctoral dissertations, 50 are on China and some of these are on education.


Prepared by two Murdoch University, Western Australia, faculty members for honors student papers. Part 1: short historical survey of Chinese studies in China and in other countries. Part 3: reference works, 60 bibliographies, catalog holdings of libraries in several countries, yearbooks, indexes, histories, biographical sources, and other works.

Unannotated bibliography of books and articles, many on Chinese physical culture, physical education, cultural calisthenics, dance, theatre, various sports, and on other aspects of education.


Brief history of sociological studies in China; French, German, English influences; leading scholars and their universities; disruption by Sino-Japanese War (1937-45); and bibliography of Chinese sociological research since 1921.


First Chinese ethnology book, 1903; developed by Prof. Ts’ai Yuan-p’ei of Academia Sinica, 1928-40; much work done around Yunnan, Southwest China.


Education before, especially during, and after the Cultural Revolution: Useful 159-page annotated bibliography.


Of 863 annotated works, about 50 deal with education, vocational education, youth, and student demonstrative...


99. Kumar, B.K. "Indian Perspectives in Modern China: A Selected Bibliography." CHINA REPORT, 10, 5-6 (1974), 152-95. Education is a topic in this survey of Indian literature on China, 1911-74.


BIBLIOGRAPHIES AND INDEXES

Chinese Studies, University of Michigan, 1982.
Topics: education, culture, Communist ideology, cadres, women, the family, and welfare. Bibliography of 2,816 articles published in 137 Chinese journals and newspapers in the Asia Library of the University of Michigan.

Besides Chinese newspaper and periodical indexes on education in U.S. depositories, lists how to approach Red Guard publications and other educational and intellectual topics.

Glossary of translated terms used in educational studies.


Of the 118 films and videocassettes on China listed with rental and purchase information, five on education include: "A Brief Visit to the Hsin Hua School in Peking," "China: Education for a New Society," "China: Hundred Schools in One," "Education," and "Science and Technology."

Part I: TREND REPORT, 1973, has two-page commentary on the higher education annotated bibliographic entries in Republic of China (to 1948) in Parts II and III. Part II: ANNOTATED BIBLIOGRAPHY, 1970, contains bibliographical...
BIBLIOGRAPHIES AND INDEXES

data, with annotations on 43 entries on Chinese higher education.


Author who did doctoral research on Chinese education covering 1949-58 presents author and title index to POPULAR EDUCATION for the years 1950-58. Listed are European and U.S. libraries and their holdings of this most important of China's educational journals. Titles listed indicate comprehensive and important topics, including schooling at all levels, U.S.S.R. influence, language reform, adult education, literacy, and worker-peasant education.


Contains index of education, culture, and health editorials, 1949-75, to China's most popular and important daily newspaper, with eight million circulation in 1980.


Mimeographed, unannotated list of Japanese studies on the history of education and Christianity in China. Includes traditional and modern educational thought, policies, systems, institutions, curricula, textbooks, adult education, and the student movement.

114. P'an, Ta-k'uei et al., eds. EDUCATIONAL INDEX TO PERIODICAL LITERATURE. Peking: Tsing Hua University, 1924.

Index to about 4,000 articles, 1912-23, with lists of periodicals indexed and published monographs.

115. Parker, Franklin, and Betty June Parker, eds. CHINA: AMERICAN DISSERTATIONS ON FOREIGN EDUCATION;
BIBLIOGRAPHIES AND INDEXES

Contains bibliographic data with abstracts of 339 dissertations completed at U.S. and Canadian universities about education in China, Taiwan, and Hong Kong. Subject index and ordering information.

Annotated bibliography of 11 U.S. and Canadian doctoral dissertations on women's and girls' education in China, with ordering information.

Bibliographic entries with annotations of 29 books about women's education in China.

Five annotated entries on Chinese education.

English-Chinese glossary of 2,094 commonly used Western-oriented education terms, plus related terms in sociology, psychology, and philosophy.

120. PHYSICAL EDUCATION TERMINOLOGY. Taipei: Shang wu yin shu kuan, 1953.
Over 1,700 English-Chinese and Chinese-English terms in 21 categories: general physical education, gymnastics, games, rhythmic activity, track and field, agility exercises, ball games, soccer, badminton, hockey, volleyball, baseball, tennis, basketball, rugby, handball, aquatic sports, skating.
BIBLIOGRAPHIES AND INDEXES

skiing, wrestling, boxing, corrective gymnastics and massage, cycling, shooting, weight-lifting, and equestrian sports.

   Lists four annotated works describing dissertations on China, including education.

   Annotated bibliography on Chinese education: 20 books and 11 articles.


   Bibliography of the 20 book series on late Ch'ing "new learning" housed at Hibiya Library, Tokyo.

   Supplement contains bibliographic information, abstracts, and ordering information on 22 dissertations specifically on education, plus others bearing on education. See also Gordon and Shulman, entry 88.

   Annotated books, audiovisual materials, curriculum, and
teaching units on China for U.S. kindergartens through high schools. Many entries deal with Chinese schools at all levels.

   Analytical, unannotated bibliography of Western language sources listed by topic, historical period, and geographical area. Includes national and higher education, elementary and vocational education, elite and professional associations, educational associations, infancy and childhood, socialization of youth, and adolescence and youth. Cites library location.

   Analytical but unannotated bibliography in Chinese of Chinese language sources listed by topic(s), historical period, and geographical areas covered: national and higher education, elementary and vocational education, elite and professional associations, educational associations, infancy and childhood, socialization of youth, adolescence and youth. Cites library location.

   Analytical but unannotated bibliography of Japanese language sources listed by topic(s), historical period, and geographical areas covered: national and higher education, elementary and vocational education, elite and professional associations, educational associations, infancy and childhood, socialization of youth, and adolescence and youth. Cites library location.

130. Soong, James Chu-yul. CHINESE MATERIALS ON MICROFILM AVAILABLE FROM THE LIBRARY OF CONGRESS.
BIBLIOGRAPHIES AND INDEXES


Chinese medical and other textbooks are included in monograph microfilm reels. Newspaper and periodical collections contain youth, school, university, Cultural Revolution, science, and other cultural-educational topics. Checklist includes titles and years published of monographs, newspapers, periodicals, and special lists.


Lists 4,086 articles from periodicals published mainly in Taiwan. Index also published in 1963, covering articles, 1957-61.


Over 600 dissertations on China in various fields, including education. Of the 267 masters' theses listed, 38 are on China.

133. T'ai, Shuang-ch'iu et al., eds. TSENG-TING CHIAO-YÜ LUN-WEN SO-YIN (EDUCATIONAL INDEX TO PERIODICAL LITERATURE; REVISED); Shanghai: Commercial Press; 1932; In Chinese.

Index to articles on education published in Chinese periodicals, 1911-29.


About 8,000 English terms with Chinese equivalents relating to education and psychology.

Over 2,700 entries of educational terms in Chinese, with separate English equivalents, relating to educational principles, history, regulations, systems, administration, psychology, statistics, and institutions. Also associated fields: philosophy, logic, ethics, aesthetics, sociology, biology, anthropology, and physiology.

137.  "Theses on Social and Educational Conditions in China." EDUCATION FOR VICTORY, 1 (April 15, 1943), 16.
Eight theses with abstracts located in the U.S. Education Department Library, Washington, DC.

Bibliography of post-1966 British theses and articles about the teaching of English in Chinese schools. Among topics are instructional materials, curriculum planning, and teacher training.

Among briefly annotated novels and short stories in Chinese (with English translations noted), some 50 deal with intellectuals, teachers, students, children, and youth.

Lists Chinese periodicals containing articles on mathematics and bibliography of mathematics. Contains 1,335 articles in English by 370 Chinese and 50 non-Chinese authors.
141. Tsuen-hsun, and James K.M. Cheng, eds. CHINA: AN ANNOTATED BIBLIOGRAPHY OF BIBLIOGRAPHIES. Boston: G. K. Hall, 1978. Includes, among 2,615 annotated entries, over 20 on Chinese education. Also lists directories, catalogs, and bibliographies of research institutions, museums, universities, and various academic departments of universities and learned societies.


BIBLIOGRAPHIES AND INDEXES


   Articles and monographs on the natural sciences, medicine, behavioral and social sciences.


   Annotations of 10 journal articles on education, five on Red Guards, and others on the Cultural Revolution.


   Six annotated education works plus others on thought control and mass persuasion.


   Annotated works (14) on education and students; others on Korean War "brainwashing" of Americans, Chinese intelligentsia, and thought reform.


   Books and articles in English, covering the period 1970-75; overview of science and technology in China.

Lists Chinese serials in the Library of Congress that have significant scientific or technical content.

Unannotated bibliographical data with ordering information of completed doctoral dissertations and masters' theses arranged under headings: Education, General; Education, Administration; Education, Adult; Education, Early Childhood; Education, Guidance and Counseling; Education, Health; Education, Higher; Education, Industrial; Education, Language and Languages; Education, Mathematics; Education, Minorities; Education, Music; Education, Physical; Education, Psychology; Education, Religion; Education, Sciences; Education, Social Sciences; Education, Teacher Training; Education, Tests and Measurements; Education, Theory and Practice; and Education, Vocational.

Identifies and describes scientific organizations and publications. Included are learned societies, universities and colleges, Academia Sinica and affiliated institutes, Academy of Medical Sciences and branch institutes, Academy of Agricultural Sciences and branch institutes, government research organizations, and libraries. Publications section has serials, abstracting and indexing services, bibliographies, and dictionaries.

BIBLIOGRAPHIES AND INDEXES

Annotated list of 331 titles classified by subject.

156. Wang, Chi, ed. MAINLAND CHINA ORGANIZATIONS OF HIGHER LEARNING IN SCIENCE AND TECHNOLOGY AND THEIR PUBLICATIONS: A SELECTED GUIDE. Washington, DC: Library of Congress, Reference Department, Science and Technology Division, 1961. Identifies and describes scientific organizations and publications: learned societies, universities and colleges, Chinese Academy of Sciences and affiliated research institutes, Chinese Academy of Medical Sciences and branch institutes, Chinese Academy of Agricultural Sciences and branch institutes, governmental research organizations, and libraries.


specifically on women's education; others on women's role and conditions are described under: Bibliographies, Chinese Women Before 1949, Women in the People's Republic of China, Women in Politics- \ Global View, Women in Taiwan, Journals, and Conclusion.


Ten of the unannotated bibliographic entries are on the Chinese library systems or on Chinese science and technology information systems.


Unannotated entries under sections: Bibliographies and Reference Works, Education in China, and Mao Tse-tung and Maoism.


Lists about 1,000 entries on adult and popular education and 233 Chinese periodicals that publish such articles.


Annotated, classified bibliography of 111 Chinese monographs, statistical reports, yearbooks, indices, dictionaries, and educational gazettes.

BIBLIOGRAPHIES AND INDEXES

   Lists 757 items on athletics, calisthenics, and physical education.

   Director, National Library at Peking (1926-48); includes English, French, and German books on China published 1921-57. Education (pp. 370-82) headings: dictionaries, general works, Christian colleges, survey of educational institutions, students, Chinese students abroad, youth movement, education and youth movement.

   The 344 doctoral dissertations done in Great Britain and Northern Ireland universities are divided into the humanities, social sciences, biological and physical sciences, and engineering.

   Of the 2,789 doctoral dissertations in U.S. and Canadian universities, many are on Chinese education. Divided into the humanities and social and behavioral sciences; and the physical, biological, and engineering sciences.

   Five of the 1,348 unannotated works in Russian on China available in U.S. libraries are on schools, youth, culture, and the Cultural Revolution.

39
171. Andō, Hikotārō. "SAI GEN-BAI NO SHŌGAI TO SONO HYŌKA NI TSUITE, SAI SHŌ-SHI CHO 'SAI GEN-BAI GAKUJUTSU SHISŌ ŌENKI! OBOEGAKI" (The Life of Ts'ai Yuan-p'ei and its Estimation; Note on Ts'ai Shang-ssu, 'Biographical Study of Ts'ai Yuan-p'ei's Scientific Thought'). CHUGOKU KENKYŪ (THE CHINESE RESEARCH) 16 (September 1972), 26-34. In Japanese. Review of Ts'ai Yuan-p'ei, liberal Chinese scholar and leader who protested against the Kuomintang Government in the 1930s.

172. Ayers, William. CHANG CHIH-TUNG AND EDUCATIONAL REFORM IN CHINA. Cambridge, MA: Harvard University Press, 1971. Chang, educated in the Confucian tradition, was a prominent member of the Chinese civil service, 1867-1909, and an early, influential advocate of education to strengthen and revitalize China. His early reform proposals, within Confucian orthodoxy, contended that the possibly dangerous imbalance between Confucian ideology and Western science could be avoided by state control of education. He supported the 1905 abolition of the examination system, was thoroughly conservative, and later favored limited return to examinations. His influence was limited by failure to implement many of his own plans or to build into institutions he founded sufficient strength to endure. Career: Director of Education, Szechwan Province, professor at Hanlin Academy, and...
BIOGRAPHIES


Ma, who foresaw the need for skilled diplomatic and naval personnel to meet the West's challenge, proposed establishing in Shanghai a diplomatic training school and recommended naval training schools in several centers.


Biographical facts about education ministers and vice-ministers, officials of such organizations as Communist Youth League, welfare, science, culture, the Sciences Academy, sports, and heads and deputies of particular universities and institutes.


Flemish Jesuit Verbiest (1623-88), who went to China in 1659, was famous at the imperial court for his contributions to astronomy and mathematics.


Tung, Confucian philosopher who urged use of imperial examinations for selecting civil servants, established an imperial university and influenced the authoritarian education system that China used through the nineteenth century.
BIOGRAPHIES

177. Chan, M.H. "Ch'en Tu-hsiu's Political Activities and Thought before the Time of the New Cultural Movement." JOURNAL OF THE CHINESE UNIVERSITY OF HONG KONG, 4, Part 1 (1977), 49-77. Reviews political activities of Ch'en Tu-hsiu, from his involvement in the 1898 Reform Movement to the time of the New Culture Movement in 1919, and discusses the main intellectual trends and personal relations of intellectuals in China from Revolution of 1911 to the New Culture Movement.

178. Chang, Cheng-han. "On the Social Thought of Wang Shou-jen." NATIONAL TAIWAN UNIVERSITY JOURNAL OF SOCIOLOGY, 10 (July 1974), 51-63. Wang Shou-jen (1472-1528), social thinker and philosopher during the Ming dynasty, proposed widespread elementary education and specialized training as a means of socialization. Because his model of society, similar to Confucian, is static rather than dynamic, it has had limited modern influence.


180. Chang, Tsai-yu. "SAN MIN TZU I SSU HSIIANG YU MIN TSU CHING SHEN CHIAO YU" (Dr. Sun Yat-sen's Thoughts and Education in the National Spirit). BULLETIN OF NATIONAL TAIWAN NORMAL UNIVERSITY, 19 (1974), 22-32. In Chinese. Elaborates upon the three principles of Dr. Sun Yat-sen (1866-1925) (National Livelihood, Democracy, and Nationalism) which, as a synthesis of traditional Chinese political philosophy and Western technological science, were intended as the building blocks of a strong and modern Chinese
national state. Not unlike the goals of national spirit education, the purpose of the three principles was to strengthen the national consciousness of the people, to inspire in them the ability to regenerate the country, and to instill in them the ideals of ancient Chinese civilization.


   Educational backgrounds of China's warlords, 1912-28, are among characteristics examined in James E. Sheridan's book, CHINESE WARLORD: THE CASE OF FENG YU-HSIANG.

   Mao's education is described in this account of his early life.

   Memoirs and commentary on Chinese culture by a former Minister of Education under Chiang Kai-shek. Chiang (born 1886) describes his Confucian schooling and Western education, including study at the University of California, Berkeley, and Columbia University (Ph.D.). He traces China's history through the May 4th Movement and World War II, when most of China's university students and faculties moved inland to escape Japanese occupation.

185. Chiang, Yung-ching. "LO CHIA-LUN HSIEN SHENG TI SHENG PIEN CHI. CHI TUI CH'ING Kuo Chìn TAI SHIH TI KUNG HSIEN" (Life of Dr. Lo Chia-luen and His Contributions to the Study of Modern Chinese History)
BIOGRAPHIES

Asa young student, Lo Chia-luen (1896-1969) helped lead the May 4th Movement. He was chancellor of Ch'ing-hua University and of the National University; contributed to higher education development; was ambassador to India after World War II; and in his last years in Taiwan published archival material on the 1911 Revolution.


188. Dimberg, Ronald. "Ho Hsin-yin: The Sage and Society." NOTHING CONCEALED: ESSAYS IN HONOR OF LIU YU-YUN. Edited by Frederic Wakeman, Jr. Taipei: Chinese Materials and Research Aids Service Center, 1970, pp. 95-125. Ho, active sixteenth century thinker and Neo-Confucian, decided against working for an official degree and never held public office. He is important because his thinking offered an alternative to the traditional Chinese view of the individual's responsibility to society. He defined the sage's most fundamental role as that of teacher, but outside the official bureaucracy.

Ts'ai Yuan-p'ei, Minister of Education in 1912, helped initiate education reforms for China which included vocational education, universal education, and women's education.

190. Duiker, William J. "Ts'ai Yuan-p'ei and the Confucian Heritage." MODERN ASIAN STUDIES, 5, 3 (1971), 207-26. Intellectual biography of Ts'ai Yuan-p'ei, Minister of Education after 1911 and Peking University Chancellor from 1917, who made many reforms. Although he urged abandonment of Confucian institutions, Ts'ai reflected the humanist strain in Confucian thought and during four years of European study synthesized humanism with social Darwinism.


Kang Youwei (1858-1927) wrote in 1895 a memorial to the Emperor suggesting imperial reforms. The document, here reproduced in German, was important in the 1890s reform movement.


Kang, a leading late 1890s reformer, in CANDIDATES' MEMORIAL proposed economic, educational, and governmental changes to improve Chinese life.

BILOGRAPHIES


Memoir of Harvard University China scholar, for more than 40 years the leading exponent of U.S. China studies. His intimate understanding of pressures on and trends among Chinese intellectuals ends insight into the patterns of education there. See entry '84.

Cites the career of Lu to show the anti-Manchu feeling of Chinese intellectuals; describes his education; and contends that, though he often refused to cooperate with the Manchus, he was not so great a dissenter as many have supposed.


Philosophers critical of Neo-Confucianism of the Sung Dynasty: Ku T'ing Lin (1613-87) urged practical learning; Fei Mi (1625-1701) urged a return to practical simplicity of the original classics; and Ye Yü-ch'ai (1635-1704), pragmatist, whose learning was connected with life.
Support for education was a feature of the economic plan warlord Yen made for Shansi Province in the 1930s.

Yen, as warlord of northwest China's Shansi Province, tried with little success to introduce universal education, including vocational education as inspired by John Dewey. Among causes for failure were poorly educated teachers, opposition by landed gentry, little support from peasants, and Yen's emphasis on ideological indoctrination.

Yen, fond of tradition and preoccupied with selfish ambitions, did little to overcome the ignorance and poverty of Shansi Province, where famine was common and the unsophisticated population clung to footbinding and other customs while ignoring schooling as a way to a better life.

Uses the Shansi warlord to illustrate the dynamics of regional and local government in 1911. Yen, unlike the stereotypical warlord, is depicted as a would-be reformer hampered by his own conservatism and parochial view. He tried to provide tuition-free elementary schooling for everyone, but he neglected secondary and higher education. He also insisted that students subordinate learning to Confucian ideology, a doctrine he favored because it required respect for authority.
BIOGRAPHIES

    Third autobiographical work by famed writer Han Suyin about the years 1938-48.

    Cheng (1842-1923), a farsighted Chinese merchant, urged many economic reforms and called for opening professional and technical schools.

    Pott, Episcopalian missionary, was president during 1888-1941 of one of the most influential mission colleges in China, St. John's University, Shanghai.


    How K'iang, traditionally educated Confucian scholar who also studied Western literature, developed a value system antithetical to Confucianism. Early in life he felt he must become a Confucian sage and a Buddhist savior. At age 30 he became a leader in the Reform Movement of 1898.

    Career of the distinguished economist who in the 1950s became president of Peking University. Strongly criticized during the anti-rightist campaign, he never fully submitted to Maoist pressures.
   Hsiao's life as a scholar and author illustrates educational practices and vast social and political changes. Included are his tutors and early education, his studies at the Young Men's Christian Association Middle School in Shanghai, and his two years at Tsinghua University of Peking before entering a U.S. university.

   Experiences during early years of teaching at National University, Shanghai, and at Nangai, Northeast, and Yanjing universities.

   K'ang, in his social thought at the turn of the century, wanted to adapt Chinese values to a universal but non-Western pattern. Thus, if China abandoned outmoded customs, he believed it could fit into the modern world.

   Born in early twentieth century when girls were kept from public life, Hsieh rebelled against her mother's authority, fought warlords in the field, and began writing after 1926. Describes her childhood, schooling, literary attempts; military service, and experience as an elementary school teacher.

   Lists reasons for the rapid rise of Hu Qili (Hu Chi-li. 1929--), mayor of Tientsin and a third-generation cadre activist. While a Peking University student, he headed the China Youth League in Peking.
BIOGRAPHIES


Hua, Director of the Institute of Mathematics, Academia Sinica, criticized himself and denounced "revisionist roaders" for having tried to sacrifice him during the Cultural Revolution to save themselves.


In Chinese.

Ku's thoughts on educational reform are included in this analysis of the ideas of a scholar whose life (1613-82) bridged the transition from the Ming to the Ch'ing dynasty.

216. "Huang Hua—New Vice-Premier of the State Council."


Huang Hua of Hopeh Province was a Yenching University student in 1935, joined the Communist Party in 1936, was on the Yenching staff, and has since served with status and responsibility.

217. Huang, Shun-erh. "The Social Thought of Liang Ch'i-ch'ao."

NATIONAL TAIWAN UNIVERSITY JOURNAL OF SOCIOLOGY, 9 (July 1973), 111-38.

Discusses educational and other ideas of late nineteenth, early twentieth century political and social reformer Liang Ch'i-ch'ao who urged extension of primary and normal (teacher) education.


In French.

Mateer (1836–1908), pioneer Presbyterian missionary who founded Tengchow College, was a major leader in Christian higher education. At Tengchow College, an excellent prototype of later Chinese Christian colleges, he had a selective enrollment policy and an innovative curriculum. Chinese instructors taught traditional Chinese studies; Mateer introduced mathematics, the sciences, and religious instruction. The college eventually prepared teachers for all of the Protestant colleges and many secondary and government schools in North China. He was first president of the China Educational Association.


Mentions that urban students eagerly supported Tsou Tao-fen’s weekly newspaper after 1926, which denounced Japanese aggression and criticized the Kuomintang government’s non-resistance policy.


Critically reviews Lu Hsun’s methods of interpreting the history of social evolution in China. Describes him as a first-rate thinker of modern China and a chief promoter of the Chinese New Culture Movement after World War I.


Career of the noted political scientist and former Dean of the Law School, National Peking University, Ch'ien Tsuan-sheng. Never a Communist, Ch'ien stayed in China after 1949. He emerged from the 1951-52 thought reform with good prospects. But after the Hundred Flowers period, he was in late 1957 labeled a rightist, his career in shambles.
BIOGRAPHIES


Ch'en (1873-1942), a founder in Shanghai, 1921, of China's Communist Party who eventually left politics, tells about his teenage schooling and irrelevance of the ancient examination system. He later studied abroad and as a leading scholar taught at Peking University.


Education of Ch'ien-lung (1711-99, reigned 1736-95) included instruction at the Palace School, founded by his father, Yung-cheng. It provided instruction for imperial sons, grandsons, and other princes. Well-schooled, Ch'ien-lung was the last Chinese emperor before Western penetration brought new threats to China.


Examines Ch'ien-lung (1711-99, reigned 1736-95), his self-awareness, understanding of his role, and the educative process which trained him. His arduous princely training in Chinese classics was arranged by his father for him, his brother, and eventually other princes. At least 15 official tutors instructed them at the Palace School, setting high scholarly and ethical standards.


Although the Ch'ing dynasty began in 1644, the Manchu needed time to consolidate their grip on China, a task Emperor K'ang-hsi completed by 1684. He needed to dissipate anti-Manchu feeling among China's scholar-gentry. He succeeded in large part because he personified a blend of accomplished scholar and courageous strategist. He had a
strong interest in learning, was competent in basic Confucian classics, and supported scholarly aspirations.

Leiden, Netherlands: Brill, 1931.
Ku (born 1893), a precocious child who eventually became a historian, describes his early reading and private study of the classics, first contact with modern science at age 13, secondary schooling, and decision at Peking National University to study history. He joined the faculty there.


Author's student days in Japan studying medicine, his turn to writing as an emotional outlet, and his becoming a leading Communist intellectual.

Education reform was an important goal of Liang Shu-ming (born 1893), who in the 1930s headed the Shantung Rural Reconstruction Research Institute and governed one county. Liang, a traditionalist, cooperated with such Western-oriented reformers as James Y. C. Yen. Both were attacked by magistrates under the nationalist government but continued to work for apolitical rural reconstruction.

Contends that, despite leaving no disciples competent to perpetuate his educational ideas, Mo Tzu (c.470-391 B.C.) was a significant educator because he believed that man's
creativity was the basis of science and that universal love could direct human intelligence toward a just society.

Fung Yu-lan, born 1895, a leader in modern Chinese philosophy (studied at Columbia University, 1919-23), believed social harmony was the greatest good, and after 1949 embraced Marxism-Leninism.

Cites such intellectual leaders as Liang Chi-ch'ao (1873-1929), Wang Tao (1828-97), Yen Fu (1853-1921), Chen Tu-hsiu (1879-1945), and Li Ta-ch'ao (1888-1927) to describe the transition from a Confucian state to Communist rule in China.

234. Lin, Yueh-hua. "YEN FU SHE-HUI SSU-HSIANG" (Social Thought of Yen Fu). SOCIOLOGICAL WORLD, 7 (June 1933), 8-82. In Chinese.
Summarizes Yen Fu's intellectual ideas. He was major translator of Western works by Adam Smith, John Stuart Mill, Montesqueiu, and others.

Although convinced that the Confucian socio-political order was best for China, Li (1823-1901) urged such pragmatic responses to Western encroachment as teaching math and science in government schools and including industrial technology for testing on civil service examinations. He also promoted a modern armament industry.

Liu was vilified during the Cultural Revolution for taking the "capitalist road." These extracts from Liu's speeches and writings when he was a top Chinese Communist leader include sections on "Intellectuals" and "Learn from the Masses."

K'ang (1858-1927), brilliant leader of the 1898 Reform Movement who believed that only radical change (but not revolution) could save China. Contains K'ang's autobiography (ended 1898); a sequel by his daughter; and essays by six China scholars about K'ang's ideas and writings. The editor, K'ang's grandson, wrote the introduction, includes bibliographies of writings by and about K'ang, and an extensive glossary of personal names. Educational changes were central to K'ang's proposals. Although the Empress Dowager crushed the 1898 Reform Movement and twentieth century reformers replaced K'ang, he is often ranked second only to Sun Yat-sen for starting the modernization of China.

Argues that Peking University Chancellor Ts'ai (1917-23), though a great reformer and a vigorous supporter of the broadly liberal May 4th Movement, disapproved strongly of the May 4th Incident and considered it an unfortunate political distraction. Favoring basic changes in Chinese culture, he probably believed that student preoccupation with politics might provoke conservative reaction.

Concludes that Ts'ai (1867-1940), admired by both reformers and revolutionaries, was influenced by his early Confucian education and believed that social reform depended on improvement of the social environment.
BIOGRAPHIES


Writings by and about Fei (born 1910), distinguished social scientist, author (PEASANT LIFE IN CHINA), and professor at the Central Institute for Nationalities, Peking. His experiences illustrate the equivocal role of intellectuals in various periods of Communist rule. After supporting those favoring returning sociology to academic acceptability during the Hundred Flowers period, he presented (July 13, 1957) "A Confession to the People" to condemn his own "reactionary thought." He survived attacks and has had great prominence since Mao's death. See entry 2673.


About the religious struggles, education, and career of a Chinese woman physician who taught at Ginling College for Women, Nanking.


Asserts that the traditional Chinese belief in the unity of man and Heaven, refined by such modern thinkers as Fung (born 1895) and Hsiung (1885-1968), poses the greatest ideological threat to Maoist ideological orthodoxy.


Biography of woman medical missionary to Manchuria and Korea.

Review of Hu Shih's biography of eighteenth century scholar Chang Shih Chai.

   A May 4th hero and early Communist, Ch'en Tu-hsiu later discredited the 1919 student movement, did not accept the Marxist concept of class, and became a "fallen angel" of the Communist Movement.

   Biography of a minor scholar depicts intellectual life shortly before China suffered major incursions from the West.

   Bertrand Russell's 1920-21 China visit had lasting influence on the development of empiricism and mathematical logic in China, but his ideas were too complex to meet China's need for a coherent general ideology.

   Interpretive biography of Huang Tsung-hsi (1610-95) to 1644 (fall of the Ming dynasty) and the practical scholarship he embodied.

   Yun, idealistic intellectual who participated in the May 4th Movement, organized the work-study movement. Despite
dislike for Marxist class struggle theory, he eventually took part in Communist activities when financial bankruptcy threatened his educational projects, which included managing a primary school, small factory, and bookshop.

Contends that the intellectual Fan Ai-nung in Lu Hsun's novels is like Lu Hsun himself and unlike both old intellectual dropouts from the examination system and the new intellectuals who became reactionaries.

251. Ótani, Toshio. "HÔ SEI-SHIN NO JITSUGAKU SHISÔ NI TSUITE" (On the SHI XUE (SHIH-HSUEH)—Practical Thought, Both Political and Economical, of Bao Shi-chen (Pao Shih-ch'en)). TÔYÔSHI KENKYÜ (JOURNAL OF ORIENTAL RESEARCHES), 28, 2-3 (December 1969), 162-95. In Japanese.
Ideas of Pao, a scholar-official, on the bureaucracy, examination system, and other administrative problems (compared with ideas of Wei Yuan and Kung Tzu-ch'en). Pao wanted to improve life for China's lowest.

Goals and accomplishments of James Y.C. Yen, educational reformer, whose Mass Education Movement worked for literacy and improved rural life as a way to bring democracy to China.

Highly regarded annotated translation of Fang's SEVEN SOLUTIONS and an examination of Chinese thought at the
pivotal period when the Ming dynasty was replaced by the Manchu. Fang (1611–71) discussed the options available to young men of his generation and concluded that his own choice was a life of scholarship. Penetration of Jesuit learning into elite intellectual circles is shown.


Fang's attitude toward Western mathematics and astronomy reflected China's attitude after 1650, when because of social turmoil interest in Western learning declined.


Ts'ai created a reform atmosphere, fostered academic freedom and student self-rule at Peking University, and greatly influenced China's cultural and nationalist movements.


Discusses Sung Chiao-jen and his involvement with Neo-Confucianism in Japan and his subsequent move to Western learning.


Evaluates Chou En-lai's personal characteristics and talents and summarizes his education, much of it obtained abroad.


Chen (1890–1977) studied law, literature, and philosophy in China and Japan, became a Communist, and served as rector, Fudan University, Shanghai.
BIOGRAPHIES


Enter China in 1948 to study. Allyn Lickett from the first passed information to U.S. intelligence officers. The Ricketts remained to study after the Communist takeover and were prevented from leaving soon after the Korean War began. Arrested in July, 1951, they were imprisoned four years and came to agree that the Communist criticism/self-criticism process helped build character.


Ideas that philosopher Ch’en Li-fu presented in 1933 lectures aimed at giving Chinese youth a positive philosophy. Calling the Chinese view of life more catholic than the Western view, Ch’en said that to find meaning one should first cultivate intelligence, humanity, and courage.


Biography of a leading educator who studied under John Dewey and wrote political poetry.


Biography of T’ao Hsing-chih (1891-1946), John Dewey's student and a pioneer of mass education.


Hua (born 1910), foremost mathematician in China, before returning there in 1950 did research at major U.S., British, and Soviet centers. Biographical sketch traces his academic
and political career and comments on his most notable publications.


Chang Chih-tung (1837-1909), Confucian scholar and government official (governor-general of Kwangtung-Kwangsi, 1884-89; Hupei-Hunan, 1889-1907), advocated Western-style industrial development, schools, and other reforms. He insisted that China must retain traditional Confucian values.


Influence of Western learning on China about 1900, the outflow of students to study abroad, mostly in Japan, and Sun Yat-sen's influence on Chinese student reform tendencies which developed in Japan and elsewhere.


Contemporary with Malthus, Hung (1744-1809) was the first scholar-historian to describe and warn about overpopulation dangers. His academic career is described; his views on society, and some of his essays are included.


John Leighton Stuart, esteemed Presbyterian missionary-educator in China, became U.S. ambassador to China. He attempted unsuccessfully to be a liaison between the Japanese and Chinese (and later between the Communists and Nationalists).

BIOGRAPHIES

Chou En-lai's education, personality, and political background are included to help explain his rise to power and influence.

While Edgar Snow was in Yenan in 1937 writing RED STAR OVER CHINA, his wife recorded life stories of 24 Communist leaders, among them teachers, students, soldiers, performers, and medical doctors. Educational and social backgrounds are given, including soldiers' military training.

During 1931-30 in China, first as a U.S. Shanghai Consulate staffer and freelance journalist, then as wife of Edgar Snow, a journalist and Yenching University professor, Helen Snow met prominent Westerners and a generation of Chinese students and activists destined to lead China. The Snows aided students in organizing the December 9th Movement, climax of which was a massive Peking demonstration, December 9, 1936, to protest the Nationalist government's capitulation to Japanese territorial advances.

Remembered as U.S. ambassador to China (1948) who shared with General George C. Marshall the unsuccessful assignment of seeking Communist-Kuomintang amity, Stuart was primarily an educator. He was born in Hangchow, 1876, to missionary parents; taught (1908-19) at Nanking Theological Seminary; and in 1919 became head of Yenching University, formed from several missionary institutions. Fiercely pro-Chinese, Stuart knew future leaders of both Communist and Nationalist movements.
BIOGRAPHIES


History, organization, curriculum, and philosophy of WAN-MU-TSA'O-T'ANG, a small school established by Kang Yu-wei, 1891, in Canton. The school, a vehicle for K'ang to express his social and educational ideas, influenced students to become leading reformers. Includes short biographies.


Ch'i Pai-shih (1863-1957), influential artist, was honorary professor, Central Art College of China; elected to the Presidential Board of the Chinese Literature and Arts Association, 1952; and elected Chairman of Chinese Artists Association. Influenced by Zen Buddhism, he believed in Confucian industriousness.


Interview-based articles on lives and works of a dozen intellectuals, including Ch'en Pao-chen, K'o Shao-min, Hu Shih, Ch'en Yuan, Tung K'ang, and Paul Pelliot.


Describes and analyzes failure of the sweeping educational reforms Ts'ai initiated in 1927-29. Education departments at all levels of the government were abolished; national education was placed under a University Council headed by Ts'ai; China was divided into locally tax supported districts, each headed by a university which supervised all other schools.
BIOGRAPHIES

The scheme, strongly opposed by politicians, was shortly terminated.

Day-to-day life of a student who in 1964 fled China at age 24. The manipulations necessary for surviving amid the waves of political changes affecting schools are graphically depicted. He saw ignorant cadres' children admitted to higher education when brilliant students were excluded, and Communist Youth League members abuse their fellow students.

Compares and contrasts the acceptance of Marxism and responses to student movements by Li Ta-chao and Ch'en Tu-hsiu (Ch'en later dropped out of revolutionary leadership).

Yen Fu was the most important translator of Western works, 1896-1908: Adam Smith, John Stuart Mill, Montesquieu, others. His translations, very widely read, had major influence on modern Chinese intellectual history.

BIOGRAPHIES

Wang T'ao (1828-97), while Chinese Polytechnic Institute principal, held essay contests to encourage interest in Western sciences and ideas. Titles of many essays are analyzed, and reference books used in writing them are listed.


BIOGRAPHIES


285. Worthy, Edmund H., Jr. "Yung Wing in America." PACIFIC HISTORICAL REVIEW, 34, 3 (1965), 265-87. Yung, educated in the U.S. and the first Chinese to earn a U.S. degree, became a leading educator and proponent of China's Westernization, but was eventually exiled from China.


287. Yamaki, Yoshiko. "SAI GEN-BAI, SONO SHIISO TO KODÖ TO" (Ts'ai Yüan-p'ei, His Thought and Activities). OCHANOMIZU SHIGAKU, 6 (1963), 1-19. In Japanese. Ts'ai Yüan-p'ei (1868-1940), chancellor of Peking University: his ideas of citizenship, aesthetics, religion, and eclectic use of Western thought and Chinese tradition.


   Well-written, sensitive autobiography of childhood experiences in turn-of-the-century China.

   Vincent Adams Renouf (1876-1910), American, taught at the Imperial Peiyang University in Tientsin, 1905-10. His papers tell of the intellectual turmoil China experienced at that time.

   China's problems in the early twentieth century became enmeshed in the old struggle over centralized versus decentralized authority. Finds in Yuan's presidency (1912-16) a pattern experienced by Third World countries as they have struggled for autonomy. Looks at education programs in Hunan, where a reform mood resisted central government interference in 1913, but the drive for universal lower elementary schooling was strong. Regardless of political stance, a broad consensus believed that modern education was a central goal. Yuan's dictatorship and his inclination to blend the new and the old slowed restructuring of the educational system. By stressing low-cost elementary schooling for the masses, Yuan took money from upper education levels.

293. Yuan, Po-p'ing. "Hua Lo-keng—Vice President of the Chinese Academy of Sciences." ISSUES AND STUDIES, 14, 10 (1978), 98-103. 
   Returning to China in 1950, Hua Lo-keng, eminent mathematician, emphasized scientific research which discredited him during the Cultural Revolution.

Autobiography of Yung Wing (1828-1912), first Chinese graduate of Yale (B.A., 1854), who at age seven entered a British mission school in Macao. In 1847 he was brought to the U.S. to study by the Rev. S.R. Brown, Yale graduate. Back in China, he influenced Tsang Kwoh Fan to attach an engineering school to the Kiang Nan Arsenal, equipped with U.S. machinery which needed engineers to operate and maintain it. He introduced U.S. teaching methods. In 1871 he was chief commissioner of the Chinese government project to send students to the West.


Career of Lu (born 1915), president of the Chinese Academy of Sciences, who studied at Amoy University, where he taught after 1945.
Chapter 7

BIOLOGY EDUCATION

   Found (1971) no basic research under way. Describes the Biology Department, Chungshan University.

   Projects under way at ten biological research institutions, one botanical garden and arboretum, and at biology departments of 23 colleges and universities.

   Summarizes science education at the elementary and secondary levels, describes the movement for a unified biology curriculum and pre-service and in-service biology teacher education.

   U.S. science educators found a uniform biology curriculum for all schools was being introduced, physical sciences were needed for national development, health-related biology was stressed, teachers were poorly trained, and textbooks (essentially expanded syllabi) were inappropriate to students' needs.
Preparation of secondary school biology teachers: admission, ideological orientation, curriculum, and in-service education.

Findings of a U.S.S.R. Academy of Sciences delegation about microbiological research in major Chinese centers.

Describes university and institute biology laboratories in Peking and Shanghai. Research is concentrated in Academia Sinica; universities mainly produce biologists. Surprised to find biology research not tied to agriculture and other practical needs.
Chapter 8

CHEMISTRY EDUCATION


History of Chinese science, especially chemistry. Author describes his own experience teaching chemistry after 1910, with no laboratories, textbooks, or technical terminology. Chemistry teaching attracted brilliant students.


Manchester University (England) professor visited two leading Chinese universities in 1973, focusing on chemistry teaching.


Chemistry research observed in 1978 at institutes, factories, and universities.

CHEMISTRY EDUCATION

308. Pen, Shao-I. "KHIMIA V KITAE" (Chemistry in China).
VESTNIK AKADEMII NAUK SSSR, 6 (June 1953), 21-24. In
Russian.
Scope and fields of research in chemistry in Communist
China.

309. Spooner, Roy L. "A New Emphasis on Chemistry." WARTIME
CHINA AS SEEN BY WESTERNERS. Chungking: China
Despite war's damage to chemistry teaching and research,
by 1942 the Chinese Chemical Society (founded 1932) had
almost 2,000 members. Quality of chemistry teaching at the
secondary level was poor.
Chapter 9

CIVIL SERVICE EXAMINATIONS

310. Billeter, Jean-François. "CONTRIBUTION À UNE
    SOCIOLOGIE HISTORIQUE DU MANDARINAT" (Contribution
to a Historical Sociology of the Mandarinate). ACTES
    DE LA RECHERCHE EN SCIENCES SOCIALES, 15 (June
    1977), 3-29. In French.
    Sociological analysis of two books by sixteenth century
    Chinese philosopher Li Zhi which sharply criticized China's
    mandarin system, especially the examination system. Li Zhi
deplored as arbitrary and inappropriate the use of classics
    examinations for selecting government officials.

311. Chang, Chung-li. THE CHINESE GENTRY: STUDIES ON
    THEIR ROLE IN NINETEENTH-CENTURY CHINESE
    Shows the power held by China's educated class in the
    nineteenth century. The examination system, its merits and
    abuses, is analyzed in a section called "The Examination Life
    of the Gentry...." Despite claims that examinations were
    open to any commoner, the advantages were heavily in favor
    of the wealthy and influential. The examination system
    eventually broke down because it could not be adapted to
    modern needs.

312. Chen, Ta-chi. "Examination YÜAN." THE CHINESE YEAR-
    BOOK 1936-37. SECOND ISSUE. Edited by Chao-ying
    Shih and Chi-hsien Chang. Shanghai: Commercial Press,
    1936, pp. 346-62.
CIVIL SERVICE EXAMINATIONS

Established in 1930, the Examination YÜAN was the highest national government body for testing civil servants, professional specialists, and political candidates.

    Chapters on politics in ancient China and in the late Ch'ing period (including movement for modern education); deals mainly with the Nationalist government, 1928-48, which set up a civil service examination system using a highly academic test. Most bureaucrats were not selected on the basis of that test.

    In 1930 the Examination YÜAN was established as an independent body under Kuomintang patronage to oversee civil service examinations. Statistical table shows numbers of successful candidates on five types of examinations, 1931-44.

    Traces roots of China's civil service examinations to the fourth century B.C. Shows China's influence on the West in testing for professional competence. China's Imperial University, founded 124 B.C., trained men for government service and influenced later educational developments.

    Cites the 2,000-year-old civil service examination as one cause of China's historic stability. Concluded that, by rigidly prohibiting originality and experimentation, the examination contributed to China's cultural stagnation and resistance to progress.
CIVIL SERVICE EXAMINATIONS

Includes the summer 1905 memorial from Yuan Shih-k'ai and other viceroy, governors, and the Tartar General of Mukden requesting abolition of the classical examination system. Also includes the Imperal Edict of September 2, 1905, which ended the examinations.

Efforts up to 1898 to reform the ancient classical examination that produced the conservative gentry class and measures that eventually led to abolition of the system in 1905.

During the Ming period the ban against permitting sons of craftsmen and artisans to take the examinations was lifted. A hierarchy of civil service qualifications developed in which character, intellectual ability, and technical skill ranked in sharply ascending order.

Explains the civil service system established in 1928 on recommendations made in 1921 by Sun Yat-sen. Reviews traditional pattern of ancient classical examinations which, though abolished in 1905, provided a model for China and for Western countries.

History of Hanlin Academy and the influence of and changes in the traditional examination system during the Ch'ing era.
China's traditional civil servants, trained in Confucian ideals and ethics, created an orderly, peaceful society but failed to adjust to social and technological changes.

The examination system aided social mobility and recruitment of able men into public service. In the early Ming period a significant proportion of commoners joined the elite by passing examinations. Great population growth and technological and institutional stagnation during the Ming-Ch'ing era made downward mobility inevitable.

Key ideas from selected best works on imperial Chinese state examinations as basis for scholar-official class. Covers quasi-public schools, private academies, family schools, clan schools, Confucian moral learning, Mencius, and other topics.

Deals in part with Ming and Ch'ing dynasty bureaucracy and examination system.

Civil service examination system administered in Peking under successive dynasties.
CIVIL SERVICE EXAMINATIONS

   Using civil service records for 1148 and 1256, concludes that, as a group and in later contributions as civil servants, candidates from nonofficial and ordinary families "made a better showing" than did successful candidates from elite families with relatives already civil servants.

   Lists of successful candidates on civil service examinations, 1148 and 1256 A.D., including records of the official careers of their fathers, grandfathers, and great-grandfathers. Elite top officials kept power among their own descendants. The large group of officials below them were often from families with no tradition of civil service.

   Changes in the examination system from the mid-seventh through the nineteenth centuries. During the Sung dynasty, competition was unrestricted throughout China's empire. In 1279 with the Sung dynasty's collapse a system of regional quotas began. Although equal opportunity was a goal throughout the centuries, political realities up until 1900 favored various regions and racial groups.

   Though abandoned in 1905 because it was ill-suited to modern needs, the examination system for recruiting bureaucrats, in continuous use for 1,200 years, symbolized an ideal social order based on talent and ability rather than wealth or ancestry. Despite the late Ch'ing preferences given to
wealthy classes, the system provided a channel of mobility and a force for sociopolitical stability in China.


During the Ch'ing dynasty (1644-1911), the civil service examinations and the SHU-YUAN (institutions which prepared candidates for the examinations) were inseparable. The SHU-YUAN, sponsored by local officials and gentry, varied with locale. Some gave students substantial financial aid; others might offer only travel grants to the most outstanding students en route to provincial examinations.


Case study of the joint family shrines, closely connected with the examination system; based on Su clan records in Canton.


Articles analyzing the relationships between the examination and course system and social mobility.


Ch'ing civil service and the collapse of the examination system.


CIVIL SERVICE EXAMINATIONS


Examples from Sung, Ming, and Ch'ing periods illustrate China's historic uneasiness about how to identify Confucian excellence. Could it be appropriately tested by the administrative procedures of a bureaucratic government?


Ideas about education and morality that shaped the official Chinese view of the "man of talent."


Discusses several Chinese critics of the civil service examination system.


No age limit for those taking civil service examinations; few of the very old ever succeeded; but nearly every list contained a few youthful prodigies under age 20. Lists the ages by provinces of 1,521 successful candidates who took the CHU-JEN degree examinations in 1885.


The Manchu regent Oboi in the 1660s helped protect Manchu personnel, institutions, and values while ruling China. One of his concerns was that the examination system be used to promote Manchu authority.

   History of civil service selection and the examination system from pre-Confucian times to 1905, when the system was abolished. Condemns its sudden end because a transition to some appropriate modern civil service plan was needed.

   Brief history and content analysis of civil service examinations based on memorizing from early childhood key classics and commentaries, some of them 2,000 years old.

   Compares the Indian and Chinese civil service. Finds similar methods of recruitment, with family influence and personal connections important routes to promotion. But the Chinese bureaucratic elite more often rebelled against ineffectual dynasties and maintained positive contacts with the peasantry.

   Excerpts from Miyazaki Ichidsada, THE CIVIL SERVICE EXAMINATION: CHINA'S EXAMINATION HELL, describing the Ch'ing dynasty civil service examination system, a major pillar supporting the remarkably stable structure of Confucianism. It legitimized the power of the bureaucracy and sanctioned social inequities until recent times.
CIVIL SERVICE EXAMINATIONS

   General account of the civil service examination system of the Ch’ing dynasty (1644-1911).

   Autobiographical writings of men of letters (such as Hu Shih) illustrate the private school training used to prepare potential candidates for civil service examinations.

   Recruitment practices during the Jurchen Chin dynasty (1115-1234) included use of civil service examinations.

   Civil service examinations, begun 165 B.C. and after 1066 A.D. given triennially, were described to Western readers by early travelers to China, beginning in 1569 A.D. Voltaire, Montesquieu, Diderot, Rousseau, Johnson, Addison, and Goldsmith admired China's examinations and paved the way for civil service examinations in Britain.

   Chinese bureaucracy and the traditional examination system.

   Analysis of the examination system as a vehicle of political indoctrination and its use by the intelligentsia.
Studies pertaining to social mobility, recruitment to and examinations of the Imperial bureaucracy. Role of the clan in supporting its members' education and promotion.

Role of the traditional examination in forming the manner of operation of officials during China's last dynasty.

The examination system under Neo-Confucianism gave authority to a few aristocratic clans; however, fluidity and mobility from other classes increased as the bureaucracy expanded.

Account of examinations to grant official literary qualifications to 42 students returned from foreign study, ten of whom failed.

Chapter 10
COMMUNIST IDEOLOGY AND EDUCATION

357. Anastas'eva, T.N. "Bor'ba za Novuiu Shkolu i Mark-
sistskuiu Pedagogiku v KNR na Sovremennom
Etape" (The Current Stage of the Struggle for the New
School and Marxist Education in the People's Republic of
China). SOVETSKAIA PEGAGOGIKA, 22, 9 (September

358. Arens, Richard. "Education in Communist China from 1949-
1951: The Period of Policy Formation." JOURNAL OF
EAST ASIATIC STUDIES, 5, 3 (July 1956), 315-25.
Analysis of primary, secondary, and higher education
developments, 1949-51, showed that the Communists' three
goals were to inculcate ideology, educate for production, and
achieve unity of theory and practice. The October 1951
education decree, concerned with short-term and spare-time
schools, intended that many leaders (cadres) be trained from
worker and peasant groups.

359. Barnett, A. Doak. CADRES, BUREAUCRACY AND
POLITICAL POWER IN COMMUNIST CHINA. New York:
Analysis of political and governmental structures at all
levels, including the political education and selection pro-
cesses.

Author characterizes his early years in China as a time of rapid political consolidation, intense social revolution, and successful economic rehabilitation. His July 1952 article, "The Ideological Reform Campaign," describes the Communist effort to destroy independent thought at universities. The president of Yenching University, for example, was denounced by his own daughter.

361. Bastid, Marianne. "Economic Necessity and Political Ideals in Educational Reform During the Cultural Revolution." CHINA QUARTERLY, 42 (April-June 1970), 16-43. During the Cultural Revolution, Maoists reacted against excluding children of workers and peasants from schooling. Analyzes the educational system, elementary school through university, and shows that control of education is a way to retain political power and also to further economic development.


364. Chem, B.N. "The Mass Line in the Chinese Revolution." SOCIAL PRAXIS, 4, 1-2 (1976-77), 1-32. Looks at the Communist concept of mass line (i.e., the premise that the laboring masses are the true creators of history) as applied in Chinese politics. China has used the mass line to combine knowing and doing and learning and teaching (as seen in the Cultural Revolution emphasis on combining work and study).
COMMUNIST IDEOLOGY AND EDUCATION

   Overriding ideological content of education weakens China's teaching of science and technology. Other problems are lack of funds, teacher shortage, and overwhelming numbers of school-age children.

366. Chao, Chung. STUDENTS IN MAINLAND CHINA. Hong Kong: Union Research Institute, 1956.
   Analyzes various aspects of education. All schools are centrally supervised and politically controlled and teachers' first responsibility is to give political education.

   Communist educational ideology as implemented before and after the Cultural Revolution.

   Student and youth policy are among topics of 44 official Communist documents, Document 1; Proclamation of the Central People's Government of the People's Republic of China (Read by Mao, October 1, 1949); 40, Rules of Conduct for Students, May, 1955; 41, Constitution of the All-China Student Federation, 1955; and 42, Education Must be Combined with Productive Labor, 1958. Commentary cites the influence on education of the continuing tension between ideology and realism.

   Reviews shifts in education policy since 1949, describes changes since Mao's death, and conjectures that future policy will favor a combination of academic and revolutionary models, rejecting extreme Maoism.
Education, indoctrination, and propaganda are indistinguishable. The Korean War hastened the end of Christian schooling. At the same time Soviet influence grew.

Through education the Communists hoped to consolidate their rule and establish a Communist society. Maoist propaganda downgraded intellectuals and upgraded the working class.

The direction of education came from the 1954 Constitution and the 1958 five-year plan, which required education to serve politics, promote production, and follow Communist goals. Elementary schooling, for which parents paid, combined work and study and emphasized one spoken language. Afterwards most children took jobs because of limited junior high places. Those continuing school also worked part-time. China's poverty has slowed efforts to end illiteracy and extend educational opportunity to all. Anti-intellectual, anti-Western propaganda typified education after 1949.

Basic education policies stated in Chapter V of the Communist "Common Program" called for strong emphasis on political education, science and technology, and little
COMMUNIST IDEOLOGY AND EDUCATION

emphasis on social sciences and liberal arts. These changes created deep apprehension among U.S. missionaries and Chinese Christian educators.


Remolding Chinese life is a result of a conscious reeducation process. Programs to establish models of the "new man" are discussed, as well as "emulation campaigns" spread by formal and informal education. Persistence of old values is a major source of resistance to change.


Future is uncertain because of the Communist dilemma over pursuing ideology or realism. Identifies 1958 as the year when widespread disillusion developed because life was still hard, intellectuals were tired of thought control, and such major changes as establishing communes destroyed popular enthusiasm and motivation.


Evidence of a return to stressing doctrinal enthusiasm (i.e., "redness" over academic "expertness") was seen in the third meeting of the Committee of the Philosophical and Social Science Department of the Chinese Academy of Sciences and in Ch'en Yi's speeches to Peking's higher education graduates and science and technology workers.


Criticizes Communists' drive against traditional Confucian culture. Believes they will suffer for glorifying totalitarian ancient emperor Chin Shih Huang, who burned books and buried scholars alive.

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COMMUNIST IDEOLOGY AND EDUCATION


Contrasts Marxist/Maoist interpretations of sport with those of the West. China sometimes stresses that sport should enhance cooperation, not competition, and that it should help in the country's modernization.


The ultra leftist Cultural Revolution ideology saw education shortened and politicized. Post-1976 reaction favored the academic. Early 1980s saw an eclectic mix of pre- and post-1976 educational approaches to solve China's problems.


Compares promises made by the Communists to the actual life of peasants, workers, and students.


Communist leaders see the contradiction between ideology and education: to meet national economic needs, workers and peasants need schooling; but if that schooling develops initiative and ingenuity, ideological purity is threatened.


Describes the heavy political content of early childhood education, primary and secondary education.
COMMUNIST IDEOLOGY AND EDUCATION

   Exposes Communist failures to make promised education reforms. Barriers to change: surviving traditional Chinese and Western educational values, vacillating and conservative leadership, and ineffective control of people responsible for policy implementation. One purpose of the Cultural Revolution was to overcome these barriers and reassert educational reform.

   Sees Maoism in practice at a Peking publishing house. The Party committee in charge ran study groups and chose workers for university admission.

   Major educational needs are to simplify the written language and to reconcile ideology with curriculum. Educational standards suffer because production and schooling are combined. Scientific research lacks highly trained personnel.

   Discusses ways China has used education to bring about revolutionary change and a socialist state.

   After a century-long search for its modern identity, China is controlling and using education to serve proletarian politics and to maximize national power by industrialization.
COMMUNIST IDEOLOGY AND EDUCATION

   Educational developments since 1976: themes, tensions, and potential for fostering stability and unity.

   Academic standards were lowered during the Great Leap Forward; creativity and personal aspirations were stifled. In the early 1960s education stressed technical proficiency and expertise instead of ideological conformity.

   Forum of headmasters and teachers consider ways to instill revolutionary ideals in students.

   Communists have stressed experience-based learning since the 1930s, as espoused by Mao in "On Practice," which stated that practice takes precedence over theory. Setbacks occurred after the Great Leap Forward failures and after 1976, when professionalism replaced Cultural Revolution excesses.

   Report, June 17, 1950, by chairman of Committee of Cultural and Educational Affairs deals with the political studies movement and problems of implementing cultural and educational policy.

COMMUNIST IDEOLOGY AND EDUCATION

Contains official Party documents along with writings of ordinary citizens and major leaders. One chapter is on "Intellectuals, the Arts, and Education."

   Fluctuating emphases in Chinese education since 1949 reflect contradictory goals of promoting social revolution and facilitating economic development.

   Sections include: Literacy at Yenan, Deliberate Diversity, People-Managed Schools, and Advances in Literacy.

   Analyzes education under Communism, 1949-79; uses a dialectical-comparative framework and evaluates educational and economic indicators. Includes chapters on Marxist educational theory as interpreted by Mao and on the Soviet impact on Chinese education. Compares China's educational achievements with those of the U.S.S.R. and Taiwan. Reviews major changes in Chinese educational policy and their political meaning.

   During the first decade (1949-59), Communists stressed uniformity in education, but Mao then saw that uniformity was prejudicial to rural students. By the mid-1960s, manual labor was combined with education, and curriculum variations were permitted.
COMMUNIST IDEOLOGY AND EDUCATION


China merges academic and moral education as part of the state's obligation to foster students' social nature. In the U.S., each student's right to satisfy personal interest is protected, except when it might injure others.


Explores Chinese ideas regarding human nature and the role of the state and its educational institutions.


Education policy reflects conflicting ideological and economic drives: educating workers and peasants, finding jobs for the educated, and teaching political values.


Describes major campaign of political re-education; i.e., to expunge superficial knowledge of Marxism, especially when coupled by arrogance, and replace this elitism with "serve the people" attitude by combining study and practical experience.


Chinese textbooks have not changed much, with Confucian filial piety replaced by not-too-dissimilar Communist Party paternalism.
COMMUNIST IDEOLOGY AND EDUCATION

   Despite advances since 1949, China has so far failed to establish a school system that assures the masses an intrinsically socialist education.

   Interprets theories of national development and discusses the Party's concepts of state and society, reliance on Marxist principle of contradictions, and on centralization and decentralization processes. A 1957 speech by Mao identified China's three social groups as workers, peasants, and intellectuals. Intellectuals, less easily swayed by ideology, frustrated Mao by their elitism although development needs required educating more intellectuals. Says the red-versus-expert contradiction is the most important in China.

   China controls the people through grass roots organization. Everyone meets frequently with one or more "study groups" for self criticism and ideological indoctrination. Thus Communist policy is spread throughout China.

   Outline of a college-level course about educational policy and practice in China since 1949. Includes a bibliography of books published since 1965 about education and related topics.

COMMUNIST IDEOLOGY AND EDUCATION

CRITICISM." CHINESE EDUCATION, 8, 1 (Spring 1975), 1-127.

Documents indicate these educational guidelines for 1974:
reiteration of Cultural Revolution policy of consulting
peasants on educational questions, continuation of political
and ideological instruction while relating study to practical
tasks, opposition to rote teaching, support for expanding
urban technical education and rural schools at all levels, and
help for rusticated youths in adjusting to rural life (especially
with more and better rural schools).

410. Shirk, Susan L. "Educational Reform and Political Backlash:

Debunks past and recent shifts in educational policy.
Mao's desire to include poor and middle class peasants was
political and caused excesses that destroyed schooling. Post-
Mao policies that favor urban 'key point schools will limit
opportunity for the majority.


Describes the educational networks Communists spread
over areas they control.


Discusses tension between restoring Party leadership and
encouraging innovations by highly trained professionals in the
wake of the Fifth Plenum of the Party's 11th Central
Committee (February 1980).

413. "Third World Education." HARVARD GRADUATE SCHOOL
OF EDUCATION ASSOCIATION BULLETIN, 20, 2 (1976), 1-32.

How the Chinese education system has tried to meet the
ideological requirements of a socialist society.
COMMUNIST IDEOLOGY AND EDUCATION


Education, under intensive state control, has been an important and often controversial agent in changing Chinese society. Elementary and secondary education expanded rapidly, 1949-60. After 1960 the universal literacy drive continued and conflict heightened over the "red versus expert" dichotomy, which climaxed in the Cultural Revolution's egalitarianism.


In 1960-80, China's school system swung from being elitist to radical egalitarian and back again, as illustrated by Canton schools. Focuses on the problem of educational and vocational opportunity common to many developing countries but critical in China.


Examines the definition of education in China's 1954 constitution and the subsequent struggles in implementing the principle that education should serve proletarian politics and combine mental with productive labor.


Background of China's mid-1970s educational policy, which used schools for political and ideological indoctrination.


   Educational policy of the Communist Party, 1930s to 1971.

   Thesis is that Maoism, not a deviation from Leninism, is a logical culmination of Lenin's tendency to qualify as revolutionary whatever groups accepted his doctrines. Cites other China experts who agree that intellectuals were important in the Chinese revolution and that the Communist regime is supported by most of the intelligentsia.

421. Willis, Harold Robert. SOVIETIZED EDUCATION: A STUDY OF SOVIET EDUCATION AND SOME OF ITS EFFECTS.
   In showing U.S.S.R. influence on Chinese education, discusses remolding ideology through thought control, replacing theory with practical aspects of education, and self-criticism sessions that stress serving others by communal effort.

   Examples from Kwangsi show that the study of Marxist philosophy improved agriculture and doubled grain output.

   Political changes have led to uniquely different types of schooling. For example, the 1950s generation was influenced by Soviet education while school age youths during the Cultural Revolution were a lost generation.

See also Chapter 35, MAO TSE-TUNG AND MAOISM IN EDUCATION.
Chapter 11

COMPARATIVE AND INTERNATIONAL EDUCATION

424. Adams, Don. EDUCATION AND MODERNIZATION IN ASIA. Reading, MA: Addison-Wesley, 1970. Case studies from China, Japan, and India illustrate the role of education in social change. Education is viewed as a social system.


426. Arnold, Julean H. "Educating the East to Know the West: Nothing to Train the West to Know the East." CHINA WEEKLY REVIEW, 31 (January 24, 1925), 218-19. East (China) and West need to understand each other's education and culture.


China and India have common educational problems but have used different strategies for solving them: India has sought human resource development; China has used large-scale campaigns to level privilege and promote worker-peasant interests. Neither country has an adequate educational system despite impressive achievements.


Outline of a course of study for U.S. elementary students on the history, geography, languages, and culture of China. Compares a Chinese student's and American student's school day.


Life for China's young is markedly different from that of the young in the U.S. and Israel. During the Cultural Revolution, the trend was for less schooling and less teacher authority. China's young held full-time jobs or combined work with study. Chinese youth, strongly supervised and actively discouraged from early marriage and child bearing, has had no separate subculture.


Contrasts education in China with education in other developing countries.

COMPARATIVE AND INTERNATIONAL EDUCATION

Recommends that Chinese educators help rebuild postwar Japanese education because of cultural (especially language) similarities. Predicted that education in China would stress ending illiteracy, extending schooling, and spreading scientific and technical knowledge.


China is one of seven countries (others are U.S., France, Italy, England, Sweden, West Germany) used as examples of the trend for larger direct public participation in making educational policy.


Assesses first five years of Chinese education under Communism. Concludes that freedom of thought has been replaced by repression. A major higher education goal was to end U.S. influence and "reform" Western-educated intellectuals. By late 1952 all Christian colleges were closed.


U.S. and Chinese children, ages 3-5, performed similarly on experiments to assess their ability to distinguish between and correctly identify real versus apparent object properties (color, size, shape), object identities, object presence-absence, and action identities.


China is among many countries discussed in this historical treatment of education systems as they reflect their societies and cultures.


441. King, Edmund J. "Chinese Educational Development in Comparative Perspective." COMPARATIVE EDUCATION, 20, 1 (1984), 165-81. Description of current school system with some comparisons to other countries. Also refers to insights from this 13-article, special, "Education in China" issue.

COMPARATIVE AND INTERNATIONAL EDUCATION

Essays examine Communist education to show its adaptations to cultures as diverse as those of China, East Germany, and Poland, indicating modifications of earlier unsuccessful policies.


Collectivist versus individualistic attitudes in China and the U.S. are compared, emphasizing their effects on educational objectives and practice. Though China is collectivist, major educational changes have stressed such individualistic aspects as excellence, achievement, and selection on the basis of ability.


Besides content review, praises Lofstedt's comparison of U.S.S.R., Chinese, and Taiwanese educational theories and Chen's sympathy for the plight of China's intellectuals. See entries 397 and 1364.


Education at all levels in Japan and China. Describes China's traditional training for civil service examinations, the pervasive Confucian education influence, the 1898 education reforms, the rise of modern colleges (with American W. A. P. Martin as a leader), and rising missionary presence.


Comparisons between education in China and the U.S., full
of contrasts, show China's efforts to build selfless servants of
the state.

447. Price, Ronald F. MARX AND EDUCATION IN RUSSIA AND
Examines Marx's writings on education and analyzes how
Communists in Russia and China have conducted schools.
Describes their educational systems, the need to link
schooling with productive labor, relations between education
and the economy, and nonformal education. Concludes that
both countries have produced extended education but neither
has implemented Marx's educational ideas.

Services: China and the United States." SOCIAL POLICY,
2, 8 (March-April 1972), 35-39.
Both China and the U.S. emphasize on-the-job training, one
danger of which is to neglect fundamental research. In
China, health services and education are valued in their own
right, rather than to make workers more efficient and pro-
ductive. Traditional professional elitism is disdained in
China, where professionals lack political power.

449. Thut, L.N., and Don Adams. EDUCATIONAL PATTERNS IN
CONTEMPORARY SOCIETIES. New York: McGraw-Hill,
1964.
Historical treatment and interpretation of the control,
expansion and structural changes in education in China, Spain,
Germany, France, England, U.S.S.R., Japan, Latin America,
India, and North America.

450. Tilley, Prue. "Education in Britain and China." CHINA NOW,
75 (November-December 1977), 26-27; 77 (March-April
Compares how Britain and China teach children about
heroes, work after schooling, military service, class divisions,
role of examinations, and goals of education.

451. Walker, Beverly May. "Ideological Underpinnings of Educa-
tion: China and the West." AUSTRALIAN AND NEW
COMPARATIVE AND INTERNATIONAL EDUCATION

ZEALAND JOURNAL OF SOCIOLOGY, 12, 2 (June 1976), 101-05.

Comparison of China's education with Western education revealed that China stressed moral development while the West stressed intellectual development. China blended morality and politics by emphasizing "serve the people" and blended education and propaganda by stressing only one set of values.


Discusses education in China and Russia in two different chronological periods. Shows similarities between the two sets of reforms and differences in emphasis and detail. Of particular significance are differences in social setting and the directions that these educational changes have taken as preparation for life.


In traditional China, education was the route to upward political mobility. From earliest days, Chinese Communists scrutinized education and debated its practices. Since 1949 school policies have changed often to fit the prevailing political mood. Vietnamese revolutionaries accepted "specialization" in education more than did the Chinese.
Chapter 12

CONFUCIANISM AND ANTI-CONFUCIANISM

454. Chang, C. "KONFUZIANISMUS UND CHINESISCHER KOMMUNISMUS" (Confucianism and Chinese Communism). OSTEUROPA, 10 (April 1960), 228-37. In German. Chinese Communists long opposed Confucianism as the base of traditional Chinese society. Before 1950 opposition was direct; afterwards it was more subtle, damning with faint praise.

455. Cheng, F.T. "Confucianism." THE YEAR BOOK OF EDUCATION 1951. Edited by Joseph A. Lauwers and Nicholas Hans. London: Evans Brothers, 1951, pp. 252-61. Calls Confucianism "the most constant cohesive force in Far East civilization." Defines the true Confucian, explains that traditional Chinese education, basically philosophical, was intended to produce moral character.


CONFUCIANISM AND ANTI-CONFUCIANISM

   Mao's anti-Confucian, anti-Lin Piao campaign was part of a long history of attacks on the Confucian philosophical tradition that climaxed with the 1919 May 4th Movement led by students and other intellectuals.

   In twentieth century China Confucianism became a part of history, not the condition for its history. The West helped produce the anti-Confucian demand that China revise its national heritage.

   The chapter, "Cultural Development," observes that almost all children taught to read in China between 1300 and 1900 had to memorize the four books thought to contain the essence of Confucian doctrine.

   Educators have tried since 1949 to show that aspects of Confucian educational thought are compatible with and complement Marxism. Sections on U.S.S.R. influence, Sinicising Marxist education, Cultural Revolution anti-Confucius effort, and Confucianism after Mao.

   Condemns the traditional Chinese scholar as impractical, selfish, and rude. Praises the ideal Confucian scholar as a superior man and foresees a similar breed of scholars, influenced by the West.
CONFUCIANISM AND ANTI-CONFUCIANISM


In Ming China Confucianism was not only disseminated downward by traditional teaching but also penetrated upward through popular thought. With printing available and literacy spreading, the content of encyclopedias and other books used by civil service candidates reflected popular interests.


Over 20 articles in two issues about Confucius, his educational ideas and influence, and the Communist anti-Confucian campaigns. All show the regime's antipathy to established tradition represented by Confucian thought.


The traditional education system and civil service examinations were based on Confucian classics. Describes Confucius' career as a teacher and his legacy to Chinese education.


Explains Communists' criticisms of Confucianism by examining their interpretation of history, historical figures, Confucian values, political views, educational theories.


Reversing Maoist criticism of Confucius, bitterly attacked during the 1966-76 Cultural Revolution, the present regime is reviving his fame. They welcome Confucianism for its respect for education, emphasis on official rectitude, and regard for authority.
CONFUCIANISM AND ANTI-CONFUCIANISM


Author's thesis: mainly practical learning for statecraft, not scholarship of textual criticism, arose in late Ming-early Ch'ing times against Ming Neo-Confucianism.


Characterizes Ming-era Neo-Confucian metaphysics and two schools of Confucian thought during the late-Ming and Ch'ing periods.

See also Chapter 47, PHILOSOPHY, PHILOSOPHERS, AND PHILOSOPHIES OF EDUCATION.
Chapter 13

CULTURAL REVOLUTION: 1966-76


Education policy review since 1949, particularly the Cultural Revolution, seen as a political purge. Mao closed schools and formed teenage Red Guards, assisted and protected by the army, to give the purge the character of a spontaneous mass movement. The Cultural Revolution was also intended to give young people the experience of "making a revolution" and of raising Communist loyalty over intellectual/technical skills.


Description of over a dozen schools from primary to college level visited by a long time resident of and writer about China.


Political and military training was the major task of soldiers sent to universities, colleges, and schools during the Cultural Revolution.

Chinese articles and other documents on the origin and early course of the Cultural Revolution. PEKING REVIEW is quoted on the experiment begun in 1964 with part-work, part-study education. The section, "Revolutionary Movement for Socialist Education," quotes mainly 1964 documents about the Maoist program to spread correct ideology.


Impact of the Cultural Revolution on China's educational system: power structure within schools, roles of faculty, new student population, curriculum changes, and the emphasis on combining theory and practice.


Sweeping changes during the Cultural Revolution left only the Academy of Sciences intact. Education's task was to make all the people egalitarian workers-soldiers-peasants-intellectuals.


Analyzes the stages of educational change during the Cultural Revolution, which saw peasants/workers admitted to universities and the influence of intellectuals reduced.


Education during the Cultural Revolution: problems and purposes, structure, financing, programs, and kinds of institutions.
CULTURAL REVOLUTION: 1966-76


Education in China, 1966-1971: summarizes the major features of the school system which emerged after the Cultural Revolution and comments on its significance.


Examines the relationship between the Socialist Education Movement, begun in the early 1960s, and the Cultural Revolution.


Review of 1969 in China includes a summary of educational changes.


Six chapters on the Cultural Revolution.


New educational policy, curriculum and textbooks, teachers and teaching methods, and the role Maoist thought teams played in the educational changes of the Cultural Revolution.


Chapter 9: how the "gang of four" enforced Mao's dictum that art and literature should serve Communist unity.
Chapter 10: the Cultural Revolution's adverse effect on "Intellectuals, Education, and Science."

- Destructive effect of the Cultural Revolution on education and culture.


- Student-teacher relationships early in the Cultural Revolution.


- Reasons for military intervention in the Cultural Revolution, January 1967. One military task was to teach ideology in universities and schools and to control students.


- History of the Cultural Revolution and of preceding mass political campaigns (the "Great Leap Forward," the "Socialist Education Campaign") from an anti-communist, "anti-totalitarian" viewpoint.


- Although Mao ordered the revolutionary masses to seize power from below early in the Cultural Revolution, he did not intend that they actually should exercise power. Describes the use of worker-peasant Mao propaganda teams in schools and universities to restore order.


- Articles by Annie Stein, "Observations of an American
CULTURAL REVOLUTION: 1966-76


Goal of the Cultural Revolution was to remove elitist civil servants, alter their nature in cadre (leader) schools, and so approach a near egalitarian society.


Besides "Youth" chapter, pp. 179-202, has interviews with and descriptions of the lives and thoughts of students, teachers, and professors during and after the Cultural Revolution.


Military and political training given by the army in elementary, secondary, and higher education, guided by the "March 7" directive, implements Cultural Revolution goals.


The Cultural Revolution, generally considered an urban phenomenon, also undermined life in rural Chen village. Witchhunting and infighting cut production. Education, however, expanded. By 1970 a three-room schoolhouse which originally had 40 pupils had expanded to ten teachers and 300 pupils.

CULTURAL REVOLUTION: 1966-76


Two socialist education movements begun in 1962-63 which sought to reeducate people for ideological correctness were a major source of the Cultural Revolution's drive for "redness versus expertness."


Characterizes the Cultural Revolution as "successful socialist education," describes growth of literacy and schooling at all levels after 1949, denies that Mao and the party are anti-intellectual, finds Cultural Revolution's changes in education systematic and consistent with Maoist thought; and praises the call to "serve the people."


Educational directions of Mao's Cultural Revolution: shorter programs, more enrollment, politicized education for the masses (including adult education), and relating higher education to advanced ideology. Appendices: 35 summaries of Mao's education directives and concerns.


The Cultural Revolution is another phase of the continuing Communist struggle for the minds and hearts of China's millions. Academic instruction, though intended to "serve proletarian politics," is of secondary importance. Prime targets of the Cultural Revolution were writers, artists, professors—those who communicate ideas to the masses.
CULTURAL REVOLUTION: 1966-76

   Describes the Maoist drive to use schools to create the "new man." Explains the Cultural Revolution's pattern of spare-time schools (adult literacy), work-study schools, May 7th cadre schools, and worker-peasant-soldier universities.

   Contrasts the educational ideology of Mao and his opponents during the Cultural Revolution.

   Effects of the Cultural Revolution are analyzed in essays; one is on educational reform to promote equality.

   The "Gang of Four" disrupted scientific work during the Cultural Revolution.

   The Cultural Revolution saw the purge of many educational administrators, a three-year suspension of all colleges and universities, and closing of most primary and secondary schools during 1966-68. Analyzes the traditional Chinese education system, the modern school system, ideological reform imposed after 1949, and the educational crisis during the Cultural Revolution.

   Reactions to an article by Hong Yung Lee (see entry 527). Contends that his conclusions about Canton's conservative
and radical students were oversimplified. Using only 1967 Canton materials, Lee failed to see that issues and factional alignments changed between 1966 and 1967, particularly at universities.

Views the Cultural Revolution against the history of China, where society was not based on law and individual rights. Instead, the Confucian ideal was a moral man living in a harmonious society. The Cultural Revolution called for problem solving by moral and spiritual conviction rather than technology. Such an approach will fail because of the inexorable drive of China and the third world for economic development.

Changes in education during the Cultural Revolution.

Four unresolved conflicts led to a Communist Party split and the consequent Cultural Revolution: cultural regimentation, educational reform, ideological diversity, and economic incentives.

Excerpts from four 1971 articles which describe devastation the Cultural Revolution created in education and the arts.
CULTURAL REVOLUTION: 1966-76

    Schooling needs: education for all, avoid producing intellectual elites, respect teachers, reduce schooling to nine years, and abolish age qualifications for school admissions.

    Origins and course of the Cultural Revolution. Includes judgments about education, Red Guards, and the siege at universities. Mao's opponents within the Party, many of them concerned about poor quality of education, ruled China in the early 1960s. Maoist reaction against them produced the Cultural Revolution.

    Radio broadcasts, May 1966 to April 1967, trace the Cultural Revolution's pattern in Tsinghai Province: May-June 1966, signs of trouble; June-December 1966, authorities maintained control; December 1966 to February 1967, opposition between differing parties; February-March 1967, Army intervenes in favor of the authorities; March-April 1967, Army tries to gain order and stay neutral; and from April 1967, Maoists in power.

    Effect of the Cultural Revolution on education and economic growth. Goals were to bring teachers and students closer to the peasants (many educational institutions were moved to rural areas), to combine education with productive labor, and to create a permanently revolutionary society. Such education will not produce technicians and researchers needed for economic growth.

French journalist considers ideological issues of the Cultural Revolution and the roles of students, the army, and other major groups. Poor and lower-middle peasants assumed control of rural schools and organized education. Teachers were urged to integrate themselves with workers and peasants.


Documents relating to education include one cancelling 1966 higher education enrollment and others about Red Guards' drive to "destroy the old and establish the new."


The Cultural Revolution decentralized policymaking and administrative responsibility for schools, which enrolled over 200 million students taught by eight million teachers.


Survey of educational developments in China, 1949-1971, particularly during the Cultural Revolution, and of the system that emerged in the early 1970s.

517. Galston, Arthur T. "University-Dics." NATURAL HISTORY, 81, 7 (1972), 78-84.

Education during the Cultural Revolution lacked competition, stressed labor and community service, and was a model for other developing countries.


Contends that China's policies in the Cultural Revolution
CULTURAL REVOLUTION: 1966-76

seemed to contradict the convergence theory (industrialization process generates a uniform societal type). Instead, noncompetitive exams, integration of manual and intellectual labor, and grassroots control of education institutions revitalized Communism's egalitarian thrust.


Pre-Cultural Revolution educational inequities: schools widely scattered in sparsely populated rural areas, curriculum and scheduling patterns inappropriate for rural conditions, discriminatory admissions policies, and few state subsidies to small rural schools. Despite excesses, Cultural Revolution school changes were designed to give everyone a basic, useful education.


Analyzes the documents produced by Hunan students during the Cultural Revolution.


Political effects Mao desired from the Cultural Revolution were not achieved because it brought military dominance and created hostility among the millions of youths sent to the countryside. The greatest impact was on education (anti-elitist and anti-theoretical changes).


Examines the effect of the Cultural Revolution on education, reviews intellectuals' political role since 1900, and includes 12 relevant documents.


525. Harvard University. East Asian Research Center. THE CULTURAL REVOLUTION IN THE PROVINCES. Cambridge, MA: Harvard University, East Asian Research Center, 1971. Although Mao's original aim for the Cultural Revolution (i.e., reliance upon the masses for revolution) was not implemented, the provincial revolutionary committees did begin educational and economic reform.


527. Hong, Yung Lee. "The Radical Students in Kwangtung During the Cultural Revolution." CHINA QUARTERLY, 64 (December 1975), 645-83. Analyzes social background, ideology, political strength, and stance on issues of Canton's Cultural Revolution radicals. Instead of being dogmatic firebrands, they were a goal-oriented interest group determined to redress grievances. They were defeated when PLA Revolutionary Committees took control. See entry 504.

CULTURAL REVOLUTION: 1966-76

Historical background of the Cultural Revolution. Education was a target because reformers wanted to end elitism and to de-emphasize "book learning."

Interprets the Cultural Revolution as Mao's attempt to recapture executive power in order to reshape Chinese society to his own image.

530. Hsueh, Yu; "Education in Communist China, 1968."
Mao's efforts to bring order to schools after the chaotic early Cultural Revolution created uncertainty. In elementary and secondary schools, work took precedence over study. Universities, admitting poorly prepared students, lowered academic quality.

Universities were at the first stage of recovery from the Cultural Revolution, as intellectuals smarted under Maoist criticism. Primary and secondary schools were run by workers and peasants under Party leadership.

FAR EASTERN ECONOMIC REVIEW, 59 (February 8, 1968), 225-27.
An English teacher describes his experience as a member, for a week, of the "Great Proletarian Cultural Revolution Team."

Australian teacher at Shanghai's Foreign Language Institute describes student unrest, Red Guards, and intricacies, confusions, and consequences of the Cultural Revolution.
CULTURAL REVOLUTION: 1966-76


536. Karnow, Stanley. MAO AND CHINA: FROM REVOLUTION TO REVOLUTION. New York: Viking, 1972. WASHINGTON POST newsman's account of the Cultural Revolution, depicted as Mao's last leap toward utopia, or an anachronistic old man's struggle against Liu, or ideology versus expertness, or moral versus material incentives, or popular spontaneity versus organizational discipline.


CULTURAL REVOLUTION: 1966-76

Cultural Revolution and the Great Leap Forward both combined education with productive labor.


The Cultural Revolution was a direct result of intraparty controversy over how to promote the socialist education movement, 1962-65, whose aim was to destroy the "feudal" outcomes of the failed Great Leap Forward.


Condemns Lu P'ing's educational policy as anti-Maoist.


A letter to the editor by a Peking University student early in the Cultural Revolution calls for reforming the educational system along Maoist lines. Condemns Peking University and urges fellow students to go to the countryside to help the peasants spread the revolution.


Found on visiting Stone-View Mountain School that students, led by PLA advisors, were studying Mao's writings, implementing his teachings, and maintaining Cultural Revolution fervor.

544. Kwong, Julia Chak-sin. CHINESE EDUCATION IN TRANSITION: PRELUDE TO THE CULTURAL REVOLUTION.
Conflict between Maoist and Liuist thinking on the relation of education to the economy, 1958-66, led to the Cultural Revolution.

   Describes educational changes during the Cultural Revolution. Contends that Mao's views of education and society assumed that people are collectively rational.

   Educational changes of the Cultural Revolution: higher education selection approved by the revolutionary committees, shortened courses, and sending graduates to rural areas rather than swelling the cities.

   Describes life in China, especially during the Cultural Revolution, when Liang's family experienced the harsh controls imposed on intellectuals. Co-author Shapiro, who taught in China, met and eventually married Liang.

   Explains Mao's decision during the Cultural Revolution to destroy much of mass media because of his dissatisfaction with the intellectual and urban orientation of media specialists.

CULTURAL REVOLUTION: 1966-76

A poignant autobiographical account of the Lo family's suffering during the Cultural Revolution. Professors at Zhongshan University near Canton, the Los were ostracized as "rightists."


Found in interviews of young refugees, former Red Guards, that the Cultural Revolution's drive to "Destroy the Four Olds" failed to change many who practiced Buddhism or held to superstitions.


Summarizes educational practices since 1949; praises the Cultural Revolution for spreading proletarian thought and for laying the basis for rapid modernization.

552. Ma, Sitson. "We are Slaves Who Have Been Betrayed." LIFE, 63 (July 14, 1967), 64-66, 69-73.

Musician who escaped from the Red Guards describes the destruction of intellectuals under Mao Tse-tung.


Analyzes the cultural and educational effects of the Cultural Revolution.


Leading member of the Italian Communist Party who returned to China in 1970, having also visited in 1954; records impressions of revolutionary young cadres. She praises the political reeducation in May 7th cadre schools as offering an alternative to revisionism. In the chapter, "The Cultural
Revolution in the Universities," she meets "reeducated" professors and concludes that China has "overturned the ancient educational pyramid which dominated the superstructures of the world."

Describes the organization and operation of the special committees set up in all schools to foster the Cultural Revolution and types of changes they made.

Calls Cultural Revolution changes in education a move to allow the government to reduce financial burden by decentralization and to tighten up ideologically.

Examines the effect of the Cultural Revolution on medical education, especially the requirement to study Mao's thought and to do productive labor.

Identifies the roots of the Cultural Revolution in the Hundred Flowers campaign among China's intellectuals.

Evaluates China's educational system since 1966. Concludes that the Cultural Revolution brought a healthier balance between rural and urban educational requirements.
Since 1949 education has been a major Communist tool for spreading basic skills and for remolding thinking to fit Marxist ideology.

Excerpts of Mao's instructions which appeared in major Chinese newspapers from May 1966 to June 1968.

British educators and visitors, 1971 and 1972, describe institutional structures, curricula, and policy seen after the Cultural Revolution.

Details from teachers and former students about torture and death during the Cultural Revolution.

Includes statements from anthropologist Fei Hsiao-tung and sociologist Wu Wen-tsai, who admit that, before remolding by the Cultural Revolution, they were—like most intellectuals—unaware and disdainful of peasants-workers, who, they now recognize, are important and must be served.

Cultural Revolution extremes will not curb the financial motive among the Chinese.
Eyewitness account of the educational changes adopted during the Cultural Revolution and their historical background.

Implications of struggles between supporters of educational policies aimed at social egalitarianism and supporters of the training of high-level manpower. Assesses Cultural Revolution changes and their probable impact on this conflict.

568. "New Bolt from Mao." ATLAS, 12, 3 (September 1966) 40-41.
Letter in RENMIN RIBAO (official Party daily) by seven People's University students demanded drastic changes in education in line with the Cultural Revolution.

Peking and Shanghai curriculum, teaching materials, and teaching methods reflected Cultural Revolution goals; workers, peasants, and soldiers lectured to and guided pupils.

570. Ong, Ellen K. "Education in China Since the Cultural Revolution." STUDIES IN COMPARATIVE COMMUNISM, 3, 3-4 (July-October 1970), 158-76.
Discusses Cultural Revolution agencies which implemented Mao's 1968 call for worker-peasant-run schools. Analyzes their goals; management by production teams supported by the military; and effect on students, teachers, and course content.

571. "Peking's Programs to Move Human and Material Resources to the Countryside." CURRENT SCENE, 7, 18 (September 15, 1969), 1-17.
CULTURAL REVOLUTION: 1966-76

Discusses Cultural Revolution's emphasis on vocational training and on sending educated urban youth to rural areas.

   Early 1970s modifications of educational changes stemming from the Cultural Revolution.

   Four examples of Mao's theory of mass participation and community control are the key to understanding the Cultural Revolution: open door rectification process, educational reform, May 7th cadre schools, and direct class representation in the decision-making processes at all levels.

   PRAVDA attack on Chinese Communist leaders criticized the suspension of schools during the Cultural Revolution.

   The Cultural Revolution, not simply between "reds" (loyal Communists) and "experts" (technocrats), was aimed at the professionalism and bureaucratic self-interest of the Communist Party.

   Visits to Peking and Changsha high schools and conversations with leaders, teachers, and students in these and other cities in the wake of Red Guard unrest.

Australian university student who visited China during 1967 and 1968 compared his impressions of two stages in the Cultural Revolution.

Examples of lessons taught in schools by workers, peasants, and soldiers who served as part-time teachers and transformed teaching methods to comply with the Cultural Revolution.

579. "Revolution in Education." CURRENT BACKGROUND, 846 (February 8, 1968), 1-56.
Translations of 16 reports and articles about development of the Cultural Revolution in education. A list of 55 titles of other articles and reports on educational reform is appended.

Former U.S. consul to Hong Kong reviews Mao's life and presents details of the Cultural Revolution: including student activities, disruptions in education, ideological re-education, and lowered educational standards.

Sympathetic interviews about and firsthand look at the Cultural Revolution, 1967; emphasizes Mao's ideological stance against the elitist bureaucracy.

Papers deal mainly with the Cultural Revolution until early 1968: the 1963-64 socialist education movement and a shift toward restoring work-study schools; the spring 1966 attacks on educators, writers, and artists; the introduction into classrooms of "worker-peasant propaganda teams" to assure proper ideological content; and policies to extend rural educational opportunities.
CULTURAL REVOLUTION: 1966-76

   Results of the Cultural Revolution were changes in incentive, emphasis on agriculture as the foundation of the economy, and education for peasants and workers.

   Mass antiintellectual education policies as implemented during the Cultural Revolution were worse than the usual policy fluctuations in other authoritarian societies which fear that they cannot control the highly trained and well-educated.

   Soviet student's account of the effect he saw the Cultural Revolution had on intellectuals while a 1966 graduate student at Peking Normal University.

   Compares aspects of Chinese education before and after the Cultural Revolution.

   The Cultural Revolution began in November 1965 when the Mao faction attacked Wu Han, a writer for Peng Chen. At the August 1966 eleventh plenum of the Communist central committee, Liu Shao-ch'i and others were removed and the Red Guard Movement began. Schools were closed and China's educational institutions altered.
CULTURAL REVOLUTION: 1966-76


Shows differences between Mao and his opponents over educational policies and strategies—the "two lines" were in contention before and during the Cultural Revolution.


Five articles strongly reaffirm all the policies of the Cultural Revolution. A sixth article reaffirms the Cultural Revolution's ideological line for sports. The last article discusses independent study materials published for those being resettled in the countryside.


Cultural Revolution attacks on Liu Shao-ch'i, Lu Ting-yi, and Chiang Nan-hsiang for their "two educational systems."


Educational structure and aims during and after the Cultural Revolution.


Maoist principles which guided the Cultural Revolution's approach to education, especially those which instilled dedication to social service and respect for manual labor.


Communication patterns among Chinese have influenced their political life. In school and family a traditional Chinese child depended for guidance and authority on the initiative of
father and teacher. As a revolutionary, Mao exploited this gap between leader and led, but as China's head, he could not prevent such a gap. The Cultural Revolution was one way he tried to overcome it.


The Cultural Revolution affected education more dramatically than any other aspect of Chinese life.


Discusses the theoretical basis for the educational reforms during the Cultural Revolution. Also describes day care centers, primary and secondary schools, and universities visited.


The Cultural Revolution aimed to end the separation between the elite and the masses and between the bureaucracy and people.


In the 1960s academic content was sometimes distorted because of compressing 12 years into ten years of schooling.


Pre-Cultural Revolution urban vocational schools linked to reserved jobs were successful. The Cultural Revolution attempt to make agriculture and rural education ideologically attractive was counterproductive.


CULTURAL REVOLUTION: 1966-76


Analyzes the May 4th Movement (begun in 1919) and the Cultural Revolution (1966-76), involving intellectuals and students. Concludes that neither made lasting significant contributions.


Discusses and analyzes the development and trends of the Cultural Revolution as it affected education, 1966-67.


Class struggle, reform of colleges and universities (1966-70s), the Cultural Revolution, and the directives of Mao Tse-tung.


Educational reform policies from 1949 to the 1970s; emphasizes the Cultural Revolution era.


Reasons students from the working classes received a poor education in the early 1970s.


Problems caused by educational changes during the Cultural Revolution.

CULTURAL REVOLUTION: 1966-76

The Two Estimates movement by such leftists as Chiang Ch'ing tried to purge schools of "antisocialist" thought, but it destroyed sound pedagogy.


Re-educating cadres in Maoist ideology was the People's Liberation Army's chief role during the Cultural Revolution.


Analyzed 136 editorials in the LIBERATION ARMY DAILY and 280 army testimonials in the PEOPLE'S DAILY to identify basic values of the Cultural Revolution: self-sacrifice, service to the people, human will and determination, and the human element present in army virtues. These values relied on human effort rather than technology to build socialism.


Discusses leaders, functions, responsibilities, and problems of worker-propaganda teams assigned to schools during the Cultural Revolution.


During the Cultural Revolution academic performance was subordinated to heightening political consciousness, combining work with study, and equalizing opportunities. Local Revolution in Education committees submitted reports to regional and national committees. Local authorities could make changes necessary to attain desired goals.

CULTURAL REVOLUTION: 1966-76

Policies and problems that affected education during the Cultural Revolution, and the nature of changes at primary, secondary, and higher educational levels.

Criticizes the Maoist method of recruiting young Chinese at the beginning of the Cultural Revolution and attacks on the teachings of Lin Piao and Confucius.

Cultural Revolution changes aimed at ending social stratification.

Not until the Cultural Revolution did scholars who studied Party elites suggest that factions existed.

The Cultural Revolution was a process for re-educating the Chinese as stipulated by socialist philosophy.

620. Wu, Ssu-chiu. "In Refutation of the 'Doctrine that Teaching School is a Misfortune.'" SURVEY OF CHINA MAINLAND PRESS, 4450 (July 8, 1969), 7-8.
Warns teachers who fail to see the significance of the Cultural Revolution that if they persist, they will not be able to integrate themselves with workers, peasants, and soldiers.

British instructor at Shanghai Institute of Foreign Languages, 1965-67, argues that the purpose of student and
CULTURAL REVOLUTION: 1966-76

Faculty involvement in the Cultural Revolution was not to destroy the Communist Party but to open it to influence from a wider spectrum of opinion.

- Describes workers' role on Cultural Revolution thought propaganda teams in disrupting and closing secondary and higher education schools.

- Changes and innovations in education produced by the Cultural Revolution at the primary, secondary, and higher levels are described by Chinese officials.
Chapter 14

CULTURAL REVOLUTION: MAY 7TH SCHOOLS


May 7th schools, begun 1968, involved bureaucrats, intellectuals, and others in communal agriculture and group sessions which stressed Cultural Revolution.


Describes a 1972 visit to the Nanniwan May 7th School, where cadres (local leaders) did manual labor for eight hours, five days a week, and spent the sixth day studying Mao’s thought.


Discusses the rotating instruction system of May 7th cadre schools for ideological indoctrination during and after the Cultural Revolution, 1966-1974.


Describes how these schools to train cadres evolved, 1968-76, and the organization and preparation provided for students and instructors.
CULTURAL REVOLUTION: MAY 7TH SCHOOLS

Based on Chinese escapees' accounts, one essay describes life in a May 7th cadre school (begun 1968). Often used for punishment, these schools symbolize the anti-bureaucratic, anti-elite, "better red than expert" nature of the Cultural Revolution.

May 7th cadre schools, begun May 7, 1968, in rural areas, were centers for labor and thought reform for "erring cadres."

Since 1968 when Mao ordered the re-education of all cadres, 90,000 attended the more than 100 May 7th schools (work-study schools) where bureaucrats and intellectuals renew their socialist commitment.

Firsthand observation of a May 7th cadre school, designed by Mao to reacquaint bureaucrats with routines and labors of Chinese rural workers.

Brief report on Liuho May 7th Cadre School, Heilungkiang Province.

Articles from Peking's PEOPLE'S DAILY on the agriculture-manual labor schools for cadres, first suggested by Mao on May 7, 1966. Built in rural areas largely by cadres themselves, the schools' purposes were to transform ideologically
CULTURAL REVOLUTION: MAY 7TH SCHOOLS

desk-bound bureaucrats, compelling them to do physical labor—and to emphasize that agricultural and industrial labor were important for economic development. Many considered forced attendance a disgrace and the schools as a dumping ground for erring cadres. The schools were Mao's attempt to reassert "redness" over "expertness" with production as the main priority.

634. Seybolt, Peter J., ed. "May 7 Cadre Schools." CHINESE EDUCATION, 10, 1 (Spring 1977), 1-84.
   Articles from Peking's PEOPLE'S DAILY through 1975, describing the diverse May 7th schools, in-service schools for cadres in rotation. Mao's role in stressing Marxist-Leninist orthodoxy raised "redness" and downplayed "expertness."

   Daily schedule, organization, and guiding purposes of one May 7th cadre school. Concludes that, though such schools began as tools for rehabilitating repentant cadres, they became positive centers for training all cadres.

See also Chapter 30, LEADERS (CADRES), EDUCATION OF.
Chapter 15

CULTURAL REVOLUTION: RED GUARDS

Mao ended the Red Guard movement in 1968 when a military team went to Tsinghua University to impose discipline and restore order.

Story of a teenager from a middle school in Canton who was head of one of his school's Red Guard organizations from summer 1966 until he became disenchanted and fled China in late 1967.

By the early 1960s class origin became increasingly important in determining a high school student's future, as jobs and university places became scarce. The resulting division among students was evident in Red Guard factionalism during the Cultural Revolution.

Discussion of Mao's motives for using students to attack the existing order and thus restructure China along ideological lines.
CULTURAL REVOLUTION: RED GUARDS

Red Guards and all ordinary Chinese, despite frenzied public demonstrations, knew how to passively resist unreasonable authority.

Four successive Red Guard groups wielded influence from March 1966 to spring 1968. First Red Guards were Peking University students. The second group, from other selected Peking universities and institutions, virtually eliminated provincial Party leadership. Most important was the fourth group, organized by provincial military leaders to bring down the Peking Red Guards. Mao in 1968 ordered the end of Red Guard activities; young people's ardor waned when urban youth were sent to rural areas.

Identifies Red Guards as descendants of Mo Tzu (490-391 B.C.), the anti-Confucian philosopher. Creating the Red Guards was part of Mao's attempt to instill permanent revolution.

Describes and analyzes the emergence, organization, characteristics, factions, and sources of power of the Red Guards and their activities; has a chapter on "Educational Workers under the Yoke of the Red Guards."

Includes a chapter on "The Failure of Mao Tse-tung's Educational Revolution."

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CULTURAL REVOLUTION: RED GUARDS


646. Liu, Alan P.F. POLITICAL CULTURE AND GROUP CONFLICT IN COMMUNIST CHINA. Santa Barbara, CA: Clio Press, 1976. Examines the Cultural Revolution, discusses motivation and behavior of each conflicting group (including Red Guards), and describes how conflicts ended. Students and youth spearheaded the revolution, 1966-68, partly as an expression of adolescent confusion over their role but mainly because of political and social institutions. The Cultural Revolution allowed them to revolt violently.


CULTURAL REVOLUTION: RED GUARDS


Peking events early in the Cultural Revolution, partly involving students, schools, and educators: schools and colleges were closed for more than 16 months; teachers and higher education faculty were dismissed and insubordinate academic curriculum was replaced by Maoist ideology.

Factionalism among Canton secondary school students before, during, and after the Cultural Revolution, as revealed in Hong Kong refugee interviews and newspaper accounts. In the Cultural Revolution, many good students joined Red Guards because of unequal educational opportunities. They attacked class preferences in admitting students to universities. Red Guards were more active in elite and good senior high schools than in ordinary schools or junior high schools.

The Cultural Revolution gave educated youth an opportunity for meaningful involvement in public affairs. After 1967-68 Red Guards were largely assigned to rural communes. Analyzes the revolutionary curriculum taught by various Red Guard factions.

CULTURAL REVOLUTION: RED GUARDS

Red Guards (college and secondary students) first appeared in Peking on August 18, 1966. By December 1, 1966, 11 million such young people of peasant/worker background had traveled to Peking. Mao called for a transformed educational system free of bourgeois intellectual domination. Red Guards were to destroy the old system.


Chapter 16

JOHN DEWEY


Dewey's influence on Chinese education is termed "extensive and profound." He spent over two years (1919-21) there. At Columbia University he taught some of China's major educators. His impact is seen in the virulence of Communists' attacks on him and the essential departure from China of his major disciples.


Dewey's lectures, given during the highly nationalistic May 4th period, examine urgent problems of a society entering the age of science. Introduction surveys China's modern intellectual history.

Letters to their children describe the May 4, 1919, events that caused Chinese intellectuals nationwide to protest against the Versailles Treaty's unfair concessions to Japan. Visited universities and other educational centers in Shanghai, Nanking, and Peking.


The 1975 attack on John Dewey by China's Minister of Education was, in fact, a protest against ultra-leftism in Chinese educational policy. Its attacks on the Cultural Revolution's "gang of four" are devastating. Published before Mao's death, the article blames Dewey, using him as a surrogate for Chiang Ching, Mao's wife and the "gang's" prominent leader.


Analyzes the impact of John Dewey's two years in China (1919-21), where his lectures and ideas coincided with the Chinese New Culture Movement and reinforced the belief that schools were the basic unit in China's reconstruction. Compares experiences of three 1920s Chinese educators Dewey influenced with those of New York liberals. Concludes that Dewey's influence on Chinese intellectuals was comparable to that of Marx on the U.S.S.R.


Discusses John Dewey's 1919-21 stay in China, his Peking and Nanking lectures, and his major influence on education and thought in pre-Communist China.

JOHN DEWEY


Dewey's influence in China is examined against a background of Communism and the Confucian tradition. Despite Communist vilification of Dewey, his theories are evident in half-work, half-study plans and in such institutions as May 7th schools, which stress practice over theory.


Chapter 17

EARLY CHILDHOOD EDUCATION; PRESCHOOL; DAY CARE, NURSERIES, KINDERGARTENS

Chinese children, strikingly more placid than their Western counterparts, are highly organized in nursery school. In kindergarten strict discipline continues, and children are given rote memory and copying tasks.

Communists view children as an integral part of society and from early childhood stress social and shared responsibility. See entry 2178.

U.S. resident who visited China, 1973, summarized Communism's goal in childrearing as: "I serve everyone; everyone serves me.”

Parents and child care staff follow a positive philosophy intended to instill cooperative, constructive behavior.
EARLY CHILDHOOD EDUCATION

On the theory and practice of institutionalized child care, as observed at several nursery schools and kindergartens.

Sociological aspects of child training, parent-child relationship, and family system.

Survey of children's educational, medical, recreational, and legal services. Cites socialization, moral development, and academic achievement as the main goals of schooling.

Compares the aesthetic environments of children in China, Hong Kong, and Japan. Chinese children, though often crowded in day care centers and kindergartens, show a high level of skill in art. China emphasizes public performances of dance, drama, and music.

Both Japan and China give children a sense of beauty, pride in cultural heritage, respect for hard work, and positive moral and social development.

Experiment showed that for children, aged three to six,
EARLY CHILDHOOD EDUCATION

perception of number counting was easy, fractional number perception was difficult but became easier with age, and time concepts (hour, day, year) were limited and generally based on activities.


676. "Infant Education." CHINA PICTORIAL, 9 (1984), 14-15. Many nurseries are adopting the "Program for the Rearing and Education of Children under Three Years of Age," a Ministry of Public Health plan to stimulate and encourage children at each developmental stage.


679. Marzahn, Christian. "KINDHEIT IN CHINA" (Childhood in China). ZEITSCHRIFT FÜR PÄDAGOGIK, 23, 6 (December 1977), 827-33. In German. This review of CHILDHOOD IN CHINA, edited by William Kessen, finds the book valuable but criticizes it for inadequate background on the history of Chinese society, too few references to research literature, and failure to recognize that Chinese childrearing practices are unique to that culture and not transferable to other settings. See entry 678.
EARLY CHILDHOOD EDUCATION

  Nursery schools in North Vietnam and China teach adult behavior and responsibility.

  Describes teaching Nanking children, ages three to seven, to love Chairman Mao, abhor rightists, and hate U.S. crimes in Vietnam.

  In striking contrast to Cultural Revolution aims, preschools now stress skills and knowledge and encourage individual interests while inculcating patriotism and cooperation.

  Describes changes in attitudes toward women and child care after 1949 (and since the original 1972 edition). Emphasizes nurseries, nursery schools, and kindergartens. Compares Chinese childrearing practices with those of Israel and the U.S.S.R.

  Author's psychocultural theory is that Chinese child-rearing, indulgent up to the teens and sternly controlled thereafter, accounts for Chinese ready submission to
EARLY CHILDHOOD EDUCATION

authority, inability to handle emotional release, and fear and avoidance of competition and conflict.

685. Spock, Benjamin. "Dr. Spock: Child Care in China." CHINA NOW, 52 (June 1975), 16-17.

Famed U.S. pediatrician visited China, 1973. Praised public health and child rearing but preferred that children under age three be cared for at home by the family rather than in the group facilities China provides. Praised China's "serve the people" emphasis.


An experimental preschool program, based on the premise that the environment influences a child's intelligence most before age five, used traditional lessons, games, environmental observation, and physical work.
Chapter 18

ECONOMIC DEVELOPMENT AND EDUCATION

   Analysis of China's economic growth and its implications for other developing countries. By 1956 secondary school enrollment had passed the 1957 target; primary school enrollment was almost on target, and higher education enrollment was 54,000 below target.

   Examines decision-making and power distribution within factories and planning and coordination among factories. Agrees that Western-educated specialists were a crucial resource after 1949. Contends that the Yenan experience strengthened the Communist belief that mental and manual work must be combined. During the Cultural Revolution Mao destroyed China's two-track educational system and "discovered a way... that does not ultimately rely on a technocratic or bureaucratic elite."

   Reversing a stance held since 1949, the government has agreed that the primary objective of education is to meet the country's economic needs by training a qualified elite and by
ECONOMIC DEVELOPMENT AND EDUCATION

teaching basic subjects necessary for learning certain technical skills. This policy is widening the gap between urban and rural opportunities; its economic success will be slowed by the political and social climate in which it is implemented.


After Communists' failed attempt to combine broad participation in factory management with a U.S.S.R. system of rigid control, shifted to a distinctly Chinese model of industrialization. Discusses education as a key resource for China's development. Says that universities produced too few engineers, and workers were trained on the job in technical skills. The educational gap between foremen and their staffs stimulated training programs, and the Party insisted that politics be taught along with skills.


The need for a well-educated labor force is discussed.


Describes post-Mao educational changes as part of a pragmatic drive to modernize China.


Based on 14 interviews and documents; considers whether or not a new bureaucratic class has emerged from the former middle class since the Cultural Revolution.


Indian demographer describes education, women's status, and the family in China; compares future prospects for India.
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and China; and concludes that the U.S. role in economic development will make a decisive difference.


Summarizes China's economic development under Communism. Soviet educational and training aid played a crucial role after 1950. In 1949 fewer than 20 percent of Chinese were literate. Engineers and scientists were in short supply because most university graduates were in the liberal arts. By 1960 primary school enrollment was 90 million. By 1967 a third of the 1.7 million completing higher education were engineers.


Education policy is one cause for China's economic failures, along with faulty planning, collectivization, and ideological emphasis. Because schools have expanded rapidly, demanded quick results, and relied on trusted Communists (many barely literate), China lacks competent teachers and other experts.


Despite absence of statistics after 1960, attempts to assess China's economy. Points to problems of low production and overpopulation. A major resource is a small but first-
rate elite in research and development. Is cautiously optimis-
tic about China's future economic growth if isolationism is
abandoned. Early 1960s rise in underemployment among
secondary and higher education graduates occurred because
industrial investment declined.

699. Duncan, James S. "Red China's Economic Development Since
1949." CONTEMPORARY CHINA. Edited by Ruth Adams.
Changes in China's economy since 1949 and the role of
students, scientists, and technicians in economic
development.

of Its Origin and Structure." ASIAN SURVEY, 15, 11
(1975), 981-95.
Discusses pragmatic, ideological, and political aspects of
Mao Tse-tung's style of socialism in China, 1953-70s,
emphasizing its impact on economic growth, agriculture, and
education.

701. Emerson, John Philip. "Manpower Training and Utilization of
Specialized Cadres, 1949-1968." THE CITY IN
COMMUNIST CHINA. Edited by John Wilson Lewis.
Stanford, CA: Stanford University Press, 1971, pp. 183-
214.
Analyzes educational policies in relation to high-level
manpower needs and evaluates success in training and using
professional and semiprofessional personnel up to the Cultural
Revolution.

702. Glassman, Joel N. "Education and Culture." CHINA, A
COUNTRY STUDY. AREA HANDBOOK SERIES. Edited
by Frederica M. Bunge and Rinn-Sup Shinn. 3rd ed.
135-59.
China's education policy in 1980 was designed primarily to
facilitate the country's economic modernization, a reversal of
the Maoist policy implemented after 1966. Loyalty of intel-
lectuals and artists was sought.
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The 1955 educational manpower policy of China's First Five-Year Plan called for more specialized secondary training. But excessive urban population growth and urban unemployment forced an increase in elementary education programs. In 1957, the switch to the labor intensive projects of the Great Leap Forward necessitated a further policy change. Lower-level and terminal secondary education was emphasized to train more highly motivated and politically educated workers.


Mao was not indifferent to economic matters but instead wanted educational and economic policy to eliminate class conflict.


Shows how China's contradictory ideals of economic growth and class equality have affected education. China's drive to modernize will require more higher education and specialized training.


Critics say Mao Tse-tung successfully aided primary education and semi-skilled workers but did not prepare specialized personnel for modern industrialization. Mao believed that basic knowledge for many would bring a better return than much knowledge for a few. China, still backward, needs technical training for modernization.
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Discusses employment, unemployment, and underemployment, 1949-81, with special attention to labor force growth, technical and professional employment, education and training of the work force, and productivity.

Part of a larger report on economic and social changes since Mao's death, including increasing science and education.

Minister of Education presents official brief history of education since 1949, statistics for each school level, and government explanation and defense of school policy. See entry 748.

Survey of China's development strategy, 1949-80, in industry, agriculture, health care, water conservation, and education. Data on education and health show accomplishments despite Maoist extremism.

Not since 1949 have China's educational goals been so clear as in the 1980s, with schooling seen as the way to
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prepare youth intellectually, morally, and physically for China's future economic development.


Interprovincial variations in the educational and health services result from economic and ecological factors.


Scientific research and development of local small-scale industry.


Selecting key high schools with better resources and teachers is yet another sign of a return to elitism in Chinese education. Disparity between education in rural and urban and between poorer and richer provinces will continue to be great. Requiring students to do farm and factory work is less common, another cause of a widening intellectual-worker gulf.


Points to changes in "open-door education" (i.e., combining work and study) since the Cultural Revolution. Although productive labor and political education remain, labor need not be physical. Education emphasizes "expertness" more than "redness."

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Survey of economic development in Japan, China, and India and of such problems as acquisition of technical and administrative skills.


Describes research and development goals and structure and assesses human and capital resources. Early development plans were shattered by the self-reliance theme of the Great Leap Forward. By 1965 China had about 400,000 scientists and engineers. However, the Cultural Revolution set back economic development.


Reviews Communist changes in the education structure and the post-Cultural Revolution emphasis on strengthening the country's economy.


China succeeded after 1949 in introducing centralized planning and management on the Soviet model largely because it had a pool of educated people as a result of the Chinese traditional emphasis on education (even in the nineteenth century, a third of the male population was at least literate).


Examines China's potential as a major industrial power. The chapter, "Human Resources," cites the increased output
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of engineers by technical schools and praises China's massive drive for literacy.


Since 1976 China's education has bowed to the need for technical expertness, a radical reversal of the Cultural Revolution's emphasis on political principles.


Called for strengthening scientific research by studying achievements of the U.S.S.R. and other countries and by supporting research in the Chinese Academy of Sciences, various government departmental research institutes, and universities and colleges. Recommended that higher education stress engineering and natural sciences, that the number of secondary schools be increased, that primary education be extended, and that rural children's literacy classes be held if primary schooling is unavailable.


Examines China's economic development since 1949 and shows education's relevance to each phase. Vast changes were undertaken in 1950-52 to include worker-peasant children and to alter the ideological stance of intellectuals. Language reform was important during the first five-year plan (1953-57), when enrollment increased at every school level. Maoist emphasis on "redness" and work-study was seen during the Great Leap Forward, the Socialist Education Campaign, and the Cultural Revolution.
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At the Fifth National People's Congress, 1978, China announced plans for modernization of agriculture, industry, national defense, and science and technology. These plans had major educational implications.


Compares education and economic gains in China and India. Says China's education system is more widespread, technological, and pragmatic, and the Chinese people are more eager to learn. Considers China's economic prospects brighter than India's except for the adverse effects of China's periodic lapses into ideological fanaticism.


Attempts to show the connection between other changes and the management and performance of factories. Four major dimensions examined are educational, sociological-cultural, political-legal, and economic changes. The chapter, "China's Response: Sociological-Cultural Education," shows that rigid state planning and control of schooling serve manpower needs and mold ideological thought. Educational structure at all levels and curricula are analyzed. Conclusion: because education does not meet manpower needs, industries spend valuable time with on-the-job training. China's anti-intellectual campaigns also reduce the effective manpower pool.


CHINA: A REASSESSMENT OF THE ECONOMY. Edited by the Joint Economic Committee, U.S. Congress.


The advantages of urban life over peasant conditions make industrial work attractive. Nurseries, day care centers,
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Schools, and worker education programs are important incentives. But because the spread in wages is relatively narrow, China has little scope for offering other material incentives to increase production.

   In 1972, policy on youth and education moved away from ideology and toward stability.

   Found "astonishing" the contrast between education in 1974 and 1979 because of the post-Mao demand for modernization and the emphasis on academic selection.

   The field of industrial psychology, introduced into China in the early twentieth century, under Communism has stressed increasing production so that the state can accumulate more wealth.

   Documents focus on the relationship between socialism and economic development in China. Included are several on the women's movement and the revolution in education, such as "Up to the Mountains and Down to the Countryside: Educated Youth in the Countryside"; Teng Hsiao-p'ing's 1978 speech, "On Science and Modernization"; and a 1975 CHINA RECONSTRUCTS article showing how higher education in Shanghai "Walks on Two Legs."

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Examines education policy shifts since 1966. The Cultural Revolution, despite damaging effects, broadened opportunities for pre-university schooling, especially in rural areas. Such post-Mao changes as emphasizing higher education and research and returning control to centralized administration and the Education Ministry militate against the peasants, the less bright, and local officials. Concludes that success of these policies depends on a united Communist leadership.

Former scientific attaché at Sweden's Peking Embassy, himself an engineer who also twice toured China and read extensively, found that China after 1958 succeeded in spreading certain industries into rural areas. Extension services were necessary for adult education in technology, aided also by provincial research institutes.

Concludes that China's part-work, part-study school system hastened economic development.

Teng Hsiao-p'ing's modernization program, which stresses centralization and professional (i.e., academic) competence (not Mao Tse-tung's desire for ideological fervor) is being implemented.

Swiss journalist includes education, citing as its goals training people to aid development while preventing technocrats from turning into Soviet-style revisionists.

Education is among a broad range of topics in this China handbook which says that one's social status and other life circumstances (including schooling) are defined by one's work unit.


Since 1976 schools have become tools of modernization. Goals: to unify standards, especially at the secondary level; to instil appropriate values and social behavior; to lengthen senior high school to three years; and to raise academic achievement. Chinese social studies, heavily ideological, are central to the curriculum.


Analyzes and compares five theories of development. Concludes that only the Chinese model, designed to reflect realities of Chinese society, seems to have worked well. Stops short of recommending it as a blueprint for other less developed countries.


Includes special report on China's drive to educate specialists. Cites guidelines and goals for a ten-year education plan.


Educational structure, availability of schools, and training for engineers and technicians are discussed in papers by Carl...
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Riskin (see entry 727) and Hans Heymann, Jr. (see entry 2445).


Rural Small-Scale Industry Delegation visited 50 factories and ten communes where hosts told of need to change the widespread attitudes of fatalism and of superstitious awe of technology. Examines the role of educated youth (most of them secondary school graduates) and of the printed word in spreading technology.

743. Waller, Derek J. "Revolutionary Intellectuals or Managerial Modernizers?" POLITICAL QUARTERLY, 45, 1 (January-March 1974), 5-12.

Argues that China's educational reforms have left unresolved the problem of retaining revolutionary dynamism while allowing those with managerial skills to lead in achieving industrialization.


Describes rebuilding education system after Cultural Revolution chaos and destruction. Educational reform, designed to support the Four Modernizations and politics, faces shortages of funds, equipment, qualified teachers, and students with basic skills.


Assesses the state of Chinese economic studies and suggests approaches for the future.

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Australian economists define the Chinese dilemma: Shall the priority be creating a new Communist man or producing things? Economic developments are studied for two periods: 1949-65 and 1966-68. Concluding section examines Chinese ideology and politics. Education produced too narrow specialists. Effects of Cultural Revolution's education changes on the economy was possibly damaging because theory was neglected.


748. Xue, Muqiao, ed. ALMANAC OF CHINA'S ECONOMY 1981, WITH ECONOMIC STATISTICS FOR 1949-1980. COMPILED BY THE ECONOMIC RESEARCH CENTRE, THE STATE COUNCIL OF THE PEOPLE'S REPUBLIC OF CHINA AND THE STATE STATISTICAL BUREAU. Edited by Xue Muqiao. New York and Hong Kong: Modern Cultural Co., 1982. Chapters by officials on education, the sciences, employment (including vocational training), trade unions (including the educational level of workers), use of libraries, spare-time education, cultural achievements, and journalism (including research and training). Appendixes: professional secondary schools, colleges, and universities with departments in finance, economics, and management. See entry 709.

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Urges that China build an educational system that can hasten economic growth.

751. Yeh, K.C. "Macroeconomic Changes in the Chinese Economy during the Readjustment." CHINA QUARTERLY, 100 (December 1984), 691-716.
A low-quality labor force is part of China's economic problem. Estimated unemployment in 1978 was ten million to 29 million in urban areas (where formerly rusticated youth returned) and 40 million to 90 million in rural areas. Almost 90 percent of the work force had junior high education or less, while 28 percent of the work force was illiterate. Scientists and technicians composed only one percent of the work force.
Chapter 19

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Alphabetical definitions concerned with China's culture include: Book Burning (213 B.C.), Child Rearing, Civil Service Examination, Confucian Classics, Dictionaries, and Education.


759. "Art, Literature and Education." Quarterly Chronicle and Documentation. CHINA QUARTERLY, 89 (March 1982), 138-41. Streaming (ability grouping) criticized in primary and middle schools. Primary and middle school teachers' salaries to be made comparable to government workers' salaries of the same grade.


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765. Bonavia, David. THE CHINESE. New York: Lippincott and Crowell, 1980. "Classroom Under Siege" chapter reviews Maoist reasons for remaking schools during the Cultural Revolution; examines ways of recruiting teachers after years of attacking them for being politically suspect; praises accomplishments of rural elementary schools, financed mostly by collective funds, not the central government; and characterizes the post-1976 enthusiasm of educators who are rebuilding secondary and higher education systems.


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771. Butterfield, Fox. "Schools in China Still Lag." NEW YORK TIMES, February 12, 1980, pp. C1, C4. U.S. experts who analyzed China's 1978 college admissions test found Chinese students behind their U.S. counterparts in chemistry and possibly physics but roughly equivalent in mathematics. Literacy rates also lag: 30 percent (240,000,000) of China's rural population is illiterate; 120,000,000 people under age 45 are illiterate.


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Reviews educational history and summarizes educational developments at all levels and among ethnic minorities under Communism. Also examines science policy and political education through media, schools, and other propaganda programs.


Summary of educational changes in China; prepared by the Government's foreign language publishing house.


Equalizing educational opportunity in six countries, including China. Examines aims of education (Maoism since late 1950s), administration, finance, organization and structure, curriculum, teacher education, higher education; gives enrollment and other statistics, 1977-79.


Covers (to 1928): Chinese and Western educational theories and practices, education administration, historical changes of central and local education administration since late Ch'ing period, municipal school administration and supervision, three levels of education (elementary, secondary, higher), social education, and school finance.


State of education in underdeveloped Sinkiang Province.
Reviews education policy since 1949, describes lower school, higher education, and spare-time education structures and curricula. Criticizes the "Marxist-Leninist heresy" on which all education is based.

779. Chang, Pe Chin. "Redirecting Educational Effort in China." PACIFIC AFFAIRS, 6, 6-7 (June-July 1933), 281-91.
Weaknesses in Chinese schools identified by the League of Nations Mission of Educational Experts. Concludes that educational leaders need to establish cooperation of intellectual and manual labor at the secondary and university levels.

Depicts the educational structure established in 1928, when China for the first time coordinated schooling centrally and supervised private schools. Describes school changes at all levels during the 1930s. Tells of adult education, especially language reforms to aid literacy and the 1940 plan to end illiteracy in five years.

Describes education, its achievements and problems, and includes a bibliography with brief annotations.


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Provincial education commissioner in Hupeh Province, former Communist stronghold, describes schooling at all levels, emphasizes literacy, citizenship training, and the value of radio teaching, and urges more support for science and technical education.


Historical interpretation of education policy shifts, with Communist policy by Mao Tse-tung and others used to shape Marxian dogma to Chinese conditions.


Surveys history and growth of education administration, central and local; chapters on compulsory education, social education (outside formal schools), private schools, and education overseas.


Cited as "one of the oldest modern periodicals ... widely read by teachers . . . In close touch with government officials as well as educators."

Vice-Minister of Education says that first educational goal is to serve peasants and workers by teaching cadres and soldiers, providing classes for workers and peasants, promoting literacy, and opening short-term secondary school courses.


Audiotapes for U.S. high schools include: legal system, thought reform, mass media, family life, education, primary and secondary schools, medicine, health, agriculture, communes, cities, child care, and religion.


Details of the foundation from July 1929 to June 1930.


Twentieth century development of Western-style physical education; influenced by Japan and Germany and greatly strengthened by the Kuomintang's 1933 plan for promoting physical culture among the masses. The Education Ministry in 1932 published a plan for teaching physical education.

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History of traditional, Nationalist, and Communist education in Northwest China (Chinghai, Kansu, Ninghsia, Shensi, and Sinkiang Provinces); describes Moslem, Buddhist, and other minority schooling and the spread of ideological training after 1949.


Educational developments since 1927, including finance, indemnity funds, provincial and local administration, national education conferences, and school system. Discusses aims, preschool, elementary curriculum, compulsory education, continuation and vocational schools, secondary schools, preparation of teachers, Organizing Law of Universities, 1929, restructuring of arts and law studies, research institutions, studying abroad, and social education.


Sun Yat-sen University professor emphasized the need to adjust education to China's actual social and economic needs.


"Commercial Press of the Last Thirty-Five Years" gives history of this largest publishing house in China and describes the career of its general manager, Wang Yun-wu. Other articles: Ts'ai Yuan-p'ei, "The New Chinese Culture of the Last Thirty-Five Years"; Chu Ching-nung on educational administration; and articles on various school levels, mass education, women's education, language, printing, and others.

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Describes Canton boat people, now educated, whose boats are used by tourists.

Assesses China's strengths and weaknesses in terms of world power status. Concludes that while China is important, it will generally behave as a second-ranking power. Education is related to China's scientific and technological capabilities. Statistics show that China ranks fifty-third in the world in the proportion of gross national product spent on education, and higher education is also weak because of attacks on the intelligentsia.


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Several articles stress the need for art and literature to serve the people and socialism. Also, new presidents announced at Peking University and the Academy of Sciences.


Describes book publishing, films, Canton primary schools, and school statistics at all levels in China.


Sections on Chinese language and on modern Chinese culture, with a description of schooling at all levels.


Three articles under "The Children of Chairman Mao: Education and Child-Rearing," several under "Science and Medicine," and five on "Culture after the Cultural Revolution."

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Brief history and current status of education, covering curriculum, discipline, teachers, finance, degrees, students abroad, women's education, engineering, agriculture, medicine, causes of backwardness, mission schools, Canton Christian College, Peking Union Medical College.


Dual secondary education policy will be pursued: continuing general education and also increased vocational and technical education. Also, in recent years 5,100 students were sent to study in 45 countries, over 4,600 in the natural sciences, 110 in social sciences, and 380 in foreign languages.

812. "Education and Culture (Including the Question of Intellectuals)." Quarterly Chronicle and Documentation. CHINA QUARTERLY, 92 (December 1982), 770-72.

Aim is for universal primary education by 1990. China needs more two-year colleges; more education by radio, TV, and correspondence courses; and more workers' night universities. Regrets that there are few college-educated personnel in rural areas. Urges that intellectuals be recruited into Party ranks.

813. "Education and Culture (Including the Question of Intellectuals)." Quarterly Chronicle and Documentation. CHINA QUARTERLY, 95 (September 1983), 588-90.

Gives 1982 enrollment at all school levels. Urges universal primary education by 1990, strengthening vocational education in order to apply science and technology to agricultural production, admission of more rural students to all schools, sending trained people to the countryside, and using intellectuals more fully.

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School statistics at all levels for 1980 and 1981. Criteria given for university admissions. Inappropriate school practices during the Cultural Revolution resulted in poor training of those entering the work force.


Noncritical educational overview since 1949: illiteracy reduced and women and minorities' schooling at all levels increased. By 1979 over 200 million Chinese youth were full-time students (taught by nine million "education workers"): 140 million elementary, 60 million secondary, and 600,000 higher education enrollees.


Articles on education published in mainly scholarly and political journals, 1956-62, many of them about work and study, examinations, and other features of school and university policy. Articles from Japanese publications include "Educational Program of Communist China" and "Legal Education and Research."
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CHINA QUARTERLY, 3 (July-September 1960), 126.
Lu Ting-yi's speech at People's Congress reporting on plan
to cut twelve years of primary and of secondary school (6-6),
herited from Nationalists, to a shorter nine-year integrated
course and begin schooling at age six.

CHINA QUARTERLY, 56 (October-December 1973), 809-10.

Criticizes practice of entering higher education by the
"back door"; i.e., by using influence to avoid going to the
rural areas to work. Criticizes teachers who return to pre-
Cultural Revolution demand for absolute obedience and stress
book learning and examinations at the expense of practical
work and political study.

CHINA QUARTERLY, 63 (September 1975), 582-83.

CHINA QUARTERLY, 64 (December 1975), 84.

CHINA QUARTERLY, 90 (June 1982), 347-48.
Calls for better training for soldiers and improved education
standards in military academies. "Self-education"
advocated for the 160 million youths unable to be educated
during the Cultural Revolution.

CHINA QUARTERLY, 94 (June 1983), 403-4.
Urges higher education reform to serve modernization:
lower examination pass marks for rural secondary youths,
more contracts with employers, more competent faculty and
staff, and higher educational standards in middle and primary
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school. Planned higher education enrollment in 1983 was
348,600, higher than in 1982.

CHINA QUARTERLY, 98 (December 1983), 771-74.
Lists 25 percent of total population illiterate or semi-
literate. Note that China had 11.6 university students per
10,003 population (fewer than India) and that out of 151
countries China's per capita expenditure on education was
the third lowest. Also, plans are being made to universalize
primary education and to recruit more middle school
graduates to the work force rather than to higher education.

PROSPECTS: QUARTERLY REVIEW OF EDUCATION, 5,
4 (1975), 480-503.
Articles by Chinese authoriti-s: "The Educational Revolution:
Primary and Secondary Education"; "Agricultural
Colleges in Rural Areas"; "A New Type of University
Graduate Examination"; and "Training a Million 'Barefoot
Doctors.'"

830. Engelborghs, J., and Marthe Engelborghs. "NOTE RELATIVE
À L'ENSEIGNEMENT EN REPUBLIQUE POPULAIRE DE
CHINE" (Note on Education in the People's Republic of
China). BULLETIN DU CENTRE D'ÉTUDE DES PAYS DE
L'EST, 6, 2 (1965), 73-93. In French.

831. Ershov, Matvei Nikolaevich. "SHKOLA I UMSTYENNYE
OVIZHENIA V SOVREMENNOM KITAE" (Schools and
Intellectual Movements in Contemporary China). BIBLIOGRAPFICHESKII SBORNIK BIBLIOTEKI KITAIK
VOSTOCHNOI ZFOLEZNOI DOROGI, 1, 4 (1932), 191-
233. In Russian.

832. Fan, Cheng-chih. "CHUNG-KUO T'I-YU T'I SHIH HSÜEH YA-
CHIU" (A Historical Study of Physical Education in China).
BULLETIN OF NATIONAL TAIWAN NORMAL UNIVER-
Although the West put physical education into China's school curriculum in the late nineteenth century, martial arts training from the earliest dynasties onward stressed physical exercise.


PEKING REVIEW and CHINA RECONSTRUCTS reprints on children, youth, schools, minorities, and higher education.


Vast school enrollment increase by 1963–64 was hastened by the spread of half farming-half study schools. Also covers teacher shortage and textbook problems.


Articles by both Soviet and Chinese writers on basic changes in national education, writing reforms, artistic and literary achievements and other cultural advances claimed by the Communist regime. In Russian.


Articles examine primary schools, part-time and spare-time schooling, ideological education, scientific and technological education, and international exchanges and other aspects of education.


A December 1979 education conference in Tienjin identified continuing problems: 30 percent illiteracy among those under age 45 and continuing gap between urban and rural educational opportunity. But statistics show remarkable progress since 1949, particularly at the elementary and secondary levels.


Firsthand description of post-Mao China. China's new leaders decided to strengthen education as a way for needed scientific and technological development. Reforms made in admission examinations and in key schools.


Contains 1,232 terms used from the establishment of the Communist Party to late 1970. Includes cultural and education terms.

China was one of 11 participating countries providing a review of educational goals, policies, and programs.


Book for U.S. children, grades three to six, includes photos and text on school and work life of young people, science, sports, and performing arts.


Problems include a chaotic school system (some traditionally Confucian, some government, some mission), bilingual instruction (home dialect, Mandarin Chinese, often English), and unrealistic grading.


Brief history of education, missionary education, student influence, and government exams.


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Education data are given in COMMUNIST CHINA PROBLEM RESEARCH SERIES, by Chinese exiles in Hong Kong; eight volumes are reviewed here.


Two articles: Evelyn L. Harner, "Middle School Education in Communist China," and Jan Myrdal, "Education in a Chinese Village."


Includes educational objectives, brief history, learning theory (Mao and post-Mao periods), structure and operation, curriculum, evaluation, counseling, and administration.


Examines political and administrative impact on Chinese education policy since 1949. Describes structure of formal education, curriculum and workers training, and teacher education. Contains extensive data, commentary, and some personal observations on "red versus expert" tensions.

853. Hechinger, Fred M. "In China, the Pendulum is Swinging." NEW YORK TIMES, July 17, 1979, p. C4.

Maoist educational policies failed, especially during the Cultural Revolution, but the post-1976 return to academic
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standards is not assured success. The lesson for U.S. in China's experimentation with schooling is to avoid centralized planning and strive for open access and equal opportunity.


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Sections on Reforming the Family System, Mobilizing Women for Nation-Building Tasks Outside the Home, Controlling Population Growth, Policy Toward the National Minorities, Thought Reform of Intellectuals, and Educational Policy.


Mao's thought strengthened the view that sport is structurally related to culture. Compares U.S. and Chinese use of social control, rewards, and skills training in sport.


Chapters on Education, Science and Technology, Art and Intellectual Expression.

863. Hubbard, George David. EDUCATION IN CHENG TU, SZE CHUAN. Oberlin, OH: Oberlin College Laboratory Bulletins, 29, 1923.

Survey of education at all levels in Chengtu. Higher education included seven government colleges (their funds much reduced because of military unrest) and West China
Union University, supported by five mission boards in Britain, Canada, and the U.S. Few girls and women studied beyond the primary level.

Survey of education at all levels. Cites inefficient use of staff and facilities, teacher recruitment, and low pay of administrators. Only technical university and school graduates are guaranteed jobs.

Text for U.S. elementary schools covers education, sports, recreation, arts, crafts, and communes.

Describes children at home and in school.

Educational principles and policy at primary, secondary, and higher education levels (nine public universities are described). Includes a separate discussion on nine Christian universities and on mass education.

Sections on theory of education, historical development, current educational practices, science and technology, statistics 1949-79 for primary and secondary education, and list of national key universities.

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Language and linguistic reform, literature including leading writers and politicized writer-reformers before and since 1949; also theater, opera, dance, cinema, painting and the decorative arts, handicrafts, sculpture, music, and sports and mass recreation.


871. Kawai, Shingo. "MINZOKUSHUGITEKI KEIKÔ O CHÛSHIN TO SHITE MITARU KYÛ CHÛGOKU KOKUMINTÔ NO KYÔIKU SEISAKU NO RINKAKU" (An Outline of the Educational Policy of the Former Kuomintang, with Special Attention to its Nationalistic Orientation); REPORTS OF THE EAST ASIA RESEARCH INSTITUTE, 7 (December 1940), 1-49. In Japanese.

Critical but undocumented account of education under the Nationalist Government and its antiforeign spirit.


Statistics on schools of various types in the province, laws and regulations, and sample curricula.


Section on the educational system and an unannotated bibliography of 150 entries on culture, education, youth, and intellectuals.
Students have played an important political role because both the Nationalists and Communists politicized education. Communists have stressed literacy and worker-peasant education but have not solved such problems as schooling for minorities and language simplification.


878. Kwong, Julia Chak-sin. "Is Everyone Equal Before the System of Grades: Social Background and Opportunities in China." BRITISH JOURNAL OF SOCIOLOGY, 34, 1 (March 1983), 93-108. The three-tiered examination system, begun in 1977 to select students for junior and senior high school and university, perpetuates inequality because of economic advantage and because educated families, by coaching, can give them an advantage. Thus children from worker-peasant families
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receive less education, attain lower positions, and the gap between them and children from intellectual/cadre families widens.


Despite centrally set expenditure ceilings and policy directions, education and health care vary greatly among China's provinces because of local leadership, funding, and citizen demands.


Post-Mao educational changes: increased emphasis on classroom achievement, expanded use of testing, and heightened dignity for teachers.


Rapid changes in government education in Soochow: several kindergartens; 40 primary schools; seven higher primary schools; one provincial secondary school; two provincial normal schools (men, women); and provincial technical, agricultural, and medical schools.


Report from experts sent at China's request to assist development of the educational system and facilitate international educational contact. Recommendations were to strengthen authority of the Ministry of Education; to establish administrative links from district to province to Ministry; to have higher education controlled by the Ministry, secondary education by the province, and primary education by the district; to reorganize teacher education and benefits; to
provides four to six years of compulsory schooling and improve secondary and higher education; and to send Chinese specialists to Europe to study curricula and textbooks. See entry 921.


Using land to finance schools and help bright youths taking civil service exams began 1023 A.D. and was confirmed by a Ming dynasty edict. After civil service system was abolished and Western education grew, the scholar became less an object of community admiration and support and more a family and individual responsibility.


Despite the uncertain political climate, physical education (including health education) has an acknowledged place in the school curriculum.


Short descriptions of schools at all levels, science and technology developments, elitism and the educational level of the People's Liberation Army, and the Red Guard units.


Found on third China visit (1981) vast differences between urban and rural education. Some areas resisted Cultural Revolution changes.
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   Articles on "Imperial Past to Socialist Present," Peter Mauger; "Kindergartens," Sylvia Mauger; "Primary Schools," W.P. Edmonds; "Middle Schools," Roland Berger; "Universities," Patrick Daly; and "Examinations," Valerie Marett.


891. Meng, Chih. "Recent Educational Events in China." EDUCATIONAL REVIEW, 45 (March 1931), 142.
   A brief summary of educational reform in China.

   Short factual accounts on general aims, administration, finance, structure and organization, curricula, teacher education; with school ladder chart.

   Continues the COMPENDIUM OF LAWS AND ORDINANCES ON EDUCATION covering March 1933-June 1934.
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Education laws and ordinances in force, 1933.


School laws and regulations, including those still in force from the former Peking government, are grouped under such headings as schools and colleges, social education, educational and academic organizations, and students abroad.


From late Ch'ing period to 1931, with much material after the establishment of the Nationalist Government. Covers educational policies, educational systems and government administration, laws and regulations, general state of education (survey for 1931), statistics, and miscellaneous (chronology, Boxer indemnity fund, list of textbooks, educational research, and Who's Who).


Report of the May 1928 national conference of educators held in Nanking with over 400 proposals made, together with speeches, statements, and amendments.

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Interpretive educational history, 2300 B.C.-1920s; describes government schools at all levels, private schools, mission schools, statistics.

For U.S. elementary schools: covers education, family life, music, arts and crafts, health, and other topics.

Sections on military education, science and technology, and education and educational reforms.

Education in China is one of the many topics covered in this ninth grade teaching unit.

Analyzes educational goals, school structure, and the economic role of education. Concludes that in ten years rural China will have universal primary education but rural children will rarely be well enough educated to compete in the urban economy.

907. Orleans, Leo A. PROFESSIONAL MANPOWER AND EDUCATION IN COMMUNIST CHINA. National Science
EDUCATION, GENERAL

Striking features of education include rapid expansion of formal and informal education; flexibility, depending on local resources; and inadequate system for collecting and reporting statistics. Describes the school system and problems in training professional manpower.


912. "Party Schools, Education, and Culture." Quarterly Chronicle and Documentation. CHINA QUARTERLY, 73 (March 1978), 205-12. Party schools and May 7th cadre schools are not, as the Gang of Four alleged, for punishment but for ideological
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renewal through private study and productive labor. Ministry of Education Conference in September 1977 listed as higher education entrance requirements: ages 20-25 (age 30 for those with special skills), unmarried, good political background, and high school attainment equivalency. Also listed graduate school qualifications.


914. PEOPLE’S DAILY. "Primary and Middle School Operation in Urban Areas." CURRENT BACKGROUND, 870 (January 27, 1969), 1-43.

Newspaper and periodical articles on education, 1949-1959, written in commemoration of the tenth anniversary of the founding of the People’s Republic. Official reports by local educational administrators are arranged by province and municipality under regions.

916. Péris, Noël. "L’EDUCATION NOUVELLE EN CHINE" (The New Educational System in China). REVUE DE PARIS, 14, 11 (June 1, 1907), 473-94; 14, 12 (June 15, 1907), 873-94. In French.

Despite Mao’s success in linking schooling with labor and the Cultural Revolution’s boost to workers and peasants, school policy reverted to the Communist Party and the curriculum remained conservative.


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Changes in education after 1949. Cites dangers in slavish devotion to ideology and emphasis on the practical. Includes primary, secondary, and higher education, along with the campaign against illiteracy.


Critical of the Cultural Revolution's disruption of higher education and the failure to educate specialists and skilled workers. Other developments: increasing universal primary education in rural areas to five years, recruiting worker-peasant-soldiers for university admission, and restoring academic curriculum.

Itinerary and educational recommendations of the Commission of Experts of the League of Nations. See entry 882.

How Teng Hsiao-ping's 1979 policy statement relating education to science, technology, and modernization affected students from universities down to primary schools. Depicts frustration among rusticated youth and other rural students for whom higher education is often less accessible than for urban youth. Higher education admissions standards exclude all but the best students.

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Examines the educational system and the relationship between formal and nonformal instruction.


"Institutions" section lists universities and offices in the Academy of Sciences, the Research Institutes of the Chinese Academy of Sciences, the Chinese Academy of Medical Science (Peking), and the Academy of Chinese Traditional Medicine (Peking). Lists volumes in major libraries, statistics on dramatic groups and theaters, and statistics on each school level. Vol. 2, 1979, includes "Changes Made by the Draft Plan for a Ten-Year Full-Time Teaching System for Primary and Middle Schools," a list of 88 post-Cultural Revolution designated Key Institutions of Higher Learning, and "Education Enrollment by Certain Provinces (1949-1977)." Vol. 3, 1980, added a "Communications and Culture" section containing titles of plays, operas, dance and music, books, new or resumed journals, and films and themes they presented in 1979. Vol. 4, 1981, added titles and themes of TV plays; science, technology, and museum statistics; enrollments of national minorities in higher education; Chinese students abroad; and foreign students in China. Vol. 5, 1982, has section on "Military Schools."


Articles from 1979-80 issues of China's POPULAR EDUCATION and RED FLAG correct ultraleftist distortions of Mao's educational thought, reject the Cultural Revolution's putdown of intellectual effort in education, reaffirm the value of higher education as essential to the national economy, reaffirm different school curricula and methods of financing to support the "four modernizations," explain sending urban youth to work in rural communes (rustication) to aid the national economy (rather than for ideological
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reasons given during the Cultural Revolution), urge schools to concentrate on the 96 percent of youths who go to work and not on the four percent who go to higher education (in this regard, urges more vocational schools to help more students get jobs), laud the Television University and other ways to expand further education, and urge expanding rural educational opportunities where 80 percent of the people live (about 30 percent of young to middle-aged rural people are still illiterate. This problem is the main weakness of Chinese education).


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Summarizes Cultural Revolution education reforms and changes since 1976. Describes post-kindergarten schooling, noting differences between post-secondary schooling in rural areas (nearly all of it "unconventional" because so few complete secondary school) and in urban areas, where traditional higher education is common.


Essay on education during Republican period is followed by selected Ministry of Education documents: general regulations, administration, schools and colleges, social education (adult education), and educational and academic organizations.


Surveys income differentials among agricultural, industrial, and governmental workers and the accessibility of social services such as health and education to different sectors of society in China.


No school "system" in Western sense. Memorization in private elementary schools of stereotyped literary essays from Confucian classics and standard commentary.


Long-time China watcher, who taught at Yenching University in the 1930s and lived for a time after the Long March
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with Communists in Yenan, returned to China in 1961. Many references to schooling and education policy. Has chapters on "Science and Education" and on "Ministry of Spare-Time Education." Defends the Communist insistence on combining book knowledge with physical labor.

934. Soulié de Morant, Charles Georges. "L'INSTRUCTION PUBLIQUE À YUANNAN-FOU" (Public Education in Yunnan-fu (i.e., Kunming)). REVUE INDO-CHINOISE, 10, 85 (July 15, 1908), 1-10. In French.


The chapter (in a book on social, economic, and political conditions and problems in Honan, Hupeh, Kiangsi, Kwangtung, and Kwangsi provinces) reviews Nationalist educational development and major changes the Communists made. The Communist goal has been to use education for socialist remolding. Curricula, textbooks, and admissions policies have been revised, labor education and physical education begun, and schools for national minorities opened.


About education in provinces of Shantung, Kiangsu, Anhwei, Chukiang, and Fukien. Reviews its status under Nationalists; examines major education movements launched by Communists. Cites severe teacher shortage (East China teacher training schools in 1952 had 72,900 students). Worker education in spare-time schools of East China enrolled in 1951 440,000, many seeking literacy. East China, despite having more resources than many areas, lacked instructional aids and appropriate textbooks.

Hopei and Shansi provinces (North China) under Nationalist rule in 1947 had 21 higher education institutions, over 7,000 primary schools, and 210 secondary schools. In 1954, under Communist rule, they had 40 higher education institutions. Hopei Province had 8,693 primary schools in 1954, and major educational reforms were underway in both Hopei and Shansi.

   Major Communist school emphases, 1949-54, were thought reform, labor education, and physical education movements. Reviews changes at each school level. By 1954 the Communists reported having four million minority students attending schools.

   Statistics on students and teachers during May 1922-April 1923.

   Current school structure and enrollment patterns of secondary and higher education. Urges study of present textbooks as a key to understanding educational direction.

   Covers kindergarten to college, red and expert, ethnic groups, modernization, work-study, moral education in Shanghai, and key colleges and universities.

942. Taga, Akigorō, ed. KINDAI AJIA KYÔKUSHI KENKYÛ, JO (STUDIES OF THE HISTORY OF EDUCATION IN ASIA IN
EDUCATION, GENERAL

Late Ch'ing China movements for a modern educational system, modern teacher training, and physical education.

Covers curriculum revision, study abroad (709 professors and lecturers went abroad to teach or do research while 713 students pursued advanced studies abroad), teacher education, and government efforts to accommodate teachers and students who fled from war areas.

In Manchuria, education, though as in all China an indoctrination tool, has expanded rapidly. Its technical education, because of Japanese industrialization, is the best in China, and Soviet influence is very great.

Headings: The Chinese Village, Illiteracy and Education, Elementary Education, Compulsory Education, Training of Village Teachers, Peasant Education in Soviet China, the People's Education Movement.

Compares Mao Tse-tung's views on education with those of Confucius and other early Chinese scholars. Author also contrasts his 1972 observations of educational institutions at all levels with recollections of his own boyhood experiences in Chinese schools.

948. Terrill, Ross. 800,000,000: THE REAL CHINA. New York: Laurel Press, 1972. Education, politics, and foreign policy are included in an Australian scholar's account based on conversations with Chou En-lai, other high officials, scholars, workers, and students.


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Taiwanese author, critical of Communist education as repressive, traces education of nobility, pre-722 B.C.; Confucius and his 3,000 students; civil service exams, 132-1903; and Japan's influence.

Describes higher education (including four universities), primary and secondary schools, public technical schools, and private schools run by associations and foreign missions.

954. Tyau, Min-ch'ien T.Z., ed. TWO YEARS OF NATIONALIST CHINA. Shanghai: Kelly and Walsh, 1930.
Information from Nationalist ministries illustrates administration and developments in education (pp. 211-27), civil service (pp. 353-60), Academia Sinica (pp. 399-411), and other aspects of government.

Includes national aims of education, educational policies, national system of education, legal basis of education, educational administration, and statistics.


Chapters on education: Kaigo Tokiomi, "Characteristics of Modern Chinese Education," about education at all levels, including mass education; Kobayashi Sumie, "History of Modern Chinese Education," discussion of traditional and
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Western-style schooling; and Sanetō Keishū, "History of Study Abroad in Modern China," about students in Europe, Japan, and the U.S.


962. Wang, Wei-min, and I-chun Li. "Is It Useless to Study?" CHINESE EDUCATION, 1 (Winter 1968-69), 13-20. Repudiates the popular belief that to study is to desire to become an official.
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"Education, Intellectual Expression, and the Arts" chapter, pp. 191-231, includes Education: modern, post-1949, since the Cultural Revolution; Literary and Intellectual Expression: Confucian classics, philosophy, history, research, creative writing; Performing Arts: drama, dance, music, puppetry, motion pictures; Visual Arts and Handicrafts: graphic arts, museums. "Science and Technology" chapter, pp. 457-94, includes political supervision, Chinese Academy of Sciences, research institutes, and nuclear development. Education is also treated in "Labor Requirements, Skills, Training, and Allocation" section of Labor chapter, pp. 501-05.


After the Cultural Revolution China's leaders reacted openly against Soviet and failed Chinese urban models. Education discussed in: Urban Political Economy, Family Behavior, and Quality of Life. Education is treated in: The Quest for Equality and Security, and Social Services and Supplies. Authors credit China with achieving widespread adult literacy, increasing educational attainment, universalizing access, and reducing status-related school disparities.


Elements and tensions within Chinese cultural, social, and political life. Examines national economy and international relations. "Youth" chapter describes major Communist educational innovations, emphasis on manual labor, and the rustication movement. "Science and Technology" chapter shows tension between scientific needs and Mao's suspicion of intellectuals.

   Chapters on science, technology, and education. Statistics: school enrollment, 1949-65; higher education graduates, 1948-66; and lists of research institutes and medical schools. See entry 2381.

Chapter 20

ELEMENTARY EDUCATION


Political emphasis in art education seen in children's drawings. Themes were love of work, class struggle, serving the people, and worship of Mao and the Communist Party.


Achievement tests of Chungking elementary school pupils revealed no significant sex differences except that boys scored higher in general knowledge, social studies, and nature study.


Compares Chinese and British primary school theories, practices, and pedagogical approaches.


Elementary schools, with four-year lower and two-year upper programs, are not free, but form and amount of
The curriculum, heavily political, stresses the Chinese language, especially the national spoken tongue.

Describes primary schools, the 1922 decision to end the division between lower and higher primary schools, the curriculum, textbooks, teaching methods, and discipline.

Most provinces have enrolled fewer than two percent of their total population in elementary school, but many have proposals for implementing the school plan adopted October 1922.

U.S. child psychologist describes classroom activities at a Canton primary school visited 1975-76.

Includes elementary school curricula of China and 14 other countries. Also identifies trends and problems related to curricular objectives and instruction.

Mao Tse-tung urged that art serve Communist goals. School children's drawings use revolutionary themes and stress modernization.
Missions provided over half the funds for Protestant elementary schools, but Chinese teachers staffed them. The curriculum, prescribed by the government, followed a Western model. Most students were not Christians. Local school boards, however, were mainly Chinese Christians.

Despite early coddling, students are strictly disciplined. Each primary school has Young Pioneers (similar to Boy Scouts and Girl Scouts), with platoons for each classroom and squads for each row of the class.

Structure, teaching methods, and curriculum of elementary education and the language complexities affecting reading instruction. Also describes preschool, secondary, and special education.

Younger students in a Peking primary school organized Mao Tse-tung study classes and formed "red pairs."

Child socialization is a product of family, community, and school experiences which mutually reinforce the goal of
raising children to be nonviolent, obedient to the system, and ready to work for the group's welfare.


984. RED FLAG. "A Primary School Run by the People Under the Control of the Poor and Lower-middle Peasants;" CHINESE EDUCATION, 2 (Fall 1969), 28-36. Report on a primary school run by the peasants of the Sung-shu Production Brigade, Chien-yi Commune, Liaoning Province.


Compared elementary school textbooks in 1922-29 with Communist textbooks in 1960. Found that Communist material redefined the traditional basis of social authority in favor of the Party and the state.

Describes typical classroom activities at several primary schools visited.

On a 1973 visit to an elementary school, saw an elaborate defense tunnel network (including eight underground classrooms) dug by the students.

Five articles analyze the contents of introductory readers used in selected primary schools, 1975-76, which teach children to want to be workers or peasants, to work for economic development and the greater good, to put collective property and prosperity above individual comfort, to value the People's Liberation Army, and to defend the Motherland.

An elementary school bilingual (Cantonese-English) reader has a story of a young girl's family and school activities.

Describes an experiment in teaching part-whole relationships in first grade arithmetic and draws implications.
Chapter 21

ENGLISH AS A SECOND LANGUAGE

993. Brennan, Moya, and Chin-an Miao. "Conflicting Expectations and Compromise in the Chinese Classroom." LANGUAGE LEARNING AND COMMUNICATION, 1, 2 (1982), 197-201. Expectations of a foreign English language teacher and the Chinese students differed greatly. The teacher wanted students to use the language actively to communicate; the students expected to be passive. Students had poor library and other study facilities but responded warmly.


995. Butterfield, Fox. "Two Teachers Are Most Isolated Americans in China." NEW YORK TIMES, March 30, 1980, p. 3. Alan and Patricia Fisher, most of whose students were former Russian-language instructors preparing to teach English, were well-treated but very isolated in a remote town near the Inner Mongolian border.

ENGLISH AS A SECOND LANGUAGE

Presents processes for teaching reading and writing simultaneously which have been useful in teaching English to Chinese students.


English teaching specialists describe language policy and growing English teaching curricula, teaching methods and materials, and foreign language teachers.


Diverse aspects of education, especially English classes, observed at several levels.


Recruitment of teachers from England, the Netherlands, and France to teach English at Chinese foreign language schools.


Three Americans teaching English at Yunnan University in Kunming had primitive equipment but determined students.


Developed a test for estimating English vocabulary size of Chinese studying English. Concluded that the first two years
ENGLISH AS A SECOND LANGUAGE

of higher education are the best time to expand English vocabulary rapidly.

Describes a two-year experiment in drilling language students at the Guangzhou Institute of Foreign Languages, Canton. Required students to remember a few key words in the target language while listening to a message and then use those words as grammatical guides when translating.

Eight textbooks for English for specific purposes were similar in reading content, vocabulary, grammar, and concern for student needs.

British teacher of English describes school and living conditions.

Author helped the Ministry of Education conduct a three-month (summer 1980) teacher training program in English as a second language, Yangzhou Teachers College.

Developed materials for higher education English instruction which emphasize communication skills—controversial in China because classrooms are traditionally teacher-dominated. Concluded that students would soon adapt and learn faster as they had wider exposure to English.
ENGLISH AS A SECOND LANGUAGE


Four U.S. professors taught English as a second language to Chinese university professors.


Efforts to modernize the teaching of English in the early 1960s includes excerpts from typical teaching materials.


Administered a Peking English Language Training Center, 1981, with students of diverse ages and disciplines from the nine Peking universities. Found students less well prepared than anticipated. U.S. teachers needed a good grasp of English grammar and the ability to adapt to Chinese reliance on memorization.


After breaking with the U.S.S.R., China substituted English for Russian as a preferred second language. Content of teaching materials is heavily political. English teaching begins in primary schools and continues through secondary school, higher education, and on radio.


Classroom atmosphere is very formal; and a combined oral-aural method seems appropriate because most students have little need to speak English.

English study, a priority for modernization, begins in elementary school and is required in almost all colleges. Visiting foreign teachers are influencing teaching methods. Chinese educators are using new materials and adapting instruction to specific situations.
Chapter 22

GEOGRAPHY AND GEOLoGY EDUCATION


Describes developments, writings, authors and institutions in cartography, geophysics, geomorphology, climatology, soil geography, hydrography, oceanography, anthropo-geography, economic geography, political geography, historical geography, regional geography, geographical education, and geographical societies.


Status of geological research and study at the Institute of Geology and Paleontology, Peking University's Department of Geology and Geography, and other institutes.

After the Cultural Revolution setback, research institutes were reopened, a seismic network was established, and excellent topographic maps were produced.


Life and works of the late vice-president of Academia Sinica, founder of modern geography in China, and president of Chekiang University at Hangchow.


Describes work done at the Institute of Geography founded by Nationalists in 1940. Describes four geographical journals; reports on the "Nature of Geographical Studies"; and tells of geographical education in six universities, 15 teachers colleges, and 20 normal schools.

GEOGRAPHY EDUCATION

Maps recently discovered show a much greater cartographic achievement in ancient China than had been previously realized.


Examines the advanced research style Grabau (1870-1946) used as a stratigrapher-paleontologist in China (1920-46) while professor at National University of Peking and Chief Paleontologist of the Geological Survey of China. His students and their students have had great influence on the Chinese geological community.


German geographers who met in 1977 with planners in Changsha and the architectural faculty at Qinghua University, Peking, discussed education and geography teaching at all school levels.


Interview at the pedagogic high school of South China in Canton describes school geography and scientific geography.


Geographical research has economic objectives. The Chinese Geographical Society, having no research programs, helps plan geographical research, most of which is done by institutions of the Chinese Academy of Sciences. Research is
limited by the shortage of geographers and is sometimes shallow because all sciences must serve China's practical needs.


Problems of geography scholars in China.


Reviews geography as an academic field after 1949. Since 1976 and the drive for academic excellence, China has tackled such problems as the separation of physical and human geography and the low status of geography in schools.


Since 1949, geographical education in universities, colleges and schools has made great strides, particularly in establishing geography departments, setting up specialties, training teachers and geographical scientists, compiling and editing teaching materials and textbooks, improving teaching quality, carrying out scientific research, and popularizing geographical knowledge.


Commemoration of the 70th anniversary of the Chinese Geographical Society in 1979 stressed the need to formulate a clear scientific methodology of geography.


The Geographical Society of China includes those in the research-oriented Institute of Geography of the Chinese Academy of Sciences, those in university and other higher education geography departments, those in various government agencies, and some high school geography teachers.
Physical geography is emphasized, requiring a strong scientific background. Geography research serves practical needs.


Geography institutes of the Chinese Academy of Sciences are active in research to aid the national economy and to have foreign scholar contacts.


Visit to the Institute of Geography, Academia Sinica, Peking. Describes higher education entrance requirements, students, libraries, and applied research. Reviews the work of the Geography Society of China, its publications, and contacts with Western geographers.


On a 1974 visit, author found that geography, badly hurt in the Cultural Revolution, was recovering, with physical geography and cartography leading the revival. Recent books were few, especially in economic geography. Teachers' colleges were important centers for geography education.


To fit geographical science to Mao's ideology, geographers have worked with five-year plans, have participated in water conservation projects, have declined in number with the closing of universities during the Cultural Revolution, and were doing less teaching and research during author's visits and interviews in 1975-76.
1037. Scholz, Hartmut-Dieter. "DIE GEGEOGRAPHISCHE WISSENSCHAFT IN CHINA" (The Study of Geography in China). GEOGRAPHICA HELVETICA; 5; 1 (1950); 40-46. In German.


China needs more geographical education and studies relevant to environmental problems.


DILI ZHISHI, a journal founded in 1950 to serve junior high geography teachers, became more specialized in 1961, returned to its original purpose in 1966, only to be closed until 1972 because of the Cultural Revolution.


The Cultural Revolution reorganized geography teaching toward such practical issues as increasing food production, eliminating disease, and minimizing environmental damage from industrial expansion. Theoretical aspects of geography are neglected.


How geography is taught in the German language in six private schools for Germans in China.

GEOGRAPHY EDUCATION

Geography, as part of historical study, has a long past in China. Pre-Communist modern China produced Western-trained geography scholars. Communist rulers demanded a new ideological base for geographical research and allowed only applied studies. After 1949 geography instruction, begun in elementary schools, was influenced by Soviet teaching methods. The Party has relied heavily on geographers for help in applied economic planning for China's many regions.


U.S. geographers observed many aspects of geographical studies in China, including agricultural geography, water conservation, cartography training, and map production.
Chapter 23

HIGHER EDUCATION


1045. "American Picked to Lead New Chinese University." NEW YORK TIMES, February 3, 1985, p. 11. Shu-park Chan, Chinese-born professor on leave from the University of California, Santa Clara, is the founding president of an autonomous Western-style university approved by Communist leaders to be opened in 1986-87 near Hong Kong.

1046. Andrew, Geoffrey Clement. "China: An Academic Appraisal." AMERICAN SCHOLAR, 32, 3 (Summer 1963), 377-86. Found on a tour of eight higher education institutions and other cultural sites that political orthodoxy took priority, that the desire for schooling was great, and that the people's wish for immediate pleasures was growing.

Looking at examinations worldwide, cites China's ancient elaborate examination system and points to China as the only country in recent times to have abolished or considered abolishing examinations.


U.S. physics professor at Yenching University and his wife in flight from Japanese describe their refugee years with the Communists, a guerrilla college emphasizing pre-engineering and radio studies, college life in Free China, and glimpses of various universities.


The 1978 National College Entrance Examination, the first used since 1966, includes the official review outline, actual tests of six of the eight subjects covered, U.S. specialists' comments on the level of knowledge required, and comparison of contents of China's 1959 and 1978 college entrance examinations.


About mission colleges supported partially by funds from abroad and what happened under the Communists.


Descriptions of more than 30 institutions of higher learning of U.S. origin.

HIGHER EDUCATION

Factors inside higher education that fueled the Cultural Revolution. Examines motivations behind some mid-1970s university changes. Persistent problems include shortage of appropriate textbooks, uneven quality of instruction, ineffective ways of transferring knowledge to rural areas, and satisfactory employment for university graduates.


About Yale-in-China.


In the English Department, Sichuan College, China, for ten weeks two Goshen College faculty members taught and 20 Goshen College students worked in programs and informal activities with Chinese students.

Impressions of policies and higher education institutions.

A mother-and-son teaching team spent two years (1978-80) as English faculty at Yunnan University, Kunming, where, despite primitive conditions, few instructional materials, and still visible damage from the Cultural Revolution, they found eager, intelligent students and helpful administrators.

Princeton University president, after a visit, expressed concern about the quantity, not the quality, of China's higher education.

Two methods of choosing university entrants have been used, examination and recommendation. The examination method discriminates against the poor, the rural, and the politically active, but it protects against other forms of discrimination.

Summarizes recent reforms in higher education: admissions policy, curriculum, length of courses, examinations, administration, and teacher status. Elitism, a danger, is not yet a problem.

Articles in PEOPLE'S DAILY (1971, 1975, and 1978) assess China's drive to equalize higher educational opportunity. The
1978 articles showed an almost complete reversal of earlier attempts to enroll children from peasant and worker families.


1066. Butterfield, Fox. "A Little Knowledge is Dangerous to Many of China's Leadership." NEW YORK TIMES, June 1, 1980, IV, p.1. Because many local and national Chinese leaders had little higher education, they are slow to encourage ambitious young workers to enroll in the TV University or other advanced programs.

1067. Butterfield, Fox. "University Exams Exalt or Banish 3 Million in China." NEW YORK TIMES, July 13, 1980, p. 3. The nationwide college entrance examination permits only four percent of China's college-age people to attend universities. Political attitudes and Communist Youth League membership are also factors. China's low investment (1.1 percent of gross national income) in education limits opportunities.


1069. Campbell, Sylvia. "Reforming the Colleges: An Interview with Tsao Wei-feng, Deputy Director of the Higher
Tsao criticized pre-1949 Chinese higher education for using Western materials and Western or Western-trained faculty members.


A 1970 ruling required two years of labor before university admission. Other policies resulted in a largely urban student body.

1071. Castleton, A.G. "University Education in Wartime China;" JOURNAL OF EDUCATION, 73 (December 1941), 539.

Despite educational disruption caused by 1937 Japanese invasion, China's Ministry of Education reported 113 colleges and universities in 1940, five more than pre-war (91 had been destroyed in the war) and higher education enrollment from 31,000 (pre-war) to 51,100 (1940).


Fu Jen University in Peking was taken over by the Communists.


Chou En-lai's report, Fourth National People's Congress, January 1975, set off major reappraisal of higher education policy for modernization. Examines student recruitment, student assignment, curricular design, and party opposition to them. Concludes that dramatic reversal is unlikely.

The Cultural Revolution started at Peking University as a struggle between advocates of elite, anti-mass education ("experts") and politically activist workers-study mass education ("reds"). Exams and admissions standards were lowered to permit more worker-peasant youths to enter. Curriculum was shortened and made more practical. The dominant "red" group swept the country through the Red Guards, tamed down in time by the People's Liberation Army. About 1972-73 the "expert" line reasserted itself, although egalitarian "red" line inroads also persist.


1077. Chang, T'ieh-sheng. "A Thought-Provoking Test Answer Sheet." CHINESE EDUCATION, 8, 3 (Fall 1975), 48-51. A rusticated urban youth protests that he cannot answer college entrance exam questions because he is not willing to take time from collective labor to study. He resents that "bookworm loafers" have a better chance at higher education than do laboring youth.

imitation of Soviet education; excessive political indoctrination, and lack of creative spirit among students.

Describes post-World War II drop in educational standards as college professors struggled against runaway inflation, often teaching at three institutions to earn enough for food and other necessities.

Shanghai's T'ungchi University is practicing open-door education by combining work with study, encouraging class struggle, and allowing workers, peasants, and soldiers to manage and teach.

Vice-Minister of Education Ch'ien's report (of the May 1950 First National Educational Work Conference) on reorganizing higher education and adding part-time schools for rural adults and children. The regular educational system was fundamentally unchanged. Ch'ien and others, influenced by the U.S.S.R., wanted to train experts to hasten industrialization and so encouraged academic excellence. Later, the "red versus expert" tension emerged and Ch'ien was labeled a conservative or "revisionist" in the Cultural Revolution.

Traces roots of higher education to ancient times. Modern higher education began with the 1862 School of Foreign Languages, Peking, and in 1904 became comprehensive with a
higher education

system of provincial colleges sanctioned by the Imperial Court. After 1912 these became independent. Government financing for study abroad began in 1873.


Designed for secondary school graduates seeking to enter colleges and universities in China. Volume 1, science and engineering; Volume 2, medicine, agriculture and physical education; Volume 3, the humanities and social sciences. Each volume has Part 1: course content by specialization; and Part 2: universities and colleges offering these courses and duration.

1085. CHINE. "INDISCIPLINE DANS LES ÉCOLES OFFICIELLES" (The Chaos in the Chinese Colleges and Universities). ASIE FRANÇAISE, 30; 283 (October 1930), 339. In French.

Higher education students are so enthusiastic in furthering the Nationalist movement that they challenge their professors and lack discipline.


Return to high academic requirements after the work-study program of the Cultural Revolution era was essential.
for China's economic modernization. The transition caused difficulties for students admitted under earlier standards.

   At a 1958 symposium about how to implement Marx's belief in combining education and labor, Chinese Communists began Kiangsi Communist University, the first of many labor universities. The author contends that such institutions offer little education and are instead new types of farms or factories which exploit student manpower.

1089. Chou, Wei-ling. "A Study of the July 21 Workers' University." ISSUES AND STUDIES, 12, 10 (1976), 54-64.
   Operation of workers' universities in China is described, contrasts Maoist and Western views on education, and describes a model July 21 university in Shanghai.

   Describes field work and other aspects of Kiangsu College of Education training for leaders in social education.

   Maoist policy admitted more (over 153,000) workers, peasants, and soldiers, to higher education in 1973.

1092. Chung, Shih. HIGHER EDUCATION IN COMMUNIST CHINA. Hong Kong: Union Research Institute, 1956.
   Changes in China's higher education: education principles, school system, educational administration, problems, and likely future directions.
HIGHER EDUCATION

After 25-year absence, found on 1971 sit that Chengchow, formerly lacking a university, has six, whose intellectuals suffered during the Cultural Revolution and other political tensions.

About criticism of the quality of university education, part of an intense debate over higher education policies in 1975 and early 1976.

On the recommendations of the 1921 China Education Commission sponsored by North American and British mission boards: Huachung (or Central China) University opened in 1924 with Episcopal clergyman Dr. Alfred Gilman as Acting President. Closed in 1927 because of political unrest, it reopened in 1929 with Dr. Francis C.M. Wei as president. During the Sino-Japanese War it relocated to Hsichow. In 1951 Huachung was merged with a government teachers college and ceased to exist as a Christian institution.

Minister of Education warned colleges against copying all practices from universities in capitalist countries. Stressed the necessity to raise students' political consciousness and teach Marxist ideology.

In Italian.
HIGHER EDUCATION

Describes changes in higher education during the Cultural Revolution to prevent formation of a privileged class and to supply enough farm and factory workers.


History of Shantung Christian University, interdenominational school which grew from U.S., Canadian, and British mission efforts. Consolidated on one site in Tsinan, 1917, with J. Percy Bruce as president and Henry W. Luce as vice-president, it operated until Japanese occupation in 1937 when its students scattered to other institutions in Free China. It resumed operation despite the grave political and financial crisis after World War II, only to close in 1952.


Background information for journalists on U.S.-China relations includes protocols under the science and technology agreement and institutional agreements between U.S. and Chinese universities.


Study of the 26 Protestant higher education institutions. Follow-up to the Educational Commission's general examination and recommendations concerning Christian colleges and universities. Extensive statistics and other data. Lists needs at nine major centers.

1101. "Critic of Revisionism at College." PEKING REVIEW, 17, 49 (December 6, 1974), 22-23.

About Chang Tieh-sheng, his student activities, and his widely publicized criticism of the overly academic entrance examination he took.
Higher Education

Long-time China resident and teacher at the Number One Institute of Foreign Languages, Peking; traces Communist education's goal of extending higher education to children of workers and peasants, noting the Cultural Revolution's admissions policies.

History of Presbyterian mission started in 1845; spread of schooling mainly to evangelize the Chinese, and the evolution of Hangchow University. The university was reopened after World War II and taken over by Communists in 1952, when it became Chekiang Teachers College.

In 1984, almost 450,000 were enrolled in colleges and universities, but twice as many took night courses, correspondence, and TV courses. TV courses serve full-time and part-time students, all given time off and paid wages and benefits while studying. Every province, municipality, and autonomous region except Tibet has its own TV university. Most students attend regular classes supervised by teaching coaches. Graduates, 1979-84, totaled 160,000.

Describes English classes in secondary schools, a commune school, teachers college, and university.

Interviews with Peking University admissions officer and some new students about admissions policy and new entrants.

1108. "EINE CHINESISCHE HOCHSCHULE IN TSINANFU." (A Chinese Academy in Chi-nan-fu [i.e., Tsinan]). MITTEILUNGEN DES SEMINARS FÜR ORIENTALISCHE SPRACHEN ZU BERLIN, 5 (1902), 163-73. In German.


1110. Fabregue, Joseph. "A Survey of Higher Education in the City of Peking." BULLETIN OF THE CATHOLIC UNIVERSITY OF PEKING, 1 (September 1926), 51-56. To plan Catholic higher education in Peking, existing institutions are described and enrollments given. Categories included are national schools, ministerial schools, schools founded by foreigners, and schools founded by private individuals.


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Vice Premier Fang Yi called for teaching more liberal arts in universities.

"Four Hundred Young Chinese Demonstrate Over the Right to go to College." NEW YORK TIMES, September 11, 1979, p. 3.

Saying they passed college entrance examinations but had not been admitted, 400 young people marched down Peking's main street to demand the right to a university education.


Why Tundshi University's worker-teachers are the backbone of the faculty and how old teachers have been "remolded" to carry out revolutionary goals.


Changes in university structure caused by the Cultural Revolution.


Examines higher education in China in relation to the drive for industrialization. Points to visits to universities in Canton, Shanghai, Chengtu, and Sian as evidence that higher education, though set back by the Cultural Revolution, is
producing the elite sector needed to understand and operate the new technologies.


Visited four "keypoint" universities controlled directly from the Ministry of Education (other universities are controlled by the province or municipality). Contends that China's educational system is not unlike our own in offering unselective mass education while reserving elite education for a few.


Brief history of and reforms in higher education which grew from 204 institutions in 1949 to 675 in 1980.


From 1971 to 1973, anarchy in the guise of academic reform stalked Chinese universities, where the anti-Confucius campaign (actually a disguised attack on Chou En-lai) disrupted studies.


Effect of Maoism on liberal arts education, emphasizing teaching, curricula, and the institutional structure of colleges and universities, 1956-71.


Influences of Maoism in higher education curricula at Tsinghua University.
HIGHER EDUCATION


Wu-Han University was reorganized and strengthened by distinguished scholars. Never before a major educational center, Hankow is now conducive to scholarly work.


Research on higher education as done by the Research Institute of Higher Education of Peking, which has over 60 full-time and over 1,000 part-time researchers.


Brief history of higher education, with major changes during Communist period since 1949, national educational policy in the 1970s, administration and control, financing, curricular and instructional reform, types of institutions, problems and trends, and bibliography.


Television universities are a nationwide network under the Central Radio and Television University jointly administered by the Ministries of Education and Broadcasting. Despite poorly trained faculty, inadequate textbooks, over-reliance on
television, an urban bias, and dubious academic status of graduates, television universities are making major contributions and will soon produce two out of every three higher education graduates.

   About higher education's structure and the West's influences, specialization versus general knowledge in the undergraduate curriculum, and ways to increase democracy and efficient management in university administration.

   To enroll more students, Nankai and Tianjin Universities opened affiliated colleges, using space available in primary and middle schools. These colleges are financed by municipal funds and their graduates will receive municipal jobs.

   Dramatic changes in higher education in the late 1950s included combining mental and physical labor in "red and expert" institutes, shifting administration of higher education institutes from the Ministry of Education to local leaders, and assuring Party control.

   The Cultural Revolution at Tsinghua University, how the revolution arrived, who was involved and why, and how factional ideological differences developed. Describes educational system before 1966 and reasons for subsequent changes.

HIGHER EDUCATION


1137. HSIANG-KANG HSÜEH-SHEN SHU-TIEN (Hong Kong Student Bookstore). I-CHIU-WU-SSU NIEN T'OU-K'AO TA-HSUEH CHIH-TAO (GUIDE TO INSTITUTIONS OF HIGHER LEARNING). Hong Kong: Hong Kong Student Bookstore, 1954. Universities and colleges as of 1954 are listed by geographical region. Includes courses offered, duration of different college programs, and entrance examination questions.

HIGHER EDUCATION


After 1949 China abolished private higher education and reduced general universities. Technical higher education was dramatically increased. Curricula became more specialized and emphasized science and technology. Peasants and workers received admission preference. Thus higher education is helping make Communist China a technocratic state.


Contrasts the purposes of teaching world affairs in Western and in Chinese higher education institutions, with the former stressing international understanding while the Chinese stress continuous world revolution.


By 1958 China had about 20 comprehensive universities and 250 higher technical and teacher training institutes. Mao and his opponents contended over redness versus expertness, 1958-66, and in 1966 with the Cultural Revolution Mao closed universities.

HIGHER EDUCATION

Analysis of higher education developments.

   Examines the varying importance of political thought and awareness in higher education, 1950s-77.

   Higher education development since 1949, with emphasis on changes after the Cultural Revolution in admissions policies, duration of courses, methods of combining theory and practice, and teacher-student relationships.

   Autobiography of a worker-student tells how Mao's ideals were implemented in Tungchi University.

   People's University—first opened 1950 to train cadres—was closed 1973-77 by ideological conflict. Has since become highly prestigious academically. Over 70 percent of students are males.

   Ideological shifts affecting higher education, 1957-1966. Concludes that by 1966 Communist ideology had superseded China's tradition of eminent scholarship. Instead, the Cultural Revolution brought backwardness and dislocation to higher education.

Highly critical of Chinese life after teaching in the foreign languages department of Zhengzhou University, Henan Province. Teachers fear students' anonymous criticisms. Students, worried about future job assignments which last a lifetime, do not want to be teachers. Pulling strings and avoiding work are national pastimes. Party control of everyday life cheats the country and the people.


Observations while teaching in China, 1975-76, illustrate the relative influence of moderates in the red versus expert struggle.


Found no significant differences between Chinese and U.S. students on an inventory which measured apprehension about speaking.


Pressures to expand higher education in China are great. In addition to the 1,020,000 enrolled in the 600 universities, 1981-82, about 800,000 attended spare-time universities and 420,000 were taking courses at the 29 television universities.


Cites war damage to higher education, with Japanese completely destroying 14 colleges and either occupying or attacking 91 other institutions. Relief needs and reconstruction plans for students and schools are also discussed.

Analyzes higher education admissions practices and notes shifting trends: 1952-58 saw a highly centralized selection and enrollment pattern, with institutions having no voice; after 1958, policy implementation was given to provinces but national planning continued. Increased effort to enroll worker-peasant students had modest success.


Western-style higher education, begun with the 1862 founding of T’UNG WEN KUAN to train translators, grew slowly in the late nineteenth century. By 1922 China had 30 national colleges (10,535 students), 48 provincial colleges (9,801 students), 29 private colleges (10,524 students), and 18 missionary and foreign colleges (4,020 students).


Former president of Chenchiang University reported 104 schools of higher education with enrollment of over 50,000, representing 30,000 more than in 1937. The level of instruction and research had declined.
Rise and decline of state higher education in traditional China. Argues that such education was administratively and financially aided by central authorities.

Using examples of T'ungchi University (Shanghai), the Peking College for Forestry, and Peking Normal University, the author traces half-work, half-study before the Cultural Revolution, and analyzes the educational changes during 1967-68. Educational standards, advanced study and research, military controls, and resistance to change are major problems.

Protestant, Catholic, and other private higher education, 1912-48, and under the Communists, 1949-53.

Reopening higher educational institutes in Shanghai, Kiangsu, and ten other places.

Enrollment, classes, and lectures of Television University since its founding on February 6, 1979; urges raising teaching quality, and praises the program's bright prospects.

History of the institutional system, enrollments and student-teacher ratios, curricula, examination systems, and economic conditions of higher learning since the founding of the Imperial College in 124 B.C., including private and provincial academies.


Shortlived University Council favored by Ts'ai Yuan-p'ei (1867-1940) had little impact. Many in the Kuomintang, opposed to Ts'ai's belief that scholars should help make educational policy, wanted party-controlled education.


Why university students, especially in developing countries (China is an example), refuse to accept the existing political and social order and instead become radicals, usually socialists.


Poorly educated cadres are poor managers who, if taught liberal arts at universities, would become more efficient. Higher education curriculum is too heavily scientific. A broadened curriculum can also serve more students.


Describes committees that assumed administrative and policymaking functions in universities during the early 1970s and their role in changing these institutions.

In the early 1970s, the Party controlled all aspects of higher education through university committees responsible directly to the Party's Central Committee.

1169. **Lui, Adam Yuen-chung.** "The Imperial College (Kuo-Tzu-Chien) in the Early Ch'ing (1644-1795)." *Papers on Far Eastern History*, 10 (1974), 147-66.

History of the Imperial College and attempts to revive it.

1170. **Margoulies, Georges.** "Unterrichtsprobleme und Universitätsleben in China" (Educational Problems and University Life in China). *Sinica*, 6, 5 (September 1931), 221-29. In German.


Describes televised higher education's rapid growth after the February 1979 founding of China's Central Radio and Television University.


Compares with student protests at U.S. universities the closing of China's universities for four years during the Cultural Revolution, their subsequent reopening, and debate over curriculum and democratization.

Describes chaotic conditions in universities, many of them closed for four years. Students saw as a threat Red Guards sent to restore order and to administer schools. U.S. and Chinese university reforms compared in the past five years, both seeking to include more underprivileged students through more relevant curriculum and teaching methods.


With higher education admissions low, pressures to succeed are intense when one takes the five-part, two-day college entrance examination. Cheating and political favoritism evoke deep resentment.


With only 270,000 places for college freshmen, many students not admitted protested. Only 34 percent of Peking University's freshmen were from peasant and worker families. Some students with passing scores asked for places at universities (three preferences permitted) which had no room for them. Other students protested because relatives of officials received preference.


Three Americans teaching at Yunnan University find living and teaching conditions spartan but relations with students and colleagues warm.


University of Hainan, opened on Hainan Island, 1983, has three colleges (medicine, teacher training, agriculture), with faculties of law, economics, and industrial management planned. The goal is to spur economic and educational growth.
and improve conditions for the 5.5 million islanders, 750,000 of whom are minority peoples.


Visits to schools and other educational institutions on a Chinese tropical island. Was the first foreigner to see the new University of Hainan, which offers teacher training and medical and agricultural education.


A British professor describes primitive living conditions for university students (crowded, ill-lit dormitory rooms; poor sanitation, and starved, low-protein diet) and contends that such students lack the physical stamina to lead in modernizing China.


Radio is the main medium in China's adult education programs enrolling 69 million (including 550,000 in factory-run "spare-time universities"). Admission to television universities offered in major cities is selective (32,000 enrolled). Their three- or four-year courses are less rigorous than at universities, which accept only one-tenth of one percent of China's population.


U.S. couple on the faculty of the First Foreign Languages Institute, Peking, offer persuasive details of the Cultural Revolution's effect upon students and teachers and of their personal involvement.


Higher education offerings should be diversified and should include any postsecondary education that meets special requirements.


1186. Munro, Julie W. "What U.S. Scholars Can Expect When They Go to China to Study." CHRONICLE OF HIGHER EDUCATION, 17, 13 (November 27, 1978), 1, 10. U.S. graduate students at Nanking and Fudan Universities found an improving climate for research and increased access to library materials. But Nanking's library had no catalog and stacks were closed. Classes were dull because discussion was not customary; debate was inhibited by the presence of a "monitor," usually a politically active student.

1187. Mututantri, Barbara. "The Rebirth of a Chinese University." EASTERN HORIZON, 8, 4 (1969), 28-38. Tungchi University, Shanghai, eager to follow Cultural Revolution thinking, formed the May 7th Commune, where education and production were combined.

physical education, and added a science college. Its professional schools included theology, medicine, and law. From 1927 its president was Y.C. Yang. In April 1949 Communists occupied Soochow and eventually took over the university.

Taking the July 1984 three-day national examination were 1,643,000, of whom 430,000 were to enter higher education (50,000 more than 1983); 66 percent in science and engineering; 25 percent in liberal arts and history; five percent in languages; and four percent in physical culture and art.

Of 270,000 new college students, those from southeast coastal provinces scored highest on entrance examination. Key institutions enrolled 67,000 new students.

How new students in Tsinghua and Peking Universities improved their universities' teaching, scientific research, and production by applying Mao Tse-tung thought during the Cultural Revolution.

Admission policies, instructional programs (including graduate level), and other aspects of the university system.

Nearly 5.7 million took the college entrance examinations given November 28-December 25, 1977.

1194. "One Red Heart and Two Preparations." BEIJING REVIEW, 22, 22 (June 1, 1979), 6.
Higher education admission policy: new students must be
under age 25 (or age 23 if in languages), unmarried, physically and politically qualified, and meet academic standards set for specific fields.

1195. Pan, Yueh. "Meeting New Needs in Education." CHINA RECONSTRUCTS, 5, 4 (April 1956), 23-28. Review of the expansion and reorganization of educational facilities. By 1955 China had 194 higher educational institutions; and 14 were universities teaching both the arts and sciences.


1199. Prybyla, Jan S. "The Life of a Chinese Professor." JOURNAL OF GENERAL EDUCATION, 26, 3 (Fall 1974), 195-204. Examines Cultural Revolution and the effects of Maoist policies on higher education faculty. With ranks abolished and admission cut, faculty-student ratios are sometimes one to one. However, the demand for ideological fervor, physical labor, and thought reform demeaned faculty.

Seven colleges visited in 1974; ideological and economic factors influencing higher education policies; and some impressions of the Cultural Revolution's impact.

Universities need to teach, do research, streamline staff and operate more efficiently, hand over to city authorities housing and feeding of students, and allow students flexibility if they wish to change programs.

Calls for recently closed universities and schools to reopen and resume classes while still working for education reform.


Criticism of higher education quality in late 1975-early 1976 seriously challenged Maoist policies by urging that higher education must foster modernization and economic development.

With a World Bank loan, China sought help from U.S. community college experts in redesigning her colleges as part of the country's struggle for economic development. A first
step was to authorize 15 pilot short-term vocational colleges to prepare skilled technicians.


Professor at Fukien Christian University, Shaowu, describes how the university was moved 300 miles to a remote community to escape the Japanese.


History of Fukien Christian University (1916-51) in the context of major events. During 1945-51, student unrest was similar to that during the later Cultural Revolution. Under Communist rule, Fukien University became a part of National Foochow University.


State examinations to grant college credit for independent study began experimentally, 1973. Spurred by too few higher education places, the program has grown rapidly since 1978, especially in major cities, with total examinees reaching one million in 1984, encouraged by government radio, television, and correspondence universities.


Chemistry professor who remained until 1952 at a mission university in Duliang, southwest China, recalls the events preceding his departure, when he felt sympathy for left-wing students.


To assure sound growth, the Ministry of Education will allow no more than 300,000 in 1981 to enter college.
Entrance examination will not be the sole criterion (other criteria: high school grades, conduct, sports ability). Some fear that bribery and personal influence will also affect admissions.


1212. Seybolt, Peter J., ed. "Correspondence Universities are Making Headway." CHINESE EDUCATION, 9, 4 (Winter 1976-77), 1-96. Articles describing and urging correspondence universities, initiated in Shanghai, spring 1974, to encourage rusticated urban youth to remain in rural communes. Instruction is both ideological ("serve the people") and practical (greater economic development).


1214. Seybolt, Peter J., ed. "Student Admissions, Science and Technology, Foreign Language Instruction, Examinations and Grading, and Model Elementary School." CHINESE EDUCATION, 6, 2 (Summer 1973), 1-117. Articles show post-Cultural Revolution tendencies: four articles on new higher education admissions indicate discontent among youth sent to work in rural communes; three on teaching science and technology emphasize theory more than practice; three on foreign language teaching urge harder study and for longer periods; and two stress the need for examinations and grading.
HIGHER EDUCATION


Reasons for reinstating higher education entrance examinations: to overcome previous bad practices under the Gang of Four (entrance by favoritism) and to raise academic standards and attainment.


Correspondence programs begun during the Cultural Revolution offered university instruction to educated urban youth sent to the border regions and other rural areas.


Higher education in 1974 reflected the Cultural Revolution's goal of combining work and study rather than catering to a privileged elite.


Compares higher education opportunities for ordinary workers with U.S.-style community colleges; also contrasts off-campus training facilities for Chinese and U.S. workers.


University entrance examinations, reinstated in 1977, and university enrollment in the post-Mao period. Effects of these admissions policies on social background of students and on admission of women. Concludes that women face tough obstacles and that these admissions policies will heighten political debate.

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Before 1949, few Chinese universities conferred degrees. Under Communist rule, intellectuals and academic qualifications have been politically suspect. But in 1981 selected universities were authorized to confer master's and doctor's degrees. Granting bachelor's degrees was to begin in 1982.


After the 1937 outbreak of war with Japan, at least 77 universities moved inland. The crude conditions were a setback, especially to science, but students developed a deep interest in national affairs.


Living and study conditions of students and professors; 1944 statistics (137 higher education institutions, 50 colleges, 47 technical colleges); and changes over the war years.


Evolution of principles and procedures for selecting university students, 1949 to the early 1970s, and their relation to other education developments.


Ginling College, sponsored by five U.S. Protestant mission boards, opened as a women's college in September 1915, and occupied a new Nanking campus in 1923. Presidents included...
Matilda Thurston and Wu Yü-Feng. Relocated during World War II to Chengtu, Ginling returned to Nanking in 1945. After the Communists assumed power it became part of the University of Nanking.

Cultural Revolution reform effects on a leading university in Central China, as observed in June 1973. (Includes a detailed account of an English class session discussing the life and works of Shelley.)

Cultural Revolution radicals opened universities to workers and peasants and reduced the curriculum to little more than a work experience. Professional training suffered. By the late 1970s restored traditional higher education favored intellectual and bureaucratic classes.

Covers central and local higher education administration; the 89 "key" universities (1977) responsible to the Central Ministry, which train scholars and researchers for other universities and emphasize science and technology; full or part-time workers' and peasants' colleges and correspondence schools run by factories, communes, provincial, municipal, and rural authorities; a television university (1979), along with other radio and television courses in Shanghai; university entrance exams reintroduced in 1978 and graduate university entrance exams in 1979.

HIGHER EDUCATION

Data as of June 1964 on China and other countries: educational system and higher education history and institutions.

   Articles describe eleven institutions of higher learning, largely in the fields of technology and medicine.

   More than two thousand students have been allowed to pay their own tuition and live at home although they did not pass the entrance examination. They will receive certificates and must seek jobs. Other centers have similar programs.

   Describes Sinkiang University in Urumchi and Chinghai University in Sining.

1233. "The University of Nanking." JOURNAL OF AMERICA ASIATIC ASSOCIATION, 12, 6 (July 1912), 184-85.
   Description and financial needs of mission-founded University of Nanking which also coordinates Central China mission elementary and secondary schools.

   Survey emphasizes higher education's role in meeting China's modernization goals.

   Analyzes the socialist university system through a study of four proposals for experiments in 1968 and four special
columns featured in PEOPLE'S DAILY on "How Should Socialist Universities Be Operated?"

Discusses Cultural Revolution-mandated political "re-education" of professors at Tsinghua and Nankai universities, Peking; Peking Industrial College; Sun Yat-sen University, Canton; and colleges in Shanghai.

Cultural Revolution policy on institutions of higher learning, reasons for the reform of universities of arts, and resistance from teachers and students.

Brief histories of the two universities; asserts that Maoist influence has weakened quality of both.

Problems in Cultural Revolution educational policy, 1967-70s, emphasizing enrollment procedures for colleges and universities and the role of workers' propaganda teams.

Central Broadcasting and Television University head official describes the university's programs, teaching methods, staff and students, achievements and limitations.

First Western-style university, endorsed by Deng Xiaoping when proposed to him by Chinese-born professor at the University of California, Santa Clara, Shu-park Chan, will open fall 1986 with Chan as founding president. Beginning as
a graduate school of computer science and engineering at Shenzhen (25 miles from Hong Kong), China Experimental University, promised no Party oversight; by 1998 expects to have seven colleges (including law, medicine, and agriculture), and to be a symbol of China's modernization.

   Contrasts the incompatible higher education ideologies of Mao Tse-tung and Liu Shao-chi which emerged in the Cultural Revolution. Mao favored thought reform, abolition of academic entrance requirements, equal stress on work and study, and student labor at factories and farm communes. Liu Shao-chi's advocacy of elitism and training of experts led to his downfall.

   Impressions of several major Chinese universities, stressing the role played in modernization by science education and research policies.

   Describes computer science departments, faculty, students, and programs at Peking University, Shanghai Jiao Tong University, and Fudan University.

1245. Wren, Christopher S. "Tarnished Children of the Brass: China Gets Tough." NEW YORK TIMES, February 17, 1984, Section 1, p. 2.
   Abuse of privilege among children of government officials stirred concern. A party memo in October, 1983, complained about favoritism, a fact substantiated by U.S. teacher at a Peking Institute, one-third of whose students were admitted despite failing the entrance examination.
HIGHER EDUCATION


U.S. professor and wife, two of about 300 U.S. faculty hired by the Chinese Government, taught English at Hebei Normal University, avoiding conflict with the pervasive Communist ideology while encouraging students to raise challenging questions.


Statistics (1982): over 700 colleges and universities with 250,000 full-time teaching staff (4,231 professors; 20,000 associate professors). Central Radio and TV University and 28 similar universities are run by provinces. Under 1981-85 Five-Year Plan students and institutions are expanding, short-term vocational colleges are opening, colleges are admitting those who completed secondary study independently, and cadres are receiving short-term in-service instruction.


History, operation, and future plans of Central Radio and Television University.


With universities and colleges full, many adults study independently to complete higher education by taking examinations (25,000 passed such exams, 1980-83, in Peking alone). Those who pass are officially treated the same as graduates of regular universities.


Surveys rise of modern higher education. By 1927 China had 34 public and 18 private institutions recognized by the Ministry of Education. For university status, an institution needed three professional colleges. The Ministry, having separated religion from education, planned eventually to
control all higher education. Curricular emphasis was on applied science.


New admissions policy at the Chinese University of Science and Technology will allow gifted students under age 16 to enroll.


Modernization will require more higher education graduates. Ways to raise enrollments are to admit day students (now all are boarders), provide more independent study, allow students who can pay to cover their own expenses, and offer two-year and three-year programs.

See also Chapter 45, PEKING UNIVERSITY.
Chapter 60, STUDENT MOVEMENTS AND STUDENT-LED REVOLTS.
Chapter 70, YENCHING UNIVERSITY.
Chapter 24

HISTORIOGRAPHY (INTERPRETING CHINA'S PAST): HISTORIANS, HISTORY TEACHING, HISTORY WRITING


Passionately interested in their history, the Chinese habitually turned to it for episodes which storytellers, novelists, and dramatists continually used. Overview of historiography. Major historians: Ssu-ma Chien (c. 145-85 B.C.), Tu Yu (735-812), Ma Tuan-lin (c. 1250-1325), Liu Chih-chi (661-721), Ssu-ma Kuang (1019-86), Chao I (1727-1814), Chang Hsueh-ch’eng (1738-1801), K’ang Yu-wei (1858-1927), Hu Shih (1891-1962), and Wang Fu-chih (1619-92).


Agrees with Stuart Schram that only an intellectual of peasant background could have Sinicized and implemented Marxism-Leninism in China. Praises Mao’s historical writings.
HISTORIOGRAPHY
(pre-1949 reports and records) as an unparalleled contribution to Chinese historical literature. Maoists see history as mirror to guide their policies.


After the Long March and establishment of a Communist base in Shensi province, Mao's pronouncements (1937-49) formed the basic framework for history writing after the Communists assumed power. Mao's view of history, essentially modern, holds that man can consciously change his social environment. His pre-1949 reports and directives are important historical literature.


Two Peking University Chinese history courses for foreign students only dealt with modern history since 1840 based almost entirely on Mao's writings, and classical history based on writing of Ssu-ma Kuang, which give a Marxist analysis.


History of Chinese historical writing. Cites ancient work, TSO CHUAN, and the historian Ssu-ma Chien for contributions to historiography. Other prominent historians were Liu Chih-chi and Chang Che-tsai, but neither exerted major influence on modern historical writing.

After the Cultural Revolution historians emphasized basic theory and knowledge. After Mao's death, historians' interest heightened in compilations, publications, and conferences.


After 1949, the "Third Institute" of the Chinese Academy of Sciences began rewriting China's history along Marxist lines. Work done collectively was submitted to discussion and criticism.


Criticizes some Chinese historians for not using Marxist techniques in examining modern Chinese history.


Russian scholar criticizes China's rewriting of history for being uncritical of British imperialists while emphasizing Russian expansionism.


Post-1949 historiography has concentrated on a few themes (peasant rebellions, periodization) and has followed Mao's guidelines concerning class struggle, ideological and
political needs, and the ideological framework. Communist historians have clashed, with some stressing classical Marxism while others stress peasant rebellions.


Chang Hsiieh-ch'eng (1738-1801), ranked with the greatest contemporary European historiographers, was against excessive criticism of his time and important for his modern reflections on the theory, methods, and ideology of history.


Historians in 1963-64 debated two historical perspectives, the winners arguing that class analysis was not enough but that social, political, and economic factors should be included.


Reconciling Marxist theory with Chinese history has been a major issue of Chinese historiography since 1949.

1270. Dobrinin, K. A. "KRITIKA KITAISKIKH ISTORIKOV NA STRANITSakh KITAISKoi PECHATI V PERIOD KULTURNOI REVOLIUTSIE" (Criticisms of Chinese
HISTORIOGRAPHY


1272. Esherick, Joseph W. REFORM AND REVOLUTION IN CHINA: THE 1911 REVOLUTION IN HUNAN AND HUBEI. Berkeley: University of California Press, 1976. Examines the period 1897-1913 to assess causes and significance of the Revolution of 1911 in the central China provinces of Hunan and Hubei. In 1905-1906 students in Western-style Chinese schools and those recently returned from Japan grew increasingly radical. Their actions aided a popular uprising (1906) that had its own inner dynamic. Elites, in order to control the outcome, supported the revolution—aimed primarily at overthrowing the Manchu, not at radical social change.


ideological quality of their historiography has biased their writing.


Chinese economic historians have spent less time on agricultural history than on money, banking, and company histories. Their need for a proletariat has spurred study of roots of modern capitalist practices in China.


Since 1949, Communist economic historians, passively ideological, have not attacked problems posed by nineteenth and twentieth century economic history.


Concludes that rewriting China's history in keeping with Communist ideology has produced more homogeneity than was found in Soviet historical writing after the Russian Revolution.


Conference papers on rewriting and reinterpreting Chinese
HISTORIOGRAPHY

history along Marxian lines, especially the thought of Confucius and other intellectuals.


The twentieth century saw history writing revived in China and Western scientific methods used for the first time. Despite Western influence, Chinese history writing's distinctive because of its unique material and the Chinese conception of the past as a series of concrete events.


1288. Han, Yu-shan. ELEMENTS OF CHINESE HISTORIOGRAPHY. Hollywood, CA: Hawley, 1955. Functions and problems of the historian in government, 256 B.C.-1911 A.D.; types of historical writings; selections from 46 modern historians' works; historical criticism (in disguised form; in schools of thought); historical geography, and analysis of 26 dynastic historians. Index lists entries for 14 "schools of thought or learning."

1289. Harrison, James P. "Chinese Communist Interpretations of the Chinese Peasant Wars." HISTORY IN COMMUNIST
HISTORIOGRAPHY


Writing about peasant revolts in Chinese history offers Marxist historians material for depicting class struggle. Despite dubious scholarship, such projects have served Communist goals.


During the Cultural Revolution historical scholarship was secondary to ideological orthodoxy in history teaching.


Describes archival projects for compiling chronologies, general histories, and biographies.


Describes writers among the "New Thought Movement" who insist on re-evaluating and re-writing cultural history. Describes Hu Shih and other Western-trained writers on historical method.


Although Communist historians have attributed the origin of the December 9 (1935) movement to Communist youth, evidence proves that the movement, in protest against Japan's attempts to establish autonomous governments in Hopei and Chahar provinces, was only later endorsed by Communists. Student demonstrations were aided by Americans Edgar and Helen Snow at the U.S.-sponsored Yenching University, Peking, and spread to schools in 32 other cities.
1294. Israel, John Warren. "The December 9th Movement: A Case Study in Chinese Communist Historiography." HISTORY IN COMMUNIST CHINA. Edited by Albert Feuerwerker. Cambridge, MA: MIT Press, 1968, pp. 247-76. contends that the December 9, 1935, Peking student demonstration to protest Japanese government in Hopei and Chahar provinces was inspired not by Communists but by faculty (including Edgar Snow) and students at Yenching University, who were motivated by selfless concern for China. This argument, supported by original sources, refutes the claim that Communists led the movement.


Chinese historians plan to complete by 1985 a history from the overthrow of the last dynasty through the warlord and Kuomintang periods.

Wu Han, renowned historian, attacked during the 1966-67 Red Guard movement, believed that history offered political and moral lessons.

Life, work, and influence of the father of Chinese historiography, Ssu-ma Ch'ien (147-387 B.C.).

In the Maoist period historians praised peasant rebellions as revolutionary. After 1977 Chinese historians saw peasant rebellions specifically against landlords.


1303. Marchisio, Joseph. LES ÉTUDES HISTORIQUES EN CHINE POPULAIRE (The Study of History in the People's
HISTORIOGRAPHY

Republic of China). REVUE HISTORIQUE, 229, 1
(January-March 1963), 159-68. In French.

About the organization of historical research in
Communist China. Institutes specialize in different aspects
of history; almost all historians are connected with one of
these institutes.

1304. Meisner, Maurice. "Li Ta-chao and the Chinese Communist
Treatment of the Materialist Conception of History."
HISTORY IN COMMUNIST CHINA. Edited by Albert
Feuerwerker. Cambridge, MA: MIT Press, 1968, pp. 277-
305.

The Marxian materialist concept of history, central to
Communist ideology, is illustrated in the career of Li Ta-chao
(1889-1927), China's first Marxist and a history professor at
Peking University. He and subsequent Communist historians
lacked confidence in the determining forces of history.

1305. Morrison, Esther. "A Comparison of Kuomintang and
Communist Modern History Textbooks." PAPERS ON
CHINA, 6 (March 1952), 3-44.

1306. Nicolescu, N. "DEZVOLTAREA STINTEI ISTORICE DIN R. P.
CHINEZĂ ÎN ULTIMII ANI" (The Development of Histori-
cal Science in the Chinese People's Republic in the Last
Few Years). STUDII: REVUE DE ISTORIE, 12, 3 (1959),
245-49. In Rumanian.

A summary of topics covered by the Chinese review,
HISTORICAL RESEARCHES.

1307. Nohara, Shirō. "HITORI NO KINDAI SHINASHIKA" (A
Modern Chinese Historian). REKISHIGAKU KENKYŪ
(THE JOURNAL OF HISTORICAL STUDIES), 105
(December 1942), 1057-68. In Japanese.

Historical criticism and ideas of historian Ku Chieh-kang
in the context of such contemporaries as K'ang Yu-wei and
Chang Ping-lin.

1308. Perry, Elizabeth J. "Research Note: Research Conditions at
Nanjing University." MODERN CHINA, 6, 3 (July 1980),
357-60.
HISTORIOGRAPHY

U.S. professor at Nanjing University describes that university, its library collections, and research being done by its historians.


Characterizes the Chinese as the most historically minded people for the longest time. All historical works were systematically criticized, especially in the seventeenth and eighteenth centuries, when important works on education, religion, and agriculture were written.


The intellectual movement, 1850-1912, can be studied as three processes: development of a new political philosophy, disintegration and reformulation of traditional Chinese ideology, and expanding and diversifying the Chinese capacity for accepting Western ideologies.


Twentieth century Chinese thought is illustrated in prominent historian Ku Chieh-kang, who struggled with questions of China's identity, definition of her past, disillusionment with social and political policies of the 1920s and 1930s, and the anomalous position of the liberal elite.

Found that Ku, along with Hu Shih, in the 1920s and 1930s deplored the politicization of China's intellectual community and believed that historians should reject myth for historical fact in studying China's past.

1313. Shih, Ch'eng-chih. "A Tentative Discussion of the 'Four Histories' and the 'Cultural Revolution.'" Parts (I) and (II). CHINESE SOCIOLOGY AND ANTHROPOLOGY, 4, 3 (Spring 1972), 175-233.

From the twentieth century conflict between the significance of China's history and the Communist ideology came the Four Histories Movement: family (clan) history, village history, commune history, and industrial history. Many specialists and writers compiled these histories, but four-history activities were stopped by the Cultural Revolution.


Examines neglected early Ch'ing writers: Wang Yuan, Wen Jui-lin, and Liu Hsien-ting. Finds continuities with late Ming trends in statecraft studies and in textual research among middle-level scholars who were shocked when the Ch'ing dynasty replaced the Ming dynasty.


Describes shifts in historical interpretation, specific historians' views, and key books and journal articles during 1949-55, 1956-60, and 1960-67 periods.


Chinese historiography and trends, 1900-49, when Japan, the West, and the U.S.S.R. influenced it and two schools of thought (antiquarian and Marxist) contends.
HISTORIOGRAPHY


Wang (1619-92), one of three leading scholars of his time, contributed to poetry, philosophy, and history. His materialism influenced Mao and his emphasis on ethnic Chinese greatness appealed to modern nationalism.


Describes attempts by Chinese scholars to interpret the 1911 Revolution.


Criticizes Chang Ch'ung-li for saying that scholar-officeholders were part of the gentry. Instead, they were independent of the gentry and independent of class.


Development of the historical faculty (founded in 1955) at People's University to train specialists in history. Their task was to apply Marxism-Leninism at various archives throughout China.


Communist control of history writing has demanded mass participation in the "four histories" movement. Worker-
peasant autobiographies are encouraged, and professional, party-approved historians lead writing projects.


1325. Viatkin, Rudolf Vsevolodovich, and Sergei Leonidovich Tikhvinskii. "Some Questions of Historical Science in the Chinese People's Republic." HISTORY IN COMMUNIST CHINA. Edited by Albert Feuerwerker. Cambridge, MA: MIT Press, 1968, pp. 331-55. Soviet historians criticize Chinese historiography for abandoning Marxist-Leninist principles after China broke with the U.S.S.R. One cause is that most Chinese historians were trained in "old" China or in capitalist countries. Their theme is ethnocentric and their motive is to isolate themselves from the Soviet people.

1326. Wakeman, Frederic Evans, Jr. "Report from China: Historiography in China after 'Smashing the Gang of Four.'"
HISTORIOGRAPHY

CHINA QUARTERLY, 76 (December 1978), 891-911.
Delegation of the U.S. Committee on Scholarly Communication with the People's Republic of China visited leading historians at the Institute of History of Peking University, Fujian University, Shanghai Museums, and Nanking University. China's scholars were experiencing less restraint within the limits of conventional Chinese Marxist historiography.

... China's view of history for many centuries kept it culture-bound. Marxist universalism's influence since 1949 has put China's history into a radically different perspective.

... Examines the origins of civilization according to nationalist Chinese historians influenced by evolutionary theories during the early twentieth century.

... Research material on modern Chinese economic and social history in the Institute Library, Taiwan, includes 1,734,340 documents from the Ministry of Economics, 1901-49.

... Beginnings of Chinese historiography are shown in the life of Ssu-ma Ch'ien (born 145 B.C.), grand historian to the court, who determined to write a history of China from earliest times.

1332. Wilhelm, Hellmut. "The Reappraisal of Neo-Confucianism." HISTORY IN COMMUNIST CHINA. Edited by Albert Feuerwerker. Cambridge, MA: MIT Press, 1968, pp. 140-57. To reassess Chinese intellectual history in Marxian terms has been especially formidable for Communist historians, some of whom have dared to try to retain traditional values.


HISTORIOGRAPHY


Writings of great historian Chang (Ping-lin) T'ai-yen (1868-1936) on Chinese language and literature, which was based mainly on nationalism.


Entire issue on the life and thought of Li Zhi (Li Chih), anti-Confucian philosopher, and the twentieth century historiography surrounding him.


Development of historical method in China, where history has been regarded as one of four major divisions of literature. After 1900, Western historiographical methods and concepts were adopted, causing an almost complete revision of the field.


After 1900, as Western education spread, the first historical periodicals were founded. The most prolific period was 1928-37. During 1938-49, fewer journals appeared. Since 1950 historical journals and research have been controlled.
Chapter 25

HISTORY OF CHINESE EDUCATION AND CULTURE

   Analyzes the numbers, geographical distribution, enrollment, finances, and administration of modern schools opened in the late Ch'ing period.

   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.


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


In Japanese.

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.
   Review education policies, 1949-64, burdened by "red versus expert" tensions.

   Chapter IV on Educational Life in China contains brief historical survey.

   Published University of Paris doctoral dissertation.

   Compares and contrasts post-1949 education with education in the Imperial and Republican periods and in Communist-occupied areas in the 1930s and 40s.


   Compares and contrasts trends and conditions of the various educational systems, 1912-79.

HISTORY OF CHINESE EDUCATION AND CULTURE

Government efforts to modernize education before 1894. Three important schools: the T'ung-Wen Kuan (headed by American William A.P. Martin), education and training at the Kiangnan Arsenal, and the Foochow Navy Yard School. See entry 1517.


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


Chiang Monlin (1886-1954), 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 or 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 1978, elitism has been restored.


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

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
HISTORY OF CHINESE EDUCATION AND CULTURE

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).

1369. Ch'eng, Ch'i-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.

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


Defines national spirit education as instilling in Chinese youth a racial consciousness and national pride, familiarizing them with the history of their civilization, and arousing national confidence and responsibility.


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.


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.


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.


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

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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 B.C.), "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.


Foreign language schools (T'UNG-WEN KUAN, 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

Contents 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.

1394. Fiss, 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.


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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
HISTORY OF CHINESE EDUCATION AND CULTURE

Yilan-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.


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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.

Harvey, Edwin Deeks. THE MIND OF CHINA. New Haven, CT: Yale University Press, 1933.

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.
HISTORY OF CHINESE EDUCATION AND CULTURE

   Traditional Chinese view of the world. Touches on the role of civil service examinations.

   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.

   Education in traditional China since 1842 and particularly after the 1911 Republican government.

   Political history of modern China, with discussions of
HISTORY OF CHINESE EDUCATION AND CULTURE

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.

   Education, 1949-69, is examined for political emphases, policies, and curriculum trends.

1419. Hu, Shi Ming, and others. TOWARD A NEW WORLD OUTLIER HISTORICAL HISTORY OF EDUCATION IN THE PEOPLE'S REPUBLIC OF CHINA. New York: AMS.
   Brief introduction to seven periods of educational development (16-1949) 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. Started 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.

1425. KIGEN NISENROPYAKUNEN KINENKAI (Society to Commemorate the 2600th Year of the Imperial Era of the Tokyo Bunrika Daigaku and Tokyo Higher Normal School). GENDAI SHINA MANSHÛ KYÔIKU SHIRYÔ (MATERIALS ON EDUCATION IN CONTEMPORARY CHINA AND MANCHURIA). Japan: Biafukan, 1940. In Japanese.

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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.

1429. 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.
HISTORY OF CHINESE EDUCATION AND CULTURE

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.

HISTORY OF CHINESE EDUCATION AND CULTURE

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.

1435. Li, Chien-hsiün. CHAN-SHIH YÜ CHAN-HOU CHIAO-YÜ
Review of educational history, with suggested reforms.

1436. Liang, Kenneth C.K. "I CH'I CH'IU LIU CHIH I I NIEN
CHIEN CHUNG KUO SHE HUI TI CHI TI SHIH CHIEN CH'I
MU TI, SHOU TUAN CHI LING SHIU CHIH KUAN "SI TI
FEN HSI" (Social Disturbance Leadership Patterns: The
Case of 19th Century China). HSUANG KANG CHUNG
WEN TA HSUEH CHUNG KUO WEN HUA YEN CHIU SO
HSUEH PAO (JOURNAL OF THE INSTITUTE OF CHINESE
STUDIES OF THE CHINESE UNIVERSITY OF HONG
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.

1437. Lin, Neng-shih. CH'ING CHI HUNAN HSIN CHENG YUN
TUNG TI FA JÉN (Beginnings of the Political Reform
Movement in Huan During the Late Ch'ing Period). SHIH
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.

1438. Lin, Peng. HSUEH CHIH YEN PIEN PA SHIH NIEN" (Eighty
Years of Development of the School System). BULLETIN
OF THE NATIONAL TAIWAN NORMAL UNIVERSITY, 22
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 KUAN, 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 KUAN program receive official advancement was defeated by the Empress Dowager, who opposed giving status to foreign educators who worked there (including U.S. missionary William Alexander Parsons Martin).

1441. Lan, 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 7 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.

1443. Lui, Adam Yuen-chung. THE HANLIN ACADEMY: TRAINING GROUND FOR THE AMBITIOUS, 1644-1850. Hamden, CT: Shoe String Press, 1981. Reviews origins and evolution of Hanlin Academy, Peking, 1670 to 1905, 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.


1445. Ma, Tai-loi. "DIE ÖRTLICHER LERNDUNGSEAMTEN 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.


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.

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, Tan Ssu-l'ung, Liang Ch'í-ch'ao, Tseng Kuo-fan, Hu Shih, and Ch'ên 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.

Rents tenants paid to use school land provided funds for Shantung traditional schools in the Ch'ing period.

Interdependence of officials, gentry, merchants, and pawnbrokers in managing Shantung's traditional local academies in the Ch'ing period.

1459. Nakamura, Jihee. "SHINDAI SANTŌ NO SŌSON 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.

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1462. Okubo, Hideko. "SHINDAI SANSEI CHIHÔ NO SHOIN TO SHAKAI" (Academies and Society in the Shansi Area in the Ch'ing Period.) YAMAZAKI SENSEI TAIKAN KINEN TÔYÔ 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.


1464. Ômura, Kôdô. "SHIMMATSU KYOIKU SHISÔ NO KITEI NI TSUITE, CHÔ SHI-DÔ NO SHONARIZUMU" (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.


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.

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


1472. Pilcher, Leander W. "The New Education in China." CHINESE RECORDER, 20, 7 (July 1889), 305-10; 20, 8 (August 1889), 345-48; 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.

1474. East, Francis Lister Hawks. "China's Method of Revising Her Educational System." ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE, 39 (January 1912), 83-96. 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.

1475. Price, Ronald F. EDUCATION IN COMMUNIST CHINA. New York: Praeger, 1970. 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.


1477. "Revolution in Education." NEW CHINA'S FIRST QUARTER CENTURY. Peking: Foreign Languages Press, 1975, pp. 51-57. Stresses Communist China's success in extending educational opportunity through full-time and part-time programs; and the Cultural Revolution emphasizes on work-study, fewer years of schooling, and more ideological content.
1478. Rozman, Gilbert, ed. THE MODERNIZATION OF CHINA.
    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 power structure. In the twentieth century, the great external threat brought an educational "new face". Japanese and Western schools replaced classical learning, and the educated class was expected to save the nation.

1479. Saitō, Akio. CHUGOKU GAKUSEI KAIKAKU NO SHISÔ TO
      GENJITSU, SHINGAI KAKUMEI ZENYA GAKUDÔ
      KYÔIKU NO JITTAI" (The Theory and Practice of the
      Educational System in Modern China). SENSHU JIMBUN
      Contemporary student memoirs and diaries describe
      practices at modern schools opened in the late Ch'ing period.

1480. Saitō, Akio. "CHUGOKU KYÔIKU NO RISÔ TO GENJITSU,
      GIMUKYÔIKU MONDAI WA DÔ SUIISHITE KITAKA"
      (Ideals and Realities of Education in China, How the
      Problems of Compulsory Education Have Developed).
      CHUGOKU KENKYÛ (THE CHINESE RESEARCH), 16
      (September 1952), 1-25. In Japanese.
      Historical review of modern public education programs,
      late Ch'ing period to World War II, and Communist influence.

1481. Saitō, Akio, and Atsuyoshi Niijima. CHUGOKU GENDAI
      KYÔIKU SHI (A HISTORY OF EDUCATION IN MODERN
      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.

1482. Sakai, Tadac. SHINA CHISHIKI KAIKYÛ NO MINZOKU-
      SHUGI SHISÔ (NATIONALISTIC THOUGHT AMONG THE
HISTORY OF CHINESE EDUCATION AND CULTURE

Anti-Japanese movement and educational developments up to May 4, 1919.

School laws and regulations on the history of physical education in China, late Ch'ing period to early 1960s.

History of physical education and sports, 1860s-1960s.

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).

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
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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-Ningshsia 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.

1489. Seybolt, Peter J., ed. "Documents from the Kiangsi Soviet." CHINESE EDUCATION, 6, 3 (Fall 1973), 1-60.
HISTORY OF CHINESE EDUCATION AND CULTURE

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.

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 the curriculum and provide easy access to schooling.


Sun, Yat-sen. THE THREE PRINCIPLES OF THE PEOPLE: SAN MIN CHU I, WITH TWO SUPPLEMENTARY CHAPTERS BY PRESIDENT CHIANG KAI-SHEK. Taipei: China Publishing Co., 1967. 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.

Scang, Woork Shin. "Reform Through Study Societies in the Late Ch'ing Period, 1895-1900: The NAN HSUEH-HUI." REFORM IN NINETEENTH-CENTURY CHINA. Edited by Paul A. Cohen and John E. Schrecker. Cambridge, MA: East Asian Research Center, Harvard University, 1976, pp. 311-5. 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, opposed by leaders of Confucian academies.

Taga, Akigorō. KINDAI CHŪGOKU NI OKERU ZOKU-JUKU NO SEIKAKU (The Clan School in Modern China). KINDAI CHŪGOKU KENKYŪ (STUDIES IN MODERN CHINA), 4 (1960), 205-54. In Japanese. Clan schools, which promoted clan solidarity and prosperity, became part of the government school system after
abolition 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'êng-chiang 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 (1862, 1867); three about training students abroad (1871, 1877, 1880-81); one about abolishing examinations (1833); and four about ideological ferment (1912-23).
HISTORY OF CHINESE EDUCATION AND CULTURE


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 strengthen 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
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 KUAN (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.

HISTORY OF CHINESE EDUCATION AND CULTURE

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 KUAN) 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. 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.

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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.


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.
Chapter 26

HU, SHIH (1891-1962)

1527. Aoki, Masaru. "KO SEKI O CHUSHIN NI UZUMAITE IRU BUNGAKU KAKUMEI" (A Literary Revolution in China with Mr. Hu Shih as Its Central Figure). SHINAGAKU (SINOLOGY), 1, 1 (September 1920), 11-26; 1, 2 (October 1920), 112-30; 1, 3 (November 1920), 199-219. In Japanese. Hu Shih's early espousal (1917) of vernacular literature and discussion that ensued.


Hu Shih's theory of the 1920s New Culture Movement which began at Peking University.

Hu describes in a two-part article his early education at home and in village schools and his later studies in Shanghai.

Unfinished autobiography to 1910, the year he went abroad.

Traces political and intellectual history, focusing on the post-1919 renaissance in literature and educational developments.

Lectures reviewing cultural changes in China.

On such intellectual questions as Westernization, how to remake China, weaknesses of the Chinese tradition and society, sources of leadership, history, and history of literature.

Essays, 1911-21; critical studies of the history of literature and other academic subjects.
HU, Shih (1891-1962)


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Hu Shih (1891-1962)


Hu Shih was firmly committed to the vernacular literature movement, believed Western science and technology could end China's poverty and disease, and urged the Chinese to seek meaning through participation in history and society.


Hu Shih (1891-1962), philosopher, educator, and diplomat, helped modernize education and society after World War I (May 4th, 1919, movement). Despite his sense of political responsibility, he failed to appeal to the masses, left China in 1943, and became head of Academia Sinica in Taiwan.
INTELLECTUALS


1546. Chang, Chune-li. THE INCOME OF THE CHINESE GENTRY. Seattle: University of Washington Press, 1962. Scholar gentry, with academic degrees obtained through the civil service exam system, were expected to exert superior leadership. "Teaching as a Source of Income" chapter explains that scholar gentry not in government service usually became teachers and earned more than nongentry teachers.


INTELLECTUALS

Explores the transition period, 1&90-1907, by tracing
changes in the thinking of Liang (1873-1929), scholar, journalistiand intellectual reformer who studied Western learning
under_K'zing Yu-wei. _Like K'ang, he advocated progressive
reform and_mas a leader in the_Hundred Days of Reform
(1898). When the Dowager Empress revoked this program, he
fled to Japan and traveled to Southeast_ Asia and the US; for
K'ang's monarchist society; His ideaLof citizenship had
enduring appeal and influenced the Communist value system.
1549.

Changf_Hao. "WAN CH'ING SSU HSIANG FA CHAN SH1H
LUN CHi KE CHI PEN LUN TIENT TI TI CHU Y1.1 CHIEN

T'AO" (A Tentative Analysis of Inteliectual Development
in the Late Ch'ing Per:od: Sebmission and Discussion of
Some Basic Viewpoints). BULLLTIN OF THE INSTITUTE
OF MODERN HISTORY, ACADEMIA SINICA, 7 (1978),

475-84. In Chinese.
Analyzes nineteenth century intellectual development
under thFlimpact of the West. The 1894-95 Sino-Japanese_
War hastened disintegration of trad:tional ideas and forced
intellectuals to accept and spread Western ideas.
1550.

Chang, Hsi-jo. "CHUNG-KUO CH1N-JIH_CHIH SO-WEI
CHIH-SHIH CHIEH-CHI" (TheSo-Called Intellectual Class
of Today in China"). MODERN REVIEW, 2 (January 1927),

Discusses meaning of "intellectual class," wonders it they
exist as a class, believes that the greatest danger is not_from
bellige-ent Commnists but from intellectuals' weaknesses.
1551;

Ch'en, C.J. "Chinese Social Scientists." TWENTIETH
CENTURY, 163, 976 (June 1958), 511-22.
Harsh reaction against leading social scientists after the
Hundred FlOwc 's movement, among them Fei Hsiao-t'ung,
who on July 13, 1957, confessed publicly at the National
People's Congress;

1552.

Ch'iu, Kung4Uart._"_Prospects _for the Intelligentsia-inCommunist China." ISSUES AND STUDIES; 11, 1 (January
1975)i 75-90;
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During the Cultural Revolution the Party again attacked intellectuals and demanded their "re-education."


Forty percent of intellectuals are active Party supporters, 40 percent support the party but are not sufficiently political, ten percent are either non-political or oppose socialism, and ten percent are active revolutionaries. China needs intellectuals to advance science and technology and must remold those who deviate from Party policy so that they will better serve the people.


The twentieth century intellectual class, starkly different from the old literati, knew little of China's past culture and nothing of peasant problems. By the mid 1930s local government collapsed for lack of educated men in rural areas. Communists, by filling this vacuum, were ready substitutes for the lost Confucian tradition.


Papers examine Confucian ideas in China's political struggles and sociopolitical institutions, including civil service examinations (see entries 327-329, 1580, E.A. Kracke, Jr.). One theme is that the scholar-official class tried persistently to devise institutional checks upon despotic rulers.


Contents: Neo-Confucianism and the perfect Confucianist, Chu Hsi (1130-1200), whose scholarship produced an "intellectual straitjacket"; the restored importance of the examination system in the Ming period, when the Hanlin Academy topped the intellectual pyramid and 300 private academies spread learning nationwide; Ch'ing emperor Kang-hsi's winning support from the scholar class by recruiting 152
INTELLECTUALS

 compilers of the MING HISTORY and authorizing a dictionary and encyclopedia; late Ch'ing emphasis on narrow bibliographical and classical activities; impact of foreign study and Protestant mission schools in the late nineteenth century; late Ch'ing reforms; post-1912 student movements and new thought at Peking National University; and Communist emphasis on schooling and on changing the "thoughts" of intellectuals.


Anthropological analysis of the social role of scholar-gentry class, the rural power structure, and relations between villages and towns. Seven essays on the gentry plus six life histories. "The Scholar: Chairman Wang" was traditionally educated in private schools, at age 22 passed the civil service examination, became a teacher, then principal in a Kunming primary school. By 1924 he headed the Bureau of Education in Kunyang Hsien. He was a respected leader who gave modern education to his own children.


Influence of the highly educated in turning China toward Marxism, which became China's new religion.


China's 1963 campaign against humanism was one aspect of Peking's opposition to Soviet moves toward peaceful coexistence with the West.


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Chapter 3: Intellectuals


About Chinese perceptions of alternatives possible for their society in the Republican period. Many intellectuals, urging change, acknowledged the rigidity of China's past but were optimistic that new ideas could bring progress.


Though 1950 legislation recognized an inventor's right to exploit his inventions, socialism limited this initiative. But modernization demands have forced a pragmatic reward system for inventions.


Surveys a century of changes in China's intelligentsia, from the Confucian scholars estranged from the masses, to recent times when intellectuals were divided because of political policy and when educational standards were lowered.

INTELLECTUALS

About intellectuals during 1959–76 and their influence in shaping recent socio-political and cultural directions. Several of the liberal intellectuals taught at Peking University or were members of the Chinese Academy of Sciences.


- Communist policy toward intellectuals has alternated between demanding strict orthodoxy and using expert skills for modernizing the country. The years 1961–62 when intellectuals felt free to criticize differed from two 1950s period; because intellectuals dared to attack the Mao cult (probably encouraged by Liu Shao-chi).


- The Communist 1942 Yenan campaign against the thoughts and actions of such left-wing writers as Ting Ling helps explain the recurring Party efforts to remold intellectuals.


- Reviews the Party's various policies toward intellectuals, whose thoughts they have tried to reform. Young intellectuals are torn between state and personal interests, eager to study but worn by physical labor and conformity.


- About China's intellectuals from mid-nineteenth century to 1949, such as liberal pragmatist Hu Shih. Includes description of John Dewey's 1919-21 visit to China and his influence on Chinese thinkers.
INTELLECTUALS


Although Christian missions took Western education to China, their impact was limited because Chinese saw them as imperialistic tools. Chinese who studied abroad usually returned with anti-religious ideas to become revolutionary leaders and spokesmen for change.


In contrast to previous diverse schools of thought, the Communist regime's tight control of intellectual and political expression will be viable only if it solves China's problems.


Mao's educational plans called for moving people back to the land and for elimination of an intellectual elite.


Description of the ad-hoc ideological campaigns launched, 1949-59.


Intellectuals, alienated from their society's traditions, concluded in the May 4th era that political change would require a "cultural revolution."

INTELLECTUALS

Although social and economic conditions did not conform to Marxist theory, Marxism attracted early twentieth century intellectuals because it offered a way to achieve national independence.


Early twentieth century educational reformers, longing to end traditional alliance between education and politics, were unsuccessful because they and their students became politicized and could not escape pressures from arbitrary military power.


Discusses intellectuals and the problems and pressures faced by youth. Concludes that Communists will fail because of unkept promises and disaffection among intellectuals and the masses.


Ch'en Po-ta, at the conference of Peking and Shanghai intellectuals, September-October 1936, contended that traditional thought was a tool for ruling the uneducated masses.


From the eleventh century onwards, the scholar-bureaucrat intellectual, nominally Confucian, set the pattern of educated conduct and taste. Because Confucianism was a moderating force, it produced few independent, radical critics among nineteenth century intellectuals.
INTELLECTUALS


Four religious and intellectual leaders wrote of the renaissance in the early 1920s. "The Literary Revolution in China" was described by Hu Shih.


1590. Lubot, Eugene. "Ts'ei Yu-an-p'ei and Chiang Meng-lin During the May Fourth Period: The Dilemma of Modern Chinese Liberalism." JOURNAL OF ASIAN AND AFRICAN STUDIES, 7, 3-4 (July-October, 1972), 161-75. Students and other intellectuals, 1900-20, led in shaping liberalism, which called for a cultural renaissance, individualism to replace Confucian groupism, and openness to all ideas. After 1920, increasing political activism among intellectuals isolated liberals because they believed that permanent reform
INTELLECTUALS

could occur only after fundamental ideas were changed. Liberals thus became political critics after 1920.


Criticisms in the press in response to Mao's 1957 invitation, "Let a hundred flowers bloom," are arranged by type of intellectual who expressed the criticism, such as journalists, physicians, writers, professors, teachers, and students. So much bitterness erupted that after six weeks Mao ordered criticism to cease. The anti-rightist campaign followed. Gives an inside view of Communist totalitarianism.

1592. MacNair, Harley Farnsworth. CHINA'S NEW NATIONALISM AND OTHER ESSAYS. Shanghai: Commercial Press, 1926.

Essays on problems of students returned from foreign study, the modern scholar, and the scholar as gentleman.


Role of China's scholar gentry, whose privilege was based on their intellectual status. Most of their income came from public functions, not land ownership. By dividing their authority the ruling dynasty prevented the scholar class from gaining power to overthrow the dynasty.


Analyzes dissent within China's totalitarian state; references to intellectuals, youth, schools, education, and thought control.


Plight of intellectuals under the Communist regime.
INTELLECTUALS


Fung (1895-1968) and Hsiung (1885-1968), two leading pre-1949 philosophers, used Western ideas to fit the humanistic principle "All men are brothers" into modern Chinese philosophy.


Studies on the impact of the rigorous course of Confucian studies and their bureaucratic function on the creativity and autonomy of intellectuals.


Scholarly careers of Wan Ssu-t'ung and Wan Ssu-ta and their seventeenth century study group led by Huang Tsung-hsi in Chekiang Province which defied the Ch'ing government's control of intellectuals.


Higher education students and intellectuals generally reacted critically to the pre-1949 Nationalist government's solutions to China's many problems and were cautiously favorable to solutions suggested by the Communist Party.


Statement about supporting intellectuals and scientists who served the people during the reign of the Gang of Four.

One of the "study associations" formed after Japan defeated China in 1895 was the "Southern Reform Club" in Hunan Province founded by T'an Ssu-t'ung and Liang Chi-ch'ao. T'an called this movement economic, political, and social as well as intellectual in intent.


Includes chapters on the scholar-official class.


Examines twentieth-century intellectual history as a field of study. Identifies as a problem the fact that intellectuals are alienated from the masses.


Unlike the U.S.S.R., many of China's intelligentsia welcomed or accepted the 1949 Communist takeover. But the Communist rulers, highly suspicious of experts, sought psychological compliance and developed thought reform techniques aimed at achieving a monolithic internalized consensus among the intelligentsia.


Compares mid-nineteenth century Russian intelligentsia with twentieth century Chinese intelligentsia, both committed
INTELLECTUALS

to socialism and the image of the "new man." Of the twentieth century Chinese intelligentsia, only the May 4th (1919) student group was truly modern. Most Chinese intelligentsia either welcomed or acquiesced in the Communist rise to power. Many have since undergone "thought reform" and suffered abuse for questioning the ruling ideology.


Nineteenth century China used many Western ideas and ideologies to reject the past and promote modernization. Mao's mistrust of intellectuals embodied primitivist yearnings. A new, less passive, more critical intellectual is visible among some students.


Tradition and modernity are inadequate terms for discussing the attitudes of intellectuals, especially since the early nineteenth century.


Mao in a 1942 Yenan speech urged that literature and art serve the masses. In July 1949 writers and artists organized the All-China Federation of Literary and Art Circles. Academic writing concentrated on histories of peasant rebellions, studies of ethnic minorities, and commentaries on Communist theory.


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INTELLECTUALS

In Hubei Province, 1860-1904, a new gentry educated in Western subjects rose in status to the detriment of traditionally educated gentry who studied only the Confucian classics.

Confronted with the nineteenth century Western challenge, intellectuals remained tied to the rigid Confucian framework. Cites three intellectuals who in successive periods contributed to the reform movement, which believed the Confucian worldview could be compatible with Western science and technology.

Essays on education and the intelligentsia by head of the Institute of Social Sciences of Academia Sinica.

During 500 years of recent history, the relationship of intellectuals with the state has been ambivalent. Concludes that the ultimate cost of the intellectual search for autonomy has been political estrangement.

Early attempts to shape ideology for the masses and to win over the intellectuals through media control.

Three stages in intellectual history, 1860-1949: loyalty to tradition and rejection of Western thought; attack on tradition and imitation of the West; and eventually, taking one of
two routes—becoming Western individualists with little concern for the rural masses or accepting Communist ideology with its drive to change the masses. Western educated Chinese, living as specialists in port cities, exercised little moral and political leadership, thus losing touch with the masses and lessening the chance for democracy.


The practical approach (JINGSHI) to social, political, and economic problems of late eighteenth and early nineteenth century intellectuals, disturbed by the Western impact, strongly influenced the May 4th movement and later modernization efforts. Intellectuals' sense of responsibility was rooted in Confucian teaching.


Various cyclical changes in Communist attitudes toward intellectuals.


An Zhendong, deputy governor of Heilongjiang Province, was imprisoned and persecuted during radical Maoist periods, declared rehabilitated in 1979, and as a 1951 engineering graduate was given his present post in 1981. He and other intellectuals, formerly suspect, are needed to speed China's modernization. The 1982 census showed that .06 percent of China's population attended college while 23.5 percent were illiterate.
INTELLECTUALS

   Speech by President Hu Qiaomu, Academy of Social Sciences, about the role of intellectuals and artists. Critical of Mao's "art must serve politics" slogan, Hu assured orthodox Marxists that "bourgeois liberalization" would not be allowed to replace all Maoist tenets.

   Criticizes Hu Shih's ideas about promoting China's future through a "literary revolution" and "freedom of thought." Compares China's new cultural movement with the European Renaissance and the eighteenth century Enlightenment. Concludes that China's cultural movement ought to change with the times and be guided by scientific methodology.

   First example of intellectual history (called HSUEH-AN) was 62-volume collective biography of 200 philosophers of the "Rationalism school," 1676. A somewhat similar T'ang era work was about 200 eminent monks. The most significant later HSUEH-AN was a 208-volume work about 1,169 intellectuals of the Ch'ing period.
Chapter 28

JAPAN'S INFLUENCE: SINO-JAPANESE WARS

   How students and educators, including Hu Shih, suffered because of Japanese aggression. Summarizes educational accomplishments despite the Japanese threat.

   War with Japan disrupted schooling. Schools kept open had ill-trained teachers with scant equipment. Prospects for recovery were dim because of shortage of teachers and teaching materials, lack of aims appropriate to nationalism, and growing Communism.

   Challenges the belief that Chinese students in Japan after 1900 greatly affected the weakening and collapse of the Manchu dynasty. Instead, the Ch'ing government wooed these students, many of whom lost revolutionary fervor and eventually joined the establishment.

Wartime education of refugees in foreign-protected areas of Shanghai. The Shanghai International Red Cross designed and implemented schooling for children and adults as well as vocational education.

1626. Chen, Li-fu. "Chinese Culture and Education During the Last Three Years." CHINA QUARTERLY, 5 (Winter 1939-Autumn 1940), 611-27. Describes great effort to continue education by moving schools and colleges inland to escape Japanese occupation.


1629. Freyn, Hubert. CHINESE EDUCATION IN THE WAR. Shanghai: Kelly and Walsh, 1940. Transfer inland of many universities to escape Japanese occupation and the efforts to continue programs of vocational education and mass education.

1630. Gillin, Donald George. "China and the Foreigner, 1911 to 1950." SOUTH ATLANTIC QUARTERLY, 68, 2 (1969), 208-19. Education was greatly influenced by missionaries (10,000 in 1925) and by the Japanese who, after the 1937 occupation, urged schools to emphasize hatred of non-Orientals.

1631. Han, Lih-wu. "Education." THE CHINESE YEAR BOOK
JAPAN'S INFLUENCE: SINO-JAPANESE WARS

Stresses the war's damage to education. Includes statistics on numbers of educational institutions operating at all school levels.

Japanese education in Manchuria during 25 years before the Manchurian incident.

After 1895, when the Ch'ing rulers approved sending students to Japan, their numbers increased rapidly. As revolutionary ideas became rampant, the dynasty opened an office in Japan to supervise Chinese students, some of whom were enrolled in military academies.

Educational and cultural activities of a Japanese society, TOA DOBUN KAI, in China, 1900-45: it published many specialized studies, established several academies primarily for Japanese students, and aided the Japanese government in collecting strategic information about China.

After Japan occupied north China, the HSIN-MIN HUI (People's Renovation Society) favored Sino-Japanese collaboration as the basis for an anti-Western greater Asian movement, guided education policy, opened schools, and extended its influence with the help of over three and a half million members.

Although many university students moved west to escape the Japanese, others congregated in crowded foreign-protected areas (Shanghai and Hong Kong), while still others remained in occupied areas (especially Peking).

Describes devastating education losses caused by war with Japan and military training programs in schools. Includes the 17 articles on wartime education adopted at the 1938 Kuomintang National Congress.

The All-China Student League, under Communist influence, played an important role in agitating for a united front with Chiang Kai-shek in resisting Japanese advances in China.

Problems and consequences of moving many universities and colleges westward and southwestward to escape the Japanese during the Sino-Japanese war: great expense, change in constituency, and need to adjust curriculum.
JAPAN'S INFLUENCE: SINO-JAPANESE WARS

1640. Meng, Chih. "Japan's War on Chinese Higher Education." FOREIGN AFFAIRS, 16, 2 (January 1938), 351-54. Because 84 percent of China's 499 universities and cultural institutions were located along the east coast, easily accessible to invaders, the Japanese occupied almost 25 percent of them. Some educators moved universities inland to such centers as Sian and Changsha. U.S. influence on China's universities was threatened by growing Japanese power.


1644. Tsu, Y.Y. "Japanese Destruction of Chinese Cultural Institutions." CHINA QUARTERLY (Special Fall Number 1937), 675-80. Extensive destruction by Japan; estimates the value of schools, universities, and other institutions destroyed in Shanghai alone at almost $11 million.

1645. Wang, Feng-gang. JAPANESE INFLUENCE ON EDUCATION REFORM IN CHINA, FROM 1895 TO 1911. Peking: Authors Book Store, 1933.
Japan was the main impetus and predominant influence for westernizing China, 1895-1911. The Sino-Japanese War, 1895, convinced progressive Chinese that their educational system needed reform. The emperor and his advisors in 1898 proposed a complete new school system, but their opponents (Empress Dowager and conservatives) overthrew the emperor and took power. After the 1900 Boxer Rebellion, reform became inevitable. The 1904 school reform plan, modeled after Japanese education, was followed in 1905 by a ministry of education and abolition of civil service examinations. Japanese teachers and materials were used; many Chinese studied in Japan. Only after 1911 did China turn from Japan to Europe and the U.S. for educational ideas.

Chapter 29

LANGUAGE REFORM AND CHINESE LANGUAGE TEACHING


Problems affecting Chinese language teaching include discrepancy between actual usage and dictionaries and complexity of written Chinese forms. Describes attempts to simplify the Chinese language and thus hasten learning by the beginning student.


Found in a study of 3,580 elementary and secondary students in Nanking and Hangchow that Chinese characters were learned most rapidly in grades one-four, rote memory was used to learn pronunciation, and boys scored much better than girls.


Language reform in Communist China attempts to achieve unification and to overcome "counterrevolutionary" ideas through the use of the vernacular as the national standard. Specific language reform programs are analyzed.


1653. Cheng, Chin-chuan. "Chauvinism, Egalitarianism, and Multilingualism: China's Linguistic Experience." *Studies in Language Learning*, 1, 2 (1976), 41-58. Because Confucianism was not conducive to a multilingual society, an inequality of languages arose as China expanded her borders. Since 1949 the Communists have guaranteed minority languages. For national unity, they have promoted one standard among the majority Han group's eight dialects, yet claim to encourage multilingualism.

1654. Cheng, Chin-chuan. "Language Reform in China in the Seventies." *Word*, 30, 1-2 (1979), 45-57. Chinese language reform (1958) called for character simplification; popularization of the standard language (PUTONGHUA) in Han areas; and popularization of Pinyin, Chinese phonetic writing using the Latin alphabet. In 1979 PUTONGHUA was not yet standard in all Han schools. Students spend as much as one-third of their time on Chinese script. The goal for the first two grades is to learn 2,500 characters.

LANGUAGE REFORM AND CHINESE LANGUAGE TEACHING

How the Communists are trying hard to teach 600 million people to speak and write a common tongue.


West German visitors describe language policy, foreign language influence, bilingualism, writing and language reform, and minority languages since the Cultural Revolution.


Writing reform, though urged by Mao, was influenced more by intellectuals and other reformers than by Mao.


Political and technical implications of the movement to alphabetize Chinese.


Language study is application-oriented, minority languages are not used in schools, and conversation topics in foreign language classes are about the Chinese rather than foreign culture.


With numerous mutually unintelligible spoken languages, China has striven for language reform and simplified writing.
LANGUAGE REFORM AND CHINESE LANGUAGE TEACHING

School books are published in several languages, and all language research is problem-oriented.

Problems the Communists faced in promoting a basic vocabulary for mass literacy and in urging study of the languages of minority peoples.

Suggests that China, still struggling for a satisfactory language reform pattern, might use both the ideographic and phonetic scripts.

Analyzes linguistic and political aspects of Chinese language reform.

Compared elementary school language textbooks used in the early 1970s and the late 1970s. The former idealize the "socialist person" and the latter idealize the ambitious dedicated scientist who works for the motherland. Concluded that China's language textbooks do not act as an exact mirror but, instead, offer oblique images of what politics requires.

Theories and methods used in the teaching of Chinese, ethnic minority languages, and foreign languages. Also, on schools for the deaf.
LANGUAGE REFORM AND CHINESE LANGUAGE TEACHING


1669. Magner, Thomas F. "The Latin Alphabet and the Languages of China." JOURNAL OF GENERAL EDUCATION, 26, 3 (Fall 1974), 205-18. Reviews reasons for retaining and simplifying China's ideographic script and for using the Latin alphabet. Most pressure for change has been to aid literacy. However, the old script carries ancient culture while complete Latinization might heighten ethnic differences. Predicts rising use of the PINYIN alphabet along with traditional characters.

LANGUAGE REFORM AND CHINESE LANGUAGE TEACHING

1671. Mathews, Jay. "Return of Examination System in China
Renews Interest in Study of Language." WASHINGTON
Quality of written Chinese, which declined during the
Cultural Revolution, has renewed importance in a country
with many dialects, most of which share a common written
language.

1672. Milsky, Constantin. "New Developments in Language
Reform." CHINA QUARTERLY, 53 (January-March 1973),
98-133.
Language reform arguments: Mao's insistence on a
Chinese alphabet; scholars' preference for romanization.

1673. Purcell, Victor. PROBLEMS OF CHINESE EDUCATION.
Focusing on the Chinese language, describes ancient edu-
cation and its evolution. Assesses the West's impact and the
search for appropriate educational goals. Contends that the
Chinese language is inadequate for teaching Western ideas.
Proposes that curriculum combine traditional and modern
subjects.

1674. Serruys, Paul L.M. SURVEY OF THE CHINESE LANGUAGE
REFORM AND THE ANTI-ILLITERACY MOVEMENT IN
COMMUNIST CHINA. Berkeley: University of California
Shows the mid-1950s shift from alphabetization toward
character simplification in language reform.

1675. Seybolt, Peter J., ed. "Debate on Language Reform, 1957-
58," CHINESE EDUCATION, 10, 3-4 (Fall-Winter 1977-
78), 1-215.
Articles on language reform, originally published 1957-58
during the Hundred Flowers campaign, reflect Communists'
long-time aims of nationalizing the Peking dialect and
promoting a phonetic alphabet (PINYIN).

1676. Seybolt, Peter J., and Gregory Kuei-ke Chiang, eds.
LANGUAGE REFORM IN CHINA: DOCUMENTS AND

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LANGUAGE REFORM AND CHINESE LANGUAGE TEACHING


History and politics of the language reform movement, 1949-78, through 48 translated documents. Covers criticism during the Hundred Flowers era and subsequent reaction.


History of language reform in China from first contacts with the West to recent Communist times. Language uniformity, an aid to literacy, has been important in China since antiquity to help unify the country.


Lu Hsun (pseudonym of Chou Shu-jen, 1881-1936) led in promoting language reform and using the vernacular in literature and education.


Nineteenth and early twentieth century intellectuals saw China's lack of a common language as a weakness. They urged various reforms including romanization and even Esperanto.


Survey of drastic linguistic reform Communists undertook to spread literacy and, with it, Communist ideology.


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In 1915, Commercial Press, Shanghai, published a Chinese student dictionary which had 70 editions in 13 years. The Revolution led in 1912 to the NEW DICTIONARY and SOURCE OF THE EXPRESSIONS, to which had been added a third work.
Chapter 30

LEADER (CADRE) EDUCATION


Cites propaganda and indoctrination used in many mass organizations and explains recruitment, structure, and training of cadres (grass-roots Communist leaders).


Nine points clarify cadre education, especially working cadres, who need to study their jobs, understand politics, and improve their cultural level.


Students must apply Marxist-Leninist objectives in solving practical problems. Objectives of special schools: Central Research Institute, Central Party School, Military Academy, Yanan University, Lu Hsun Art Academy, and Natural Sciences Academy.
LEADER (CADE) EDUCATION

Shanghai Trade Union Council classes for newly recruited worker cadres last about three months, are political in content, and are combined with normal work of five or six half-days a week.

Report of theoretical study courses run by party organizations nationwide to train activists at all levels.

K'angta was the popular abbreviation of the Resist Japan Military and Political University, the most widely known Communist cadre training institution during the war, 1937-45. The more than ten contributors' educational ideology was endorsed for emulation during the late 1960s.

Communist policy of recruiting officials on the basis of political reliability has worked well but has caused stifling conformity, low-level management skills, and widespread cynicism about shifts in Party line. During the Cultural Revolution, May 7th cadre schools reeducated bureaucrats in ideology and physical labor. But China is still short of well-trained officials.

The peasant revolution, 1922-28, failed because the Communists, who had not laid adequate political foundation for it, only gradually recognized the importance of peasant support. Mao was briefly principal of the Peasant Movement
LEADER (CADRE) EDUCATION

Institute (1924-28), which trained peasant organizers in three-month courses. Its curriculum emphasized military training, practical political experience in adjacent peasant areas, and knowledge of party principles. In contrast to Whampoa Academy, many of whose 7,000 graduates became famed leaders, none of the Peasant Institute’s 1,700 graduates rose to top positions.


Describes leadership training intended to transmit revolutionary fervor to the next generation.


The 1977-80 anti-bureaucratic campaign attempted to improve the administrative performance of incompetent, aging cadres. Present leaders are unlikely to streamline the bureaucracy because of a shortage of skilled personnel.


Describes education institutions the Communist Party founded in the late 1930s to train military and political leaders and technical personnel. In 1942 a hint of the "red versus expert" controversy was attacked by the rectification movement.


Emergence of government cadres as an elite, separated from the masses by material, educational, and political
LEADER (CADRE) EDUCATION

advantages. Such elitism contradicts the Revolution's egalitarian ideology. Mao attacked the new social stratification.


The role of cadres, first organized in the 1920s, changed fundamentally after 1949. Describes their training and study groups.


Organizational, administrative, and management reforms are under way among cadres, some of whom resist these changes. Cadre reform depends on, among other things, popularization of education and trust in intellectuals.


Stresses the importance of training worker-cadres as an aspect of class struggle.
Chapter 31
LEGAL EDUCATION


The only government law school, 1923, was at Peking National University. The government first supported modern legal education in 1895 at Pei-yang University, Tientsin. Mission law schools were at Aurora University, Shanghai (French Jesuit), and Soochow University (U.S. Protestant). Problems of legal education included recruiting people with sound general education and moral character and providing a suitable curriculum.


LEGAL EDUCATION


Legal education, completely altered after 1949 and much influenced by the U.S.S.R., evolved gradually. The Party, not the courts, in 1959 was resolving contract disputes, and use of informal settlement procedures has continued.


Believing that criminals are reformable, China relies on simply expressed rules of behavior and on peer pressure from the many groups to which each Chinese belongs (housing, work, other groups). Small group peer pressure quickly detects, instructs, and corrects deviant tendencies.


Describes programs for speeding up training in political science and law in order to consolidate the legal system.
Chapter 32
LIBRARIES


Found (1971) that Peking University Library had about 2,700,000 books (1,900,000 in Chinese); 100,000 volumes of newspapers and periodicals; and received about 710 scientific journals.


Visitor (1976) tells of China's library system, library schools, and representative libraries in teachers' colleges, universities, and other schools.


Found university libraries (Peking, Liao-ning, and Chung-shan Universities) similar to Australia's in organization, services, facilities, and methods; but little reference help, no automation, only two full-scale library schools, and few fully trained librarians.

LIBRARIES

From mid-nineteenth century West influenced libraries. After 1949, with strong Russian influence, they spread literacy and ideology. Academy of Sciences has 113 libraries and 5.5 million volumes; in 1957 a Council of Scientific Libraries was formed.


LIBRARIES


Articles written after 1929 by the National Central Library director. Includes the history of book making and libraries, especially their educational function.


Among Ch'iu's accomplishments was reorganization of the Yenching University (Peking) Library's cataloguing and classification scheme.


Studied history of Chinese library classification schemes as guide in organizing the Oriental collection, National Central Library, Rome.


Wuhan and Peking Universities offer three-year library courses; third-year students specialize in such fields as classifying Chinese books or classifying foreign books; and about 150 annually complete the program.

Collections, services, and staffing observed (1974) at Peking National Library; Shanghai Library; university libraries of Peking, Futan, Chiao Tung, Yunnan and Chung-shan; and Kwangtung Polytechnic Institute.

Post-Mao changes: libraries again acquired large holdings in technical and scientific fields, social sciences, and literature. The Society of Chinese Libraries, formed 1978, is aiding development of academic and public libraries, including Peking's National Library.

Ministry of Education ordered 14,000 scholarly science books in English using a World Bank loan and spent own funds for books in arts, history, and other fields. These are for over 750 university and college libraries. As in the U.S.S.R., research has been conducted at special institutes; encouraging university research is a move toward the U.S. model.

Found radio to be the main medium, television in its infancy, and newspapers and magazines frequently read in libraries. Mass media are controlled and include bulletin boards and posters. Some facts on libraries and book publishing.

National Library, founded 1910, has nine million volumes (four million in foreign languages), has four classification systems and no subject catalog, holds seminars (special attention to Confucianism, 1974), and lends books to 400 other libraries.
Visited libraries of Sian University and a factory, rural reading rooms/libraries used mainly for adult education, a children's library in Wuhan, and a Guilin district library.

The U.S. Protestant United Board of Christian Higher Education in Asia aids regional libraries at Sichuan University, Chengdu and Shanxi Teachers University, Xian, and assists social science and humanities scholars to study in Canada and the U.S.

China's academic libraries are better than India's because China encourages cooperation and coordination and Chinese people are more book conscious.

China's centuries-old libraries, scholarly centers and repositories of traditional learning, limited their holdings to Confucian, Buddhist, Taoist, and other "higher" forms of literature. Access was limited to the scholar class until 1912, when libraries became tools for mass education.

Wuhan University Library had study groups on Chinese
fiction, had 2,500 periodicals (1,000, foreign); and Shanghai College Library had 700 newspapers (35, foreign).


Most urban Chinese borrow books from their factory or office libraries. Peking University Library, recipient of five percent of the university budget, includes departmental collections. Libraries have closed shelves and a difficult cataloging system.


Analyzes 17 laws and decrees to show how publishing and library services further political ends.


History of libraries under Communism. Changes within the Party have affected library operations and library education.


Wood spent 35 years (1899-1935) in China establishing libraries and library training schools and collecting books for libraries.


Survey of library service: National Library, Peking (six million books), nation's largest; Shanghai, largest municipal library; Peking University, largest university library.

Library development has emphasized bibliographical control, centralized cataloging, special libraries, interlibrary loans, and compilation of union catalogs.


Li Dazhao (Li Ta-chao), Peking University librarian (1918-20s), bought primarily Marxist books, attempted to radicalize students, and led in forming the Communist Party.


Various ways of classifying library materials: 2,000-year-old Chinese system was used until the early twentieth century; several Western systems were modified and applied; and since 1949 three purely Chinese classification systems have been developed.


Description of the Kwangtung Teachers' College Library, which uses the new classification system; major divisions are identified by 22 letters of the Roman alphabet.

Training of librarians, organization of public and university library service, librarians' educational and political activities, and efforts to extend library service to the masses.

Official libraries and archives were widespread from ancient times, and librarians were trained. Invention of woodblock printing, developed in late ninth century A.D., prompted growth of smaller libraries and bookshops. Movable type printing (1050 A.D.) stimulated learning. By the fourteenth century, libraries used classification and cataloging systems.

Libraries described: Nanking Library, National Library of Peking, Peking University Library, Central Library of the China Academy of Sciences (Peking), Tsinghua University Library (Peking), and Shanghai Library. Describes history of library, special collections, hours, location, admission and use rules, reference, salesroom, guidebook, services available, catalogue, classification system used, and copying facilities.

National Library, Peking, essentially a research collection, receives three copies of each book China publishes. In 1977 it had nine million volumes and 10,000 current serial titles (8,000 foreign) and was open to all Peking citizens.

Surveys nine years of library growth, includes the Education Ministry's 1915 library regulations, statistics on public and higher education libraries, and library schools opened or planned.
Covers public libraries, libraries in schools, universities, factories, trade unions, military establishments, and research organizations, and the rebirth of a national library association after the Cultural Revolution.


1748. Wang, Sing-wu. "A Brief Sketch of the Development of Modern Libraries in China." CHINESE CULTURE, 3, 4 (October 1961), 74-103. Library movement, before 1937, was stimulated by the colloquial language movement (1917), the student movement of 1919, and the mass education movement (1920s). Types of
libraries described: National Library, provincial libraries, county and city public libraries, school and college libraries, society and special libraries.


Development of general and academic libraries since 1949.

1750. Wong, V.L. "Libraries and Book Collecting in China from the Epoch of the Five Dynasties to the End of Ch'ing." TIEN HSI MONTHLY, 8, 4 (April 1939), 327-43.


History of archives from ancient times. Describes two early archives, one of which, 88 B.C.-23 A.D., produced China's first annotated bibliography and classified catalog.


Peking University Library served 7,000 students and teachers with a closed access collection divided by subjects.


Lists 148 libraries, including address, founding year, number of books, type of library (public, national or state, research, university), and special collections.


Although libraries existed from antiquity, the first laws relating to libraries were passed in 1909. The Ministry of Education issued public library regulations in 1915 and 1930. Discusses growth of library collections and training of librarians.

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Historical overview of libraries and statistical description of information services.
Chapter 33

LITERACY AND ILLITERACY


1758 "China: Literacy--A Massive Problem." LITERACY WORK, 4, 2 (October-December 1974), 41-64. Assesses how China has tackled literacy and adult education and combined ideological content with rural development.

Achievement and intelligence tests of adults in literacy schools showed that those aged 25-45 learned almost as fast as did those aged 15-20. Report recommends steps for constructing standardized tests of such factors as the durability of adult learning.

Education departments and higher education student volunteers are fighting illiteracy. Important leaders are T. E. Tong and Y. C. James Yen, who have prepared literacy textbooks.

The 10-year-old Ting Hsien (mass education) experiment led by Dr. Y. C. James Yen aimed at improving rural life has taught literacy with the "thousand-character" system, founded a People's Library and Farmers' Institute, produced plays, and maintained health clinics.

1762. Green, O. M. "Teaching China the Three R's." ASIATIC REVIEW, 28, 93 (January 1932), 114-22.
Y. C. James Yen, who taught Chinese workers in France during World War I to read, later chose a short basic vocabulary, and eventually launched a national literacy movement.

Pioneer adult literacy programs of Y. C. James Yen in Ting Hsien and elsewhere. Asks the National Ministry of Education for funds and leadership to combat Communism and the Japanese threat.

Criticizes the Communists' early mass education campaign because of inadequate funding, too few teachers and facilities, and too fast pace. Its accomplishments: increased
LITERACY AND ILLITERACY

technical literacy, increased technical understanding, and larger school enrollment.


Literacy course based on 600 Chinese ideograms used most frequently in Mao's works. Claim is that, by studying 200-300 hours during six months, illiterates can learn to read and understand Mao's works.


Education section stresses Communist literacy programs.

1767. Okubo, Sōtarō. "KINDAI SHINA NO HEIMIN KYŌIKU UNDÔ, TEIKEN KAHOOKU JIKKENKU O CHÛSHIN TO SHITE" (The Popular Education Movement in Modern China, with Special Reference to the North China Experimental District in Ting-hsien). TÔA JIMBUN GAKUHÔ, 2, 3 (December 1942), 353-400. In Japanese.

Experimental literacy campaign headed by Y. C. James Yen and aided by the Rockefeller Foundation in Ting-hsien, Hopei, from mid-1920s.


The nonformal mass education movement, 1922-49, included the 1920s literacy campaigns and the 1930s Ting Hsien rural reconstruction drive. Teachers were mobilized for change, but activities were mainly urban and were stopped when the Communist revolution intensified.

1769. Pope, Lillie. "Reading Instruction in Modern China." READING TEACHER, 35, 6 (March 1982), 688-94.

About a 1978 reading primer, reading methodology, and learning problems.
LITERACY AND ILLITERACY


LITERACY AND ILLITERACY


1777. Ye Yu Chuen James. "Mass Education in China." CHINESE STUDENTS MONTHLY, 24, 4 (February 1929), 171–77. To aid mass education, 1,300 Chinese characters were chosen as essential for reading. Other steps: winning support from the intelligentsia, training teachers and administrators, providing textbooks, and adapting reading skills to everyday problems.
Chapter 34

LITERATURE

   The centuries-long influence of the written Chinese language and Confucian literary criticism on Chinese literature was reversed by China's twentieth century social and political revolution.

   Study of Pa Chin's essays and novels, favorites of the revolutionary generation of students and intellectuals, 1930-49.

   Stories in CHINESE LITERATURE, 1919-39, contain much about students and other aspects of Chinese life.

   Historical survey of China's oral and written children's literature children. Topics: Chinese literature and its trans-
mission from early times; myths, legends, and symbolism; and traditional education and the classics.


China in this century has gone from revering to despising its classics. Since Mao's death, cultural nationalism and a revival of intellectual traditions have emerged.
Chapter 35
MAO TSE-TUNG AND MAOISM IN EDUCATION

   Educational changes, 1962-66, brought methods and goals into harmony with Maoist ideology.


   The principles of education Mao Tse-tung expressed in 1958 survived his death but some practices have changed.

   The Central Committee and State Council in 1958 issued a Directive on Educational Work whose three Maoist principles called for education to be combined with productive labor, to
MAO TSE-TUNG AND MAOISM IN EDUCATION

serve political ends, and to contribute to the proletarian cause.

Characterizes pre-1966 education and the effects of the Cultural Revolution on schooling, and questions the long-term effects of Maoist policy.

The Communists' first challenge to foreign models in education, 1958, continued in the Cultural Revolution assault on elitist academic standards, the Maoist demand for combining study with practical labor, and stress on "serving the people."

General examination of Maoist education and China's educational plans.

Translation of a May 1967 analysis of the struggle between the "proletarian education line" (Mao Tse-tung) and the "revisionist educational line" (Liu Shao-ch'i), 1949-67.

Mao's life, education, and work as a peasant teacher; traces his career as a revolutionary and describes his emerging concepts of work and education in terms of curriculum, ideology, teaching methods, and the role of teachers and students.
MAO TSE-TUNG AND MAOISM IN EDUCATION

   Civic education (or political socialization) of youth was a prime goal of Mao Tse-tung, who believed youth were successors of the revolutionary cause. Schools, the Communist Youth League, and the rustication program taught radical Maoism to the young.

   How Mao's concepts were taught to schoolchildren and 12-year-olds were first exposed to adult propaganda.

   Summarizes influences on the educational system after 1949. Shows that the Cultural Revolution, with its decentralization, ideological content, and stress on physical labor, seemed to fulfill Maoist goals.

   Examines political developments, culture, and world view and assesses the Cultural Revolution. After 1949, schools at all levels increased, but the only subject allotted adequate time was political study. In 1958, after the Hundred Flowers campaign showed that thought reform had failed, Mao declared total war on intellectuals and the old educational system. The half-work, half-study program drained students physically and slowed learning. Professional educators, 1962-65, tried to strengthen academic studies. In 1966 Maoists reacted by setting in motion the Cultural Revolution.

Schools were to produce experts for modernization who were also doctrinally committed to serving peasants and workers. Mao's goal of spreading educational benefits widely was opposed by "capitalist-roaders" who wanted to educate a technical and scientific elite. After Mao's death, China's leaders stressed expert training and academic achievement over political goals.


Educational alternatives introduced by Mao included adult education and the move to bring society and school together. Compares the Illich and Mao forms of "deschooling."


In planning, an underdeveloped country must choose between education for a highly skilled elite personnel or mass education for middle level technicians. Compares educational theories of Mao and Ch'ien and their implications for social mobility.


Explores Mao's educational ideas as they affected development in remote border areas. Mao's emphasis on localized teaching, regional application of technology, and information flow between urban and rural institutions brought rural progress.

MAO TSE-TUNG AND MAOISM IN EDUCATION

Suggests that Mao's most lasting influence may be on education, which he viewed in broad context. Emphasizes Mao's writings on education. Looks specifically at education's basic aims, goals, principles, structural, and organizational problems. The consequences of nationwide application of Mao's educational ideas during the Cultural Revolution cannot be predicted.

   Schoolmate of Mao, 40 years later, writes about their school days and contacts, 1912-22; gives insights into Mao's own education, work and thought as a teacher and adult educator, contacts with students who had studied abroad, and his ideas about education as a shaping force for China.

   Describes Mao Tse-tung not as an intellectual but as a coarse, brutal, earthy, and ruthless leader, a violently impatient "Oriental Hitler" who savagely started and subsequently often lost interest in gigantic experiments involving hundreds of millions of Chinese: language reform, three antis campaign, five antis campaign, anti-counter-revolutionaries, thought control, Great Leap Forward, Let a Hundred Flowers Bloom, Study of Mao Tse-tung Thought, and the Cultural Revolution. Insights into the Cultural Revolution, Red Guards, and their crippling effects on education and especially on the universities.

   Mao Tse-tung remade Western Marxism to fit Chinese conditions by de-emphasizing industrialization and stressing rural self-sufficiency. He used education to transform the
MAO TSE-TUNG AND MAOISM IN EDUCATION

Masses and stressed that economic development need not fragment man's roles and function.

Mao's concepts of "mass line," of experience as the route to knowledge, and of a hierarchy of knowledge altered China's schools, popularized education, and created enthusiasm among workers and peasants for applied science and technology. But his antiintellectualism may not meet other needs.

In 1912, at age 18, Mao left school for six months and read in Hunan Provincial Library such theorists as J. S. Mill, Adam Smith, and Darwin. He next attended Chang-sha Normal College, Hunan, and prepared for teaching until 1918. He then obtained a library post at Peking University under Director Li Ta-chao, later a founder of the Chinese Communist Party. Peking intellectual life profoundly affected Mao's future.

Three post-1949 problems: low productivity, limited resources, and widespread illiteracy. Communists applied Mao's belief in education as a sociopolitical movement for changing traditional attitudes with much success.

Mao's methods, seen in the Cultural Revolution, were to compel professionals and other elites to do manual labor, to
use the army for political and cultural education, and to stir society into continual revolution.


MAO TSE-TUNG AND MAOISM IN EDUCATION

Purpose of report to senior cadres, Yenan, October 1942 to January 1943, was to clarify Communist goals for the rest of the war period. In the education chapter, Mao described how schools and other organizations were to combine work with study so that no person was excluded from production and the community could be self-reliant.

Selections from Mao's major speeches and writings, including: "Education and the Training of Troops," "Investigation and Study," "Youth," Culture and Art," and "Study."

Proposed reform of the method and system of study in the Party: emphasize study of current affairs, do analytical research on China's history, and teach cadres to apply Marxism-Leninism.

Called for a Marxist-Leninist spirit in learning; opposition to "subjectivism, sectarianism, and Party formalism"; intellectuals to learn that knowledge is for class struggle or struggle for production; and military and local cadres, old and new cadres to learn from each other.

Account of the selfless service to China of the Canadian physician Bethune and two other stories. Used as a school and college reader early in the Cultural Revolution.
MAO TSE-TUNG AND MAOISM IN EDUCATION

   Includes a chapter on "The Socialist Education Movement, 1962-1965," a Maoist political effort to reverse growing elitism in the bureaucracy and education. Rural education was neglected (a 1965 report said 30 million of primary school age had no education). In the Cultural Revolution, Mao demanded that five years of schooling be provided nationwide.

   Visit to a children's group in Chiangmen, Kwangtung, which met weekly to study Mao's works and diaries of Lei Feng, Wang Chieh, and other models.

   Mao placed social and political goals ahead of economic growth. Education was a major tool for eliminating class differences and changing modes of thought.

   By transforming the education system, establishing May 7th cadre (leader) schools, and other means, Communists tried to build greater responsiveness and accountability and to continue the revolution.

   Psychological search for links between the private Mao and the historic leader. "Students and Teachers" chapter examines Mao's own schooling and his later ambivalence toward education. He attended several schools before enrolling in 1913 at the Fourth Provincial Normal School,
MAO TSE-TUNG AND MAOISM IN EDUCATION

Changsha, where he became a political leader. Upon graduation he worked in the Peking University Library.

Stresses success in extending educational opportunity through full-time and part-time programs and in achieving such Maoist Cultural Revolution goals as combining work with study, shortening years of schooling, and strengthening ideological content.

Selected speeches, discussions, and writings by Mao, 1956-71, on various topics, including education.

Mao's educational philosophy emphasized education as an agent of social engineering not to be left to professional educators. Describes the sociocultural environment and Mao's educational objectives.

Traces the Maoist influence on teaching method from the Yan'an period through the Cultural Revolution.

Reports intensive campaign on socialist education and the thought of Mao Tse-tung.
MAO TSE-TUNG AND MAOISM IN EDUCATION

   Examines Mao's theory of continuing the revolution under the dictatorship of the proletariat. Chapter "On Political Education" identifies Mao's earliest call for educational reform, as does his 1917 article on physical education. Later, he wanted to "deschool" society by having mass participation in the school system and society as a whole become a kind of educational institution.

   Mao's educational ideas from his school days through the Cultural Revolution period.

1830. "Thrust Politics Forward, Train the Children to Become the Successors of the Proletarian Revolutionary Cause." CHINESE SOCIOLOGY AND ANTHROPOLOGY, 1, 1 (Fall 1968), 25-27.
   Editorial calls for training children as single-minded revolutionaries, creatively applying Chairman Mao's writings to teacher education, and ending reactionary influence in the family, nursery, and kindergarten.

   Cultural Revolution stress on training in practical skills and the ideological imperatives behind that emphasis.

   Analyzes two of Mao's 1968 calls for educational reform, traces them to 1958, and summarizes them: shorter school year, worker leadership, productive labor combined with study, ideology over academic content, and rustication of educated youth.
MAO TSE-TUNG AND MAOISM IN EDUCATION

   Analyzes Mao's concept of educational reform and its application to institutes of higher learning, rural schools, urban schools and other educational trends.

   Analyzes contradictions in Communist education between politics and vocational study, leadership and masses, theory and practice, book knowledge and practical knowledge, the use and the reform of teachers, and popularization and raising standards.

   Highlights of Mao's pedagogical ideas found in his educational writings and directives published in 1967.

See also Chapter 23, COMMUNIST IDEOLOGY AND EDUCATION.
Chapter 36

MATHEMATICS EDUCATION


1839. "Chen Jing-jun, A Dedicated Mathematician." CHINA RECONSTRUCTS, 27, 1 (January 1978), 10-11. Interview with theoretical mathematician who was ridiculed as impractical during the Cultural Revolution.


Mathematical writings of Mei (1633-1721) show the Chinese tendency to use Western ideas to strengthen traditional methods of astronomy and mathematics rather than to change their methods.


Adaptation, 1607, of Books 1-6 of Euclid's ELEMENTS. Euclid is interpreted in terms of traditional Han dynasty mathematics.


Description of leading mathematician and his contributions on the theory of numbers.


Identifies 57 math prize winners from 200,000 secondary school applicants.


Commentary on Pere Louis Van Hee's article on Chinese mathematics and astronomy in ISIS, 8 (1926), 103-18.


Article on secondary school math teaching published during the Cultural Revolution illustrates how math instruction shifted from memorizing abstract theories to stressing understanding concrete methods for practical problem solving.


1852. Swetz, Frank J. SELECTED ASPECTS OF MATHEMATICS EDUCATION IN THE PEOPLE'S REPUBLIC OF CHINA. Middletown: Pennsylvania State University, 1972. ERIC ED 062 205. Topics include mathematics curriculum and teaching methods, mathematics teacher training at Shanghai Pedagogical University, and a case study of Chinese mathematics olympiads, 1956-64.
Teacher education, though affected by the Cultural Revolution, was still done mainly at traditional training institutions.


Study of children's capacity to recognize numbers and compute mathematics.
Chapter 37

MAY 4TH MOVEMENT: 1919


Central theme is the relationship between China's social crisis and the revolutionary movement that it bred. Stresses that the roots of revolution were rural. "Intellectual Origins of the Chinese Revolution" chapter confirms the Communists' assertions that the May Fourth Movement, not the 1911 Manchu overthrow, began important questioning about Chinese society and wholesale repudiation of Confucianism. By 1949 most intellectuals believed Communism was China's best hope.


Depicts the May 4th movement of 1919 as the beginning of China's revolutionary era. In Shanghai, all classes supported the movement, led by the intelligentsia. Explores the motives for support by students, women, the new intelligentsia, and workers.


Marxist interpretation of the May 4th (1919) Movement.
1858. Chow, Tse-tsung. THE MAY FOURTH MOVEMENT: INTELLECTUAL REVOLUTION IN MODERN CHINA.
Pioneer study of the May-Fourth Movement covers the 1917-1921 New Culture Movement. Details of the initial student demonstration of May 4, 1919, protesting the unfavorable Versailles decisions on Shantung, its immediate political background, views of students and merchants elsewhere, and the differing Japanese, Western, and Soviet reactions. Also analyzes currents of thought during the 1919-21 period among young intellectuals. Reviewed in Mary C. Wright, "The Pre-Revolutionary Intellectuals of China and Russia." See entry 1872.

Companion volume to the author's THE MAY FOURTH MOVEMENT: INTELLECTUAL REVOLUTION IN MODERN CHINA. Includes periodical newspapers, and annotations in English of works in Chinese, Japanese, and Western languages.

Significance of the May 4th Movement; sees students as representing the laboring masses and believes that the warlord era has ended.

Describes events at Peking University in 1919 and discusses the goals, motives, and background of the movement.
Abortive intellectual emancipation of the May 4th Movement is a result of China's poor industrial condition. The Sino-Japanese conflict on January 28 incited new patriotic literary and cultural activities.

Japanese resident of Shanghai during May 4, 1919, demonstrations who immediately afterwards investigated students' frustrations in Peking and other cities about China's international position, discontent with slow economic and social progress, and encouragement given students by businessmen, newspapers, and Western educators in China.

History of the Young China Association and the life of its organizer, Wang Kuang-ch'i, are used as case studies of the ideologies, impact, developmental changes, and inherent conflicts of the May Fourth Movement. Organized in 1918 by a few young intellectuals, the association never succeeded in its idealistic attempts at cultural and sociological reforms.

In celebration of the May 4th Movement, author wishes that those interested in a reformed society would experiment with the "university settlement" program for promoting the education of the lower classes.

Argues that the May Fourth Movement rejected totally the Chinese social and cultural tradition. Although Hu Shih claimed to see in China's past a scientific tradition consistent with evolutionary reform, he failed to perceive how to blend China's old ways with John Dewey's ideas of experimentalism, which he favored.


Describes the political and intellectual background (from 1911) and nature of the May 4th Movement (1919).


Many intellectuals in China (officials, army personnel, and a Tientsin liberal group) failed to understand democratic aspirations of students active in the May 4th Movement.


Many intellectuals who in the May Fourth Movement pressed China to adopt Western reforms were themselves denounced as bourgeois by the new Communist movement (1921). Many of the intellectuals eventually became Communist supporters.


Fiftieth anniversary reflections on May 4, 1919, when over 3,000 college students in Peking protested the Versailles Treaty's (June 1919) acceptance of Japan's occupation of Shantung Province. The May 4th Movement gave its name to
MAY 4TH MOVEMENT: 1919

modern Chinese nationalism; cultural, social, and educational reform; a clash of old and new Chinese values; and Western influences including the Russian Communist 1917 revolution.


May 4th is a student movement, one to preserve national rights and dignity, and a protest against Western imperialists: British, U.S., French, and Japanese.


Calls Chow's book "required reading for every student of modern China" because of its rich material on the effects of Western-style education. Compares nineteenth century Russian intellectuals with China's twentieth century intellectuals. In contrast to the Russians, Chinese intellectuals were politically nationalistic, not hostile to the state, and proud of China's ancient past. Despite Party oppression, many intellectuals have continued to be politically active and to influence government policy. See entry 1858.
Chapter 38

MEDIA AND JOURNALISM EDUCATION: BOOKS, JOURNALS, MOTION PICTURES, NEWSPAPERS, POSTERS, PUBLISHING, RADIO, TELEVISION


1874. Chu, Godwin C. RADICAL CHANGE THROUGH COMMUNICATION IN MAO'S CHINA. Honolulu: University of Hawai'i Press, 1977. Role of communication in all aspects of society, including social structural change, capital formation, conflict resolution, and decision-making. Also discusses communication in training institutions, mass media, the uniquely Chinese wall posters, and many interpersonal communication forms.


MEDIA AND JOURNALISM EDUCATION

Description of China's two news agencies, leading dailies among the 188 national and provincial newspapers, 2,191 periodicals (58 general, 1,384 science and technology, 285 literature and arts, 179 culture and education, 43 for children, 52 pictorial), 192 book publishing houses, radio and television, and foreign language publications.


Television instruction, using programming mainly from the Central Broadcasting and Television University, is largely urban, and appeals to teachers and workers needing upgraded qualifications and to the unemployed. It has had relatively low completion rates. Enrollment has declined because employers, who bear costs, are reluctant to release workers for full- or part-time study.


Content analysis of Peking radio broadcasts during 1967-74 shows that politics, ideology, and Mao's thought decreased while education programs increased. Education and art programs were laced with official dogma. Radio propaganda was directed toward the Red Guards and younger audiences.


When writers in the 1930s resisted censorship, the Kuomintang imposed tighter controls on publishing and bookstores.

1880. Liang, Hubert S. "Journalistic Education in China." CHINA QUARTERLY, 1, 3 (March 1936), 65-69.
MEDIA AND JOURNALISM EDUCATION

U.S.-influenced journalism education began in 1918 at Peking University. Yenching University's Journalism Department became the best in China because of collaboration with Missouri School of Journalism.

U.S. and Chinese publishers promoted closer relations through book fairs and joint publications.

Survey of Chinese publishing includes textbooks, children's readers, and books for minorities.

Intraparty struggle between Maoists convinced of propaganda's effectiveness and bureaucrats with limited faith in mass persuasion. Concludes that Communists by using the media have reached every corner of the country and built a sense of national identity and consciousness. One persistent problem is the disparity between peasant and urban life.

History of printing includes Buddhist printing in Kansu Province.


Describes how mass media are related to political power and how this relationship resembles ancient Chinese traditions. Suggests intellectuals oppose the media.


This newspaper emphasizes culture, education, and science and intends to be a propaganda organ and unifier of intellectuals.


History of the Shanghai Union Publishing House, approved in 1898 by the Methodist Episcopal Church, South; operated despite many problems, 1901-1919; and then was transferred to the Methodist Mission Board.


News and advertising are becoming "Westernized" as the media try to further new economic and political priorities.


Examines printed propaganda, radio and motion pictures, and the Party organization to conduct mass propaganda. Communist propaganda was strong in North China's cities from the 1930s, but after 1949 and again in 1954 the administrative structure changed. Policymaking was by the Department of Cultural and Educational Affairs.

Haven, CT: Human Relations Area Files, 1956, pp. 606-88. Effects of Communist takeover on the major Southwest China newspapers, magazines, and other media.


...Founded by missionaries in 1887 to publish and distribute Christian literature, the society also disseminated Western knowledge and ideas. After 1900 the Chinese found other channels to express their needs.
Chapter 39

MEDICAL EDUCATION: BAREFOOT DOCTORS, HEALTH CARE, HEALTH EDUCATION, NURSING EDUCATION, PHARMACY EDUCATION


Report on courses to enhance the training of barefoot doctors.


From the 1934-35 Long March onwards the Communists promoted traditional medicine; after 1960 they supported research into its scientific validity; during the Cultural Revolution they called for merging Chinese and Western medicine, and published textbooks that emphasized the combined approach.


MEDICAL EDUCATION

Herbal medicines and their uses, pharmaceutical education, and research.


China has large history of medicine manuscript collections and a Medical History Society. Most interest is in the history of traditional medicine, studied in schools of traditional medicine.

To implement Mao's philosophy of "putting politics in command," health treatment became socialized, with many barefoot doctors (medical aides) trained.


After 1966, Western and traditional medical courses were taught jointly in a three-year program stressing clinical work. Barefoot doctors had three- to six-months training.
MEDICAL EDUCATION

Medical training, shortened to three years, is designed to produce more physicians and acquaint them with rural health needs.

Paramedical barefoot doctors were downgraded after 1976, professional training in Western medicine was stepped up, and biomedical research upgraded.

Founding of Peking Union Medical College (1906) by British missionaries; includes its 1915 takeover by the Rockefeller Foundation. The first degrees were awarded in 1924. Instruction was suspended in 1941 because of the war. The program, resumed in 1947, ended with the collapse of the Kuomintang.

Public health care to 1937, mainly by medical missionaries; includes U.S.-funded Chinese Foundation for the Promotion of Education and Culture, and other mission medical colleges and nurses' schools.

Describes foreign medical schools established in China in the late nineteenth and early twentieth century.
Mao's emphasis on rural health caused mass migration of medical faculty and students to the countryside.

Health education improved public health, and Peking Union Medical College has a leading program in international medical education.

Historically China had no surgery. Since 1919, when Peking Union Medical College began teaching surgery, China has emphasized restorative surgery.

Chapter on the School of Nursing at Peking Union Medical College and a history of the college.

Articles about Peking Union Medical College by John Z. Bowers and Mary Bullock.

Bruce, D. "Visit to a Hospital in Peking." AUSTRALIAN NURSES' JOURNAL, 65, 7 (February 1967), 33-34.
Nurses' training school at large teaching hospital in Peking; accepts girls over age 16 with middle school education for three-year course; first year spent in the nurses' school,
second year in clinical theory and practical work, third year in full-time practical work, and three months in the country.


Peking Union Medical College (PUMC), dedicated in 1921 and financed with Rockefeller money, trained elite medical scientists who became leaders in both Communist and Nationalist China, some of whose careers are traced. Ch'en Chih-ch'ien pioneered rural health programs that evolved into Mao's barefoot doctors; Marian Yang offered modern midwifery training and urged birth control. Reopened in 1947 with a much larger Chinese leadership, PUMC was nationalized by the Communists, January 20, 1951, continuing as China Union Medical College.


Modern medicine, more popular than traditional medicine, has medical schools in each major city and the provinces. Medical schools are national and provincial (four- or six-year programs) and district (two- or three-year programs). Since 1949, over 100 medical colleges have opened. In 1963 there was one doctor per 5,000 persons. Describes admissions, curricula, examinations, field work, political aspects, and internship at Chung Shan Medical College, Canton, from which author graduated.


U.S. physicians give impressions of children's health programs and care facilities.

Traditional medicine is taught in separate schools, by
traditional departments in Western-type medical schools, and
in apprenticeship programs.

Communist Management in the Pre-Cultural Revolution
Years." ISSUES AND STUDIES, 7, 6 (1971), 63-74.
Political considerations, requiring quantity rather than
quality of medical personnel, account for most doctors having
neither professional training nor wide practical experience.

1918. Ch'en, Chih-ch'ien. "An Experiment in Health Education in
Chinese County Schools." MILBANK MEMORIAL FUND
QUARTERLY, 12, 3 (July 1934), 232-47.
Public health physician-author, on whose pioneering work
later barefoot-doctor program was based, describes experimen-
tal health education program in rural primary schools in
Ting Hsien. Education, more than treatment, seemed the
best route to improved sanitation and health.

1919. Cheng, Chu-yuan. "Health Manpower in China: Growth and
Distribution." PUBLIC HEALTH IN THE PEOPLE'S
REPUBLIC OF CHINA. Edited by M.E. Wegman et al.
Traces from the 1950's efforts to increase the number of
medical colleges, train medical assistants in secondary
schools, and train barefoot doctors in three to six months.

1920. Cheng, T.C. "China's 'Barefoot Doctors.'" PRIS, 1, 1 (April
Barefoot doctors, trained six months, formal
courses; three months, clinical
work, are effective when
continuing education, supervision, and a referral system exist.

1921. China, People's Republic o. Revolutionary Committee of the
Health Station, Chiang-chen Commune, Ch'uan-sha
County, Shanghai Municipality. KUNG NAN-FANG TI-
CHU . LI-HSUN TS'AN-K'AO SHIH-YUNG (TRAINING
MANUAL FOR "BAREFOOT DOCTORS)." Peking: Peking
MEDICAL EDUCATION

Handbook for training barefoot doctors combines traditional and Western medical practices.

1922. "Chinese Medicine and the Communists." FAR EASTERN ECONOMIC REVIEW, 17 (December 23, 1954), 814-15. Communists in 1954 urged that traditional and Western medical training be merged but acknowledged that the process would be slow.

1923. Chou, S.K. "A Study of Mental Depression of Chinese Students and Mental Hygiene." QUARTERLY REVIEW OF THE SUN YAT-SEN INSTITUTE FOR THE ADVANCEMENT OF CULTURE AND EDUCATION, 1 (1934), 707-27. Urges mental health for students, based on findings that .8 percent of 855 Chinese university and normal school students as against 9.9 percent of University of Chicago students were well adjusted, and that 37.5 percent of Chinese students as against .7 percent of U.S. students need psychiatric advice.


1925. Christie, R.V. "Communications: Medicine and Medical Education in China." JOURNAL OF MEDICAL EDUCATION, 12, 5 (May 1967), 463-66. Health education stressed preventive medicine. Medical education lasted eight years at Chinese Medical College and five or six years at other schools. The Academy of Medical Science had 15 research institutes.

Courses have been shortened, traditional medicine become more important, and examinations abolished.


In 1965 China had 80 medical colleges which often concentrated on hygiene, Western medicine, and traditional medicine.


After 1949, medical schools were established in hospitals rather than universities. By 1973, Western-style medical schools were teaching some traditional medicine and graduates of both schools had equal status. Curricula and admission requirements for both types are outlined.


Spread of Western medicine by missionaries; the role of Western-financed medical schools, especially the Rockefeller Foundation's Peking Union Medical College; and the Communist government's success in improving health care.

1930. Croizier, Ralph C. "Medicine, Modernization, and Cultural Crisis in China and India." COMPARATIVE STUDIES IN SOCIETY AND HISTORY, 12, 3 (July 1970), 275-91.

Intelligentsia in both China and India continue to defend indigenous prescientific medical systems. Concludes that traditional medicine in China and India reflected a nationalistic yearning to modernize without Westernizing their cultures.

Public health improved dramatically after 1949, Mao stressed rural health needs, and medical education after 1966 placed practice ahead of theory.


Growth of the Jesuit Aurore Medical College in Shanghai from its founding in 1903 to the eviction of the Jesuits from China in 1950.


Compares leadership, general conditions, and medical training and care, 1911-1970s, to medical conditions seen on 1982 visit.

MEDICAL EDUCATION

Curriculum at a leading medical college, student qualifications, admission procedures, and assignment of graduates, as observed on 1976 visit.


Found on 1971 and 1972 visits that China was combining traditional and Western medicine, former barefoot doctors were entering medical schools, and rural health needs were stressed.


Observed Mao's influence in shortening medical training and extending medical service and health care to rural masses.

1939. Dodge, R.E. "MEDICAL EDUCATION IN CHINA." Letter to the Editor. JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 219, 10 (March 6, 1972), 1339.

China's medical curriculum is more appropriate for developing countries than are Western medical curricula.


Preventive health and sanitation measures are stressed, physicians receive little theoretical training, and paramedical personnel take three- to six-month courses followed by inservice training for three years.


Mao's June 1965 directive urged more health personnel for rural areas and renewed emphasis on traditional medicine. The Cultural Revolution accomplished these objectives.
MEDICAL EDUCATION


Visitor praised improved public health and dedication of barefoot doctors. Concluded that the quality of medical practice will decline because of shortened training for physicians.


Describes the Chinese Medical College's eight-year curriculum and the Peking Medical College's six-year curriculum, the Chinese Academy of Medical Sciences (supervises 15 specialized medical research institutes and hospitals), medical training and practices to serve rural areas, and college of traditional medicine.


Trained midwives are particularly important in rural areas; more than two million have been retrained since 1966.


Medical units of People's Liberation Army in 1967 began improving rural health care by training barefoot doctors (in course two to six months long) and training medical assistants in first aid.

MEDICAL EDUCATION

SCIENTISTS, 28, 10 (December 1972), 4-9.
Effects of the Cultural Revolution on health care, especially in the countryside. Medical schools, closed in late 1966, began reopening in 1969, but training time was cut and traditional medicine combined with Western medicine was stressed.

League of Nations report prepared at China's request to raise educational standards and increase the number of competent physicians. Called for two types of training: a seven-year program for high-grade physicians and a five-year special program to produce more practitioners, particularly for rural areas. Proposed starting training for midwives and adding more nursing schools. All these schools should be approved by the Ministry.

Health personnel for family planning and for pre-and postnatal care are trained in courses of six months (barefoot doctors) to two years (nurses, midwives).

History of the important teaching hospital given by the Rockefeller Foundation to China.

In 1958 there were about 70,000 physicians with Western training for 620 million people and too few university-trained medical teachers for the 800 to 800 medical students annually entering the 38 medical schools in China.
MEDICAL EDUCATION


Medical education, changed dramatically by the Cultural Revolution, is administered by Revolutionary Committees and admits more women and more students from peasant and worker families to study traditional and Western medicine.


The 1950 National Health Congress proposed increasing medical and nursing schools to meet desperate health care needs. The Cultural Revolution shifted emphasis to rural areas, demanded that medical training be practiced and that programs be cut to three years.


Barefoot doctors take three-to-five months of Western and traditional medical courses, plus refresher courses, for rural service to peasants. Medical education, suspended in 1966 and reconstituted in 1970, lasts three years; pharmacy education, two and a half years; nurses having five or more years' practical work can be admitted to medical school and obtain a degree in one year.


Describes Chinese acupuncturist as a respected, professionally trained medical assistant who alleviates, in a traditional setting, patients' pain.

MEDICAL EDUCATION

Observed effort to provide medical services for all, even in remote regions, using paramedical personnel trained in both Western and traditional practices.


Praises grassroots health care system using briefly trained paraprofessionals who refer serious cases to larger medical facilities.


Three types of Western medical courses were offered and health care delivery was decentralized.


Reports on acupuncture, treatment of deaf, and health care facilities.


Describes Western medicine and health care since 1911: more students studying medicine abroad, development of medical training facilities, and establishment of a Ministry of Health in 1929.


Describes medical education in 1973: entry age about 20, after senior middle school graduation plus two years productive labor, recommendation from student's commune, plus a three-year course (six-year curriculum before Cultural Revolution): basic science first year, clinical courses second.
MEDICAL EDUCATION

and commune hospital/clinic field work third year. Describes Chung Shan Medical School and Hospital in Kwangchow.


Large urban teaching hospital, like almost all urban work places, provides housing, education, food, clothing, medical care, and political surveillance for all its members.


Barefoot doctors, whose training grew out of a 1965 Mao order, teach hygiene and eventually help train other barefoot doctors.


A Ghanaian medical student at Peking Medical College found that scientific facts were distorted to fit political necessity and racial prejudice limited black freedom.


Describes medical education (midlevel and higher level physicians and nurses) during these periods with their various emphases: 1949-54, 1957-59, 1960-64, 1965-70, 1970-76.


Facilities, resources, and training of psychiatrists.
MEDICAL EDUCATION


Yale-in-China, outgrowth of turn-of-the-century intercollegiate religious movement, became an educational and medical center in Changsha (Hunan Province), the largest middle school in the province, the best equipped hospital in central China, Hsiang-Ya Medical College and Nursing School. Taken by the Communists in mid-1951, these schools continued under new names.


Found only a few hundred physicians adequately trained by Western standards. Only Peking Union Medical College produced competent doctors; and it suffered, along with all other medical schools, from shortages of funding, textbooks, and laboratory equipment. Conditions worsened during World War II.


Review of the directions and emphases in medical and health work after the Cultural Revolution.


Medical training and careers of Christian women physicians (medical missionaries and converts) in Africa, India, Pakistan, Near and Middle East, and China.


The Imperial Medical College was founded during the Sung Dynasty (960-1279 A.D.), but missionaries in the nineteenth century brought Western medicine to China. The China Medical Missionary Association was founded in 1886; nurses' training began in 1887 in Shanghai and Nanking; and by 1913...
500 Chinese students were in medical school. The first national health administrator was named in 1928.


As students in other countries protested for higher education reform, so too in 1968 CHINESE MEDICAL JOURNAL (later CHINA'S MEDICINE) reflected Mao's thoughts and criticized China Medical College's offering training inadequate for patients' needs.


Curriculum of the three-year training program for dentists is 30 percent basic sciences, 30 percent general medicine, and 40 percent mouth diseases.


Doctors of Western medicine also train in traditional medicine. Describes training of barefoot doctors and nurses, medical schools, and medical research and publications.


Medical and health manpower and training are among topics discussed.


Peking Medical College, China's largest medical school, is described.
   History of Chinese medicine includes the philosophy and curriculum of medical training.

   Modern medical education and health care represent a transition from "M.D.'s prerogative" to "people's right." China has attempted a far-reaching, pragmatic solution that may serve as a world model.

   Cites success in health education and public health, in expanding Western and traditional medical schools while urging their cooperation, and in providing continuing medical education at all levels.

   Medical students are unmarried middle school graduates, with two years work experience, recommended on basis of their work and political record by fellow workers; medical curriculum reduced since Cultural Revolution to three years and linked to commune and county hospital needs. Comments favorably on teaching, laboratory facilities, students' attitudes, and curriculum (visits to Chung Shan Medical School, Canton, and Medical School, Shanghai).

MEDICAL EDUCATION

Dental training in 1972 consisted of preclinical subjects, first year; Western and traditional medicine and surgery, second year; and practice, third year.

Criticizes Communists for emphasizing ideology over medical ethics and the scientific spirit and for sacrificing quality for quantity in medical education.

Western-style medical education, begun by missionaries, was greatly hampered by the Japanese occupation. By 1944, 27 medical schools were operating in western China, despite shortages of textbooks and equipment.

Autobiography of a woman physician's teaching and medical practice in Margaret Williamson Hospital, Shanghai.

Conference papers (1974) about medicine in Chinese communities in Hong Kong, Malaysia, Taiwan, the U.S., and elsewhere; the historical and cultural influence of Chinese medicine; and medical practice in the People's Republic of China.

In 1969 revolutionary committees replaced old administrative bodies in medical colleges.
Despite Mao's 1971 directives to shorten medical schooling, poor healthcare created pressure for more training and Sun Yat-sen Medical School, Canton, in 1974 lengthened its course to three-and-a-half years.

Compares health care systems of China, Taiwan, and Hong Kong. Foresees wider diffusion of Western medical training and practice as well as continuing interest in traditional medicine.

Discusses missionary and non-missionary medical education, schools of dentistry and pharmacy, training of nurses and midwives, and the role of missions in providing health care.

China had 12,000 trained physicians in 1949 (needed half a million) and 48,474 in 1959, plus 263,000 middle grade doctors. Describes shorter training of middle grade doctors and barefoot doctors, policy for urban and rural placement of medical personnel, and types of medical specialization.

Describes shorter training of middle grade doctors and barefoot doctors, policy for urban and rural placement of medical personnel, and types of medical specialization.
MEDICAL EDUCATION

History of medical education, influence of the West, research institutes, and aspects of medical physiology.

Novel whose heroine, Hsiao-Chen, studied medicine in China and the U.S. She credited her success in kidney research to a combination of Western medicine and teaching she received about Chinese medicine from her Peking grandfather, a physician.

Discusses medical education curricula, admissions policy, ideology, and status of women in medicine, as observed at Sun Yat-sen Medical College and Sin Hwa Medical College.

Two medical graduate students outline their two-and-a-half year study program at the Research Institute for Chinese Traditional Medicine, Peking.

With nursing and midwifery schools closed in 1966 (Cultural Revolution), informal apprenticeship training was given. When reopened, nursing programs lasted two years after junior middle school.

Medical teams of ten or more from larger urban hospitals who spend a year in the countryside provide continuing medical education for barefoot doctors. Massive public
health education campaigns have instilled pride in personal hygiene and physical fitness.

Observer notes shortened medical education and how high school graduates with barefoot doctor or nursing experience are selected for medical school entrance.

Separate medical schools train practitioners in traditional Chinese medicine and Western scientific medicine, and hospitals are staffed with both kinds of physicians.

Reports on the program at Chung Shan Medical College in Canton, visited in 1972.

Cultural Revolution thrust medical training and care to rural areas. Describes medical education, 1971, as lasting three years, with graduates expected to return to their own communities.

Endorses E. Grey Dimond's view that Chinese medical practices should not be judged by strict Western scientific standards. Medical students include many former barefoot doctors.

MEDICAL EDUCATION

Medical education entrance requirements, curriculum, rural hospital internship, and cost to students.

2003. "Mental Hygiene and Health Education." THE EDUCATIONAL RESEARCH, 2, 1 (December 1934), entire issue. Published semi-annually by the College of Education, National Central University, Nanking.


2005. Miura, U. "Preservation of Health in Manchuria Together with a Short History of Hygiene: With Special Reference to the Medical College of Manchuria." JAPANESE JOURNAL OF HYGIENE, 23 (August 1960), 332-38. Described are Medicine Academy of Southern Manchuria, the Medical University of Manchuria, the Medical Education Institute of Manchuria, the Medical University of Sheng-Ching, and several research institutes in health training and care.


2007. Morita, N. "Nursing in Red China." JAPANESE JOURNAL OF NURSING, 60 (February 1966), 84-85. Describes nursing education: four years of university education (after high school graduation); and medical education: four years of university education in Western and...
traditional medicine, plus two years' practical training. Most doctors and almost all pediatricians are female. Stress is on preventive medicine.

On medical education and various aspects of medical care observed by National Medical Association visitors to China.

Barefoot doctors in historical, social, and comparative contexts. Concluded that barefoot doctors would encounter difficulties in other cultures.

Training for barefoot doctors, who are half-time farm workers, stresses prevention as the first step toward good public health.

Training of health care and medical manpower before and since the Cultural Revolution.

The Cultural Revolution "will be little short of disastrous in its effect on the educational system and particularly on the production of higher level medical personnel."

2013. Orleans, Leo A. "Medical Scientists." PROFESSIONAL MANPOWER AND EDUCATION IN COMMUNIST CHINA.
In 1958 China gave traditional doctors the same status as Western medical practitioners. By 1961 the number of physicians was still inadequate, rural areas were served mainly by subprofessionals, and 40 percent of medical students were women.


In 1962, 500,000 traditional physicians were practicing, 100,000 doctors had been trained in Western medicine; there were Western medical colleges in every province except Tibet; larger city teaching hospitals seemed first rate; and medical research was progressing. Describes Canadian medical missionaries Norman Bethune and Leslie Kilborn.


Recruitment of rural paramedical personnel (barefoot doctors) began after Mao's 1965 call for increased rural medical and health care. Formal training lasts three to six months and is followed by on-the-job training.


Recruitment and training of barefoot doctors and the disadvantages of long, expensive medical education.

Urging that folk medicine in the U.S.S.R. be more seriously examined, the author points to China's four institutes of folk medicine and related activities.


Eighty Western-style medical schools established since 1949; and four traditional medical schools. Mao's urging of mobilization for improved health led to 1952 Patriotic Health Movement to speed up medical personnel training. Curriculum of some medical schools discussed.


Describes medical education, care, and research.


Development and growth of the Yale medical mission to China through 1914 (when an agreement for a Yale-Hunan-sponsored medical school and hospital was signed); examines problems inherent in such a mission and discusses problems peculiar to Yale's activity in cooperating with Hunan gentry.

"Revolutionaries of a Medical College Denounce the Revisionist Line in Education." PEKING REVIEW, 11, 17 (April 26, 1968), 16–18.
MEDICAL EDUCATION

At China Medical College the goal is to reform medical education in order to improve rural health care.

Describes "reeducation" of Anhwei Medical College faculty and students who in December 1968 walked to the countryside to learn from peasants about their health needs.

Examines the barefoot doctor program, low-cost approach to expanding rural health care. Cites similar programs in the Philippines and Indonesia. A common basic principle is that training reflects local conditions.

Describes a pilot study of acupuncture treatment of 40 deaf children, ages 9-15. No significant improvement was found.

Concludes that one to four years of acupuncture treatment results in hearing improvement in children with serious hearing loss.

Health care quality is uneven but the goal is to professionalize barefoot doctors, improve facilities, and encourage Western training.

MEDICAL EDUCATION


Found on 1979 and 1981 visits that China's goal is to professionalize barefoot doctors by giving medical training and requiring certification.


History of medicine in China, Western influence, and the merging of traditional and Western medicine as observed in 1963. Describes curricula and textbooks at seven medical institutions.


Cultural Revolution closed medical schools and shifted emphasis in health care: training was shortened, theory downplayed, and rural health needs given priority.


In China, 1920s-1930s, the Rockefeller Foundation tried to build a scientific infrastructure and used the John Hopkins model of combining medical training, clinical practice, and research.


Found no evidence that acupuncture improved the hearing of aurally handicapped children.


Describes training methods for paraprofessional medical and other social service workers.
MEDICAL EDUCATION

   Although few women physicians are on medical school faculties or administrative staffs, women compose about half of medical students and have working conditions conducive to combining a medical career with marriage and motherhood.

   Over a million paramedical barefoot doctors have improved sanitation, health care, and health education.

   Overview of the pattern of medical education existing in late 1971.

   After 1949 medical schools were increased and revised along U.S.S.R. lines; Western-style and traditional medicine were integrated; and middle medical schools were established to train junior medical graduates for three years as assistant doctors, nurses, midwives, pharmacists, radiologists, and others. Cultural Revolution changes shifted medical care and training from urban to rural areas, using barefoot doctors (three months' training), worker doctors (one-month training), Red Guard doctors (ten days' training). Medical school entrance requirements were based on ideological commitment, shortened training, and practical over theoretical training.

Medical education, 1971, included decentralized service and training, Western-style and traditional medical training, emphasis on skills rather than credentials, stress on paraprofessionals and middle level medical training. Professionals were being "reeducated" by rural work periods, and emphasis was on service rather than reward.


2042. Sieh, Marie. "Medicine in China: Wealth for the State. Part I, II." CURRENT SCENE: DEVELOPMENTS IN MAINLAND CHINA, 3, 5 (October 15, 1964), 1-12; 3, 6 (November 1, 1964), 1-15. Refugees from China describe medical care, training, and curriculum (1964): Western-trained doctors take a six-year course, students perform two months of rural manual labor, graduates are assigned jobs regardless of personal wishes, qualified nurses have two years of study plus two years of experience, and political zealots are sent for medical apprenticeship to rural areas under a medical doctor.
MEDICAL EDUCATION

Nurse describes teaching public health near Yenan, 1947.

Nurse describes helping train medical staff, International Peace Hospital, Yenan, 1947.


...Shortage of physicians and poor rural health conditions illustrate why the Cultural Revolution increased barefoot doctors, sent medical faculties and students to the countryside, and shortened medical training, allowing a traditional as well as scientific curriculum.

Chinese Academy of Sciences (1954) followed the U.S.S.R. model with departments (from 1956) of mathematics, physics, chemistry, biological sciences, earth sciences, and technical sciences. Similarly, the Chinese Academy of Medical Sciences (1955) included departments of bacteriology and immunology, biochemistry, chemistry, hygiene, internal medicine, microbiology, nutrition, obstetrics and gynecology, pathology, experimental morphology, pharmaceutical chemistry, therapeutics, physiology, sanitation, surgery, and virology. Also covers post-Cultural Revolution medical research.
Cites the expense and cultural disadvantages of extended medical study abroad, praises improved medical education since 1927 when the permanent government Commission on Medical Education began building a national system of medical schools (aided by the unofficial Chinese Medical Association), and recommends postgraduate one- or two-year medical courses abroad.

After 1949 Chinese psychiatry, influenced by the U.S.S.R., dropped psychoanalytical theories and used Pavlovian theory and biological psychiatry.

Analyze statistics from 27 medical schools with 3,528 students, 1932-33, supported as follows: national government, four medical schools; provinces, five medical schools; private, 16; and the army, two medical schools.

Because women patients were reluctant to be treated by male physicians, admission of women to medical schools began in 1879. Women's medical colleges were opened in Canton, 1899; Soochow, 1891; and Peking, 1908. In 1932-33, China had 24 coeducational medical schools and two for women only. Ratio of women to men doctors was one to ten.
MEDICAL EDUCATION

and medicine was the only profession in which women were firmly established.

Seven Chinese scientists at Rockefeller University, NY, renewed ties begun when John D. Rockefeller founded, 1913, Peking Union Medical College, nationalized by the Communists in 1951. In 1980 the Rockefeller Foundation voted $350,000 to establish in Peking a modern research institute in reproductive biology.

Findings about medical education during visits to eight medical research centers.

Training and apprenticeship at China Medical University (formerly Peking Union Medical College) and elsewhere in Western-style medicine and in traditional herbal medicine (includes evening medical schools and half-study-half-work medical schools).

Shanghai factories and plants are responding to Mao's directive for more medical workers by approving workers recommended for their ideological zeal who want to be sent to hospitals for medical training.

MEDICAL EDUCATION

Discusses two Chinese books describing medical science over past 2,000 years, especially the development, teaching, and organization of anatomy; includes the activities of the Chinese Association of Anatomists.


Describes China's program to educate the people in sanitation and hygiene patterned after the U.S.S.R. program.


About a one-year (1949) health education experiment in west China run jointly by UNESCO and China's mass education movement. Its aim was to produce audiovisual materials for use mainly with illiterates.


Describes a rural Shensi school for teaching barefoot doctors modern and traditional medicine. Requirements: three months' manual labor for the school and for own commune plus six months' medical training.


During the Cultural Revolution Peking Union Medical College was attacked for claiming to be a philanthropic effort while actually being a U.S. political tool.


Lists medical specialists in biomedicine, their education, specialization, positions held, and publications.
MEDICAL EDUCATION

Two-thousand-year survey of medicine includes Communist health education and health care to the post-Mao period.

Visits to five medical colleges, 1973; discusses theories and practices of medical training, with special emphasis on curriculum.

Describes admissions policy, training, and duties of nurses.

Report on some disparate patterns of training China's paramedical personnel.

2067. Woman and Child Health Care Station of Jutung County, Kiangsu. "Barefoot Doctors Active in Rural Child Health Care." CHINESE MEDICAL JOURNAL, 1, 2 (1975), 95-98.
One task of barefoot doctors is to provide public health education.

In disease-ridden China (widespread smallpox, malaria, hookworm, syphilis) the Communists in the early 1950s used the media to conduct an intensive health education campaign.
MEDICAL EDUCATION


Under Communism, after 1949, village life changed as farmers benefitted from land reform and new health programs, the latter requiring training of new health personnel and massive efforts to educate people in sanitation.


PSYCHIATRIE, NEUROLOGIE UND MEDIZINISCHE PSYCHOLOGIE, 7 (1955), 280-81. In German.

Cites emphasis on psychiatry and neurology based on Pavlov.


China has improved medical care since 1955 by instituting Western methods and by recruiting more medical students.


Nutritional sciences are not well taught in medical curricula; nutrition knowledge is inadequate among medical and paramedical personnel and in medical journals and literature.


Medical education in Shanghai, 1958-59: two medical colleges with almost 6,000 students used nine teaching hospitals; also had an army medical college, a traditional medical college, and an institute for training medical assistants, nurses, and midwives.
MEDICAL EDUCATION


China's 33 medical schools (19 of them private) had over 3,600 students. Graduates in 1934 totaled 532 (79 of them women). The 168 nursing schools enrolled 4,805 students. Membership of the Chinese Medical Association was 2,600.


Until the 1927 Nationalist Government, all medical education was private. After 1927, inspection, curriculum requirements, and plans for nationwide health services appropriate to Chinese needs improved and medical training facilities increased.


Chinese studied medicine in the West from the 1850s. Later Western medical education was offered at Union Medical School (Peking), St. John's University Medical School (Shanghai), and other centers. The post-1911 government planned to establish medical schools.


Because most practitioners used traditional medicine and had no scientific training, China increased the number, size, and enrollment of its medical schools and shifted to a Russian pattern for preparing physicians.
Chapter 40

MILITARY EDUCATION AND MILITARY INFLUENCE ON EDUCATION


Army documents (29) published in 1961, many pertaining to education (mainly ideological) for soldiers. A typical document admonishes: "Have confidence in the masses, rouse their self-awareness and seize upon living ideological education on a large scale," page 471.


Political and social roles of the People's Liberation Army, 1946-65. In 1949 most troops had little or no education. Describes recruitment to military academies after 1949, with academic standards lowered in 1951, partly to absorb jobless secondary school leavers. In late 1951 all PLA units launched literacy classes to give soldiers a primary education with heavy ideological content.


China's first professional military school, Whampoa Academy, founded with Soviet help, 1924, by Sun Yat-sen and Chiang Kai-shek, served Nationalists and Communists until 1947.
MILITARY EDUCATION

their 1927 rift. Chou En-lai was among Communists trained
there.

Military Cadres' Education." ISSUES AND STUDIES, 10, 9
Discusses political education of military cadres in China,
1928-70s.

2082. Jencks, Harlan W. FROM MUSKETS TO MISSILES:
POLITICS AND PROFESSIONALISM IN THE CHINESE
Among problems cited is the low literacy level of junior
 cadre and soldiers. After 1978 leaders stressed formal
schooling for the army, military academies were reopened,
and educational qualifications raised. Technical schools are
also part of the military research structure, which empha-
sizes equipment design, testing, and production.

2083. Joffe, Ellis. PARTY AND ARMY: PROFESSIONALISM AND
POLITICAL CONTROL IN THE CHINESE OFFICER
Center, Harvard University, 1965.
Curriculum at military academies, mainly political, is
analyzed in the chapter "Modernization and Professionalism."
Using Mao's writings as textbooks began in the 1950s.

PERSPECTIVES ON CHANGING CHINA: ESSAYS IN
HONOR OF PROFESSOR C. MARTIN WILBUR ON THE
OCCASION OF HIS RETIREMENT. Edited by Joshua A.
Fogel and William T. Rowe. Boulder, CO: Westview Press,
1979, pp. 157-81.
Development of Western style military education. The
first academies were founded in the 1880s by progressive pro-
vincial governors. By 1904, the German influence had been
largely displaced by Japanese. The 1904 nationwide plan
called for provincial military schools, a few regional middle
schools, a military academy, and a General Staff College.
The system contributed many important leaders and was
important for modernization.
MILITARY EDUCATION

   Military role since 1949, and especially in the Cultural Revolution, in policing, supervising, and indoctrinating. The military took over schools but failed in the role of educator.

   Traces the origin of emulation of heroes in China to Confucian education. Analyzes diaries of People's Liberation Army heroes, who describe the military education system.

   Compares two similar political indoctrination campaigns, both aimed at arousing the people's revolutionary spirit and purging cadres, officers, and officials who were politically unacceptable.

   Poorly trained military men dominated provincial government after 1927. Whampoa Military Academy graduates had little influence in the provinces, but Paoting Military Academy alumni were powerful in Kwangtung, Kwangsi, Szechwan, and Hunan provinces.

   Annotated books, reports, and articles on education; military education; and Mao's Cultural Revolution (with some on May 7th cadre schools, students, and educational concerns).
Chapter 41

MINORITIES AND MINORITY EDUCATION

Nomads and other migrant people's children—mostly ethnic minorities—attend tent schools, boat schools, and many are being permanently settled near schools.

Before 1951, Tibet's traditional religious schools spread widely. The Chinese opened schools with Communist instructors which totaled 1,500 by 1964.

China's minorities, only six percent of the population, live mostly in strategically important border regions. To expand their educational opportunities, admission quotas and a lower score for passing entrance examinations were planned.

Problems, rights, and special education needs of the 70 million (6.7 percent) of China's non-Han minority people who are invariably poor and spread thinly in frontier areas.

MINORITIES AND MINORITY EDUCATION

Illustrates minority education in describing Nanning Art Institute, Kwangsi Autonomous Region, which has fine arts, music, and teacher education. Official admissions policy favors minorities and requires that one-third of all Kwangsi students be from a minority group.


Educational and other services to minorities were expanding. Peking's Central Institute for the Minorities, founded in 1951, had a teaching faculty of 160 (many of them language instructors) and a research staff of 50. Its students had diverse educational backgrounds, from illiterate to college level, and were expected to attain an advanced secondary level. Anthropological research done there and elsewhere reflected Marxist principles.


After 1949, minorities were wooed because of their location near strategic borders. Their elites and their languages were respected. But Cultural Revolution policy called for class struggle, opposition to traditional elites, and encouraging Han (majority) Chinese language learning. Post-Mao policy has reverted to treating minorities as a special group, ignoring class distinctions, and improving educational quality while emphasizing increased production.


Describes the education of 54 national minorities against the background of domestic politics. Covers history, number, and location of minorities, general and educational policies toward them, their education at each school level, and persis-
MINORITIES AND MINORITY EDUCATION

tent problems in ideology, administration, and languages.

2098. Leung, Man-kam. "Mongolian Language Education and Examinations in Peking and Other Metropolitan Areas During the Manchu Dynasty in China (1644-1911)." CANADA-MONGOLIA REVIEW, 1, 1 (1975), 29-44.

The Manchus tried to keep the Mongolian language alive through government schools for Mongolian military and through the examination system.


Communists at first promised to promote minority languages, but for political purposes by 1951 encouraged minorities to use Chinese. Widespread minority resistance to Communist rule by 1957 and the Sinification and communization themes of the Great Leap Forward ended most support for minority language programs. Chinese became the primary language in the Northwest and Inner Mongolia.


Most people in Chinese Turkestan live by medieval Islamic principles, and education has remained traditional. They are tolerant of strange people and customs seen along their trade routes. The bright who want more schooling are interested in Christian missions that have advanced educational institutions.

MINORITIES AND MINORITY EDUCATION

At a prosperous Tibetan agricultural commune near Lhasa, women do most of the farm work because men have other jobs. The commune's schools serve children ages 7-15. Throughout Tibet, about 260,000 students attend 6,000 elementary, 50 secondary, and 22 technical schools plus four colleges.


Charitable schools, most successful among minorities in southwestern China, were not part of the examination system but were endorsed by the government as tools for maintaining stability and instilling traditional values.
Chapter 42

MISSION EDUCATION: PROTESTANTS


Missionaries in the 1830s-40s wrote geography and history textbooks about the West in Chinese to acquaint China with Western accomplishments. Such writings had the unintended effect of evoking antiforeign national loyalty and pride.


China is one of six world fields covered in this reprint, originally published in 1876. Mentions Chinese culture, Confucius, Mencius, and differing Chinese-U.S. customs; cites accomplishments of Protestant missions; comments on leading missionaries, their mission stations and schools.


Among topics of 22 papers are the new learning, religious education, and teaching by Christian missionaries.
MISSION EDUCATION: PROTESTANTS


   Describes the Young Men's Christian Association's educational activities.

   A mob in 1878 destroyed a mission school as part of a protest against opening the port of Foochow for trade, foreign residence, and missionary activity. The intelligentsia, rigidly antiforeign, defeated the missionaries with the help of officials.

   About missionary Ling-nan College in Canton.

   Christian missions along the coast and the Japanese in Manchuria continued imperialist education after World War I.

   Chiang Kai-shek's leadership and Chinese nationalism required that missions hand over leadership to Chinese, stop compulsory religion classes, and adjust to national feelings. Christian higher education needed to avoid overlapping and to meet needs of various regions.

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MISSION EDUCATION: PROTESTANTS

2113. China Educational Commission. CHRISTIAN EDUCATION IN CHINA. A STUDY MADE BY AN EDUCATIONAL COMMISSION REPRESENTING THE MISSION BOARDS AND THE SOCIETIES CONDUCTING WORK IN CHINA. New York: Committee of Reference and Counsel of the Foreign Mission Conference of North America, 1922. Major survey of aims, organization, scope of Christian mission education covering elementary, secondary, and higher education levels; teacher education; theological education; medical education; agricultural education; education in law, political science, industrial arts, and engineering; adult education; women's education; religious education; health education; handicapped education; language problems; summer schools, short courses, and winter institutes for teachers, religious workers, and adults; school and college libraries; school buildings; school costs; and recommendations by school levels and by regions.


MISSION EDUCATION: PROTESTANTS


Catholics had in each vicariate a secondary school, training school, and seminary for boys and taught Chinese literature, mathematics, physics, chemistry, and Catholic doctrine. Girls received only elementary education.


The Yale-in-China Association to develop a Christian institution of higher learning was conceived in 1901, began work in 1902, and ended in 1951. Its archives and the papers of its officials are an important historical source.

2119. Dove, Kay L. "Resources on China, Japan, and Korea within the Presbyterian Historical Archives in Philadelphia." CH'ING-SHIH WEN-T'I, 4, 3 (1980), 130-34.

Presbyterian Historical Society of Philadelphia, organized in 1852, is a repository for missionary reports, letters, journals, and artifacts.


Martin, a well educated, scientifically oriented Presbyterian missionary, spent 60 years in China. Sometimes compared to the Jesuit Matteo Ricci, he believed China needed not only Christian conversion but also a major shift toward science and away from ancient classics, a goal he pursued by sometimes working for the government and wooing upper class Chinese.


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MISSION EDUCATION: PROTESTANTS

Educational movements in India, China, and Japan started by Christian missionaries and fostered by contact with Western civilization.


Christian missions in China should be judged in context of modern world history. Missionaries, many of them teachers, helped stir the nineteenth century nationalistic resurgence which culminated in 1949 with a moralistic, if un-Christian, Communist government.


The Young Men's Christian Association, emphasizing social services over evangelism, early gave leadership roles to Chinese. Through lectures, physical education, and welfare programs, the YMCA rose on the tide of early twentieth century change. Its dream of teaching the masses was led by the famed Y.C. James Yen, who organized large-scale rural literacy campaign.


Survey of mission education, mainly U.S. Protestant, and an appeal for more support because, so far, China has been "so slightly influenced by Christianity."

2126. Graybill, Henry Blair. THE EDUCATIONAL REFORM IN CHINA. Hong Kong: Kelly and Walsh, 1911.

Acting president of Canton Christian College examines educational goals and practices.

Prot ection of education, 1807-1902, 1902-27, and 1927-37. Concludes that China's educational autonomy, largely achieved in 1937, need not mean that China would expel missionaries. To continue useful work, Christians should address China's needs and avoid "cultural imperialism."


Japanese study of Western missionary education and influence in China, 1840-1931.

2129. Hotzel, G. "AUS DEM SCHULWESEN DER RHEINISCHEN MISSION IN TUNGKUN" (The Schools Established by the Rhenish Mission in the Capital of Tung-ku hien (Kwangtung)). BERICHTER DER RHEINISCHEN MISSIONSGESELLSCHAFT, 8 (August 1913), 169-75. In German.


How two U.S.-sponsored Christian colleges, Canton Christian College and Yale-in-China, tried to accommodate themselves to the Chinese Revolution, 1925-27. The critical factor was the willingness and ability of the government to tolerate the schools and deflect antiforeign sentiment, not the attitudes of college administrators or their country's diplomats.


Considers Christian missions to be Western imperial invasion which should be "eradicated." Refers to the May
MISSION EDUCATION: PROTESTANTS

30th incident, which led some students to reject mission schools and to found a new school.

   Personal recollections of a Canadian missionary teacher who left China in 1945.

   Methodist bishop and missionary Bashford believed that U.S. should export to China its ideas and accomplishments in educational reform and women's rights.

   The 1878 attack against the Church Missionary Society at Foochow was motivated by suspicion of missionaries' imperialistic motives and of their religious teaching.


   Found mission schools at all levels much affected by anti-foreign, anti-Christian government regulations. Christian higher education was inferior to government institutions.
Mission Education: Protestants

Because of inadequate funding, inappropriately trained faculty, poorly equipped laboratories and libraries, and unsuccessful attempts to give authority to Chinese administrators.


Compares a conservative and a progressive Congregational missionary to illustrate that missions through their teaching and preaching contributed to revolution in China. After 1911 they had to work with the weak government in order to remain there.


YWCA's purpose was to integrate Christian witness in schools and communities and to educate converts about the Bible and Christian principles. It cooperated with Chinese educational organizations and assisted many social organizations, thus gaining strong local support despite widespread anti-Western sentiments.


Founded by the U.S. Protestant Episcopal Church, 1879, St. John's by the 1890s had colleges of medicine, theology, and arts and sciences. It withstood changing political conditions. During World War II, classes continued in Shanghai and a branch planned in Chengtu, Free China, never functioned. After the war, cooperation with other Christian colleges grew. By 1948 growing Communist strength interfered with university life. With the May 25, 1949, Communist takeover of Shanghai, St. John's existence as a Christian institution was doomed.


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Roman Catholics, 1856-97, offered arduous 12-year courses for training priests in classical Chinese scholarship, Latin, Roman Catholic philosophy and theology. In the same period, various Protestant groups gave briefer training to potential church leaders and by the 1890s had several colleges. Protestants and Catholics offered schooling for girls, in contrast to Chinese neglect of female education. Protestants, needing to work together, in 1890 formed the Educational Association of China, which had growing importance. By 1914 Protestant general education surpassed that of the Roman Catholics, with Protestants emphasizing secondary and higher education, including medical training.


Canadian Methodists, amid waning Confucian tradition and rising interest in Western ideas, spread progressive theories and helped found West China Union University.

2142. Lee, Anna. "To the Dragon Gate: Adventist Schools in South China and Hong Kong (1903-1941)." ADVENTIST HERITAGE, 8, 1 (1983), 52-60.

 Discusses Seventh-Day Adventists' mission schools in South China and Hong Kong and their development, 1908-41, into church schools.


China has 7,382 Protestant schools enrolling 214,254 students. Weaknesses: sectarianism, foreign control, poor use of the Chinese language, inadequate science teaching, poor equipment, and shortage of Chinese faculty members. Strengths: pioneering spirit, reliability, efficient administration, good teaching, and internationalism.

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Outlines Protestant education, the work of the China Christian Education Association and the National Committee for Christian Religious Education, and the role of Protestant publishing.

Sections on Christian education, registration of Christian schools, and national government regulations for private schools.

Objectives and influence of early Christian colleges: Shantung Christian University, Peking University, North China College, and St. John's University.

For over 100 years U.S. missionaries were close to Chinese students and peasants. Harvard students, using mission archives, wrote these papers, most of them relating to education: W. A. P. Martin's Peking mission school and the T'UNG-WEN KUAN for government translators, D.Z. Sheffield's Congregational-supported North China College to train Chinese Christian leaders, Yale's cooperation with Hunan gentry to start a medical school, and Canton Christian College's liberal arts curriculum which in the 1920s attracted...
MISSION EDUCATION: PROTESTANTS

students of diverse background. Concludes that the missionary contribution has been undervalued.


Eleven of China’s 13 Christian universities moved to western China, as did many secondary schools.


Reminiscences of the missionary who founded Trinity College in Fukien.

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North China College, early Christian college (founded 1889), was a Congregational institution planned and administered by D. Z. Sheffield (1841-1913), who believed it should enroll only Christian men and offer a curriculum designed to produce Christian leaders.

Important 1930-31 study of major U.S. Protestant mission work in India, Burma, Japan, and China. Examines religious education (by T. H. P. Sailer), Christian education (by Edgar W. Knight), women's education (by Josephine E. Budd), and primary schools (by Ida Belle Lewis). Government requirements broadened the curriculum and outlook of elementary and secondary Christian schools and caused higher education to add programs relevant to China's needs: sociology, psychology, applied chemistry. Students were predominantly non-Christian.

Surveys both government and Protestant mission effort by education and other means to advance agriculture and rural life; industrial development; elementary, secondary, higher, and medical education; and women's and girls' education.

Summarizes Christian education's history in China, explains the government's increasing educational involvement, and sees the Nationalist regulation of Christian schools as a necessary step in a dynamic, modern China. Protestant and Catholic enrollment totaled 667,000; government enrollment, 12 million.
MISSION EDUCATION: PROTESTANTS


2158. Rubenstein, Murray A. "Propagating the Democratic Gospel: Western Missionaries and the Diffusion of Western Thought in China, 1830-1848." BULLETIN OF THE INSTITUTE OF MODERN HISTORY, ACADEMIA SINICA, 11 (1982), 251-72. A missionary body, the Society for the Diffusion of Useful Knowledge, in the 1830s and '40s failed in its goal to turn China toward democracy and Christianity. It succeeded in extending education which helped intellectuals cope with the Western threat.

2159. Sailer, Thomas Henry Powers. "Religious Education." LAYMEN'S FOREIGN MISSIONS FACT-FINDERS' REPORTS: CHINA. VOLUME V. SUPPLEMENTARY SERIES. PART TWO. Edited by Orville A. Petty. New York: Harper, 1933, pp. 302-53. Church-connected Sunday school classes suffered because few volunteered to teach and little appropriate instructional material was available. In mission schools and colleges the antiforeign and anti-Christian movements often caused fewer students to enroll in voluntary religion classes or for credit courses dubiously permitted under government regulations.
MISSION EDUCATION: PROTESTANTS


Protestants became increasingly aware that interdenomina
tional cooperation was needed. Statistics-sharing began in 1914, and this major general survey began in 1918. The education section describes secondary schools, teacher training, theological and Bible schools, agricultural and industrial education, and medical and health education. Analyzes mission activities in each province, among minorities, and in the border regions. Extensive statistics.


Describes Protestant missionary education at all school levels from 1835: girls' schools, religious instruction, nationalistic period, May 4th (1919) movement, anti-Christian agitation, Burton Commission Report, Roman Catholic schools, and outlook and problems through the 1920s.


Legislative restrictions and hostility compelled Christian higher education institutions to examine such problems as financial support, nationalistic tendencies as a challenge to foreign influence, and administrative problems (the latter were eased by appointment of prominent Chinese educators as presidents of Christian colleges).

MISSION EDUCATION: PROTESTANTS


Centers on such liberal, socially active groups as the Young Men's Christian Association, National Christian Council, and the Rockefeller Foundation, whose programs were broadly educational and whose goal of a better life for the masses was overtaken by Chiang Kai-shek's need for political control.


Missionaries threatened China's mandarins, whose power came from knowing Chinese classics. Missions wanted to substitute the Bible, scientific training, and education. Forced to recognize missionaries' rights as backed by Western military power, China saw missionaries as part of Western imperialism. After the Boxer rising, missionaries, apologetic for imperialism, took a firm stand for China.


Missionaries are the instruments of the imperialist governments and aim to undermine the thinking of young Chinese.
MISSION EDUCATION: PROTESTANTS

Discusses financial support by Western Christians for China mission education as well as religious work.

Christian schools, independent under nineteenth century treaties, were permanently changed in the early 1920s by anti-Christian sentiment embodied in the Anti-Religious Education Movement and the decade-long drive to assure full Chinese control of education.

Examines Christian missions, missionaries, and their educational work in China, 1910s-1920s.
MISSION EDUCATION: ROMAN CATHOLICS (JESUITS)


From the Treaty of Nanking (1842) until Communist rule (1949), Catholic sisters provided schooling, catechism instruction, and health education. They helped establish indigenous women's congregations which became independent and self-governing.


History of the Jesuits, especially Matteo Ricci, in China during the late Ming dynasty. Includes scientific and other intellectual exchanges between two diverse cultures.


Justifies criticism of Roman Catholic missionary policy for imposing a foreign culture, wooing with money and rice, and accepting the backing of European military might.

MISSION EDUCATION: ROMAN CATHOLICS (JESUITS)

REVUE DE LITTÉRATURE COMPAREÉE, 8, 3 (July-September 1928), 401-19. In French.

Jesuit missionary educational and scientific influence on China from 1557. Under Jesuit tutelage, Emperor K'ang-hi (1664+) studied geometry, philosophy, medicine, music, and pharmacy.


2175. Peterson, Willard J. "Western Natural Philosophy Published in Late Ming China." PROCEEDINGS OF THE AMERICAN PHILOSOPHICAL SOCIETY, 117, 4 (1973); 295-322. About books, long used in China's universities, published by Jesuits to record their knowledge of astronomy and other natural phenomena.

2176. Rule, Paul A. "The Confucian Interpretation of the Jesuits." PAPERS ON FAR EASTERN HISTORY, 6 (1972), 1-61. Despite some successes, the Jesuits in late Ming China had only limited impact on Confucian thought.


See also Chapter 51, RICCI, MATTEO (JESUIT).
MORALS, ETHICS, AND VALUES


2179. Davis-Friedmann, Deborah. LONG LIVES: CHINESE ELDERLY AND THE COMMUNIST REVOLUTION. Cambridge, MA: Harvard University Press, 1983. Though changed under Communism, the family is highly interdependent and strong. Because the family, not the state, still trains most children until they are teenagers, they learn old-fashioned values that the state is unlikely to replace.


2181. Goldman, Ronald J. "Value and Moral Education in Communist Societies." CHARACTER POTENTIAL, 7, 4 (April 1978), 189-96. Moral education in the West, where Communism is abhorred, can learn from the purposeful teaching of Marxist-
Leninist social values, a prime educational objective observed in China, Poland, the U.S.S.R., and Yugoslavia.


The most noticeable feature of schooling was emphasis on direct teaching of explicit values.


Used elementary school language textbooks from China and Taiwan to compare attitudes, values, and behavior patterns they intended to instill.


Explains the traditional as well as Communist use of imitation and observation for teaching morals. Respect is the prime reward to the learner and the model. In contrast the U.S.S.R. uses material incentives for learning.


Traces Taiwan's guidance and moral education administration to Nationalist regulations adopted on the mainland in 1939 and 1946.


Taiwan's moral education and vocational education practices were based on the Kuomintang's 1933 regulation.
MORALS, ETHICS, AND VALUES

See also Chapter 10, COMMUNIST IDEOLOGY AND EDUCATION.
Chapter 12, CONFUCIANISM AND ANTI-CONFUCIANISM.
Chapter 47, PHILOSOPHY, PHILOSOPHERS, AND
PHILOSOPHY OF EDUCATION.

Students from Peking University and People's University, Peking, marched to Party headquarters to protest campus crowding by military personnel who, mainly because of the housing shortage, continued to live at those universities after being posted there during the Cultural Revolution.


The Ch'ing government founded CHING-SHIH TA-HSUEH-T'ANG, a comprehensive university where both traditional subjects and Western languages, sciences, and technology were taught. Surveys its history, 1896-1911 (the year it was renamed Peking University), planning, curriculum, buildings, and organizational changes.


Turkish ambassador to China describes changes at Peking University during the Cultural Revolution.

PEKING UNIVERSITY

Peking University's history during 1966-71.


- Founding, function, and significance of Ching-shih National University (predecessor of Peking University). One of its purposes was to ensure that able men were well informed about current affairs.


- Changes at Peking University, 1949-60, when politicization brought many peasants as students, much crowding, frequently changed teaching materials, and physical labor. Foreign students, with good living conditions, were isolated and most resented the pressures on Chinese students.


- Many Peking University students did not speak out during the Hundred Flowers campaign when the Party called for criticism. Those who did were harsh, but did not advocate overthrowing Communism. However, the Party was shocked that young people brought up under Communism were its loudest critics.


- Analyzes the status of a sample of Peking University faculty under the Communist regime.


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PEKING UNIVERSITY

Report on how the Cultural Revolution began at Peking University; review of the university's history from its 1898 founding to its role in the May 4th Movement (1919) and the December 9th Movement (1935). In the mid-1960s, political tensions mounted as its president, Lu Ping, and his coterie were attacked for anti-Party activities (including discrimination against worker/peasant students). The Cultural Revolution followed.


Peking University curriculum before 1949 was predicated on the assumption that reform was possible in the social environment and new attitudes could be taught. Liberalism was fostered. Anthropology and experimental psychology were among the subjects offered.


About 60 percent of Peking University students will become scientists. Entrance requires a score of at least 400 out of a possible 500 on the difficult nationwide examination. About 18,000 Peking students not admitted were allowed to attend special day colleges.


At Peking University, 1977-78, Red Guards who during the previous decade caused disruption and violence were criticized and workers-peasants-soldiers lost status.


Traces radicalism at Peking University during the Hundred Flowers and the Great Leap Forward campaigns and the
growth of elitism in the early 1960s. Chronology of events at Peking University from 1965 to the explosion of 1966.


Former Peking University students recall that during and after the Cultural Revolution political activity took most of a university student's time. There were no elective courses; teaching and studying were from one basic textbook with rare use of other sources; student-faculty relationships were very formal, and sports and military training were stressed.


Role of Ts'ai, China's Minister of Education, 1912-16, and influential first true chancellor of Peking University. His policies contributed directly to the far-reaching New Literature, New Culture, and May 4th Movements.


Early in the Cultural Revolution four graduates of Peking University denounced Lu Ping and Peng Pei-yun for running Peking University in a bourgeois, reactionary way and supported dismissing them from their posts.


The Cultural Revolution's changes at Peking University, reopened in 1970, included enrolling peasants, workers, and soldiers; combining work and study; and stressing "serve the people."
Chapter 46

PERFORMING ARTS: MUSIC, OPERA, PUPPETRY, THEATER

Conflict over Peking opera between Mao's supporters in Shanghai and Peng Chen's supporters in Peking. At contention was Chiang Ch'ing's proposal that new operas on revolutionary themes replace old ones on ancient themes. When Mao in 1965 achieved the upper hand in the political debate over opera, the stage was set for the Cultural Revolution.

Revolutionary storytelling by old Red army soldiers was prominent, written language reform halted, drama among minorities increased, and cultural exchanges with foreign countries grew in 1964.

Party control of dramatic expression involves approval of performance schedules, writing new works, and rewriting old ones.

PERFORMING ARTS: OPERA, PUPPETRY, THEATER

Theater is used to promote change in social class orientation through informal education. Discusses the conflicting goals of Communist education.

The Cultural Revolution will have lasting impact but the trend toward producing more pre-1966 operas will continue.

Training and role of actors and other performers who must serve national political needs.

Still rural and until recently illiterate, Chinese people have been stirred by traditional theater more than by any other medium, including radio and film. History of plays and theaters from ancient times through the Yuan, Ming and Ch'ing dynasties, to contemporary times.

Purge of dramatists and theater artists during the Cultural Revolution caused a shortage of free and truthful artistry.

Compares Chinese, Japanese, and U.S. music and culture to help U.S. high school students recognize that a country's music reflects and reinforces its cultural values. Shows how patriotic music is used in political socialization.
PERFORMING ARTS: OPERA, PUPPETRY, THEATER

   Actress wife of China author Edgar Snow comments on and includes four examples of revolutionary Chinese plays and operas written and produced to help shape mass minds in the Communist way of life.

   Southwest China cities during World War II became cultural centers because universities and other institutions moved there to escape Japanese occupation. After 1949 Communists tried to make all art and culture serve political goals.

2215. Tan, Aiqing. "Teaching Tiny Tots the Violin." CHINA RECONSTRUCTS, 33, 6 (June 1984), 7-11.
   Private school run by a 19-year-old who teaches violin to four-to-six year-olds in West District, Peking, an age group preferred because of their excellent memories and freedom from other school work.

Chapter 47

PHILOSOPHY, PHILOSOPHERS, AND PHILOSOPHY OF EDUCATION


PHILOSOPHY, PHILOSOPHERS, AND PHILOSOPHY OF EDUCATION


Reasons China did not develop philosophical systems: ancient intellectual leaders saw no value in theoretical science; mathematics remained a practical pursuit, not a pure science; and philosophy was crystallized by the Confucian authoritarian system.

About Hsun Tzu, third century B.C. teacher of Ch'i state; who developed Confucian concepts of law enforcement; and about his pupil, Han Fei-tseu, a legalist.

Role and transformation of philosophy under the impact of the Cultural Revolution.

History of philosophical thought and philosophers and their interaction with Western philosophies and philosophers.
Influence of such Western philosophers as John Dewey and Bertrand Russell. Identifies the philosophical thinking of leading contemporary Chinese theorists.

Development of the scientific spirit and method in Chinese history, twelfth to twentieth centuries; praises China's philosophical strength.

Yen Fu and K'ang Yu-wei became social Darwinists who wanted China to win the struggle to survive among nations. In contrast, Chang Ping-lin rejected Western values and disavowed the reformism of China's intellectual elite.

Intellectual history of China, including leading thinkers and the introduction of formal logic, empiricism, and Cartesianism. Part VIII, on foreign ideas, has chapters on the introduction to China of philosophies and theories of Charles Darwin, Thomas Huxley, Herbert Spencer, Kropotkin, John Dewey, Henri Bergson, and Bertrand Russell. Includes Marxism and materialism.

Lee, Cyrus. "The Influence of Chinese Philosophy on Western Psychology." CHINESE CULTURE, 14, 3 (September 1973),
Chinese philosophy has influenced Western psychology significantly (C.G. Jung's study of the BOOK OF CHANGES and his understanding of Tao).


Compares educational theories of Socrates, Plato, and Aristotle with those of Confucius (551-479 B.C.), Mencius (371-289 B.C.), and Hsün-Tzu (298-238 B.C.). Confucius and Socrates had similar teaching methods; both wanted to stimulate a student to think for himself and believed knowledge affected character. Confucius resembled Plato in believing knowledge produced leaders. But Confucius, unlike Plato, saw no place for women in education. Ancient Chinese philosophers dealt only with human relationships while the Greeks tried to transcend human existence and deal with theology and metaphysics.


Sections on: Before Confucius; Confucius (551-479 B.C.), Mencius (371-289 B.C.); Some Rebels and Critics; and Conclusion.


Ch'ing educational theory held the environment to be the primary early influence. Environment yielded to intellect as the individual developed, producing an ability to make moral and intellectual decisions.

Examines motives for late Ch'ing intellectuals to study Western logic and re-evaluates ancient Chinese logicians. Examples: Hu Shih's Ph.D. dissertation was on ancient logical method, and Liang Ch'i-ch'ao studied logic in the MO-TZU.


Examines New Culture Movement which grew from the May 4th Movement (1919); the conflict caused by trying to relate pragmatism and Marxism to traditional China; and ways various intellectuals believed these theories should affect Chinese life, culture, society, literature, and politics.


A Confucian sage practices the "art of living" by means of education and discipline, ritual, loyalty, and faithfulness. In sharp contrast, the Taoist sage is characterized by inaction, his way to perfection being noninterference with the great harmony of nature.

See also Chapter 10, COMMUNIST IDEOLOGY AND EDUCATION. Chapter 12, CONFUCIANISM AND ANTI-CONFUCIANISM. Chapter 16, DEWEY, JOHN (1859-1952) AND CHINA.
Chapter 48

POPULATION POLICY: BIRTH CONTROL, FAMILY PLANNING, SEX EDUCATION


2238. Cartier, Michel. "PERSPECTIVES DEMOGRAPHIQUES CHINOISES À L'HORIZON 2000" (Chinese Demographic Prospects Up to the Year 2000). REVUE TIERS MONDE, 22, 86 (1981), 257-84. In French. One reason for limiting couples to one child is to assure more educational opportunity for fewer children.


2240. Chen, Pi-chao. "China's Birth Control Action Programme, 1956-64." POPULATION STUDIES, 24, 2 (1970), 141-58. Birth control program is surveyed, and modes of communication, persuasion, and pressure are cited. One strategy has been to concentrate first on the upper socio-economic strata...
and major urban areas and eventually expand to the rural area, using all available means of communication.


Ways of spreading information about population policy in urban and rural areas are seen in political, cultural, and institutional context.


Survey of population policy, 1949-76, tells how sex education and birth control campaigns are conducted.


Examined one-child family planning, especially in the national center (Peking), which coordinates research and parent education.


Vast birth control information is available to married persons but is excluded from all schools.


Natural population growth rate dropped from 26 per thousand in 1970 to 14.55 per thousand in 1981. About 14 million couples have pledged "one child only," for which they get preferential medical care and other benefits. Vast rural and urban propaganda teams, using various media, teach family planning.

POPULATION POLICY

Finds paradoxical the absence of formal sex education for teenagers in light of strong population control program. Although such instruction is being hesitantly considered, significant sex education propaganda is aimed at married females as a way to discourage childbearing.


In housing, work, discussion and other groups, family planning is treated as a collective decision of national importance. Real life examples are used, as well as games, plays, books, posters, seminars, and study classes.


To slow population growth, sex education is taught to teenagers, particularly in rural areas. While stressing delayed marriage and delayed parenthood among the Han Chinese, the government has allowed minority groups in underpopulated areas to have more children.


Analyzes types of family planning programs tried. The formal education system was used, 1962-65, but had no impact in rural areas. After 1965, family planning education done entirely by well known local health care personnel was largely successful.


Since 1978, vast family planning campaign has used specially trained committees and units at every administrative level, often in cooperation with universities and middle schools.
Examines population planning since 1976 and associated problems, including education.

Describes the adult education campaign begun in 1971 to limit families to two children and the one-child campaign begun in 1978.

Financial, housing, educational, and employment benefits to families with only one child.

In the 1950s China tried unsuccessfully to discourage large families by withholding advancement opportunities. By 1970 many rural and urban women determined to provide better education and jobs for their families by limiting births.

Poverty and overpopulation limit educational opportunity: no primary schooling for 6 percent of Chinese children, no junior high schooling for 12 percent of primary students, no high schooling for more than 50 percent of junior high students, and no higher education for 95 percent of high school graduates.

Population education in schools, proposed in 1978, began slowly with U.N. help. Textbooks were drafted and experimental courses taught at ten secondary schools and ten pedagogical institutes.


The 1950s rapid population growth hampered efforts to provide mass schooling; heightened unemployment pressures, 1958-66; and was a factor in youthful unrest during the Cultural Revolution, when Mao ordered urban youth to resettle in rural areas.


Effectiveness of birth control, planned parenthood, and sex education policies in reducing population, 1919-69.
Chapter 49

PSYCHOLOGY, EDUCATIONAL PSYCHOLOGY, TESTING


Author, a psychiatrist, believes that the Chinese emphasis on conformity and discipline and the failure to acknowledge emotional problems result in psychopathology going undetected or misdiagnosed and in emotional impoverishment among children.


Psychology as an academic field, introduced in 1917, has since 1949 faced political constraints, especially social psychology. Since 1980 social psychology has held higher status, particularly for training managers.


Established height and weight norms of Southern Chinese
children aged 6-18 and related these norms to the children's socio-economic status and behavior.


Writings of nine ancient authors showed testing and psychological insight. Example: on a child's first birthday, acquisitiveness, instinct, and intelligence were judged by placing various objects before the child and observing reactions to each. One author also described the distribution of intelligence thus: the superior is without teaching, the subnormal is unteachable, and the normal is ignorant unless taught.


Unlike most social sciences which were curtailed, psychology flourished after 1949. Educational psychology was a chief concern in the early 1960s, its task being to reform instruction in elementary and secondary schools. Opposition to psychological testing continued because of Marxist denial of the Western theory of native intelligence. Research centered on methods and materials of teaching various subjects (mathematics, languages), on stages in child development, and on motivation as a factor in moral character.

2265. Chinese Psychological Society, Executive Committee.
"CHUNG-KUO HSIN LI HSUEH 60 NIEN TI HUI KU YU CHAN WANG" (Retrospect and Prospect of 60 Years of Psychology in China: In Commemoration of the 60th Anniversary of the Founding of the Chinese Psychological Society). HSIN LI HSUEH PAO (ACTA PSYCHOLOGICA SINICA), 14, 2 (1982), 127-38. In Chinese.

Reviews the development of psychology and major research results. Emphasizes the need to hold Marxist philosophy as the guiding principle in psychology, to expand theoretical and applied research, and to promote the training of students in psychology.

History of Western psychology in China (first psychology lecture occurred at Peking University in 1917 and the Chinese Psychological Society was founded in 1921). In the 1960s psychologists studied the human being-machine system. After the Cultural Revolution, applied research flourished and psychology was directed to serve industry, agriculture, science and technology, and defense.


Psychological study began after 1910, developed after 1949, and was revived after the disruptive Cultural Revolution.


Review of the physiological basis of psychology, with brief commentary on related basic problems.


The Wechsler Scale was validated and separate norms set for rural and urban Chinese.


Discusses effects of Party policies on social psychology since 1949.

2271. Hsü, L.T. et al. "Recent Developments in Psychology Within
the People's Republic of China." INTERNATIONAL
JOURNAL OF PSYCHOLOGY, 15, 2 (July 1980), 131-44.
Traces 60 years of psychology in China. Peking's Institute
of Psychology in 1977 undertook research in perception,
physiological and developmental psychology, and other
psychological theories and systems.

2272. Kuo, You-yuh. "Psychology in Communist China." PSYCHO-
LOGICAL RECORD, 21, 1 (Winter 1971), 95-105.
Psychology is used to strengthen Communist ideology.
Chinese psychologists, who blame Western psychologists for
helping to suppress class struggle, do not use intelligence
tests and their research emphasizes moral development.

2273. Li, Chen, and Wang Ansheng. "Hold On to Scientific Experi-
mentation in Psychology." CHINESE SOCIOLOGY AND
ANTHROPOLOGY, 12, 3 (1979), 9-23.
China's revolutionaries fear scientific research in psychol-
ogy, as seen in the "Gang of Four" activities during the
Cultural Revolution.

2274. Liu, Fan. "CHUNG-KUO HSIEH TE FA CHAN HSIN LI
HSUEH CHIEN TAN CHUNG-KUO SAN-SHIH ERH SUI
ERH TUNG SHU KAI NIEN HAN YUN SUAN NENG LI TE
FA CHAN" (The Current Developmental Psychology in
China with Particular Reference to the Development of
Number Concepts of 3-12-year-old Chinese Children).
HSIN LI HSUEH PAO (ACTA PSYCHOLOGICA SINICA),
Cooperative psychological study of ways children ages
three-twelve learned number concepts and arithmetic skills.

2275. Liu, Fan. "Developmental Psychology in China." INTERNA-
TIONAL JOURNAL OF BEHAVIORAL DEVELOPMENT, 5,
4 (December 1982), 391-411.
History of developmental psychology. Research emphases
since 1977 include cognitive development, language develop-
ment, thought-language relationships, mental retardation, and
personality and moral development.
PSYCHOLOGY, EDUCATIONAL PSYCHOLOGY, TESTING


Faun that 128 children in Peking attained performance ratings approximately equivalent to the U.S. average on the Binet scales.


Revision of intelligence tests for Chinese children ages 6-14.


After Paul Monroe's 1921-22 visit to China, McCall, also of Teachers College, Columbia University, became Director of Psychological Research in the Chinese National Association for the Advancement of Education. He describes his educational statistics and testing projects begun in 1923.


A Japanese university president's observations of teaching and research in psychology. Lists offerings and orientations in psychology at Peking University and Peking Teachers College. Chinese Academy of Sciences had research groups in perceptual, abnormal, developmental, and theoretical psychology.


Psychological research, 1949-57, followed Pavlovian and other Russian theory. After 1957 psychological research shifted to such practical areas as education, industry, and medicine.


Describes the 1889 publication in China of J. Haven's MENTAL PHILOSOPHY (1857), one of the first books to introduce Western psychology.


Despite the world's limited knowledge of psychology in China, particularly during the Cultural Revolution, known psychology libraries and the Chinese preface in a prominent Western experimental psychology book were evidence that psychology was a viable science there.


Found psychologists greatly interested in basic physiological psychology and in application of behavioral methods to health problems.

PSYCHOLOGY, EDUCATIONAL PSYCHOLOGY, TESTING

Foresaw more independent psychological research in China. Criticized overemphasis on testing and maze learning. Need to study human development and industrial psychology.

EDUCATIONAL RESEARCH, 5 (1935), 443-54.
Educational leaders, greatly influenced by the U.S., supported extensive development of tests and measurements, a movement that was much slower in Europe.

2288. Westbrook, C.H., and G.D. Lai. "The Height and Weight Measurements and Their Correlation with the Mental
Traits of Chinese Students in Shanghai." CHINESE
MEDICAL JOURNAL, 44 (1930), 1024-41.
Determined average height and weight of 1,704 students, aged 7-23, and tried to correlate these data with intelligence level and scholastic success.

AMERICAN PSYCHOLOGIST, 25, 8 (August 1970), 757-59.
After 1969 China allowed specialties in clinical, educational, and industrial psychology to be offered at Peking and a few other universities. Research was done mainly at the Chinese Academy of Sciences and Peking University.

2290. Wu, T.M. ON THE SECOND REVISION OF THE CHINESE
BINET-SIMON SCALE. Shanghai: Commercial Press, 1936.
Cites improvements resulting from revision of the Chinese version of the Binet-Simon scale. The work involved 327 boys and 306 girls 6-14 1/2 years old.

2291. Xintian, Lin et al. "Thirty Years of Clinical Psychology in China." CHINESE SOCIOLOGY AND ANTHROPOLOGY,
12, 3 (1980), 97-105.
Developments, 1950-80, in psychotherapy and in psychological aspects of neurosis, psychosis, acupuncture, anaesthesia, and mental deficiency in children.

Analyzes important tasks of psychologists in helping achieve modernization, first of which is to educate and train many experts.


Urges that Chinese characteristics be incorporated into psychology. Recommends ways to facilitate psychological research by forming a nationwide psychological cooperative and building research institutes.


Status of psychology teaching as observed in 1972 at several universities.


In contrast to 1972, when the author found psychologists isolated and stalled by political oppression, psychologists he met in 1980 and 1981 were enthusiastic about the post-Mao revival in professional psychology.


The psychological processes of learning and remembering were among the first topics studied by Chinese psychologists.


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Introduction of child psychology to China. Some special emphases are the roles of heredity, environment, and education in child development; and age and individual differences.
Chapter 50

RELIGION AND RELIGIOUS EDUCATION


Communists, promising freedom of religion, have allowed Buddhism to function but have attacked important Buddhist schools. Buddhist teachers have ignored these attacks. Buddhist contributions to art (especially sculpture), medicine, astronomy, and mathematics are acknowledged.


Islam, brought to China in 651 A.D., had about 48 million (1936). Their first school was opened in Peking in 1906; about 20 schools are listed.


RELIGION AND RELIGIOUS EDUCATION

China has various types of Buddhism and most Chinese are in some sense Buddhists. Authors examine theoretical and practical Buddhist ethics, review the history of Chinese Buddhism, and the effects of modernization on Buddhist education. Communism's protection of religious freedom and of minority rights (including Tibetan Buddhist rights) is cited as a likely cause for continued strength of Buddhist education and traditions.

Extraordinary Christian revival in China is caused by official assurance of the constitutional guarantee of religious freedom. Unexpected interest of youth in religion is of great significance.

Organized religion is discouraged. Youth are taught Communist moral values.

Jews came to K'sai-feng, China, as cotton merchants in the ninth or tenth centuries from Persia (Iran). Free to practice their religion, they were eventually assimilated through intermarriage and integrated into the Chinese civil service. A synagogue existed, 1704, but by 1870 it was dismantled. One reason Jews disappeared as a separate group was that their intellectuals became Confucian scholars and civil servants who, in imperial China, were required to be mobile (could not hold office in their birthplace) and hence more readily intermarried.


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RELIGION AND RELIGIOUS EDUCATION

Survey of moral and religious education worldwide, including China.


2308. Tsu, Y.Y. "Religion in China: Toward a Greater Synthesis." CHINESE RECORDER, 59, 10 (October 1928), 622-29. Found widespread interest in religion, perhaps because of political turmoil and economic depression, except among students, whose zeal for science he saw as a turning point in China's intellectual history.

See also Chapter 42, MISSION EDUCATION: PROTESTANTS. Chapter 43, MISSION EDUCATION: ROMAN CATHOLICS (JESUITS).
Chapter 51

Ricci, Matteo (Jesuit: 1552-1610)


Life of Jesuit missionary Matteo Ricci (1552-1610), who introduced Western learning into China.


Jesuit Ricci and his companions, honored by seventeenth century Chinese but denigrated by Maoist extremists, introduced Western scientific knowledge to China.


Examines the historiography on Matteo Ricci, Jesuit missionary to China.


Jesuit missionary Matteo Ricci's scientific work in China included calendar reform and mathematical studies.

2313. Qingyu, Wang. "MATTEO RICCI: AMBASCIATORE DELLA CULTURA OCCIDENTALE MODERNA" (Matteo Ricci:
RICCI, MATTEO (JESUIT)

Jesuit Ricci's activities in China and his contributions to science, especially astronomy, geometry, and cartography.


Italian Jesuit missionary (1552-1610). A trained scientist, while in China (1582-1610) befriended Chinese intellectuals, taught them science, and wrote two books about China and its culture.


Biography of sixteenth century Jesuit founder of the first Christian mission in China concentrates on Ricci's mnemonic (memory) theories which he shared with and through which he conceptualized with the Chinese.

See also Chapter 43, MISSION EDUCATION: ROMAN CATHOLICS (JESUITS).
Life in Chiliiyin, a farming commune in Honan Province, puts Chinese society into political, geographical, and historical perspective, including educational and work experience.

Along with examples in Upper Volta and Tanzania, China's rural education after the Cultural Revolution is shown to be an instrument for rural development. Such education should not interfere with traditional life patterns and the curriculum should fit rural needs.

The Canton Peasant Movement Training Institute, 1924, marked the first use of specially trained individuals to enlist peasant support for revolution. Although established by the Kuomintang, the school's directors were members of the Communist Party who organized a relatively elitist student body from the bottom up.

The Peasant Movement Training Institute, 1924, Canton, to train peasants as revolutionaries, was founded by the United Front formed by the Kuomintang, the Chinese Communist Party, and the Comintern. Between 1924–27 it trained about 1,000 peasant movement organizers.


Progress in rural education has been uneven although Maoist ideology during the Yenan period promised schooling for peasants. After 1949 the Communists gave more money and leadership to urban schools based on Russian designs. By 1977 post-Mao leaders saw that modernization required increased agricultural production, a goal possible only if peasants were better educated.


How communes are organized, their educational needs, types of primary and secondary schools provided, and some criticisms of commune schools.


RURAL EDUCATION AND COMMUNES


Background and content: A North China province revolutionary committee's draft plan to redirect rural education along Cultural Revolution lines. In autumn 1968, rural schools were to last nine years, serve ages 7-16, cater mainly to poorer workers' and peasant children, combine productive work and study (theory and practice), be directed by local peasant and commune cadre revolutionary committees, with teachers paid on a work-point-plus-subsidy basis, and with priority given to politics, productive labor, and then general knowledge and culture.


Data, 1926-33, showed how one county, Ting Hsien, organized political, educational, recreational, and religious lives. Despite much progress in education, Ting Hsien in 1928 was only 20 percent literate.


Emphasizes education programs for rural development.

RURAL EDUCATION AND COMMUNES


2328. Keating, Pauline. "When Peasant Children Go to School." CHINA NOW, 102 (May-June 1982), 16-18. Australian author was a Nanking University student who also taught English at a Peking middle school, 1978-80. She writes of rural primary school problems and of new agricultural policies' effects on rural schooling.


RURAL EDUCATION AND COMMUNES

adult literacy, secondary work-study schools, and inservice and spare-time training for teachers.


Anthropologist who spent 1979–80 studying rural life in south China argued that peasants were worse off than in 1949 (he provoked the regime to denounce him as a "foreign spy"; Stanford University rejected his research). Found that more than double the percentage of children of primary school age were in school in 1980 than in 1949, not because of government help but because Mao in the late 1950s insisted that local villages assume responsibility for education. But with liberal agricultural policy, school attendance declined, 1978–81, because parents kept their children at home to help with private plots.


Swedish anthropologist describes life and people as seen during a one-month stay in Liu village, northern Shensi. "The School" chapter has first-person descriptions by the headmaster, a schoolmistress, and the 24-year-old head of Young Pioneers of the curriculum and schedule for grades 1–6.


Chapter VII on Education. Mao's attack on urban elitism during the Great Leap Forward and particularly the Cultural Revolution focused on the educational system, which had produced a highly educated elite. Higher schools were closed, school discipline was undermined after schools re-opened, and little technical education and research took place. Reverse policies after 1977 restored technical education with an elitist flavor. Primary education is almost universal, with the same goal for middle schools. The effect of the new educational policies on agricultural productivity and rural incomes
RURAL EDUCATION AND COMMUNITY DEVELOPMENT

depends on whether or not educated youths remain rural or migrate to cities as industrialization proceeds.


Where Canadian (i.e., Western) community development training is conceptual and skill-oriented, Chinese community development training combines practice and theory, puts the collective (i.e., state) need before individual need, and makes accountability (i.e., "serve the people") more public.


A description of economic and social life at an 11,000-acre commune with a population of 48,000, whose children receive compulsory primary education.


Commune organization, party control, and relation to family and education. Called "One of the boldest ventures to regulate human destiny."


The commune system and how local decisions about schooling and higher education opportunities are made, even though planning and policy direction flow downward from the national and provincial levels.


Post-Mao communes deliver very good health, education, and welfare services to rural areas.

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Depicts village life, including "Village Schools and Traveling Scholars" and "Chinese Higher Education..." Traditional education relied mainly on memorization, and few students could expect to take and pass civil service examinations.


Praises rural mass education and women's emancipation while stating that the Communists must hold the support of scholars and peasants.


Explains the commune system, compares 1937-1971 conditions, and compares prosperous and poor communes. Contends that sending urban educated youth to the countryside improved peasants' lives.


Case study shows how the village of Nanching, Kwangtung Province, was changed after 1949 and integrated into the Communist system. Pre-Communist patterns of land ownership, production, consumption, kinship, and government are analyzed. Educational changes after 1950 show Communist preoccupation with literacy, short-term training, and political indoctrination.


FAO's purpose was to study ways to train local rural leaders in the industrial cooperative movement. At Shantan, a poor village near the Gobi Desert, Westerner Rewi Alley in 1944 with overseas aid opened the Shantan Bailie School. Along with Chinese language and culture, English, and techni-
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cal subjects, the school taught such industrial subjects as spinning, pottery, construction, coal mining, tailoring, brick-making, agriculture, irrigation, and administration. As a model for other developing areas the Shantan Bailie School illustrated many needs, including the difficult transition to self-sufficiency.


Child training is part of this anthropological report about the author's native village in Shantung Province. The school is described in the chapter, "Village Organizations," as being run by heads of all participating families, people who regarded education as the way a family could raise its position. The traditional school day and curriculum are described as is the arrival of the first modern school after 1912. Although teachers had no official position, they were regarded as village leaders.


Describes need and plans to universalize primary schooling before 1990, and to stress secondary vocational and technical learning.
Chapter 53

RUSTICATION: RESETTLING URBAN YOUTH IN RURAL AREAS


Political motivation, education, supervision, organizational structure, successes, and failures of the movement that sent 12 million urban youth to work in rural areas, 1968-72.


Adaptation of urban youth to rural life under the rustication program. Villagers accepted them better if they contributed positively as farm workers or in such cultural-technical jobs as barefoot doctors or teachers.


Describes SELF-EDUCATION SERIES FOR YOUTH, a 20-volume textbook series designed to raise political consciousness and improve the scientific and cultural knowledge of the ten million urban school graduates resettled in rural areas.

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Excessive urbanization in the 1950s and a shortage of personnel to accomplish rural development led China in the early 1960s to move city dwellers to the countryside. During and after the Cultural Revolution, many educated city youth were required to settle in rural areas.


The Cultural Revolution rustication policy that sent 16 million educated urban youth to live and work in rural areas, widely criticized by young people and their families, is being quietly dismantled.


China attempted to provide skilled workers for rural areas and to counteract urban unemployment by its rustication program.


Effects of sending nearly ten million educated urban youth to rural areas. Many of them became leading teachers, doctors, and administrators in minority areas.


Senior high school graduate recounts his adjustment to commune work.


Campaign to send Red Guards and other former students and intellectuals to do manual work in rural areas. Parents urged their Red Guard children to do farm work.

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The unwilling resettlement of intellectuals and students in rural communes may provide needed labor but hinders technical education and research. Refugees fleeing to Hong Kong illustrate its unpopularity.


Student refugees from China said that in 1968 central authorities ordered Red Guard students back to school. Local propaganda teams intervened and instead sent students to work in rural areas.


Riots and other disturbances by Shanghai young people unemployed after frustrating years of rural work assignments forced official policy changes toward easier rural jobs and more city assignments.


Thirty Tientsin secondary school graduates' lives are described five years after being resettled in a Shansi mountain village.


Commune member tells what was done to aid urban students in adjusting to rural life.

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Effort to send urban youth, unemployed and overcrowded, to do needed agricultural work in rural areas. Sections on rural change, urban attraction, unemployment, and halting urban expansion.


Rustication of urban youth during the Cultural Revolution, accomplished through educational conditioning and peer pressure, served many political and economic functions. But it created immense psychological tension among the educated young people.


Account of urban secondary school graduates settling in rural areas to work.


2366. Seybolt, Peter J., ed. "Up to the Mountains and Down to the Countryside." CHINESE EDUCATION, 8, 2 (Summer 1975), 1-89; 8, 3 (Fall 1975), 1-47.

On the eight million urban youth sent to work in rural areas (rustication program) after 1968 for ideological and economic reasons. Two million returned to towns for further schooling or factory work; the rest settled permanently in agricultural communes. Articles deal with adjustment problems and discontent among youth and peasants.
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   British teacher of English at Peking University, 1972-78, reflects on his move with a small university class to the countryside to learn from the peasants.

   Job assignments for 1974 university graduates sent "rusticated" urban youth into bureaucratic departments and worker graduates to administrative posts in factories.

   Urban youth sent to the countryside learn rural ways and sometimes make useful contributions.

   Antagonism between youth and Communist authorities was greatest among those educated city dwellers sent to the rural areas in the rustication program.

   Program to send urban youths to rural areas was never voluntary. Mistreatment led many to flee to the cities during the Cultural Revolution chaos, creating great discontent that threatened the regime.

   Background aims, results, and difficulties of the rustication program. Educated youth especially became fragmented and rebellious, threatening to undermine popular unity.

Because cities do not have enough school places or jobs for unskilled youths, they must be sent to rural communes to work and to narrow the gap between mental and physical work.

See also Chapter 71, YOUTH: ORGANIZATIONS, PROBLEMS, CRIME.
Chapter 54

SCIENCE AND TECHNOLOGY

Visits to science facilities were uninformative; intense social pressure and lack of privacy were incompatible with U.S. standards.

China's rejection of the U.S.S.R.'s socialist model of science policy was a costly mistake. Mao's successors, reversing his policy, are following more progressive socialist lines.

2376. "Association of Chinese and American Engineers Formed at Peking." MILLARD'S REVIEW, 11 (December 6, 1919), 47. Many engineers were trained in the U.S.

Science teaching is modeled on earlier Western programs. Research aimed at economic growth and agricultural development has set aside as inappropriate such Western emphases as computer sciences and nuclear energy.
After Mao's death, the history and philosophy of science as an academic field became less crudely propagandistic and more open to foreign influences. The need for a conceptual basis for science and technology planning was officially stressed.
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"The Chinese Educational System" and "Science and Technology in the Chinese People's Republic" chapters analyzed the trained manpower resources developed, 1950-60. Concluded that China could not in the 1960s attain par with the U.S. in high-level scientists and engineers. The teacher shortage was the greatest shortcoming of elementary and secondary education. Many students were forced to leave school early to help meet production demands.

2384. Berner, Boel. CHINA'S SCIENCE THROUGH VISITORS' EYES. Lund, Sweden: Research Policy Program, 1975. Scientists questioned after visiting China about the applicability of China's science methods to other countries thought China offered a useful general model in science for developing but not for developed countries.

2385. Biggerstaff, Knight. "Shanghai Polytechnic Institution and Reading Room: An Attempt to Introduce Western Science and Technology to the Chinese." PACIFIC HISTORICAL REVIEW, 25, 2 (May 1956), 127-49. The Shanghai Polytechnic, supported by interested foreigners and progressive Chinese to bring scientific knowledge to China, had limited success.


Joseph Needham, author of SCIENCE AND CIVILIZATION IN CHINA, six volumes completed, said that China was the first to implement many important medical ideas and practices. Emperor Hsiao-Wen in 493 A.D. established the first medical school in recorded history.


Failure of the Ewo filature, early attempt to introduce modern Western technology, showed the strength of political resistance by leaders who were not interested in foreign technology.


U.S.-trained Chinese scientists viewed the scientific method as an ideological basis for discrediting China's old culture and providing new values and meaning for China's modernization.


Argues that progress will be hampered by ideological conformity and practical orientation of engineering education.

The status of science and technology (see entry 2524 by C.H.G. Oldham) and the Cultural Revolution's isolationist science policy (see entry 2482 by John M.H. Lindbeck) are important topics. Other papers are on the political struggle and the economy.


Analyzes the "red and expert" political attacks on Chinese Academy of Sciences members, 1966-69.


Writings, many by distinguished scholars (Joseph Needham, John King Fairbank, Peter Buck), review the history of science and the tension over science policy since 1449 between those who favor "redness" and others who favor "expertness" as the route to economic development.


Science during the Cultural Revolution allowed workers and peasants to help set priorities. Research sought solutions to local problems. Health sciences used paramedical persons and traditional herbalists as well as modern medicine. The goal was to popularize science and to permit scientists to learn from working people.

2397. **Chang, Tsai-yü.** "MIN-TSU LING-HSIU K'Ö-HSÜEH SSU-HSIANG TI YEN-CHIU" (A Study of National Leader Generalissimo Jiang Jieshi's (Chiang Kai-shek) Scientific

Chiang Kai-shek, realizing that China needed scientific and technological knowledge to become a strong, modern state, urged that schools and universities teach science and instill a spirit of inquiry to advance industrialization.


Technical education, begun modestly in the 1880s, expanded by the early 1900s, when mining and railway engineers were trained in Pei-Yang University and T'ang Shan Engineering College, both in north China. By 1913 navigation and naval architecture were taught at Wu-sung, near Shanghai, and several other universities were teaching general science.


Found computers used almost entirely for scientific and engineering calculations.


Recriminations against scientists resulted when they infuriated Mao in a June 1957 joint article in KWANG MING DAILY concerning the low status of intellectuals. Again in 1972 Maoists called for "re-education" of scientific personnel.


Communists require all scientists to be "red experts," dedicated to serving the Party and free of bourgeois attitudes.


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Ideological struggle during the Great Leap Forward limited scientific and technological research while emphasizing practical application toward modernizing agriculture.


Eyewitness account of research projects at Peking University and the Institute of Physiology.


Contradicts the supposition that the Chinese language is inadequate for science or other thought processes.


Vice president, Chinese Academy of Sciences, praises scientific and technological accomplishments, 1949-59, particularly in water conservation, sanitation, housing, electrification, and in agricultural and industrial output.


Vice-President of China's Academy of Sciences reviews the growth of modern science from the 1916 founding of the Geological Survey and says that pre-1949 scientists lacked concern for people's needs. Cites plans to expand science education at all school levels.

2412. Chyu, Li-ho. "FU-CHOU CHUAN CHÉNG HSÜEH TANG" (The First Technical College in Modern China). SHIH TA
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Describes first vocational school, opened as part of the Foochow Shipyard (established in 1866), its site and buildings, foreign instructors, and curriculum.

Lack of adequately trained management personnel was a problem as China sought economic development after the Cultural Revolution.

Report on the Peking Aeronautical Institute, leading aeronautical engineering college in China.

The Academia's 14 institutes, much handicapped by war, were scattered mainly in Szechuen province though administered from Chungking. Though not yet fully organized, the Institutes of Mathematics and Physical Anthropology had published research papers, many of them abroad.

2416. "CPC Central Committee Circular on Holding National Science Conference (September 18, 1977)." PEKING REVIEW, 20, 40 (September 30, 1977), 6-12.
Plans and reasons for a national science conference in spring 1978.

Among essays on the world history of science is "Poverties and Triumphs of the Chinese Scientific Tradition" by Joseph Needham.

**2418.** Cunningham, R.C. "Science and Technology Education: Mao's Priorities, Policies, and Results." JOURNAL OF GENERAL EDUCATION, 26, 3 (Fall 1974), 249-56.
Science and technology education is subordinated to the practical and political concerns of elementary education and public health.

Articles include Joseph Needham, "Science and China's Influence on the World."

**2420.** Dean, Genevieve C. "China's Technological Development." NEW SCIENTIST, 47 (May 18, 1972), 371-73.
The Cultural Revolution's anti-education policies were valid because they attacked a useless elitism in a poor country where a simple technological base could serve most needs.

**2421.** Dean, Genevieve C. "Science and the Thought of Chairman Mao." NEW SCIENTIST, 45 (February 12, 1970), 298-99.
Mao's ideological drive during the Cultural Revolution to harness science and technology for national needs.

**2422.** Dean, Genevieve C. "Science, Technology and Development: China as a Case Study." CHINA QUARTERLY, 51 (July-September 1972), 520-34.
The Cultural Revolution shifted scientific research to applied rather than theoretical emphasis.

Science policy before and after 1949. Despite the Cultural Revolution, science has aided agricultural and industrial development.
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2429. Eitel, Ernest John. FENG-SHUI; OR, THE RUDIMENTS OF NATURAL SCIENCE IN CHINA. Hong Kong: Lane, Crawford, 1873. Reprint. Bristol, England: Pentacle, 1979. FENG-SHUI, defined as the science of wind and water, was the traditional way of viewing the environment. Emotional rather than scientific, it was an essential part of ancestor worship.


Juan Yuan prepared for China's confrontation with the West by redirecting education to the classics and history at the Sea of Learning Hall which he founded in Canton, 1820. The curriculum stressed astronomy, mathematics, and applied studies.


Because of its stability, twelfth century China was the most technically advanced nation. But this fact failed to stimulate an industrial revolution comparable to that in Europe. After 1350, farming and water transport traditions were so perfected that there was no incentive or scope for further technological improvements.


The Cultural Revolution changed the scientific establishment by streamlining and decentralizing it and by shifting research emphasis to the "creative power of the masses."


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Believes that Western news media exaggerated chaos wrought on science by the Cultural Revolution, although some damage occurred.


On the need to restore science and education in the wake of the Cultural Revolution and the "Gang of Four."

Since the 1940s Cambridge University scientist Joseph Needham has inquired into why Chinese science, which once far surpassed Western science, fell behind. Eleven books have appeared. A deterrent to China's modern science, he contends, was that a merchant class did not appear; their emergence was stifled by bureaucratic feudalism. In the West, early merchants, needing to quantify everything, opened the way for mathematics, on which modern science rests.

2440. Fitzgerald, Anne, and Charles P. Slichter, eds. SOID STATE PHYSICS IN THE PEOPLE'S REPUBLIC OF CHINA.
U.S. solid state physicists found in 1975 that applied research at universities was being transferred to factories.
Biography of Ting—official, journalist, businessman, polemicist, and educator—a leader of the Peking academic establishment in the 1920s and 1930s and an important personality of the 'new culture' movement. A geologist by profession, Ting "struggled to understand modern science and its impact upon the old Chinese intellectual order."

Chaotic enrollment policies caused quality of scientific training to suffer after 1949. The Cultural Revolution, fueled by the dream of universal education, lowered quality further. The response was to decentralize primary and lower secondary schooling and allow local authorities to provide management and funds.

Papers cover organization and development of science, science and politics, education and scientific manpower, anthropological science, progress in and teaching of agriculture, genetics, animal and plant breeding, physiology, pharmacology, medicine, public health, geography, geophysics, geology, meteorology, hydrology, oceanography, mathematics, nuclear physics, solid state physics, chemistry, astronomy, mining, metallurgy, electronics, electric engineering, civil and hydraulic engineering, mechanical engineering, and chemical engineering. See same articles by Betty Feinberg, John M. H. Lindbeck, Ralph W. Phillips and Leslie T.C. Kuo, C.C. Li, and William Y. Chen in CHINA.
**Science and Technology**


Chinese-born novelist writes favorably of the programs attempted by the Communists in science, development, research, education, and policy toward intellectuals.


Wide swings in policy concerning acceptance or rejection of foreign technology. By 1974 China's modernization campaign, which included purchase of foreign technology, had such momentum that it could not be stopped. But past education policies so hampered the training of engineers and other skilled personnel that China's capacity to absorb such technology was slowed. The Cultural Revolution's attack on academic excellence and stress on mass education would have to be reversed.


History and problems of Communist China in seeking technological innovations. Political education and thought reform of scientists, technicians, and other intellectuals hampered development.


The Cultural Revolution attacked technical specialization and stressed Mao's belief in the masses. Engineering colleges became work-study schools, the curriculum stressed industrial needs, and textbooks were rewritten to reflect ideology.
The Cultural Revolution brought changes in engineering colleges and engineering textbooks, which were revised to include Maoist ideology.

A serious handicap to post-Mao modernization is lack of qualified manpower. About half of China's 1.8 million university graduates, 1949-66, were depleted by the Cultural Revolution. Those older scientists and engineers trained in the West and Japan before 1949, often ridiculed by Maoists, were estimated at no more than 80,000 in 1978. But the government's 88 key universities and overseas program for advanced study and research promised new talent. The Chinese Academy of Sciences encouraged basic research.

Cultural Revolution stress on practical science for the people will continue because such science is a tool for modernization.

Hua urged a new policy for advancing science and culture.

Extra-curricular and other supplementary instruction opportunities in elementary and middle schools in basic science and technology have substantially improved students' abilities to learn by themselves.


Reviews four articles in Chinese medical journals (1956-58) which are serious contributions to medical-historical literature despite their political propaganda.


A bibliographical survey of science and technology, covering astronomy, mathematics, physics, meteorology, geography, ethnography, zoology, botany, medicine, agriculture, horticulture, architecture, military arts, ceramics, industry, metallurgy, music, textiles, and transport.


China's first (1980-81) implementation of a national uniform science curriculum, including textbooks. Experiments and demonstrations, previously neglected, are stressed as ways to teach basic scientific concepts and theories, investigative skills, and abstract thinking. Elementary science, physics, chemistry, and biology are required, totaling 1,130 class periods during ten years of schooling, to hasten economic development.
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Study of future capability of the Communist educational system and expansion of its scientifically trained manpower. Covers elementary education and literacy, secondary education and technical training, higher education and research, the First Five-Year Plan compared with reported developments in education, and a comparison with education in India.


Joseph Needham, author of the multivolume SCIENCE AND CIVILIZATION IN CHINA, believes that intentional voyages from China across the Pacific were possible as early as the third century B.C. and that such visits to the Americas would explain striking similarities in art and culture of American Indians.


Considers the Chinese bomb test an indication of the state of Chinese science and technology.


University of Illinois scientific delegation's visit to China to begin formal exchange at the invitation of the Chinese Academy of Sciences and Fudan University.


American Meteorological Society delegation discuss their scientific and other experiences and the status of meteorological scholarship.
Firsthand experience with scientific research in various parts of China revealed that pervasive antintellectualism and Party orthodoxy were great obstacles to scientific thought and study. Concluded that China after Mao would be ruled more sensibly and science allowed to develop.

American Institute of Physics director found (May 1979) that Chinese physicists, while competent in theoretical physics, were ill-prepared in experimental and applied physics. They study Western scientific journals, reprint many important research publications, and plan to publish their own research journals.

Workers' technical schools begun during the Great Leap Forward waned in the early 1960s. But their resumed growth during the Cultural Revolution assured that many scientists and technicians would have strong working class ties.

Describes Tai Chen's writings on astronomy and mathematics.

Concludes that in his 1746 book Tai Chen was trying to find scientific laws and principles.
Traces the history of Chinese scientific developments and shows China's contributions to scientific understanding in the West.

Speech by the President of the Academy of Sciences at the 1978 National Science Conference.

University physics instruction was begun by such physicists as Dr. K. F. Hu, Southeastern University, Nanking, around 1920. In the early 1930s, the Education Ministry began to standardize the physics curriculum. Japanese occupation and the consequent transfer inland of Chinese university instruction seriously hurt physics study. Postwar physics will continue under leadership of the government's Institute of Physics in Academia Sinica and National Academy of Peking as well as the Chinese Physical Society (in 1941 it had 281 members).

Ideas about science of modern thinkers, among them non-scientists Wu Chih-hui (1865-1953), a philosophical materialist; Ch'en Tu-hsiu (1879-1942), a dialectical materialist; and Hu Shih (1891-1962), a pragmatist. Science, synonymous with modern civilization, alarmed traditional thinkers. From a 1923 debate in essays, science emerged stronger than before. Because many thinkers failed to distinguish between scientific laws and irrefutable dogmas, the way was paved for the Communist era.

2471. "LA FORMATION DES CADRES SCIENTIFIQUES ET TECHNIQUES EN REPUBLIQUE POPULAIRE DE CHINE
SCIENCE AND TECHNOLOGY


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Reviews the first two volumes of Joseph Needham's projected seven volume, SCIENCE AND CIVILIZATION IN CHINA (Cambridge, England: Cambridge University Press, 1954-1956), seen as written from a Marxist viewpoint. See entry 2505.


2478. Li, Ts'ai. "My Views on How to Operate Intermediate Technical Schools Well." SURVEY OF CHINA MAINLAND PRESS, 4505 (September 29, 1969), 9-11. Reflecting Maoist views, the author suggests that administrators and teachers for secondary technical schools can be drawn from workers and peasants and that secondary technical schools and technicians' schools can be combined and run jointly by factories and communes.

2479. "Life in the Academy of Sciences." CHINA NEWS ANALYSIS, 843 (June 4, 1971). Entire issue discusses the Academy of Sciences during the Cultural Revolution as run by ignorant soldiers. Specialization and theoretical studies were discouraged.


"SCIENCE AND TECHNOLOGY"

China's exchanges and relations with other nations in science, technology, and education are reviewed historically from 1860. See entry 2393.


Mao's call for self-sufficiency was a continuation of China's century-old isolationist scientific view. Even so, the post-1949 Communist school program is called "the greatest educational experiment in history." See entry 2393.


How the Communists built up China's small resources of scientists and science capabilities. Covers expansion in the 1950s, shortages, control of science, and organization of the Academy of Sciences.


Concluded that Chinese science, 1949-1956, was backward and poorly funded but important to the regime as a tool for national development. The first decade saw much cooperation between Russian and Chinese scientists, but few Chinese scientists were able to influence the inner political circle. See entry 2443.

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Examines the teaching of mathematics, physics, and chemistry in senior secondary schools as reflected in sample textbooks and in the National University Entrance Examinations. Author wants to see if what is taught corresponds to present needs and also if teaching resources are sufficient.

Darwinian evolution, introduced into China about 1898, was seen by intellectuals as a weapon for democracy, progress, and science. Darwin's works were further published in China during and in aid of the revolutionary May 4 Movement (1919).

Describes the physics program at three leading universities as well as several major research institutes, observed by U.S. physicists in 1971-72.

Normalization of U.S.-Chinese relations caused elated Chinese scientists to begin planning how the breakthrough could speed up their research, thus benefiting modernization.

Economic development will depend on the effect of the Cultural Revolution on education and other institutions, growth factors, the ability to purchase foreign technology, and China's emphasis on human motivation.

Compares the position of China with the rest of the world in culture, education, and science, as well as in four advanced technologies: nuclear weapons, missiles, jet aircraft, and computers.

Success of China's plan to follow Japan's model of development depends on the people's continuing positive attitude and the cooperation of Western industry.


Describes scientific and technological achievements: nuclear physics, aeronautics, computers, energy, metals, machine tools, transport, petrochemicals, agriculture, telecommunications, and medical research. Praises extension of literacy and elementary education opportunities.


Comparison of the research and development statistics (both official and those estimated by individual scholars) of China and India, with respect to expenditures and skilled manpower.


Efforts to improve science education in the remote northwest. Describes projects of the Kansu Science Education Institute which opened in 1939 supported by the British board for administration of indemnity funds.


Science and technology developments in China, seemingly linked to political development, were notable during three visits.
Inadequate laboratories and practical needs hinder science education in a poor country still struggling with language problems and other handicaps.

Why, despite apparent cultural similarities, Japan and China reacted in different ways to the introduction of Western scientific knowledge.

History of intellectual life, the Confucian influence, academic tradition, foreign influence, and the arrival of Western science first with the Jesuits who educated princes and with the nineteenth-century Western powers, including Protestants, whose schools were for commoners.

State of science and technology in 1943 by regions: Szechuan, the heart of Free China; the Northwest, Shensi and Kansu; the Southeast, Kuangsi, Kuangtung, Chiangsi, and Fukien; and the Southwest, Kweichow and Yunnan.

British scientist after 1952 visit describes the Chinese National Academy, various universities, and programs in public health and research.

2501. Needham, Joseph. CLERKS AND CRAFTSMEN IN CHINA AND THE WEST: LECTURES AND ADDRESSES ON THE
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Lectures by author of the multivolume SCIENCE AND CIVILIZATION IN CHINA includes astronomy in classical China, the unity of science, Central Asia and the history of science and technology, the Chinese contribution to science and technology, the translation of old Chinese scientific and technical texts, China and the origin of qualifying examinations in medicine, and the roles of Europe and China in the evolution of ecumenical science.


Chinese and Western science compared, the influence of the former on the latter, and the relation of science to society in China.


Contemporary Chinese science, though not different from that of the West, is influenced by a sharply different tradition that recognized man as part of an organism far greater than himself.


Chinese thought offers a corrective for the West's penchant to let technology control life. Chinese beliefs that harmony is life's goal, that nature is good, and that ethical values are internally generated also imply that human beings should control technology.


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Important series on Chinese science. Vol. 1: language, intellectual development, and cultural advancement of each dynasty; Vol. 2: History of Scientific Thought; Vol. 3: Mathematics and the Sciences of Heavens and the Earth; Vol. 4: Physics and Physical Technology; Vol. 5: Chemistry and Chemical Technology; Vol. 6: Biology and Biological Technology. See also Joseph Needham, THE SHORTER SCIENCE AND CIVILIZATION IN CHINA: AN ABRIDGMENT.


See entries 2476 and 2510.


Contrasts Chinese and European traditions in natural sciences (pure and applied), clarifies the position of scientists and engineers in classical Chinese society, and relates Chinese science to such fields as philosophy, religion, law, and language.


Beginning his multivolume SCIENCE AND CIVILIZATION series about 1938, the author wondered why modern science had developed in Europe but not in China. Later, when he learned more about Chinese science, he wondered why Chinese science to the fifteenth century had been more efficient than in Europe.


About science in two southeastern provinces of China before Japan occupied that area in 1944.


Four topics illustrate China's scientific past: gunpowder, macrobiotics, acupuncture, and Chinese attitudes to time. Calls Confucian scholars in historiographical bureaus champions of linear time despite Taoist and Buddhist theories of cyclical recurrence.

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Concludes that Tai Chen lacked the empirical skills to justify his theory of science.

Sees the effectiveness of scientific research and development since 1949 as leading to nuclear weapons and computer technology. Sees potential harm in overemphasis on applied rather than basic research.

Chinese nuclear explosion revealed much about Chinese technology and implied that China is possibly nearer to having hydrogen bombs and electric power-producing reactors than anyone thought.

Name and address of institutes in English and Chinese, date of establishment, organization, staffing, research divisions, affiliates, facilities, and present and past research and publications. Vol. 1: agriculture, forestry, fisheries; Vol. 2: chemicals, construction, electronics; and Vol. 3: energy, light industry, machinery, transport.

Role of the Chinese Academy of Sciences; status of research in agriculture, biology, medicine, engineering, and technology; and the emphasis on applied research.
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Analyzes events affecting leading scientists during the Cultural Revolution. Foresees advanced scientific research only if Maoism is defeated.


Summarizes China's science policies as part of the drive for development. At first research, as in the U.S.S.R., was done in separate institutes rather than in universities. Mao's goal in the Great Leap Forward and the Cultural Revolution was to decentralize research and to bridge the gap between manual and mental labor.


Historical development of science and its role in the People's Republic of China.


Science programs in universities and research institutes, progress in manufacturing scientific instruments, and pervasive influence of party politics.

SCIENCE AND TECHNOLOGY

China's major science policy issues and the impact of the Cultural Revolution on science and technology are assessed. See entry 2393.


Violence of the struggle between the "two lines"—Maoists emphasize technology for the masses; the opposition favors more advanced research. Author argues that the future of science is inextricably linked to the future of the Cultural Revolution.


Contributions of Chen Chih, a physicist specializing in super alloys and crack mechanics.


Soviet aid to Chinese research in nuclear physics and the peaceful use of atomic energy.


Science planning and policymaking bodies. Shifts during the Cultural Revolution were toward decentralized applied research, with little research controlled directly from Peking. Discusses educational policies to accomplish local control of research and technology. Explains methods for spreading technological knowledge. Compares the Chinese struggles between radicals and pragmatists with Soviet scientific policy.


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Impact of the Cultural Revolution on education, particularly on higher educational programs for training scientific and technological specialists. Estimates the size of China's 1970 manpower pool of primary, secondary, and higher education graduates.


Strengths and weaknesses of the educational system and its capacity to produce higher level scientists and technicians; and professional manpower supply in relation to economic goals. Finds schooling inadequate and inefficient. Despite radical educational policies and bold manpower manipulations, China in the near future will need Soviet help to meet professional manpower needs.


Impact of the Cultural Revolution on Chinese scientists. Concludes that science and technology seem none the worse.


Reviews changing educational policies in science and engineering and assesses the supply and quality of scientific and engineering manpower.

China designated science and technology to spearhead the "four modernizations" but soon backtracked for lack of funding and professional scientists. Production, rather than basic research, was designated the first scientific goal.


Despite science policy swings since 1949, the major science goals have remained the same: to make China a competitive world power and to improve the quality of life for the masses. Since Mao's death, education has become two-tiered in a drive to train scientists and other elites while also teaching skills to production-oriented workers and peasants. Includes a list of research institutes.


Concludes that Maoist educational changes during the Cultural Revolution were an aberration and that China is likely to meet her needs for well-trained technicians and research scientists.


Surveys modern science from 1600 (Catholic missionaries) through the fervor for science in late nineteenth and especially twentieth century. Concludes that educated
Chinese see applied sciences as the most effective way to assure China's place in the modern world and that growing scientific research offers such promise.

Research and technology are central to China's plan for modernization by the year 2000. By 1981 China had developed science policy guidelines. As a poor, peasant-dominated country, China faced major hurdles to widespread application of technology in production and in research.

The explosion of its atomic bomb in 1964 and the launching of its first satellite in 1970 indicate China's post-World War II scientific presence.

In the nineteenth century, China's Imperial Astronomical Bureau had no teaching function but was a scientific repository. Earlier in the Ming period Jesuit missionary astronomers and other Westerners used the Bureau to introduce Western astronomy and mathematics into China.

China's seventeenth century scientific renaissance did not flower in the eighteenth century as did Western science because of an inhospitable social and political climate.
Challenges Joseph Needham's conclusions in SCIENCE AND CIVILIZATION IN CHINA. Argues that the growth of state power in China smothered the emergence of science as a social institution.


Conference of the Academy of Sciences calling for practical application of science toward greater productivity in industry and agriculture.

2545. "Quarterly Chronicle and Documentation: Science and Technology." CHINA QUARTERLY, 63 (September 1975), 582-83.

2546. "Quarterly Chronicle and Documentation: Science and Technology." CHINA QUARTERLY, 69 (March 1977), 204.

2547. "The Reform in Education at Colleges of Science and Engineering as Viewed from the Struggle Between Two Lines at the Shanghai Institute of Mechanical Engineering." CHINESE EDUCATION, 2, 3 (Fall 1969), 3-14.


China's 1978 nationwide college entrance examination achievement compared with U.S. achievement revealed that the Chinese were more thorough in geography, their math knowledge required more memorization and less problem solving, and physics and chemistry knowledge was noticeably lower.


Cultural Revolution effect on factory management and the training of worker-technicians.
SCIENCE AND TECHNOLOGY

Changes in engineering education are discussed.

Examines tensions when Chinese students in Japan resisted Japan's 1905 foreign student regulations and when after World War I they were arrested for protesting the ceding of Shantung to Japan.

How the Cultural Revolution's ideology brought industry and higher education together. Students worked in production. Some industries operated technical universities while other universities ran their own factories.

Combining productive labor with university learning is traced to the Party's 1958 "Directive on Educational Work." Many factories were established at higher education institutions during the Cultural Revolution. Maoists urged that workers and peasants be enrolled and that higher education be cut to two years.

To assist China's modernization, scientific societies are being restored and more scientific books and journals published.

SCIENCE AND TECHNOLOGY

Examines science content at elementary school level: nature study and geography; and at secondary school level: chemistry, biology, physiology, hygiene, geography, and physics. Describes textbooks, activities, experiments, and equipment. Discusses teacher education for science teachers, out-of-school science education with youth groups, science education in adult education programs, and research institutes active in science education.


U.S. scientists, 1973, visited schools and research institutions. Maoist political theory as implemented by the Cultural Revolution stressed that science must belong to the masses.


Information about science from various Chinese publications.


Extracurricular science activities include hobby groups for elementary and secondary school students, a national contest for juvenile scientific inventions, a designated science month, and summer camps for science enthusiasts.


Articles on elementary and secondary school physics teaching, chemistry teaching, and mathematics teaching (plus...
SCIENCE AND TECHNOLOGY

content analysis of mathematics textbooks). Articles are mainly from the Chinese journal, SECONDARY SCHOOL SCIENCE TEACHING, published since Mao's death in 1976.


Chungshan University’s curriculum, changed by the Cultural Revolution, stressed applied science and technology. Among fields cut were physics, math, chemistry, foreign languages, and philosophy.


Though the Communists have stressed education and science as necessary tools, they have emphasized agricultural development. Schools and universities have suffered faculty shortages. Breaking with the U.S.S.R. (while it will make China turn to the West) in the short term will slow scientific development.


Development of science and technology in China, 1952-72, especially the ideological influence. Cites the end of Soviet technical aid, 1960, in relation to China's drive to combine theory and practice. The Cultural Revolution strengthened Mao's effort to recruit technical personnel from the masses. By 1972 over 70 percent of higher education students were in scientific and technological fields.


Author hopes for a new China which will unite the power of science with the tremendous resources of Chinese manpower.

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U.S. scientists visiting China during the Cultural Revolution reported that little basic research was permitted and that scientists were expected to do manual labor and to "serve the people" by disseminating practical information.

Examines policy issues, research and development, basic and/or mass science, and education. Concludes that post-Mao leaders seem bent on maintaining a balance of technological development between the various sectors of society.


About 100 annotations on the Chinese scientific tradition: general bibliography, biography, translations, history and philosophy, history of science, mathematics, astronomy, chemistry, medicine, and biology.

Industrial education, managerial structures, and the use of foreign technicians in Hubei and Kiangsu Provinces, 1865-1911, failed to put China on the road to modernization.


Despite such achievements as synthesizing insulin and making and using lasers, China lags in science and technology. Two problems are the loss of scientists because of university closings and other adverse Cultural Revolution policies and poor communication among research institutes.


Theoretical research and Western science were sharply reduced after the Cultural Revolution. The scientific elite underwent thought reform and worked with peasants and the military on such applied research as fertilizer production.


Reprint of a 1637 survey of the techniques of agriculture, textile manufacturing, weapons development, exploitation of metals, minerals and precious stones, and the making of paper, inks, and ceramics.


Describes 490 pre-1966 scientific institutions and their publications. Appendix lists 1,227 other institutions. Categories: academies, other government agencies, industrial enterprises, professional societies, universities, and specialized colleges. Includes biographies of key personnel in engineering, physical, biological, medical, and agricultural sciences.
Arguments that scientific societies have brought administrative leadership to the country's diverse science-related institutions. Has a 1966 list of professional societies in the natural sciences and engineering.

The Party view is that science is a purely utilitarian tool for aiding the nation's military and economic development. Scientists deserve no special status and must submit to ideological demands.

Efforts to update science and technology encounter resistance from cadres promoted during the Cultural Revolution who lack the outlook to cope with new approaches.

Scientific research policy is related to the need for modernization, the challenge of technology, and the implicit political struggle.

Characterizes four periods in science policy, 1949-71, and contends that these shifts advanced China's science.

SCIENCE AND TECHNOLOGY

Reviews shifts in official attitude toward science and technology, 1950s–1970s; examines the Party’s role in making and implementing science policy; and discusses other factors that affect scientific and technological modernization: history, organization and planning, professional life and administration, manpower and economy, and international relations.


Reorganization of research at the Chinese Academy of Sciences (streamlined to fewer institutes and decentralized by giving more authority and autonomy to provincial leaders) and research functions of higher education institutions, most of which closed during the Cultural Revolution.


China has since 1949 created an operable network of science research institutes. A crucial task is to build a spirit of mutual cooperation and communication.


Inexpensive picture books published in the mid-1960s acquaint children with simple scientific concepts observable in everyday life.


Articles on elementary science readers show the Communists' long-range goal of promoting basic, contemporary,
Socially useful aspects of science which support both "redness" (Communist doctrine) and "expertness" (factual knowledge).

    China's plan for developing science and technology, 1978-85, calls for a national education system that assures a continuous flow of "red and expert" scientific workers. Concludes that major changes, especially in higher education, will strengthen the supply of scientists needed for modernization.

    Discusses the importance of science to production, the need to understand correctly what is meant by "red and expert," and the division of responsibility under Party leadership in science and technology.

    Account of how the "Gang of Four" disrupted scientific work.

    Brief history of the activities of the Academy of Sciences.

    British chemist's observations during a tour of universities and research institutions.

    Effects of the Cultural Revolution on scientific research.
SCIENCE AND TECHNOLOGY

History, organization, and achievements of selected research institutes.

Scientific study and research were greatly advanced by the Geological Survey, founded 1912, and Academia Sinica, 1927. The latter, the highest institution for scientific research, was financed by government and philanthropic contributions.

Head of China's Academia Sinica describes its work in originating scientific research and in coordinating research of other institutions. Its 30 members, leading scientists, held other important scientific posts.


China's technical and vocational education are reviewed, including structure, curriculum, programs, institutions, teacher education, finance, innovations, and experiments.


Science and elitism are discussed in this reassessment of goals to modernize industry, agriculture, science, and technology.


How China's leaders adjusted their goals in science, technology, and other fields in their drive for modernization. Objectives set in 1977 were found to be too ambitious.


Soviet scientists report on the state of higher engineering education in China.


Compares India and China's development since the 1960s. Finds China closer to industrial and technical self-sufficiency, except for the adverse effects of the Cultural Revolution, which disrupted science and technical education.


Elite-level Party conflicts and their effects on economic development through case studies from agriculture, energy, surface transportation, and medicine. Since 1949 China's political leaders have sought to stimulate economic development through technology. Tensions arise from intellectuals' different educational backgrounds: pre-1949 in the West, 1950s in the U.S.S.R., 1970s and '80s in the West and Japan.


2608. Wartik, Thomas. "Reasons For the Chinese Attitude Toward Research and Education in Science." JOURNAL OF GENERAL EDUCATION, 26, 3 (Fall 1974), 257-61. Negative effects of the Cultural Revolution on scientific research and education were caused by such policies as stressing physical labor.


2611. Wilson, John Tuzo. ONE CHINESE MOON. New York: Hill and Wang, 1959. Canadian scientist during International Geophysical Year observed scientific centers that were doing important
research and reported significant transformation of Chinese life, particularly in education and industry.

   Political pressures on scientists and disadvantages caused by 1960 withdrawal of Soviet personnel suggest that the Party policy of self-reliance will slow progress severely in technology.

   When Jesuits arrived in late sixteenth century China, science there was at a low ebb. Earlier notable technical and scientific progress included many inventions. Pre-Jesuit foreign influence in science may have been Arabian, Western (via Nestorian refugees), Hindu, or Manichaean.

   Examines two books by Wang Jen-tsun, historian of Chinese science, who in the late nineteenth century favored traditionalism and antiquity when he contended that Western thought could not change the Chinese.

   Communist treatment of research and development, 1949-70, including Western military influence, policy, organization, finance, research and development institutions, and the effect of research and development on economic growth.

The Communists' first science and technology plan, 1956-57, reflected the controversy that erupted during the brief "blooming and contending period."


-- Surveys the introduction and integration of Western science into Chinese and Japanese traditional science, 1600-1912.


-- Includes astronomy, mathematics, pharmacy, plants, medicinal herbs, and Jesuit scientific study. In Japanese.


-- Written in September 1966, this article on research and development before the Cultural Revolution emphasizes the role played by the Academy of Sciences.


-- In 1971 visited Institutes of Biochemistry, Physiology, and Nuclear Physics (units of the Chinese Academy of Sciences) and found little basic research. Also examined scientific publications.


-- Compares engineering education observed on a 1974 visit to four technological colleges with his own undergraduate engineering training in pre-1949 China.

Chapter 55

SECONDARY EDUCATION

A 1971 visitor to secondary schools (called middle schools) noted differences in curriculum and length of term between urban and rural schools.

Studied attitudes of about 1,900 secondary school boys and girls. Both sexes favored participation in the anti-imperialism (anti-Western) campaign and in seeking life's meaning. Boys worried more than girls about economic pressures. More girls thought Christianity benefited China even though China imitated too much of the Western materialistic life.

Changes Communists made in curriculum, textbooks, and enrollments in secondary education to reflect Communist ideology.
SECONDARY EDUCATION


2628. "Educational Reform in Rural China." CURRENT SCENE; DEVELOPMENTS IN MAINLAND CHINA, 7, 3 (February 8, 1969), 1-17. 
Describes the Cultural Revolution's impact on rural secondary education in terms of control, curriculum, and enrollment priority.

Problems and successes encountered in providing middle and higher secondary education to millions of Chinese youth.

Example of a middle school reader with a large number of items concerning the West.

Tables and documentation explain Communist changes in all levels of the education system, especially secondary schools. Precise curriculum details for the six-year middle school program, 1956-59, are included. Foresees education problems because of population pressures, poverty, and political ideology.

Stresses that secondary school students are expected to study hard for the motherland and especially for modernization (economic development).
SECONDARY EDUCATION


Interviews (1973-74) with two Chinese youths concerning their secondary school experiences.


Government-supported secondary schools, begun modestly in 1903, were placed under provincial authority. Curricula, per capita costs, and enrollment statistics are given.


Examines evolution of government secondary education since its beginning in 1903 and important changes made by the 1922 reorganization. Major problem is the shortage of qualified teachers.

2637. "Lujiang Middle School—Cradle of Champions." CHINA PICTORIAL, 6 (1984), 12.

Since 1979 a full-time secondary sports school, Lujiang now has 461 students, 23 academic teachers, and 41 athletic instructors. Founded in 1957 as a spare-time sports school, it has trained many world-ranking athletes, including Guo Yuehua, eight-time world table tennis champion.


Report on academic and labor programs of two urban middle schools visited.
Reviews the system of secondary schools existing before 1966 and the criticism leveled against the full-time schools by Maoists during the Cultural Revolution. In 1974 found a pervasive undercurrent of anti-intellectualism.

2640. "Reforming Middle School Education." BEIJING REVIEW, 23, 35 (September 1, 1980), 5-6.
Combining vocational education with academic studies is part of the plan for improving secondary schools.

Found adolescents to be highly idealistic. Called for education to arouse student motives and foster their idealism while sharpening their interests.

2642. "Revolution in Education in a City Middle School (Lanchow No. 5 Middle School)." CHINA RECONSTRUCTS, 18, 9 (September 1969), 14-17.
Work-study arrangements are shown as propaganda teams, during the Cultural Revolution, take control of Lanchow No. 5 Middle School, determined to end bourgeois intellectual influence.

Interviews with 31 secondary students supported the contention that ambitious young people, keenly sensitive to political pitfalls, prefer to concentrate on academic excellence. Except during the Cultural Revolution, China has rewarded educational achievement.

SECONDARY EDUCATION

According to Mao, theory and practice are both indispensable. Individual differences are recognized, and stress is placed on the individual working with the teacher rather than the group. Criteria for teacher, students, and the administration are outlined.


Practical work is an integral part of the curriculum, planned and carried out with community cooperation. Middle school graduates' work experiences equip them for jobs in factories, on farms, or in the army.


Tungshan Middle School was founded in 1913 to oppose the warlord who controlled education. The Party in 1925 opened a branch there. As a leading school after 1949, Tungshan (Kwangtung Province) in 1978 was designated a key middle school.

2647. "Urban Educational Revolution in Progress; a School Managed by Workers and Linked Up with a People's Commune and a PLA Unit." PEKING REVIEW, 12, 7 (February 14, 1969), 3-7.

Describes a factory-run secondary school in Lanchow City, Kansu Province.
Chapter 56
SOCIAL SCIENCES

Chinese Academy of Social Sciences leaders visited the U.S. to gain ideas for modernizing China's mostly primitive economic system. They were introduced to research and policy study techniques at the Library of Congress and Brookings Institution and discussed with university and business leaders how to set up planning methodology and how to train managers.

An outline of renewed social sciences activity since 1976.

Sidney Rittenberg, in China since 1949 (and imprisoned 16 years), is the first foreigner named to advise the Academy of Social Sciences. The Academy (formed 1977) has helped formulate policy on economic changes, China's legal system, and international intellectual exchanges.

Meeting of the American Sociological Association, Toronto, August 1981. ERIC ED 209 141.

Describes social science journals published by China's leading universities. Articles are by faculty or graduate students in philosophy, social sciences, and the humanities. All articles comply with current Party orthodoxy. Investigative reports, half by students, used a slight data base, but author found a strong advocacy for future use of quantitative methods and statistical analysis.


Considers the history of the social sciences in China and modern social anthropology of China.


Argues that the social sciences are not strict academic disciplines. Instead, they study change as manipulated along Maoist lines and reflect China's highly structured social system.


Organizational structure of the Chinese Academy of Social Sciences. Offers brief academic sketches of its leaders, whose task, set by the Fifth National People's Congress, 1978, is to develop research in philosophy, economics, politics, military science, law, history, education, literary science, linguistics, ethnology, and religion.

SOCIAL SCIENCES

Difficulties of social survey work and methods successfully used in Ting-hsien when author headed the social survey work of the China Foundation and of Yenching University. He was also at Tsing Hua University.

Social sciences as studied in the West were virtually destroyed by the Communists. Social scientists have concentrated on indoctrinating the masses in the desired ideology.

Questions whether China’s use of the social sciences will be pragmatic and lead to modernization.

Gives examples of academic activities of social scientists.

From 1949 China officially denigrated the social sciences. The 1977 establishment of the Chinese Academy of Social Sciences marked a significant change. Social science must still serve politics. The Academy in 1982 had over 1,300 researchers in 23 institutes. Most prominent field is economics, especially political economics.

Summary of historian Li Shu's report on "Thirty Years of China's Social Sciences."


About the types of research being undertaken by the new Chinese Academy of Social Sciences.


For the first time since 1949, nationwide competitive examinations were to be used in selecting research fellows for the Chinese Academy of Social Sciences, which in 1977 was separated from the Academy of Sciences.


To reverse Cultural Revolution's antiintellectualism and to strengthen social science research, the Chinese Academy of Social Sciences was formed in 1977, with 21 institutes covering a variety of areas. Fundamental principles guiding social science research include the integration of theory and practice and the encouragement of diverse viewpoints.


Historical background on the significance of and need for the policy of "letting a hundred flowers bloom" (freedom of research) among social scientists.
Chapter 57

SOCIOLOGY EDUCATION


Biographical study of leading sociologist who after 1949 held lesser and greater bureaucratic posts. Harshly criticized in the 1950s anti-rightist campaign and the 1960s Cultural Revolution, he was "rehabilitated" in 1972, headed the Central Institute for the Minorities, and, in the 1980s, again held high status.


Analyzes the process of reestablishing sociology in 1979 as an academic discipline, reviews its pre-1949 roots and 1952 abolition, and explains the 1980s professional training, curriculum, and research.

SOCILOGY EDUCATION

Describes the organization of the Chinese Society of Sociology led by President Fei Xiaotong and others.


Though Communists in 1952 closed sociology departments, sociological activities have continued—particularly concerning minorities. Suggests that U.S. sociology, lacking a unified theory, might have adverse effects in the Chinese context.


Sociology courses, suspended in 1952, were revived at Peking University and elsewhere, concentrating on youth, schooling, crime, employment, and marriage.


Pre-1949 sociology and anthropology were a single field. Communists split them, denounced sociology, and assigned anthropologists to study customs, languages, and folklore of minorities in an effort to win non-Han political support.


Sociology, banned in 1952, in 1979 was reinstated at universities and research institutes as "Marxist sociology." Its goal was to examine social reality critically, but its future was uncertain.

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   A call for establishing sociology departments in universities as one way to reconstruct the Chinese social order.


   Academic sociology, widely accepted between 1900-49, was eliminated by the Communists for being a capitalist tool against Marxist idealism.

   Urban sociology as an academic discipline has been ignored. With more cities of continuous existence than any other country, China needs urban studies to extend knowledge of cities in general and to help construct new theories of Chinese urban communities in particular.

   With the future of sociology uncertain, praises pre-1949 sociologists and institutions doing sociological study. The most influential Western sociologist was Malinowski (London School of Economics), whose most famous Chinese graduates were Fei Hsiao-tung and Francis K. Hsu.

   Traces the history of sociology; mentions Mencius' description of the human relations of prince-subject, husband-wife, father-son, brother-younger brother, and friend-friend.
2681. O'Hara, Albert Richard. "Recent Development of Sociology in China." AMERICAN SOCIOLOGICAL REVIEW, 26, 6 (December 1961), 928-29. Contends that sociology no longer exists in China. All sociology departments were abolished after Mao took power.


2683. O'Hara, Albert Richard. "Sociology in China Again." AMERICAN SOCIOLOGICAL REVIEW, 28, 1 (February 1963), 134. Responding to questions raised by H. Yuan Tien (entry 2686), author argues that sociology in the Western sense of free thought does not exist in China despite the work of such scholars as Fei Hsiao-tung and Wu Ch'ing-chao.

2684. Pankhurst, Jerry G. "Factors in the Post-Stalin Emergence of Soviet Sociology." SOCIOLOGICAL INQUIRY, 52, 3 (Summer 1982), 165-83. Although mainly on U.S.S.R. sociology, a brief evaluation of Chinese sociology in the early 1980s is related to the Marxist-Leninist ideology as interpreted by Chinese Communist leaders.

2685. Skinner, George William. "The New Sociology in China." FAR EASTERN QUARTERLY, 10, 4 (August 1951), 365-71. Written before the Communists abolished sociology departments. China's sociologists accepted enthusiastically the 1949 Communist government and complied with the 1950 recommendation that sociology department have four specialties (theory, ethnology, internal affairs, and labor) and train mainly government personnel.
Tien, H. Yuan. "Is Sociology Dead in Communist China?"
AMERICAN SOCIOLOGICAL REVIEW, 27, 3 (June 1962), 413-14.
Differs with some interpretations in Albert Richard O'Hara, "The Recent Development of Sociology in China," AMERICAN SOCIOLOGICAL REVIEW, 26, 6 (December 1961), 928-29 (entry 2683). Doubts that all sociological books were destroyed during the Communist takeover. Comments on particular sociologists in Communist China.

By 1934 China had 41 universities with sociology departments. U.S., other Western, and Marxist influences are discussed.


Wong, Siu-lun. "Social Enquiries in the People's Republic of China." SOCIOLOGY, 9, 3 (September 1975), 459-76. Sociology as an academic field grew in the 1930s and 1940s but was abolished, 1952. When in 1957 sociologists sought a revival and tried to form an opposition party, their drive was called a bourgeois plot. Social research continued, however, guided by Maoist theories of contradictions and by national interest. Areas studied included minorities, the family, and village life.

The first Chinese translation of a Western sociological work in 1897 presaged the twentieth century growth of sociology and the 1930 founding of the Chinese Sociological Society. After 1949, most sociologists stayed in China only to have departments of sociology abolished in 1952. However, practical research, especially ethnographical studies of
minorities, continued. Concludes that sociology will grow in importance but its precise form cannot be foreseen. See entry 2673.


Before the Communist takeover, sociology was fairly highly developed. Despite abolition of sociology departments (1952), various groups conduct social investigations which use sophisticated sociological reasoning.
Chapter 58

SPECIAL EDUCATION: GIFTED, HANDICAPPED (BLIND)


2693. "Books For the Blind." PEKING REVIEW, 9, 4 (January 21, 1966), 31. Two government publishers produce Braille books used in the 300 schools and institutes for the blind.


2695. Chung, S. "Helping Mentally Handicapped Children to Learn." INTERNATIONAL CHILD WELFARE REVIEW, 42 (September 1979), 31-34. Describes good results from nine experimental classes for mentally handicapped in Shanghai, first such classes in China. The program builds mutual trust between teacher and child and teachers and parents.

SPECIAL EDUCATION: GIFTED, HANDICAPPED (BLIND)

After four China visits, 1973-76, describes detection, education, and social integration of blind and partially blind students; gives history of the Shanghai School for the Blind. Detection is undertaken only in the first years of schooling. Handicapped persons are fitted into the normal work force.

The mentally retarded are usually integrated as useful laborers into China's predominantly rural economy. Families are responsible for their education and care.

Relates special education to family structure and discusses emphasis on non-labeling and integration of the handicapped.

Skip rope is an important tool for visually handicapped children. Problems at the Municipal School for Blind Children and the Perin School for the Blind are described.

Found that 290 of China's 300 special schools in 1981 served deaf children. Absence of hearing aids and other equipment and of standardized testing hampered programs. Educational opportunities were limited and teacher-pupil ratio poor (1:15).
SPECIAL EDUCATION: GIFTED, HANDICAPPED (BLIND)


Praises schooling and services for blind students despite poorly equipped workshops, hospitals, and welfare homes.


At one factory for the disabled, the factory gave not only jobs but also political education.

2704. Robinson, Nancy M. "Mild Mental Retardation: Does it Exist in the People's Republic of China?" MENTAL RETARDA-

Describes education, prevention, and health care for the mildly mentally retarded who, in the author's view, can cope better in a developing nation like China than in a technologically sophisticated society.
Chapter 59

STATISTICS, EDUCATIONAL

   Includes data on numbers of scientists, higher learning institutes, and student enrollment by educational level.

   Communists are using education as indoctrination.
   Between 1949-56 primary school enrollment more than doubled, secondary enrollment rose from 1.5 million to almost 4 million, and higher education enrollment rose from 120,000 to 292,000. Spare-time education for peasants and workers, begun in 1950, enrolled almost three million by December 1955.

   Table includes numbers of educational facilities and enrollments.


Dramatists and artists' conference, 1980, urged academic freedom. Intellectuals were receiving favorable treatment to gain their support for the Four Modernizations. Article mentions 25 million intellectuals, 90 percent of them school graduates, of whom six million were scientific and technical workers. Also cites 1980 school statistics.

Cites China's more than 200 newspapers and 1,200 journals, 98 million combined circulation, and 142 publishing houses. Gives 1979 school statistics and says that about 120 million people under age 45 were illiterate. Includes report on science and technology involved in China's 1979 launching of long-range rockets.

2711. "Education and Culture (Including the Question of Intellectuals)." Quarterly Chronicle and Documentation. CHINA QUARTERLY, 93 (March 1983), 190-92.

Conference shows need for more vocational/technical education in Peking senior high schools. Because fewer than ten percent of those in senior secondary school can go to university, more vocational training would help school leavers secure jobs. Also, China has 113 medical colleges with over 126,000 students and 2,731 graduate students, with 30,000 teaching staff, including 1,400 professors and 9,600 lecturers.

Standards announced for admitting new students to key higher education institutes for 1980-81. Statistics for 1979-80: 1.72 million in higher education, 6.1 million in secondary education, 30 million in spare-time education, and 22 million peasants in literacy classes.
Includes 1983 enrollment statistics at all education levels and gives 35-year totals: over 4 million completed university and about 30,000 studied abroad.

Employment data, uncertain in reliability, have been heavily political. Education statistics show that after 1949 secondary and higher education grew initially. By 1961 China had 3,185,000 teachers (135,000 higher education; 550,000 secondary education; and 2,500,000 primary education, many of the latter poorly trained).

2716. "Facts and Figures." CHINESE YOUTH BULLETIN, 4, 7 (July 1984), 23. Education statistics for 1981-83: 29 doctorate degrees and 18,143 master's degrees awarded. 1983 enrollment included 37,100 post-graduate education, 1,207,000 undergraduate education, 926,000 adults in higher education, 46,873,000 secondary (all programs), 135,780,000 elementary, and 6,172,000 adults in elementary education.

Statistical survey on China includes 1978-80 enrollment figures for pre-primary, primary, middle, and secondary technical school as well as higher education.


2719. "PRC Achievements in 35 Years (2)." CHINESE YOUTH BULLETIN, 4, 11 (November 1984), 12.
Enrollment at each school level rose from 1949 to 1983 as follows: primary school, 24.39 million to 135.78 million; secondary, 1.04 million to 43.98 million; polytechnic, 230,000 to 1.14 million; and college and university, 120,000 to 1.207 million.
Chapter 60

STUDENT MOVEMENTS AND STUDENT-LED REVOLTS

2720. All-China Students Federation. THE TWENTIETH
NATIONAL CONGRESS OF THE ACSF. (MAIN DOCU-
Includes two speeches, the ACSF constitution, officers,
historical summary, and background information on the
student movement since the May 4 Movement of 1919.

2721. Borthwick, Sally. "Students and Revolutionary Culture in
Late Qing Schools." PAPERS ON FAR EASTERN
After 1898, schools, though being modernized, limited
students' personal freedom. Spurred by such restrictions, by
Japan's political radicalism, and by the Manchu govern-
ment's concession to foreign powers, student radicals were a major
cause of the Ch'ing dynasty's fall, 1911.

2722. Ch'uo, Lin. "TUI TI-KUO CHU-I WEN-HUA CH'IN-LÜEH
CHIH YU I K'ANG-I—YA-LI PA-K'O SHIH-CHIEN"
(Another Protest Against the Cultural Invasion of Imperial-
ism—the Strike at Yale in China). THE GUIDE WEEKLY,
96 (December 1924), 806-07. In Chinese.
Students' strikes at Yale-in-China (December 22, 1924)
were protests against imperialists' cultural invasion.

2723. Chen, Theodore H.E. "The Educational Crisis in China."
EDUCATIONAL ADMINISTRATION AND SUPERVISION,
34, 8 (December 1948), 468-78.

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Cites need for improved educational standards. Schooling is greatly threatened by a deteriorating economy and by students and faculty who, frustrated by the status quo, often join strikes and mass demonstrations.


2725. CHINESE STUDENTS AND THE COUNTRY'S STRUGGLE. London: China Campaign Committee, 1943. Explains the tradition of expecting students and scholars to provide political leadership. Reviews the students' drive for reform in 1898, 1905, 1911, 1915, 1917, 1919, and their opposition to Japan, especially after the 1931 invasion of Manchuria.


2727. Freyn, Hubert. PRELUDE TO WAR: THE CHINESE STUDENT REBELLION OF 1935-1936. Shanghai: China Journal Publishing Co., 1939. Life at Yenching University, Peking, where author went in 1935 to study Chinese drama, the beginning of the "December 9 Movement" to protest Japan's advances and subsequent anti-Japanese student unrest. Combines research findings about twentieth century politics and education with personal observations.

2728. Hirano, Tadashi. "JUNIKU UNDO GO NO GAKUSEI UNDO TO "OITSU SENSEN NI OKERU FUTATSU NO HOKO" (The Student Movements after the December 9 Movement..."
STUDENT MOVEMENTS AND STUDENT-LED REVOLTS

and the Two Courses of the United Front). SHIGAKU

2729. Israel, John Warren. "Reflections on the Modern Chinese
Student Movement." DAEDALUS, 97, 1 (Winter 1968),
229-53.

From 1895 onward China's students were caught in the
vacuum created by the breakdown of the Confucian order.
Changes were too vast to fit the pragmatic designs of John
Dewey and Hu Shih. Such foreign ideas as democracy,
science, anarchism, and communism inflamed youth, and
universities became breeding grounds for revolution.

Communism offered students an attractive blend of the
modern and the traditional, a total world view. But Chiang
Kai-shek's regime vacillated between reform and force in
student affairs. In the late 1940s, the student movement
helped promote Communist victory.

2730. Israel, John Warren. STUDENT NATIONALISM IN CHINA,
1927-1937. Stanford, CA: Stanford University Press,
1966.

The period, 1927-1937, saw Communists expelled from the
Kuomintang (KMT) and Chiang Kai-shek fighting a civil war
against them while the Japanese spread their control west-
ward and southward from Manchuria. Although fewer than
ten percent of students were active politically, their Com-
munist and KMT leaders could rally thousands in a crisis.

Students protested issues which the censored press ignored.
They helped bring the KMT to power (1927), but their rela-
tionship to the KMT changed, 1927-37.

2731. Israel, John Warren, and Donald W. Klein. REBELS AND
BUREAUCRATS: CHINA'S DECEMBER 9ERS. Berkeley:

Examines the movement begun December 9, 1935, when
Peking college and high school students protested Chiang Kai-
shek's appeasement policies and Japan's aggression. Bio-
graphies of participants, many of whom became entrenched
Communist leaders (though Communists did not control the
December 9 Movement). Traces participants through the
STUDENT MOVEMENTS AND STUDENT-LED REVOLTS

Cultural Revolution, when they were condemned as conservative "capitalist roaders." Many of the less prominent have since held important posts in education and other fields.


During 1919-49 more students supported the Communists than supported the Kuomintang because Communists wooed them and protected national sovereignty by fighting the Japanese while the KMT avoided such confrontation.


History and ideological background of the student movement, distinguishing four periods: the Chinese Renaissance, the Revolt against Religion, the Nationalist Revolution, and the United Front against Japan.


Students led the 1925 Shanghai movement which opposed Western power and supported labor unions.


Nanjing University students in April 1976 led protests against the Gang of Four which spread northward to Peking.


Concerned with national unity and prosperity, students during 1945-49, influenced by the Communists, changed from
STUDENT MOVEMENTS AND STUDENT-LED REVOLTS

specific protests against the Kuomintang to a determined drive for its overthrow.

Leadership by Yenching University students of the brief but intense attack on the Kuomintang for appeasing Japan after Japan established the North China autonomous region.

Student demonstrations, 1945-49, primarily opposed civil war and favored a Nationalist-Communist coalition. The Communists gave only guarded approval and by no means controlled student demonstrations.

Background and influences of students and scholars who fomented the 1911 Revolution, which led to the May 4th Movement of 1919, the anti-Japanese agitation of the 1930s, and the triumph of Mao's communist state.

Students and intellectuals, adopting such Western values as national independence, unity, and equality, opposed both Western domination and traditional indigenous authority. Communists from the 1920s onward won support from many intellectuals and students by successfully reflecting the goals of nationalism and progress.
STUDENT MOVEMENTS AND STUDENT-LED REVOLTS


Students challenged all wielders of power on and off campus, 1920-28, and were often harshly repelled. Increasingly they became part of the rising national consciousness and political party activities. But their lack of power often caused disillusionment.


Argues that student movements, even in China, are inherently weak. During the 1920s the student movement veered progressively to the left, helped reduce missionary power, and increasingly was controlled by the two major political parties.


Students, important in modern reforms, used lectures, demonstrations, and mass media to bring about political change.


Modernization was slow because education received little money from warlords, 1916-27, who funded military activity. Students' and teachers' concern about poor education conditions hastened their support for Nationalist and Communist parties' education policies.

See also Chapter 15, CULTURAL REVOLUTION: RED GUARDS.
Chapter 37, MAY 4TH MOVEMENT: 1919.
Chapter 71, YOUTH: ORGANIZATIONS, PROBLEMS, CRIME.

- Arab and African students in Peking and Shanghai charged their hosts with racism because of rules prohibiting dating and other contact with Chinese students.


- Commercial attaché, U.S. embassy, Peking, asks whether it pays to send Chinese students to the U.S. for collegiate training.

2748. Arnold, Julean H. "Educating Chinese Students Abroad." CHINA WEEKLY REVIEW, 37 (August 14, 1926), 266.

- Argues that education for Chinese sent to the U.S. should provide practical courses and technical training.


- English-language portion of the test China used to select first candidates for coming to the U.S. under the official exchange agreement. Gives background on the test and the scoring system.
A Los Angeles English professor tells of teaching English to Chinese Air Force trainees in the U.S.

Despite large U.S. role in taking Western education to China (over 7,000 Chinese obtained higher education in the U.S. by 1940), China came to deplore such activities as cultural imperialism and encroachment on her sovereignty.

Study programs for U.S. undergraduates and graduate students in China, 1980-81, based on interviews with students and Chinese administrators at institutions involved. Includes general curricula, language classes, research difficulties, field research, and university administration.

Negotiations for scholarly exchanges that permit U.S. experts to assist China in social sciences, humanities, and science.

Describes a program for exchange of scholars between the U.S. and China.

STUDY ABROAD

Despite tightening internal discipline, China's leaders did not interfere with scientists, scholars, and students going abroad to study. Considered the cornerstone of the modernization drive.


2757. "Carry Forward Internationalism and Promote Friendship and Solidarity with Foreign Students Studying in China: Resolution Adopted at the Second Session of the 20th Presidium of the All-China Students' Federation." CHINESE YOUTH BULLETIN, 4, 10 (October 1984), 3-4. Calls for warm relations with foreign students, especially those from third world countries, regardless of nationality, race, color, or religious belief.

2758. Chen, Theodore H.E. "All Is Not Lost in China." EDUCATIONAL RECORD, 38, 4 (October 1949), 478-86. Despite Communists in power in China, past U.S. contributions to education there will be lasting. If future educational and cultural opportunities arise, they should be used and social sciences should be stressed.

2759. Chen, Theodore H.E. "America in the Eyes of Chinese Students." EDUCATIONAL FORUM, 13, 3 (March 1949), 293-300. Problems with language, food, housing, customs, and racial prejudice make adjustment to U.S. life difficult. However, sound guidance and concern for Chinese (and other) foreign students in the U.S. can build long-lasting understanding.

By 1957 Communist China had sent over 7,000 students abroad for study, most to the U.S.S.R., where the Chinese Embassy closely supervised them. China received students from mainly Asia and Africa in the 1950s and early 1960s (fewer than 2,000 annually), many of whom objected to being isolated from Chinese students. Overseas Chinese students also protested their lack of freedom.


Topics: Chinese students studying abroad (during 1950-60 an estimated 38,000 students, scientists, technicians, and workers were trained in the U.S.S.R.); foreign students in China (they studied mainly in Peking and were isolated from Chinese students); and overseas Chinese youth (1955-60, 8,000 to 10,000 arrived annually in China to study).


Historical background and statistical data on various aspects of Chinese student life in the U.S.


In July 1979, 19 foreign students and 24 Chinese were injured in fighting after a foreign student defied a Chinese student's request that he turn down his radio. Foreign embassy personnel helped settle the dispute. All authorities announced plans to prevent such future unrest.

STUDY ABROAD


Reacting to Vice-Premier Teng and President Carter's scholarly exchange agreement, Harvard historian John King Fairbank insisted that U.S. scholars need extended time and freedom to work in the Chinese countryside, where more than 80 percent of the people live.

2766. "First Chinese Scholars Here, Brushing Up on English."
CHRONICLE OF HIGHER EDUCATION, 17, 19 (January 22, 1979), 2.
The first 52 of about 500 scholars and scientists expected by September began English language study at American University and Georgetown University. Most will do postdoctoral study.

German woman at Peking University, 1974-76, describes her life and studies.

About Chinese students abroad for education pre- and post-1949, with special attention to incidents during the Cultural Revolution as a result of student activity in Hungary, France, Iraq, and Czechoslovakia. The educational relationship between the Chinese and Soviet Communists is also discussed.

2769. Fraser, Stewart E. "Communist Education and Visiting Educators—Contrasts in Russian and Chinese Policy."
JENNINGS SCHOLAR LECTURES 1966-67. Cleveland:

Policies toward students, educators, and visiting scholars in educational and cultural exchanges between China and the Soviet Union.


In the 1950s China received many high school graduates from North Korea, Vietnam, and elsewhere for up to seven years' study, and a smaller number of postgraduates for shorter periods. Isolated from the Chinese, they lived comfortably, but many resented their politicized education.


Has information about higher education, teaching, and research conditions.


U.S.-China academic exchange based on 1978 agreement and Chinese government's pragmatic intent to modernize. Over 2,000 government-sponsored Chinese were in 33 nations (1979), mainly U.S. (6,000 students in over 300 higher education institutions, 1981), West Germany, England, France, and Japan—with 20,000 projected by 1985.

STUDY ABROAD

Academic exchange in the 1980s is a deliberate Chinese political decision, is funded mainly by international agencies (e.g., World Bank), retains Chinese autonomy, is not likely to modify current Chinese education, but may have some unintended future consequences. Covers Chinese policies of educational exchange; and exchange relations with France, Britain, West Germany, U.S., Japan, and Canada.


Analyzed 112 novels and 66 essays by Chinese novelists and social scientists, 1917-48, to identify how they treated Chinese returned from foreign study. Found that the returned student's occupation was most often given. Concluded that the writers considered one's occupation to be a more powerful determinant of behavior than one's social origins.


Describes Chinese students in France from 1901, one of whom, Li Yu-ling, established the Chinese Society of Rational French Education in Peking, 1912. Also describes Franco-Chinese University of Peking, 1920.


Only three Chinese secondary school students are enrolled in the U.S.—at Phillips Academy, Andover, MA. From Harbin Institute of Technology, Manchuria, they are at Phillips to study English a year before entering U.S. universities. At Phillips they also tutor a few U.S. students taking Chinese language, a part of that school's China studies program begun in 1980.

Author's poem, 1881, and introduction is about the Chinese Educational Mission in Hartford, CT, 1872-81, which brought 120 Chinese boys in their teens to selected U.S. homes, schools, and colleges for mainly science and technological studies not available in China. Lack of cooperation among Chinese officials ended the experiment. The boys, despite distrust of others on their return, made useful contributions and rose high in the government and professions.


Part of China's effort to reverse the effects of the Cultural Revolution has been to encourage educational exchanges among those who can advance modernization.


The nineteenth century mission, sponsored by the Chinese government on recommendations of Tseng Kuo-fan, sent young Chinese students to the U.S. to gain technical skills needed to make China's army and navy strong enough to withstand Western assaults. It was ended after the U.S. Congress abrogated the Burlingame Treaty (which called for U.S.-China cooperation in behalf of China's modernization). The Chinese also ended the mission out of dismay at the rapid Westernization of the Chinese students.

STUDY ABROAD

Conversation with three among the first 50 Chinese scholars in the U.S.-China exchange was about the Cultural Revolution's damage to universities. Scholars usually continue to teach at universities they attended, a practice the three criticized as causing stiffness in ideas.

Author, an English translator on CHINA RECONSTRUCTS staff, describes his study and personal difficulties in Chicago, 1980–82.

Eight U.S. scholars who arrived in February to do research were older than most foreign students, many of whom have found conditions conducive to academic activities. The Americans reported a helpful reception but could not assess prospects for completing their research.

Some women, jobless because they returned illegally from rural assignments, have frequented the Peking Languages Institute to sell sexual favors to foreign students. African students there and at other centers complain of discrimination, many having been sent to China against their will because of low tuition costs.

Fifty-two senior Chinese scholars and scientists arrived for language study in Washington before beginning advanced work in sciences and technology. All hold the equivalent of a Ph.D. and will spend several years in the U.S.

So many senior scientists and university professors are studying in the U.S., many not sponsored by the government, that the Chinese fear a faculty shortage. Despite more careful coordination of future scholars by Chinese authorities, the State Department expects an increasing number of Chinese scholars to come to the U.S.


Concludes that scholarly exchanges can never be removed from politics and shows that the Chinese have selected people mainly from scientific and technical fields for U.S. study.


A historical study of the scholarship system (begun 1392 A). for sending Okinawan students to China.


Survey of U.S. colleges and universities found 982 Chinese students and scholars (32.6 percent students, 67.4 percent visiting scholars). Problems identified: deficient academic background, inadequate knowledge of English, and unfamiliarity with U.S. culture.


Under her five-year plan (1981-85) China will have 2.3 million secondary vocational graduates, 1.5 million college graduates, 45,000 professional graduates, and 15,000 studying abroad (mainly in the natural sciences and technology).
STUDY ABROAD


About China's higher education system and the process used in U.S.-China educational exchanges. Includes information about opportunities for U.S. students and scholars to teach, lecture, and do research in China.


Lack of space was the official reason given for prohibiting foreign and Chinese students from rooming together at Peking Language Institute. But some students thought authorities wanted to reduce contacts between Chinese and foreigners.


Report of 1981 China trip by the American Humanities and Social Science Planning Commission to make recommendations on improving and increasing scholarly exchanges with China. Because China will not always permit open inquiry, U.S. research goals cannot be fully attained. But the best available U.S. scholarship is needed to enhance understanding of China. Success requires stating goals clearly and understanding the Chinese context. U.S. scholars must deal with factionalism in educational institutions and be aware that China's social scientists and humanists are politically
STUDY ABROAD

recommendations include assisting China in its American studies programs while developing sound, rigorous standards for U.S. scholars who work in China.

2794. Reinhold, Robert. "Peking Hampering Scholars from U.S."
U.S. scholars, particularly social scientists, complained of being denied access to archives and the Chinese people. China experts, however, urged patience because of upheavals since 1966 and Chinese inexperience with U.S. research methods. Intense negotiations about the Chinese moratorium on rural fieldwork were conducted between Chinese authorities and the U.S. National Academy of Sciences.

Personnel, educational institutions, publications, political and administrative problems, personal experiences, and incidents involving Chinese students in Japan.

History of Chinese students in Japan, 1890s-1930s, examines origins of Chinese study in Japan, student life, and revolutionary activities.

History and statistics of Chinese students studying in various countries, from Yung Wing (first) to about 1926, including Boxer indemnity fund and Tsing Hua College. Throws light on relative roles of Japan and Western countries in Chinese modernization. Appendix has chronicle of relevant events over 60 years.
STUDY ABROAD

2798. Sterba, James P. "China Worries about Quality of 'Foreign Experts.'" NEW YORK TIMES, September 14, 1981, p. 12. Because foreign teachers working in China complained of being isolated from ordinary Chinese and some Chinese complained that foreign teachers were incompetent, officials decided to tighten standards for the more than 2,000 hired annually. Policy on social contact has not been clarified, but improved hiring practices were planned.

Chinese who studied in the U.S. up to 1875 (in 1854 Yung Wing was the first to graduate from a U.S. university) were important in promoting U.S.-Chinese cultural understanding.

While China will send mainly scientists abroad for further study, most U.S. scholars chosen for study there will be social scientists. Social science, especially attacked during the Cultural Revolution, has new impetus since the 1978 opening of the separate Chinese Academy of the Social Sciences.

The far more numerous Chinese students who returned from Japan had greater revolutionary influence than did students from the West, though the latter supported change as officials, teachers, engineers, and translators of Western literature and included Sun Yat-sen.

2802. Tyau, Min-ch'ien T.Z. "British Boxer Indemnity Scholars and Other Beneficiaries." CHINA QUARTERLY, 1, 3 (March 1936), 71-94.

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STUDY ABROAD

Explains Britain's program under a 1925 act to use for scholarships and other worthy purposes the Chinese funds owed to Britain as indemnity for the Boxer Rebellion.


Hearings about China-U.S. international education exchanges and other scientific and technological cooperation with China administered by the U.S. State Department.

2804. Vandegrift, Kate. "I've Tried to Listen to Pop's—Chinese Students in England." CHINA NOW, 84 (May-June 1979), 22-23.

Describes the impressions life in England made on two Chinese graduate students.


China's Western-educated elite and their role in the nation's political changes, 1872-1949. Summarizes many careers. Concludes that those who returned after study in the West failed to give the leadership that might have defeated totalitarianism.

2806. Wang, Y.C. "Western Impact and Social Mobility in China." AMERICAN SOCIOLOGICAL REVIEW, 25, 6 (December 1960), 842-55.

Social mobility decreased greatly when Western education (cuminginating in foreign study) replaced the traditional civil service examination. This change in the extent and nature of mobility dramatically affected China's political direction.
STUDY ABROAD

   Bilingual English-Chinese biographies of some 400 returned students giving their educational experiences in China, in the U.S., and their later occupations in China.

   Account of a summer 1984 visit to China by 20 students and seven chaperones from Sidwell Friends School, Washington, DC, where a China Studies Program is planned. Students will be exchanged between Sidwell and Middle School No. 2, an affiliate of Peking Normal University.
Chapter 62

TEACHERS AND TEACHER EDUCATION


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environmental science at Peking Normal University, Gansu Normal University, and elsewhere are described. Over 50 periodicals are published concerning environmental protection. Other environmental education plans are described.

2813. Chu, Jennings Pin-k'uei. "Normal School Education in China." BULLETINS ON CHINESE EDUCATION, 2, 11 (1923), 1-24. Describes administrative structure for teacher education, curricula offered, changes since the system was founded in 1903 and reorganized in 1912, and including enrollment statistics.


2815. Cullingford, Christine. "Teacher Training in Sichuan." CHINA NOW, 108 (Spring 1984), 23-26. Author who taught English, Sichuan University, Chengdu, 1980-83, describes buildings, students, and teaching conditions. Some of her student teachers were "rusticated" urban youths. Some had taught Russian during friendly Sino-U.S.S.R. years and were affectionately called "Russian retreads."

2816. Gardner, John. "Teachers' Status Should Be Raised, Says Vice-Premier." TIMES HIGHER EDUCATION SUPPLEMENT, July 14, 1978, p. 11. At a 1978 National Conference on Educational Work, the first since 1971, Teng Hsiao-p'ing defended examinations, said that student labor should be relevant to their studies, and urged the Party to recruit outstanding teachers.

2817. Glassman, Joel N. "The Political Experience of Primary School Teachers in the People's Republic of China." COMPARATIVE EDUCATION, 15, 6 (June 1979), 159-73. Concluded that primary school teachers are highly
TEACHERS AND TEACHER EDUCATION

vulnerable and have little political influence, especially when
the central government makes major policy shifts.

2818. Han, Lih-wu. "The Teaching Profession in China." CHINA
CRITIC, 2, 31 (August 1, 1929), 3-15.

2819. He, Zuo. "Special-Grade Teachers." PEKING REVIEW, 21, 21
(May 26, 1978), 24-25.
About three elementary school teachers promoted for their
outstanding work.

2820. KWANGTUNG, WEN-CHIAO TING (Kwangtung Provin-
ional Government, Department of Culture and Education).
CHIAO-YU KUNG-TSO CHE HSUEH-HSI TZU-LIAO
(STUDY MATERIALS FOR EDUCATIONAL WORKERS). 2
Chinese.
Articles addressed to teachers by Mao Tse-tung, Liu Shao-
chi, and others on Communism, Party discipline, and econom-
ic and educational policies.

2821. Mauger, Peter. "Minister's £300M Remedy." TIMES EDUCATIONAL SUPPLEMENT, 3579 (February 1, 1985), 17.
One billion yuan allocated to raise salaries for China's ten
million teachers. Recruitment of bright young teachers
suffers from poor pay, poor housing, and low status resulting
from the Cultural Revolution when teachers and other intel-
lectuals were reviled as politically suspect. Teachers'
average pay is 70 yuan, about average worker's pay, but
without bonuses which factory workers can earn. State
annual allocations per student at each school level show the
relative priorities: 35 yuan annually per primary school
student, 100 yuan per middle school student, and 2,200 yuan
per university student.

Professor who visited China in 1980 found many similarities
with British schools. But China's teachers' shortage was
desperate because of overpopulation.
TEACHERS AND TEACHER EDUCATION


Growth and patterns of teacher education since 1894 in teacher training schools, citizens’ normal schools, institutes for vocational education teachers, and normal courses in private schools.


Methods, extent, and results of political control of teachers, 1949-53; could not predict the ultimate success of such control.


The Cultural Revolution made worse the poor working conditions of teachers, 1970-72.


Discusses teachers’ situation when schools reopened after Cultural Revolution unrest, especially their relationships with propaganda teams, students, workers, and peasants.

Chinese journal and newspaper articles (1950-80) show the effect of Communist rule on teachers. An extended essay cites changes: first transformation (1950-56), modernization, and continuous revolution (1966-76). The 30 years put teachers in an ambiguous role in schools, politics, and society. Chapters on the social prestige of teachers, their income and material welfare, political status, and concerns as a political interest group. Concludes with the political nature of the teaching profession.


Chapter 63

THOUGHT REFORM


Types of assessment Communists have used to judge the remolding of ideology and political attitudes among intellectuals.


Communists needed intellectuals but tried to assure their ideological usefulness. Those who spoke out against Communist excesses during 1956 "Hundred Flowers" liberalization were labeled "rightists" when ideological controls were tightened.


Communist efforts to change attitudes of professional people, including scholars, teachers, writers, artists, and others, towards Party goals. Analyzes early drive, 1950-52, and covers more extensively the period 1953-57, when the Hundred Flowers campaign inviting intellectuals to criticize the regime was bitterly put down. Intellectuals, though much persecuted, have not succumbed hopelessly to Communist pressures. Contains 80 biographical sketches.
THOUGHT REFORM

Former leader of the China Democratic League, who remained in China in 1949 only to find political conditions intolerable, believes China threatens Asia and the free world. Cites specific intellectuals at Yenching, Peking, and Tsinghua Universities to illustrate suffering inflicted in thought reform movements.

Thought reform (brainwashing) of political prisoners, many of them intellectuals.

Since 1949 historians have been targeted for training in Communist ideology. All intellectuals have faced constant thought control campaigns in the Communist drive for orthodoxy.

Organization and operation of Communist propaganda and indoctrination apparatus. Covers thought reform and ideological transformation, changes in formal education, publishing, writers and journalists, radio, stage, and the screen.

Communist methods of changing human personality and thought, based on information from refugees. While using Russian techniques, the Chinese have used other methods consistent with Chinese traditions and have placed greater emphasis on thought reform.
THOUGHT REFORM


Individuals take part voluntarily or under various degrees of external coercion. Small groups of six to ten students stay together through a discussion that produces group identification, or a feeling of working together toward a common goal; criticism, self-criticism, and confession designed to transfer from former social, family, and political beliefs to Communist patterns; and final "submission and rebirth," in which final confession and rejection of former attitudes produce great emotional relief in submission to approved communal ways.


At regular universities and "revolutionary colleges" the Communists, by using psychological techniques and other methods, re-educated intellectuals to function in ways appropriate to Communist goals.


"The Chinese Communist prison is... the most thoroughly controlled and manipulated group environment that has ever existed." Confession integrated with group re-education has succeeded with prisoners, dissidents, and intellectuals. Communist "thought reform" or "soul engineering," reminiscent of the religious confessional, revivalism, and Moral Rearmament, is similarly based on an absolute messianic belief in the rightness and morality of the Chinese Communist cause.

THOUGHT REFORM

Survey of educational developments, 1927-56, and analysis of Communist thought reform techniques used to change personalities.

Since 1942 the Communists have used intellectuals as pawns for political remolding drives, with only scientists and technicians exempted (as of 1964-65).

Relates Chinese brainwashing techniques to education and psychotherapy. China's distinctive use of language as a tool for ideological conversion is analyzed.

As adapted by the Chinese Communists, the Yeshov method of thought reform tries to establish within an individual a continuous process of ideological self-examination.

Examines brainwashing and thought reform in China as influenced by the U.S.S.R. and developed further by Mao and the Communists.

China has developed a unique pattern for controlling intellectuals: periodic campaigns of alternating freedom and suppression, administrative and political controls, public ridicule, self-criticism, and "thought remolding" in special schools and camps.
THOUGHT REFORM


2847. Wang, Chang-ling. "The Chinese Communists' Policy Toward Intellectuals." COLLECTED DOCUMENTS OF THE FIRST SINO-AMERICAN CONFERENCE ON MAINLAND CHINA. Taipei: Institute of International Relations, 1971, pp. 427-44. Distrust of intellectuals has marked Communist policy since 1949. Unable easily to identify intellectuals' place in the 'class struggle,' the regime has used thought reform, work assignments, and other tools for "re-educating" intellectuals.

2848. Yu, Frederick T.C. MASS PERSUASION IN COMMUNIST CHINA. New York: Praeger, 1964. Shows how the Communists have used propaganda to sway popular thinking. Chapters on the press, radio, posters, film, and art and literature. Concludes that no person can escape the Party's propaganda apparatus, which author calls a permanent institution of social control.
Chapter 64

U.S.S.R. INFLUENCE


2850. Chen, Theodore H.E. "Salient Characteristics of Education in Communist China." EDUCATION, 76, 6 (February 1956), 360-66. Education, a tool for meeting Communist objectives, is heavily influenced by the U.S.S.R. Proportion of worker-peasant students enrolled, 1953: 21.9 percent in higher education, 57.4 percent in secondary education, 46 percent in secondary technical schools, 63 percent in regular middle schools, and 80 percent in primary schools.


U.S.S.R. INFLUENCE

Discusses educational relations and cultural exchanges between China and U.S.S.R. during the early phase of the Cultural Revolution, especially the "expulsion" of Chinese students in the U.S.S.R.


Varying nature of cultural and educational relations between China and the U.S.S.R.


Describes episodes that led to cooperation and then split in Sino-Soviet educational relations, resulting in criticisms of each other's school systems and cultural and political life.


English language equivalents and explanations of Chinese and Russian educational terms. Russian influence on Chinese education before the Cultural Revolution.


Eighteenth and early nineteenth century education in China is one topic presented. A Russian priest's report of 14 years (1808-22) spent in Peking is included.


This association, one of many which spread Russian propaganda, imported U.S.S.R. educational publications and did much to woo intellectual leaders.
U.S.S.R. INFLUENCE


Documents taken April 6, 1927, when the Soviet military attaché office in Peking was raided, include material relevant to education, such as the Third Communist Party Congress, 1923, resolution that "public instruction should be free and universal"; outline of the curriculum for two types of Party schools to train leaders; responsibilities of educational propagandists to party cells; "A Concrete Guide to the Work Training"; and a report on Kwangtung army schools.
Chapter 65
VISITOR REPORTS


Comments on lower and middle schools, higher education policies, and higher education faculties and facilities observed on a 1981 visit to over 20 universities, primary, and middle schools in five provinces.


Canadian Association of Adult Education tour, 1974, found that work and study were joined, administrators worked alongside peasants in May 7th schools, and elitist secondary and higher education did not exist.


Impressions of higher education and students' productive work seen in 1975.

After 1975 visit, author raised basic questions about educational ends and means.


Architectural education, influenced by the Cultural Revolution, enrolled students only after they worked for two years.


Compares educational changes between 1972 and 1976 visits.


Examines education at all levels, 1980 and pre-1949 enrollees, and five major trends in the 1980s. Finds two greatest challenges are to equalize opportunity and to balance "expertness" with "redness."


Comparative study and conversations with leading intellectuals revealed basic ideologies and learning systems.


Explores how China's educational philosophy affects schooling and child care.


On a 1980 visit saw post-Maoist schooling aiding drive for modernization. Competitive entrance examinations were reinstated. Certain primary, secondary, and higher education institutions, designated "key" schools, offer better facilities and teachers.
VISITOR REPORTS


U.S. observers described the old and new education, the Cultural Revolution, an elementary and secondary school, and Peking University. Probed curriculum, work-study admissions, graduation, jobs, and other aspects of rural and urban life.


Contrasts education seen in 1948-49 and in summers of 1959 and 1960, when every primary age child was in school, secondary education included manual as well as mental labor, and literacy campaigns had brought reading and writing skills to almost all men under age 40 and women under age 25. "Red and expert" schools opened in 1960 to help adults combine general education with political study.


Educators recount changes in Chinese education, 1947-79.


Visitor (1972) describes varied programs at universities and secondary schools.


U.S. journalists, 1971, considered education China's foremost problem because of Maoist rigid political orthodoxies.

VISITOR REPORTS

Visitor cites criticism by Chinese of untrained kindergarten staff, job assignments that separate family members (particularly if they are educated), and low standards in rural schools.

Describes visits to Peking educational institutions: a May 7th cadre school; elementary and secondary schools; and Tsinghua Technical University, which in 1970 had 2,800 students, most of them workers, peasants, and soldiers.

2876. Fraser, Stewart E. "China at School and Play." PHI DELTA KAPPAN, 56, 8 (April 1975), 528-31.
Describes schools from nursery to secondary level.

Roles of the various levels involved in educational administration, from the State Council (Cabinet) down to the "revolutionary committees" in schools and colleges, responsible for day-by-day operation of individual institutions.

Education for minorities, women's status, curricula, mass education, and other observations in 1973 and 1977.

American Association of Community and Junior Colleges President describes meetings with Education Ministry representatives, who found a common purpose between U.S. two-year colleges and Chinese education; i.e., combining theory and practice.
VISITOR REPORTS

French correspondent on a third visit since 1949 concluded that the Chinese have made education and culture part of their revolution but that revisionism is a serious threat for post-Mao China.

Curriculum, teaching methods, and other aspects of the school program observed in 1973 at a Nanking primary school.

NOTRE DAME MAGAZINE, 8, 4 (October 1979), 20-25.
Head of a 10-member United Nations delegation, 1979, tells of important official meetings, the best being with Pu Tung-shu and Han Leh-fen of the Education Ministry, who summarized educational accomplishment and problems.

Rapid change characterizes education and being both "red and expert" was the goal observed in 1979. Notes changes in school and university structure, increased academic emphasis, and rising conformity with Western patterns.

Schools and universities visited by Chinese-American professors are described.

Schools observed in 1974 combined study with manual labor and by other means complied with Cultural Revolution changes.
VISITOR REPORTS

Writings by a Canadian who taught English to teachers enrolled at Sichuan University. Includes quotations from student essays about the Cultural Revolution, Red Guards, one-child movement, and women's position.


Examines, 1973, how educational theory and practice affect the socialization process.

Leading education issue, 1978, was the question of equality versus merit. Traditional academic curriculum was being reinstated and more instructional media used.

In a 1978 visit author saw schools used to aid modernization.

Canadian visitors saw little juvenile delinquency, little adolescent dating, and noted parent-child-state relations.

VISITOR REPORTS

In 1975-76 rank and salary differentials at three Peking institutions were being reduced.

Australians who taught English in the middle 1960s describe Chinese life, students, the arts, and the Cultural Revolution.

English professor comments on the role of workers and peasants in running local schools and selecting students for university.

University of Paris specialist on developing countries toured China in the late 1950s, interviewed top officials, discussed literacy (Chou En-lai put 1957 illiteracy at over 70 percent), rapid spread of primary and secondary education, emphasis on technical and scientific learning, and expanding educational opportunities for women and peasant/worker children.

The educational system of the early 1970s is characterized as a restrictive road to a "sterile, stagnant society."

British freelance journalist shows how society and schools socialize the child to serve the state. "New Scholars and Artists" chapter surveys alternating political moods that have buffeted intellectuals.

2898. Monroe, Paul. ESSAYS IN COMPARATIVE EDUCATION II: STUDIES OF THE INTERNATIONAL INSTITUTE OF
"Progress in China," written after 1929 visit, identifies hopeful directions in schools despite students' preoccupation with politics. Mission schools, for instance, were headed by Chinese educators. "Education and Government in China," 1930, praises China's respect for learning but urges that Western education be used to teach practical skills.


2901. Moraes, Francis Robert. "Catch 'Em Young." REPORT ON MAO'S CHINA. New York: Maemillian, 1953, pp. 25-41. Indian journalist describes visits to schools and universities in Peking, where students repeated ideological slogans and had no freedom of thought.


2903. National Public Radio. OPTIONS IN EDUCATION TRANSCRIPT: "EDUCATION IN CHINA, ONE-SIX."
VISITOR REPORTS

Radio transcripts on day care; urban and rural school environments; junior high school reading, writing, and English language instruction; college student attitudes toward Western art and music; English language proficiency of teacher trainees; importance of higher education; and interest in foreign language study.

University of Sydney (Australia) delegation visited 22 educational institutions in six urban centers, 1972. Chapters on physical education, moral education, productive labor and education, and the Cultural Revolution's dramatic impact.

With the defeat of China's "Gang of Four," higher education admission standards required academic achievement. Other educational and social institutions stressed expertness as the way to modernize.

Describes schooling in the wake of the Cultural Revolution as observed on a 1974 visit to Peking University and other centers.

French diplomat and anthropologist, 1971, talked with leaders, workers, and teachers. Gives details about the Cultural Revolution at Peking University and the Academy of Sciences. Not a Communist and not convinced that other countries can imitate China, he concludes: "the Chinese
revolution is undoubtedly the most extraordinary experiment of modern times..."

Sociologist visitor, 1972 and 1974, described types and levels of educational institutions and the prevailing educational philosophy and practice.

Australian professor who taught in China, 1965-67, describes a typical rural primary school and urban primary-secondary school: curricula, physical plants, students, and teachers.

Visits to primary and secondary schools and teacher training institutions revealed an atmosphere of cooperation and stress on social service.

China tour by Washington's China Round Table. Found at Peking's Tsing Hua University 500 of its 7,000 students were being sent to the U.S. to study.

Chinese-American students found that youths avoided physical contact with the opposite sex and accepted party policy that marriage be delayed until the late twenties.
VISITOR REPORTS

   Besides John Gardner and Wilt Idema, "China's Educational Revolution," pp. 257-89, there are insightful sections on Mao's concept of education, young people and schools during and after the Cultural Revolution, May 7th cadre schools, medical education, and Peking and other universities and educational institutes.

   English teacher on National Education Association China tour, summer 1978, describes visits to schools and to a children's "palace."

   Former British Arts Council official found that students studied English eagerly, teachers used the lecture method, and opportunities rested on examination results.

   Describes formal and informal educational institutions. Includes author's own experiences working in a factory and in the countryside while studying in China, 1974-75.

   British economist, reporting on agriculture, industry, politics, and education, found rural progress slowed by sc:s practical education, widespread illiteracy, and absence of links between education and villages. Nationwide, education at all levels was poor in quality, too bookish, and unavailable to many. Traditional reverence for the scholar put modern students into a preferred status. Concluded that China must
VISITOR REPORTS

build education and a way of life appropriate to its own history and culture.

Schools, factories, and day-care centers were seen during an unescorted visit to 12 major cities.

Visits to schools at all levels and an analysis of children's storybooks; stresses efforts to inculcate the idea of social service.

A NEW YORK TIMES journalist in China 1946-49 and in 1971 condemned Communist excesses but praised improved living conditions. About the Cultural Revolution, he described May 7th cadre schools, rustication of educated youth, and specific students' experiences.

The U.S. can learn from the Chinese example of giving very high priority to education. Led a 1977 delegation which studied schooling at all levels amid reversal of Maoist policies and reinstatement of academic standards.

Congresswomen share findings from visits to officials and educational and other institutions.
VISITOR REPORTS

Observations about C. Lu Hsun Middle School (pp. 31-33) and U.S.-China and other cultural exchanges and developments.

Congressional visitors assess social, cultural, economic, and modernization efforts.

Former U.S. teacher describes schooling observed on a tour.

Found on a 1978 visit that schools had reverted to traditional pedagogy but retained some spirit and intent of the Cultural Revolution. Vocational training enhanced academic learning.

Reviews zigzag educational policies since 1949. The four modernizations, begun in 1976, restored academic standards and examinations, established better equipped and staffed "key schools," and stressed moral education aimed at selfless service.
Summarizes educational accomplishments observed in 1976 and the way work, school, home and community life mutually reinforce political goals.

U.S. English teacher at Kaifeng Teacher Training College describes schools she knew, 1953-77.

A U.S. early childhood group reported that family planning campaign is most effective and that very good health care of children is fostered by trained personnel close to home.

U.S. visitors in late 1978 noted the heavy political content in schools, poor school facilities, few discipline problems, and formal teaching methods.

Based on 1972 visit and 1947-48 experiences in China. Describes types of schools, facilities, teaching methods, and programs.

U.S. teachers, 1972, describe teaching methods and classroom practices used to foster collective morality.

Math educators found that only five percent of those eligible attend higher education. These are identified early and nurtured in "key" schools and universities. Applied math is stressed and geometry for logical thinking.
Chapter 66

VOCATIONAL AND TECHNICAL EDUCATION

   Shows vocational education trends during policy shifts after 1949. Profiles secondary specialized schools, secondary technical schools, workers' training schools, agricultural and vocational high schools, vocational (technical) schools, continuation schools, institutes of higher education for staff and workers in vocational education, radio and TV universities, correspondence education, and adult education of peasants. Has 12 tables and one school ladder chart.

   Found that 74 percent of graduates of 28 vocational schools were employed, but reported plans to analyze how many of them were using the full range of skills taught.

   A national vocational education association was formed in 1917, which then opened a model school. By 1922, 1,353 vocational schools existed, most at the elementary and secondary levels.

VOCATIONAL AND TECHNICAL EDUCATION

China had few professionally trained vocational guidance workers in the 1930s.


Opposed to traditional education, Huang Yanpei led the vocational education movement, 1910s–1930s, greatly influenced by pragmatism. He was hampered by the poor education climate under the warlords and by his own indifference to revolutionary movements. Support waned from students preoccupied with nationalism and from the middle class, who saw no increase in the supply of ideal workers.


To enhance job placement of secondary school graduates, only one percent of whose age group gain university admission, China hopes that half of its senior secondary schools will become vocational schools. Conversion has been patchy because technical teachers are unavailable, funding is uneven, and parents and students see vocational training as inferior and a barrier to university entrance.


Evaluated progress in converting secondary schools to vocational and technical schools during a 1983 visit to 21 schools and colleges in eight provinces. Although rural youth have plenty of farming jobs, prejudice against agricultural schools is widespread. Early in 1984 the Agriculture Ministry announced plans to spend 35.4 percent of its capital construction funds on agricultural schools and colleges.


A secondary school for training junior technicians to work in engineering and toolmaking plants.
VOCATIONAL AND TECHNICAL EDUCATION


Twenty key schools—administered directly by the Education Ministry and run by its departments of petroleum, metallurgy, coal, and geology—stress subjects related to those fields and require students to combine productive labor with theoretical studies.


To speed modernization, workers' and peasants' colleges and correspondence schools (assisted by radio and TV networks) have been opened and are run by factories, communes, and industrial departments under the State Council. Graduates of these work-study courses have credentials equivalent to those given full-time students at secondary schools or college vocational programs.


Examined vocational and technical education, 1976-81. Found greatest growth in part-time programs for workers, peasants, and Party cadres. The degree-granting television university founded in 1979 had 410,000 students. On-the-job training was widespread. Trend was for continued spread of vocational and technical education to aid modernization.


Special articles on current and planned changes in secondary education include: Wen Xiajie, "New Skills for a New Era," and Li Ming and Zhao Funian, "Fuxin—Education in an Industrial City." Reforms are intended to strengthen vocational education in secondary schools.

2947. Wang, W.P., and M.T. Wong. "Vocational Education in China." EDUCATION IN CHINA. Edited by Ts'ui-ying Teng and
VOCATIONAL AND TECHNICAL EDUCATION

The 1917 founding of China's National Association of Vocational Education and the 1922 designation of three-year vocational schools are cited as evidence of the field's growth.


Describes growth of technical and vocational education, 1949-66, retrenchment under Gang of Four during 1966-76, and renewed emphasis since 1976 on combining theory and practice, especially in agriculture and industry.


Describes Jinling Vocational College as example of post-secondary vocational alternative for the many who cannot find a place in universities.
Chapter 67

WEST, INFLUENCE OF


The West had major revolutionary influence on China, especially through mission education. Condemns extraterritoriality and anti-Chinese prejudice and calls for more educational, medical, and other philanthropic aid.


"China's Response to the Challenge of the West" chapter recounts the abolition of traditional examinations and the opening of the educational system to Western culture.


Summary of a century of Western cultural penetration.


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John Dewey, Paul Monroe, and other influences, combined with nationalism, helped promote education, especially science, as a tool for a better life.


Examines the Western impact on twentieth century Chinese culture.


Surveys Western impact on late Ch'ing period (1850-1911), the rapid social changes after the 1911 revolution, and the development of education in many fields and for women and other groups.


Articles on Japanese and Western influences: "The History of Modern Chinese Culture, with Special Reference to the Introduction of the Foreign Educational System After the Opium War," pp. 53-84; and "The Printing Culture of Modern China," pp. 221-55.


Classic translations of Thomas Huxley, EVOLUTION AND ETHICS; Adam Smith, WEALTH OF NATIONS; John Stuart Mill, ON LIBERTY; Montesquieu, SPIRIT OF LAWS; Herbert Spencer, STUDY OF SOCIOLOGY, and others.
Chapter 68

WOMEN'S AND GIRLS' EDUCATION

   On Western-influenced education for women, socialist campaigns for women's education, rural women's education, women's education during the Cultural Revolution, and birth control education.

   Women, philanthropic, and nationalist groups worked to improve women's conditions after 1900, extended education to them, and involved them in political and social life.

   Essays on Muslim women's education in China and eight other countries.

   Lower level Party cadres (local leaders) in the 1950s were not successful in advancing women's equality, despite considerable propaganda and education.

Analyzed female education at all school levels: curriculum, leadership, and finances. Found the curriculum in government and mission schools weak in practical subjects, tuition costs too high for poor students, and the salary gap between foreign and Chinese teachers too wide.


Based on a 1909 visit to both mission and Chinese schools for girls. Although some women were educated in ancient China, the tradition before 1842 of ignoring girls' schooling continued until missions began and extended opportunities for girls. Describes the growing popularity of women's education and opportunities for expanding it.


The Confucian ethic and their lack of an economic base have kept peasant women in low status. Communist marriage laws and land reform have helped, women's literacy has increased, but they are far from equal to men.


Survey of the education and role of women before and after 1949, when their role changed dramatically to comply with Mao's assertion that "women hold up half the sky."


Women's rights movement shows the important role of mission schools and individual reformers in promoting women's education.
WOMEN'S AND GIRLS' EDUCATION

2968. Collins, Leslie E. "Issues of Equality and Equity in the Chinese Feminist Movement." Paper presented at the Midwest Sociological Society annual meeting, April 1977. Education and political power were two foci of the feminist movement, 1900-20. Author analyzed the movement's ideology in terms of equality and equity (justice).

2969. Drucker, Alison R. "The Role of the YWCA in the Development of the Chinese Women's Movement, 1890-1927." SOCIAL SERVICE REVIEW, 53, 3 (September 1979), 421-40. The partly religious Young Women's Christian Association after 1890 initiated women's literacy, vocational training, physical education, overseas scholarships, infant hygiene, and nutrition. YWCA prestige declined among educated Chinese but left a heritage that helped politicize women's organizations of the late 1920s.

2970. Eberstadt, Nick. "Women and Education in China: H. a Much Progress?" NEW YORK REVIEW OF BOOKS, 26, 6 (April 19, 1979), 41-45. Women are China's largest disadvantaged minority. Illiteracy is mainly rural and female (estimated literacy, 60-70 percent; male-female elementary school enrollment ratio, six to four). Although Communists improved their status, women remain second-class citizens, are paid less, and are burdened by home and child-care duties while working.


WOMEN'S AND GIRLS' EDUCATION

Contends that the status of women was basically the same in China and in non-Han cultures around China, that female infanticide was no more prevalent in China than in Europe, and that the education of women was not fundamentally different from that of men.


2977. McCrea, Joan M. "The Socio-Economic Role of Women in the People's Republic of China." WOMEN'S STUDIES INTERNATIONAL FORUM, 6, 1 (1983), 57-72. Equal rights for women in education and in all aspects of Chinese life, espoused by the Communists, has not overcome the traditional bias against women but has aided the drive for change.

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WOMEN'S AND GIRLS' EDUCATION


2980. Ono, Kazuko. "SHIN-MATSU NO FUJINKAIHÔ-SHISÔ" (The Emancipation of Women under the Later Ch'ing Dynasty). SHISÔ, 525 (1968), 86-99. In Japanese. Points to late Ch'ing appeals for educating women and such organized activities as publishing a women's magazine. Concludes that the women's movement failed to merge with political reform movements.


2982. Pan, Q. "Notes on Modern Marriage." CHINA CRITIC, 2 (1929), 169-72. Found that the higher her educational attainment the more likely a woman was to believe that marriage should provide romantic life and companionship.

2983. Rau, Margaret. HOLDING UP THE SKY: YOUNG PEOPLE IN CHINA. New York: Dutton, 1983. Education is described along with other daily experiences of representative young Chinese (ages 18-29) in various
WOMEN’S AND GIRLS’ EDUCATION

regions. Changing attitudes toward women, minorities, and religion are included.


Women students at Nankai University show progress in women’s education.


Chapters on women’s education in Sweden, China, and Israel.


Concludes that female students received no physical education in late Ch‘ing-early Republican period.


Growth of women’s education since the 1909 imperial edict calling for girls’ primary schools and teacher training for women. Praises the influence of missions and lists by province and city mission girls’ schools with enrollments.

Educated women led the women's revolutionary movement, 1900-12, communicating through women's schools, student associations, and political organizations. They founded at least 44 organizations and nine revolutionary periodicals aimed not at promoting a democratic republic but at abolishing the Manchu regime.


Examines causes for the rise in women's consciousness in early twentieth century China: more women's education, job opportunities, decline of Confucianism, and challenge of Western ideas.


"Women and Education" chapter tells of missions' early influence on girls' education; cites Communist efforts to extend education to girls and women.


Traditional attitudes limit the extent to which education prepares women for more varied occupational roles.


Missionaries began educating girls in 1844, and in the twentieth century female education grew. By 1923 girls numbered under 6.3 percent of the total enrollment at all school levels.

Women's and girls' education

Upper and middle class families usually allowed pre-teenage daughters to share with sons literacy instruction given by private tutors. As they matured, daughters were taught domestic arts.


Describes mission-founded women's college which the Communists in 1951-52 merged with three other institutions to form Fcoehow National University.


Canadian scholar Elizabeth Johnson's chapter found a wide education gap between younger women and their mothers. She knew only one village woman over age 50 who could read. Economic pressure caused girls more than boys to leave school at age 14 to aid family income and also to save the cost of secondary education. But parents had high aspirations for their children's education. Roxane Witke's chapter, "Chiang Ch'ing's Coming of Age," based on 1972 interview, mentions the education of Mao's last wife.


Studies on Chinese women before and after 1949, including their education or lack of it, marriage, family, and child-rearing.
Chapter 69

WORK-STUDY PROGRAMS (THEORY AND PRACTICE)


2999. James Chester. "Half-Work and Half-Study in Communist China." PACIFIC AFFAIRS, 32, 2 (June 1959), 187-93. The trend toward combining physical and mental labor at primary schools through university level can lead to further regimentation of youth but will not necessarily integrate the masses with intellectuals.

WORK-STUDY PROGRAMS (THEORY AND PRACTICE)

        Gives example and urges continuation of links between
        factories and schools to encourage work-study patterns.

3002. Frazier, Calvin, and Wilson Riles. "Work and Study."
        U.S. educators observed that work-study in China had been
        integrated at each school level to a degree unsurpassed
        elsewhere.

3003. Kerr, Clark et al. OBSERVATIONS ON THE RELATIONS
        BETWEEN EDUCATION AND WORK IN THE PEOPLE'S
        REPUBLIC OF CHINA; REPORT OF A STUDY GROUP,
        APRIL 25 TO MAY 15, 1978. EXTENDED VERSION.
        Describes attempts to integrate education with work.
        Surveys major events in China, 1949-76, and describes post-
        1976 education policy.

3004. Li, Yongzeng, "Work-Study Programmes in Primary and
        Middle Schools." BEIJING REVIEW, 25, 45 (November 8,
        China has one million elementary and secondary schools,
        431,000 of which have work-study programs (40,360 of them
        run factories; many others have farms). Education comes
        first and work second. Allocation of work time is at the
        discretion of the local school.

3005. Lu, Ting-yi. "Education Must Be Combined with Productive
        Labour." CHINESE COMMUNIST EDUCATION. Edited by
        Stewart E. Fraser. Nashville, TN: Vanderbilt University
        A 1958 analysis of China's educational philosophy
        concludes that students need to be both "red and expert" if
        the country is to meet long-term goals.

3006. Lucas, Christopher J. "Maoist Pedagogy: On Combining
        Learning and Labor." JOURNAL OF INDUSTRIAL
WORK-STUDY PROGRAMS (THEORY AND PRACTICE)

TEACHER EDUCATION, 11, 3 (Spring 1974), 79-84.
Discuss the theories and practices supporting efforts to combine learning and physical work throughout the education system.

Before 1966 some half-work, half-study schools existed, dating back to the Yanan period, but most schools and universities were more heavily academic. Mao, in the Cultural Revolution, wanted to apply the work-study pattern to all education despite the threat such a change posed to modernization.

At No. 28 Middle School, Shenyang, the Revolutionary Committee runs the school and stresses work in the school-run factory.

Part-work, part-study agricultural secondary schools in Kiangsu Province.

Contrasts Australian and U.S. community-school relations with China's preference for combining education with productive labor. Also cites the involvement of nonacademics in choosing higher education students.

Examines the variously interpreted work-study ideas of Robert Owen and Karl Marx as tried in China since 1949.
### WORK-STUDY PROGRAMS (THEORY AND PRACTICE)

<table>
<thead>
<tr>
<th>Reference Number</th>
<th>Author(s)</th>
<th>Title of Work</th>
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<tr>
<td>3012</td>
<td>Price, Ronald F.</td>
<td>&quot;Labour and Education in Russia and China.&quot;</td>
<td>COMPARATIVE EDUCATION, 10, 1 (March 1974), 13-23. Analyzes the contrasting practices and purposes in &quot;combining productive labour with education,&quot; as developed in China and the U.S.S.R.</td>
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<tr>
<td>3014</td>
<td>Priestley, K.E.</td>
<td>EDUCATION IN CHINA.</td>
<td>Dragonfly Books, 1961. Discusses the political uses of education and requirements that students work, both weakening academic quality.</td>
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<tr>
<td>3015</td>
<td>RED FLAG.</td>
<td>&quot;A New Type of School That Combines Theory with Practice.&quot;</td>
<td>CHINESE EDUCATION; 2 (Fall 1969); 15-27. Investigative report on the Wukow Part-Time Tea Growing and Part-Time Study Middle School in Wuyuan County, Kiangsi Province.</td>
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<tr>
<td>3016</td>
<td>&quot;Revolution in Education: Schools are Factories, Factories are Schools.&quot;</td>
<td>PEKING REVIEW, 19, 12 (March 19, 1976), 14-16. Describes the curriculum and the operation of Talien Engineering Institute; during the Cultural Revolution it was run in cooperation with a shipyard, factories, and mines as part of Mao's work-study system.</td>
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WORK-STUDY PROGRAMS (THEORY AND PRACTICE)

Illustrates the Cultural Revolution's ideal that physical and intellectual labor, both of value, are necessary for each other.

Examines drive to assure Maoist education by nonformal programs, by combining productive work with studies, and by requiring at least three years of manual labor before allowing those selected by work colleagues to enter higher education.

Urban secondary school students spent two weeks living and working on the land.

The work-study program, part of China's educational policy for colleges and universities since 1951, was developed particularly during Cultural Revolution.

Experienced rural and factory work as part of the work-study program while teaching in Peking, 1974-76. Describes instructional materials developed which often emphasized work experiences (after 1976 students' manual labor was curtailed).

Work-study schools, introduced during the Great Leap Forward, will become a main part of the education system.

Jilin Province has over 4,000 factories and 15,600 farms run by schools.
Chapter 70

YENCHING UNIVERSITY


Review of Philip West's YENCHING UNIVERSITY AND SINO-WESTERN RELATIONS, 1916-1952, important Western university in Peking. Describes the history, officials, and organization of the four institutions which U.S. missionary groups consolidated to form Yenching University to its dissolution under Mao and reappearance as the site of Peking University. See entry 3028.


Account of the Ministry of Education's takeover of U.S.-founded and financed Yenching University.


History of Yenching University in Peking includes background of Western higher education in China. Yenching University was sponsored jointly by U.S. Methodists, Presbyterians, and Congregationalists, and by Britain's London Missionary Society. Its president, John Leighton Stuart, became a leading authority on China, and its faculty included journalist Edgar Snow. Communists took over Yenching early in 1949, and its campus in 1952 became part of Peking University.

Yenching University students, a few years previously, were strongly anti-Christian. That attitude was replaced by religious tolerance or even indifference as students became concerned about concrete problems of existence and survival.


Yenching University, founded in 1916 by U.S. missionaries, is seen in the context of China's drive for national salvation. Biographical sketches of U.S. and Chinese Christians who worked there show how they reacted to and were often part of major movements sweeping China. See entry 3024.
Chapter 71

YOUTH: ORGANIZATIONS, PROBLEMS, CRIME

3029. ALL-CHINA YOUTH FEDERATION. THE FIRST SESSION OF THE SIXTH COMMITTEE OF THE ACYF. MAIN DOCUMENT. Peking: All-China Youth Federation, 1983. Contains speeches, ACYF constitution, list of officers, a short guide to ACYF (composed of Communist Youth League, All-China Students Federation, All-China Young Men's and Young Women's Christian Associations, and youth federations throughout China), and 1982 school statistics.


3031. Butterfield, Fox. "Peking is Troubled about Youth Crimes." NEW YORK TIMES, March 11, 1979, p. 1. Contends that school truancy and rising juvenile crime are rooted in the frustration and aimlessness the Cultural Revolution spawned. Yingkou, in Liaoning Province, reported more than ten percent of high school students were absent for more than three months. Estimated 60 percent of crime is caused by young people.

Post-Mao leaders, intent on hastening economic development, face disaffected youth. The Cultural Revolution left apathy and cynicism among 20- to 35-year-olds that has seeped down to teenagers. A typical 16-year-old high school student belittled required politics classes and admitted joining the Communist Youth League only because her teacher said membership was necessary for college admission.


3034. Chin, Ai-li Sung. "Some Problems of Chinese Youth in Transition." AMERICAN JOURNAL OF SOCIOLOGY, 54, 1 (July 1948), 1-9. Letters from middle-class young adults in China show some of the problems caused by widespread social change. Formerly dominated by their families, these youths see self-improvement through education as the best substitute for family guidance.


YOUTH: ORGANIZATIONS, PROBLEMS, CRIME

The Communist Youth League recovered from the Red Guard takeover and was reactivated.


Concluded that the Communists are unclear about urban youth's role and that out-of-school activities and permanent resettlement in rural areas have been ineffective.

Unemployment, a problem unpublicized for 20 years, has burgeoned since late 1978 when urban youth long assigned to rural areas began returning to cities. The largest unemployed group is school-leavers, especially women, seeking their first jobs (usually a lifetime assignment). Long before students finish schooling, they and their families begin the job search.

Describes origin and organization of the Youth League which, like other youth movements under Party rule, was in "suspended animation" during the Cultural Revolution when the deliberately disruptive Red Guards held sway. Also examined is the Young Pioneers (for children aged 9-15).

Editor of CHINA NOW describes an austere Peking school for delinquents where teachers and students made decisions collectively.
The Communist Youth League in 1946 became the New Democratic Youth League, an adjunct of the Communist Party. Its main success, 1949-56, was to help develop heavy industry. Because of poor education and other problems, it was less successful in helping with agricultural collectivization and ideological education.

Post-Mao leaders are aware of youthful discontent (city youth sent to rural communes to work, part-time students versus full-time students, students returned from study abroad) and are trying to ease unrest.

According to a Shanghai newspaper, students are questioning why Marxism-Leninism has failed to bring better living conditions. They are unresponsive to political lessons taught in school.

The Cultural Revolution revamped the Communist Youth League by installing as leaders younger peasants, women, and minorities whose chief task was to assure that youth would undertake a life of physical labor.

Stepped up ideological activities for youth in 1964 coincided with their frustration over marriage, family life, and work assignments.
YOUTH: ORGANIZATIONS, PROBLEMS, CRIME

- Exhortation to student federation to advance progress in the four modernizations.

- Taught English in China, 1981-83. Found that higher education students, though assured jobs, were keenly concerned about job placement because, once assigned, job changes or transfers were rare.

- In the 1950s SAN-FAN movement and the late 1960s Cultural Revolution, youth attacked their elders ostensibly to advance the Communist cause. Teachers and other academic leaders were often targeted in the later movement. The trend toward egalitarianism may lessen intergenerational clashes.

- Goal during the Cultural Revolution was that the Young Communist League should control young activists and assure ideological compatibility with Mao Tse-tung.

- Unemployment is high among the seven million who leave high school annually, only 300,000 of whom enter college.
3052. Yen, Maria. THE UMBRELLA GARDEN: A PICTURE OF STUDENT LIFE IN RED CHINA. New York: Macmillan, 1954. A student's description of educational changes soon after 1949 and of the escape of many students to Hong Kong with plans to work to overthrow Communism.


See also Chapter 53, RUSTICATION: RESETLING URBAN YOUTH IN RURAL AREAS. Chapter 60, STUDENT MOVEMENTS AND STUDENT-LED REVOLTS.
JOURNALS USED

ACADEMIA (Vienna, Austria)
ACADEMY OF POLITICAL SCIENCE PROCEEDINGS (New York)
ACTA GEOGRAPHICA SINICA (Peking)
ACTA PSYCHOLOGICA SINICA (same, HSIN LI HSÜEH PAO, Peking)
ACTA SOCIOLOGICA (Copenhagen, Denmark)
ACTA ZOOLOGICA SINICA (Peking)
ACTES DE LA RECHERCHE EN SCIENCES SOCIALES (Paris)
ACUPUNCTURE AND ELECTROTHERAPEUTICS RESEARCH (Elmsford, NY)
ADULT EDUCATION (London)
ADULT LEADERSHIP (since 1977, LIFELONG LEARNING: THE ADULT YEARS, Washington, DC)
ADVANCEMENT OF SCIENCE (England)
ADVENTIST HERITAGE (Loma Linda, CA)
AJIA KENKYU (Japan)
ALBANY REVIEW (later, INDEPENDENT REVIEW, London)
ALPHA DELTA KAPPAN (Kansas City, MO)
AMERICAN BEHAVIORAL SCIENTIST (Princeton, NJ)
AMERICAN BIOLOGY TEACHER (Reston, VA)
AMERICAN EDUCATION (Washington, DC)
AMERICAN HISTORICAL REVIEW (Bloomington, IN)
AMERICAN JOURNAL OF CHINESE MEDICINE (Brooklyn, NY)
AMERICAN JOURNAL OF DISEASES OF CHILDREN (Chicago)
AMERICAN JOURNAL OF HYGIENE (Baltimore)
AMERICAN JOURNAL OF PHYSICAL ANTHROPOLOGY (Philadelphia)
AMERICAN JOURNAL OF PHYSICS (New York)
AMERICAN JOURNAL OF PUBLIC HEALTH (New York)
AMERICAN JOURNAL OF SOCIOLOGY (Chicago)
AMERICAN LIBRARIES (Chicago)
AMERICAN MATHEMATICAL MONTHLY (Washington, DC)
AMERICAN POLITICAL SCIENCE REVIEW (Baltimore)
AMERICAN PSYCHOLOGICAL ASSOCIATION MONITOR (same, APA MONITOR, Washington, DC)
AMERICAN PSYCHOLOGIST (Washington, DC)
AMERICAN SCHOLAR (New York)
AMERICAN SOCIOLOGICAL REVIEW (Urbana, IL)
AMERICAN SOCIOLOGIST (Washington, DC)
AMERICAN STUDIES INTERNATIONAL (Washington, DC)
ANNALES DE GÉOGRAPHIE (Paris)
ANNALES DES SCIENCES POLITIQUES (Paris)
ANNALES FRANCO-CHINOISES (Lyons, France)
ANNALES MEDICO-PSYCHOLOGIQUES (same, MEDICO-PSYCHOLOGICAL ANNALS, France)
ANNALS OF INTERNAL MEDICINE (Philadelphia)
ANNALS OF LIBRARY SCIENCE AND DOCUMENTATION (New Delhi, India)
ANNALS OF POLITICS AND ECONOMICS (same, ANNÉE POLITIQUE ET ÉCONOMIQUE, France)
ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE (Philadelphia)
ANNALS OF THE ASSOCIATION OF AMERICAN GEOGRAPHERS (Washington, DC)
ANNÉE POLITIQUE ET ÉCONOMIQUE (same, ANNALS OF POLITICS AND ECONOMICS, France)
APA MONITOR (same, AMERICAN PSYCHOLOGICAL ASSOCIATION MONITOR, Washington, DC)
ARCHIV FÜR SCHREIB-UND BUCHWESEN (Wolfenbuttel, Federal Republic of Germany)
ARCHIV ORIENTALNI (Prague, Czechoslovakia)
ARCHIVES OF SURGERY (Chicago)
ARKIV ANATOMII, GISTOLOGII I EMBRIOLOGII (Moscow)
ARTS AND SCIENCES IN CHINA (London)
ASIA (New York)
ASIA AND THE AMERICAS (New York)
ASIA QUARTERLY (Brussels, Belgium)
ASIAN AFFAIRS (London)
ASIAN FORUM; A QUARTERLY JOURNAL OF ASIAN AFFAIRS (Washington, DC)
JOURNALS USED

ASIAN JOURNAL (same, JOURNAL ASIATIQUE, Paris)
ASIAN PROFILE (Hong Kong)
ASIAN SURVEY (Berkeley, CA)
ASIAN THOUGHT AND SOCIETY (Oneonta, NY)
ASIATIC JOURNAL (Paris)
ASIATIC REVIEW (Woking, England)
ASIATIC STUDIES (same, AZIYA KENKYÜ, Tokyo)
ASIE FRANÇAISE (Paris)
ASPECTS OF EDUCATION (Hull, England)
ASSISTANT LIBRARIAN (England)
ASSOCIAZIONE ITALIANA BIBLIOTECHI. BOLLETTINO D'INFORMAZIONI (Rome)
ASTRONAUTICS AND AERONAUTICS (New York)
ATLANTIC (Boston)
ATLANTIS (Buffalo, NY)
ATLAS (New York)
AUSSENPOLITIK; ZEITSCHRIFT FÜR INTERNATIONALE FRAGEN (Hamburg, Federal Republic of Germany)
AUSTRALIAN ACADEMIC AND RESEARCH LIBRARIES (Bundoora)
AUSTRALIAN AND NEW ZEALAND JOURNAL OF SOCIOLOGY (Christchurch, New Zealand)
AUSTRALIAN JOURNAL OF CHINESE AFFAIRS (Australia)
AUSTRALIAN JOURNAL OF POLITICS AND HISTORY (Queensland)
AUSTRALIAN LIBRARY JOURNAL (Sydney, Australia)
AUSTRALIAN NURSES' JOURNAL (Melbourne)
AZIYA KENKYÜ (same, ASIATIC STUDIES, Tokyo)
BEIJING REVIEW (same, PEKING REVIEW, Peking)
BERICHTE DER RHEINISCHEN MISSIONSGESELLSCHAFT (Barmen, now Wuppertal, Federal Republic of Germany)
BERKELEY JOURNAL OF SOCIOLOGY (Berkeley, CA)
BIBLIOGRAFICHESKII ZBORNIK BIBLIOTECKI KITAISKOI ZELEZNOI DOROGI (Moscow)
BIBLIOTEK (Copenhagen, Denmark)
BIBLIOTEKSBLADET (Lund, Sweden)
BIOPHYSICAL JOURNAL (New York)
BIOSCIENCE (Arlington, VA)
BRAIN RESEARCH (Amsterdam)
BRITISH JOURNAL OF EDUCATIONAL TECHNOLOGY (England)

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JOURNALS USED

BRITISH JOURNAL OF SOCIAL PSYCHOLOGY (England)
BRITISH JOURNAL OF SOCIOLOGY (London)
BRITISH MEDICAL JOURNAL (London)
BUCKNELL REVIEW (Cranbury, NJ)
BULLETIN DE LA COOPÉRATION INTELLECTUELLE (Paris)
BULLETIN DE LA SOCIETÉ DE GÉOGRAPHIE DE MARSEILLE (Paris)
BULLETIN DE L'ÉCOLE FRANÇAISE D'EXTRÊME-ORIENT (same, BULLETIN OF THE FRENCH SCHOOL FOR FAR EASTERN STUDIES, Hanoi; Paris)
BULLETIN DE L'UNIVERSITÉ L'AURORE (Shanghai)
BULLETIN DU CENTRE D'ÉTUDE DES PAYS DE L'EST (same, BULLETIN OF THE CENTER FOR EASTERN STUDIES, France)
BULLETIN OF THE AMERICAN METEOROLOGICAL SOCIETY (Boston)
BULLETIN OF THE ATOMIC SCIENTISTS (Chicago)
BULLETIN OF THE BRITISH PSYCHOLOGICAL SOCIETY (England)
BULLETIN OF THE CATHOLIC UNIVERSITY OF PEKING (Peking)
BULLETIN OF THE CENTER FOR EASTERN STUDIES (same, BULLETIN DU CENTRE D'ÉTUDE DES PAYS DE L'EST, France)
BULLETIN OF THE COLLEGE OF LIBERAL ARTS, NATIONAL TAIWAN UNIVERSITY (same, WEN-SHIH-CHE HSÜEH-PAO, Taiwan)
BULLETIN OF THE FRENCH SCHOOL FOR FAR EASTERN STUDIES (same, BULLETIN DE L'ÉCOLE FRANÇAISE D'EXTRÊME-ORIENT, Hanoi; Paris)
BULLETIN OF THE HISTORY OF MEDICINE (Baltimore)
BULLETIN OF THE INSTITUTE OF ETHNOLOGY, ACADEMIA SINICA (China)
BULLETIN OF THE INSTITUTE OF MODERN HISTORY, ACADEMIA SINICA (Taiwan)
BULLETIN OF THE NATIONAL TAIWAN NORMAL UNIVERSITY (same, SHIH-TA HSÜEH-PAO, Taipei)
BULLETIN OF THE PAN AMERICAN HEALTH ORGANIZATION (Washington, DC)
BULLETIN OF THE SCHOOL OF ORIENTAL AND AFRICAN STUDIES (London)
BULLETIN OF THE SINOCOLOGICAL SOCIETY OF JAPAN (same, NIPPON CHŪGOKU GAKUKAIHŌ, Japan)
JOURNALS USED

BULLETIN OF TOKYO SINOLINGUISTICAL SOCIETY (same, Tōkyō Shina Gakuhō, Tokyo)
BULLETIN OF THE UNESCO REGIONAL OFFICE FOR EDUCATION IN ASIA AND THE PACIFIC (Bangkok, Thailand)
BULLETINS ON CHINESE EDUCATION (Peking)
BUNKA RONSHŪ (Fukuoka, Japan)
CAHIERS DE L'INSTITUT DE LINGUISTIQUE (France)
CAHIERS FRANCO-CHINOIS (same, FRENCH-CHINESE NOTEBOOK, Paris)
CANADA-MONGOLIA REVIEW (Saskatoon, Canada)
CANADIAN AND INTERNATIONAL EDUCATION (Ontario, Canada)
CANADIAN GEOGRAPHER (Toronto, Canada)
CANADIAN LABOUR (Ontario, Canada)
CANADIAN MATHEMATICAL CONFERENCE BULLETIN (Ottawa, Ontario, Canada)
CANADIAN MEDICAL ASSOCIATION JOURNAL (Toronto)
CANADIAN PSYCHIATRIC ASSOCIATION JOURNAL (Ottawa, Canada)
CANADIAN REVIEW OF ANTHROPOLOGY (Canada)
CANADIAN REVIEW OF SOCIOLOGY AND ANTHROPOLOGY (Canada)
CANADIAN REVIEW OF STUDIES IN NATIONALISM (Charlottetown, Canada)
CAT:ICOLIC EDUCATION REVIEW (Washington, DC)
CATHOLIC HISTORICAL REVIEW (Washington, DC)
CENTAURUS (Copenhagen, Denmark)
CENTENNIAL REVIEW (East Lansing, MI)
CENTENNIAL REVIEW OF ARTS AND SCIENCE (East Lansing, MI)
CENTER REPORT (Santa Barbara, CA)
CHANGE (London)
CHARACTER POTENTIAL: A RECORD OF RESEARCH (Schenectady, NY)
CHEMICAL AND ENGINEERING NEWS (Washington, DC)
CHIAO-YÜ YÜ WÉN-HUA (Taipei, Taiwan)
CHIEN-T'U (same, FUTÜE, China)
CHILD DEVELOPMENT (Chicago)
CHILD PSYCHIATRY AND HUMAN DEVELOPMENT (New York)
CHILDHOOD EDUCATION (Washington, DC)
CHINA ARCHIV (Berlin)
JOURNALS USED

CHINA BUSINESS REVIEW (same, US-CHINA BUSINESS REVIEW, Washington, DC)
CHINA CRITIC (Shanghai)
CHINA; EEN DRIEMAANDELIJKSCH TIJDSCHRIFT (Amsterdam, Netherlands)
CHINA GEOGRAPHER (Los Angeles, CA)
CHINA JOURNAL (Shanghai)
CHINA LAW REVIEW (Shanghai)
CHINA MONTHLY REVIEW (Shanghai)
CHINA NEWS ANALYSIS (Hong Kong)
CHINA NOW (London)
CHINA PICTORIAL (Peking)
CHINA QUARTERLY (London)
CHINA QUARTERLY (Shanghai, 1935-41; Chungking, 1941+)
CHINA RECONSTRUCTS (Peking)
CHINA REPORT (New Delhi, India)
CHINA WEEKLY REVIEW (Shanghai)
CHINESE COMMUNIST AFFAIRS (Taiwan)
CHINESE CULTURE (Taiwan)
CHINESE EDUCATION (White Plains, NY)
CHINESE EDUCATION REVIEW (China)
CHINESE JOURNAL OF EDUCATIONAL PSYCHOLOGY (Nanking)
CHINESE JOURNAL OF PSYCHOLOGY (Peking)
CHINESE LANGUAGE TEACHERS ASSOCIATION. JOURNAL (same, JOURNAL OF THE CHINESE LANGUAGE TEACHERS ASSOCIATION, South Orange, NJ)
CHINESE MEDICAL JOURNAL (Shanghai)
CHINESE RECORDER (Foochow; Shanghai, 1868-1941)
CHINESE RESEARCH (same, CHUGOKU KENKYU, Japan)
CHINESE SOCIAL AND POLITICAL SCIENCE REVIEW (Peking)
CHINESE SOCIOLOGY AND ANTHROPOLOGY (White Plains, NY)
CHINESE STUDENTS’ MONTHLY (Baltimore)
CHINESE STUDIES IN HISTORY (USA)
CHINESE WORLD (same, MONDO CINESE, Milan, Italy)
CHINESE YOUTH (China)
CHINESE YOUTH BULLETIN (Peking)
CH’ING-SHIH WEN-T’I (New Haven, CT; St. Louis, MO)
CHOICE (Middletown, CT)
CHRISTIAN CENTURY (Chicago)
CHRONICLE (Hempstead, NY)
JOURNALS USED

CHRONICLE OF HIGHER EDUCATION (Washington, DC)
CHŪGOKU KANKEI RONSETSU SHIRYŌ (same, COLLECTED ARTICLES ON CHINA, Japan)
CHŪGOKU KENKYŪ (same, CHINESE RESEARCH, Japan)
CHING CHI JOURNAL (Hong Kong)
CHUNG HUA EDUCATIONAL REVIEW (Chung Hua, China)
CHUNG-KUO Y'U-WEN (Peking, Taiwan)
CHUNGKING HSING CHENG YUAN, CHIAO YU PU (Chungking, China)
CITY COLLEGE ALUMNUS (New York)
CIVILISATIONS (Brussels, Belgium)
CIVITAS (Rome)
CO-EXISTENCE (Glasgow, Scotland; The Hague, The Netherlands)
COGNITIVE PSYCHOLOGY (New York)
COLLECTED ARTICLES ON CHINA (same, CHŪGOKU KANKEI RONSETSU SHIRYŌ, Japan)
COLLEGE AND SCHOOL INNOVATOR, SCHOOL OF EDUCATION, UNIVERSITY OF MICHIGAN (Ann Arbor, MI)
COMMUNITY AND JUNIOR COLLEGE JOURNAL (Washington, DC)
COMMUNITY DEVELOPMENT JOURNAL (London)
COMPARATIVE AND INTERNATIONAL EDUCATION SOCIETY OF CANADA (Toronto, Canada)
COMPARATIVE EDUCATION (London)
COMPARATIVE EDUCATION REVIEW (New York)
COMPARATIVE POLITICS (Chicago)
COMPARATIVE STUDIES IN SOCIETY AND HISTORY (The Hague, The Netherlands)
COMPUTER (Los Angeles, CA)
COMUNITA (Milan, Italy)
CONTEMPORARY CHINA (New York)
CONTEMPORARY EDUCATION (Terre Haute, IN)
CONTEMPORARY JAPAN (Japan)
COURRIER DE L'EXTRÊME-ORIENT (same, FAR EAST COURIER, Brussels, Belgium)
CRITICA SOCIOLOGICA (Rome)
CULTURAL HERMENEUTICS (Hingham, MA)
CURRENT BACKGROUND (Hong Kong)
CURRENT HISTORY (New York)
JOURNALS USED

CURRENT SCENE; DEVELOPMENTS IN MAINLAND CHINA (Hong Kong)

CURRENT SCIENCE (Bangalore, India)

DAEDALUS (Cambridge, MA)

DAY-CARE AND EARLY EDUCATION (New York)

DETA KAPPA GAMMA BULLETIN (Austin, TX)

DEVELOPING ECONOMIES (Tokyo)

DONGYANG SAHAK YONGU (South Korea)

DÔSHISHA HÔGAKU (Japan)

DRAPER WORLD POPULATION FUND REPORT (Washington, DC)

EARLY CHILD DEVELOPMENT AND CARE (London)

EAST OF ASIA MAGAZINE (Shanghai)

EAST-WEST CENTER REVIEW (Honolulu, HI)

EASTERN HORIZON (Hong Kong)

EASTERN MISCELLANY (China)

EASTERN REVIEW (same, REVUE DE L'EST, France)

EASTERN STUDIES (same, TOHOGAKU, Japan)

EASTERN WORLD (London)

EDCENTRIC (Eugene, OR)

EDUCATION (Boston)

EDUCATION (London)

EDUCATION ABSTRACTS (same, QUARTERLY BULLETIN OF FUNDAMENTAL EDUCATION, Albany, NY)

EDUCATION AND TRAINING (London)

EDUCATION AND URBAN SOCIETY (Beverly Hills, CA)

EDUCATION AND VOCATION (China)

EDUCATION FOR TEACHING (London)

EDUCATION FOR VICTORY (Washington, DC)

EDUCATIONAL ADMINISTRATION AND SUPERVISION (Baltimore, MD)

EDUCATIONAL FORUM (West Lafayette, IN)

EDUCATIONAL RECORD (Washington, DC)

EDUCATIONAL RESEARCHER (Washington, DC)

EDUCATIONAL RESEARCHER (Nanking)

EDUCATIONAL REVIEW (Madras, India)

EDUCATIONAL REVIEW (Shanghai)

EDUCATIONAL STUDIES (Ames, IA)

ELEMENTARY SCHOOL JOURNAL (Chicago)
JOURNALS USED

ENGINEERING AND SCIENCE (Pasadena, CA)
ENGINEERING NEWS-RECORD (New York)
ENGLISH JOURNAL (Urbana, IL)
ENGLISH LANGUAGE TEACHING JOURNAL (London)
EOS (Washington, DC)
ERH-SHIH SHIH-CHI (same, TWENTIETH CENTURY, China)
ESPRIT (Paris)
ESTABLISHMENT OF THE NATION MONTHLY (China)
ESTUDIOS DE ASIA Y AFRICA (same, STUDIES OF ASIA AND AFRICA, Mexico)
ETC; A REVIEW OF GENERAL SEMANTICS (San Francisco)
ETCETERA (Seattle, WA)
ÉTUDES (same, STUDIES, Paris)
ÉTUDES INTERNATIONALES (Canada)
ÉTUDES: REVUE CATHOLIQUE (Paris)
ÉTUDES SLAVES ET EST-EUROPÉENNES (Ottawa, Canada)
EXPLORATIONS IN ENTREPRENEURIAL HISTORY (New York)
FAR EAST COURIER (same, COURRIER DE L'EXTREME-ORIENT, Brussels, Belgium)
FAR EASTERN AFFAIRS (Shanghai)
FAR EASTERN ECONOMIC REVIEW (Hong Kong)
FAR EASTERN QUARTERLY (Chicago)
FAR EASTERN SURVEY (New York)
FOCUS ON INTERNATIONAL AND COMPARATIVE LIBRARIANSHIP (London)
FOLK CREATIVITY AND ETHNOGRAPHY (Kiev, U.S.S.R.)
FOREIGN AFFAIRS (New York)
FORSKNING OM UTBILDNING (Sweden)
FORUM FOR THE DISCUSSION OF NEW TRENDS IN EDUCATION (Leicester, England)
FRANCE-ASIE (Saigon, Vietnam; Paris)
FREE CHINA JOURNAL (Taiwan)
FREE WORLD FORUM (Washington, DC)
FREEDOM AT ISSUE (New York)
FRENCH-CHINESE NOTEBOOK (same, CAHIERS FRANCO-CHINOIS, Paris)
FUTURE (same, CHIEN-T'U, China)
JOURNALS USED

GAZETTE (Deventer, The Netherlands)
GEOGRAPHICA HELVETICA (Bern, Switzerland)
GEOGRAPHICAL KNOWLEDGE (Kanpur, India)
GEOGRAPHICAL REVIEW (New York)
GEOGRAPHISCHE RUNDSHAU (Braunschweig, Federal Republic of Germany)
GEOGRAPHISCHE ZEITSCHRIFT (Wiesbaden, Federal Republic of Germany)
GEOGRAPHISCHER ANZEIGER (Gotha, German Democratic Republic)
GEOGRAPHY (London)
GUIDE WEEKLY (China)

HARPER'S (New York)
HARVARD EDUCATIONAL REVIEW (Cambridge, MA)
HARVARD GRADUATE SCHOOL OF EDUCATION ASSOCIATION BULLETIN (Cambridge, MA)
HARVARD JOURNAL OF ASIATIC STUDIES (Cambridge, MA)
HEALTH RIGHTS NEWS (Chicago)
HET KOUTER (Arnhem, The Netherlands)
HIGHER EDUCATION (The Netherlands)
HIGHER EDUCATION (Washington, DC)
HISTORICA SCIENTIARUM (Japan)
HISTORICAL AND GEOGRAPHICAL REVIEW (same, SHIH-TI HSÜEH-PAO, Shanghai)
HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH (Austin, TX)
HISTORICAL REFLECTIONS (Ontario, Canada)
HISTORY OF EDUCATION QUARTERLY (New York)
HÖCHLAND (Federal Republic of Germany)
HONG KONG JOURNAL OF PUBLIC ADMINISTRATION (Hong Kong)
HSIEH TÀ JOURNAL (Foochow, China)
HSIN CHUNG HUA (same, NEW CHINA FORTNIGHTLY, Shanghai)
HSIN LÎ HSÜEH PAO (same, ACTA PSYCHOLOGICA SINICA, Peking)
HSIN-SHE-HSÜEH-PAO (Singapore)
HUMAN DEVELOPMENT (White Plains, NY)
HUMAN ORGANIZATION (Ithaca, NY)
JOURNALS USED

ILLINOIS: PERSPECTIVES ON THE UNIVERSITY OF ILLINOIS
(Champaign-Urbana, IL)

IMPACT OF SCIENCE ON SOCIETY (Paris)

INDEPENDENT REVIEW (later, ALBANY REVIEW, London)

INDIA QUARTERLY (New Delhi, India)

INDIANA SOCIAL STUDIES QUARTERLY (Muncie, IN)

INDOCHINESE REVIEW (same, REVUE INDO CHINOISE, France)

INFORMATION BULLETIN (Nanking)

INFORMES DE CHINA (Buenos Aires, Argentina)

INNOVATION (Geneva, Switzerland)

INNOVATOR (Ann Arbor, MI)

INTEGRATED EDUCATION: RACE AND SCHOOLS (Amherst, MA)

INTELLECT (New York)

INTERNATIONAL CHILD WELFARE REVIEW (Geneva, Switzerland)

INTERNATIONAL EDUCATION (Knoxville, TN)

INTERNATIONAL JOURNAL (Toronto, Canada)

INTERNATIONAL JOURNAL OF BEHAVIORAL DEVELOPMENT
(Amsterdam, The Netherlands)

INTERNATIONAL JOURNAL OF GROUP TENSIONS (New York)

INTERNATIONAL JOURNAL OF HEALTH SERVICES (Farmingdale, NY)

INTERNATIONAL JOURNAL OF POLITICAL EDUCATION
(Amsterdam, The Netherlands)

INTERNATIONAL JOURNAL OF PSYCHOLOGY (Paris)

INTERNATIONAL LIBRARY REVIEW (United Kingdom)

INTERNATIONAL PERSPECTIVE (Ottawa, Ontario, Canada)

INTERNATIONAL PHILOSOPHICAL QUARTERLY (Bronx, NY)

INTERNATIONAL REVIEW OF EDUCATION (The Hague, The Netherlands)

INTERNATIONAL REVIEW OF HISTORY AND POLITICAL SCIENCE
(Meerut, India)

INTERNATIONAL SCIENCE AND TECHNOLOGY (New York)

INTERNATIONAL SOCIAL SCIENCE JOURNAL (Paris)

INTERNATIONAL SOCIAL WORK (Bombay, India)

INTERNATIONAL STUDIES (New York)

ISIS (Baltimore, MD)

ISSUES AND STUDIES (Taiwan)

ISTORICHESKII ARKHIV (Leningrad)

ITEMS (same, SOCIAL SCIENCE RESEARCH COUNCIL ITEMS, New York)
JOURNALS USED

IWANAMI SERIES ON ORIENTAL TRENDS (Japan)

JANUS (Amsterdam, Netherlands)
JAPAN (Tokyo)
JAPAN FOLKLORE STUDIES (Japan)
JAPANESE JOURNAL OF HYGIENE (Tokyo)
JAPANESE JOURNAL OF NURSING (Tokyo)
JAPANESE STUDIES IN THE HISTORY OF SCIENCE (Japan)
JEDNOTNA SKOLA (Bratislava, Czechoslovakia)
JOURNAL ASIATIQUE (same, ASIAN JOURNAL, Paris)
JOURNAL FUR DIE REINE UND ANGEWANDTE MATHEMATIK (Berlin)
JOURNAL OF ADOLESCENCE (London)
JOURNAL OF APPLIED PSYCHOLOGY (Washington, DC)
JOURNAL OF ASIAN AND AFRICAN STUDIES (Leiden, The Netherlands)
JOURNAL OF ASIAN HISTORY (Wiesbaden, Federal Republic of Germany)
JOURNAL OF ASIAN STUDIES (Ann Arbor, MI)
JOURNAL OF COMMUNICATION (Philadelphia)
JOURNAL OF CONTEMPORARY ASIA (Stockholm, Sweden)
JOURNAL OF DEVELOPING AREAS (Macomb, IL)
JOURNAL OF EAST ASIATIC STUDIES (Manila, Philippines)
JOURNAL OF EDUCATION (London)
JOURNAL OF EDUCATIONAL ADMINISTRATION AND HISTORY (Leeds, England)
JOURNAL OF EDUCATIONAL THOUGHT (Calgary, Alberta, Canada)
JOURNAL OF GENERAL EDUCATION (University Park, PA)
JOURNAL OF GENETIC PSYCHOLOGY (Provincetown, MA)
JOURNAL OF GEOGRAPHY IN HIGHER EDUCATION (Abingdon, England)
JOURNAL OF HISTORICAL STUDIES (same, SHISÔ, Japan)
JOURNAL OF HISTORY (same, KYUSHU DAIGAKU, SHIEN, Fukuoka, Japan)
JOURNAL OF HUMAN RELATIONS (Wilberforce, OH)
JOURNAL OF INDUSTRIAL TEACHER EDUCATION (Lafayette, IN)
JOURNAL OF INFORMATION SCIENCE (The Netherlands)
JOURNAL OF LIBRARIANSHIP (London)
JOURNAL OF LIBRARY HISTORY (USA)
JOURNAL OF MEDICAL EDUCATION (Washington, DC)
JOURNALS USED

JOURNAL OF MEDICAL EDUCATION (Chicago)
JOURNAL OF MODERN HISTORY (Chicago)
JOURNAL OF ORIENTAL RESEARCHES (same, TÔYÔSHI KENKYÛ, Kyoto, Japan)
JOURNAL OF ORIENTAL STUDIES (Hong Kong)
JOURNAL OF ORIENTAL STUDIES (same, TÔHO GAKUHÔ, KYÔTO, Kyoto, Japan)
JOURNAL OF ORIENTAL STUDIES (Tokyo)
JOURNAL OF PHILOSOPHY (New York)
JOURNAL OF POLITICS (Gainesville, FL)
JOURNAL OF PRESBYTERIAN HISTORY (Philadelphia)
JOURNAL OF RELIGION AND HEALTH (New York)
JOURNAL OF RESEARCH AND DEVELOPMENT IN EDUCATION (Atlanta, GA).
JOURNAL OF SEX RESEARCH (Syracuse, NY)
JOURNAL OF SOCIAL ISSUES (Ann Arbor, MI).
JOURNAL OF SOCIAL PSYCHOLOGY (Worcester, MA)
JOURNAL OF SOUTH EAST ASIA AND THE FAR EAST (same, REVUE DU SUD-EST ASIATIQUE ET DE L'EXTREME-ORIENT, Brussels, Belgium)
JOURNAL OF THE AMERICAN ASIATIC ASSOCIATION (New York)
JOURNAL OF THE AMERICAN ASSOCIATION OF UNIVERSITY WOMEN (Washington, DC)
JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION (Chicago)
JOURNAL OF THE AMERICAN ORIENTAL SOCIETY (Boston; New Haven, CT)
JOURNAL OF THE ASIAN AMERICAN PSYCHOLOGICAL ASSOCIATION
JOURNAL OF THE CANADIAN CHURCH HISTORY SOCIETY (Canada)
JOURNAL OF THE CENTRAL ASIAN SOCIETY (London)
JOURNAL OF THE CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY (Shanghai)
JOURNAL OF THE CHINESE LANGUAGE TEACHERS ASSOCIATION (South Orange, NJ)
JOURNAL OF THE CHINESE UNIVERSITY OF HONG KONG (Hong Kong)
JOURNAL OF THE HISTORICAL SCIENCE SOCIETY (same, REKISHI-GAKU KENKYÛ, Tokyo)
| JOURNAL OF THE HISTORY OF SOCIETY (Singapore) |
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| JOURNAL OF THE HISTORY OF THE BEHAVIORAL SCIENCES (Brandon, VT) |
| JOURNAL OF THE HONG KONG BRANCH OF THE ROYAL ASIATIC SOCIETY (Hong Kong) |
| JOURNAL OF THE INSTITUTE OF CHINESE STUDIES OF THE CHINESE UNIVERSITY OF HONG KONG (Hong Kong) |
| JOURNAL OF THE NATIONAL MEDICAL ASSOCIATION (New York) |
| JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY (same, ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, NORTH-CHINA BRANCH, JOURNAL, Shanghai) |
| JOURNAL OF THE ROYAL SOCIETY OF ARTS (same, ROYAL SOCIETY OF ARTS. JOURNAL, London) |
| JOURNAL OF THE WEST CHINA BORDER RESEARCH SOCIETY (same, WEST CHINA BORDER RESEARCH SOCIETY JOURNAL, Chengtu) |
| JOURNAL OF THORACIC AND CARDIOVASCULAR SURGERY (St. Louis, MO) |
| JOURNAL OF THOUGHT (Fayetteville, AR; Norman, OK) |
| JOURNAL OF VISUAL IMPAIRMENT AND BLINDNESS (New York) |
| JOURNALISM QUARTERLY (Grand Forks, ND; Urbana, IL) |
| KAPPA DELTA PI RECORD (Lafayette, IN) |
| KEIZAI-SHI-GAKU (Japan) |
| KEY REPORTER (Washington, DC) |
| KIRJASTOLEHTI (Helsinki, Finland) |
| KNIZHKI NEDIELI (Leningrad, U.S.S.R.) |
| K'O-HSUEH T'UNG-PAO (Peking) |
| KOKKA GAKKAI ZASSI (Tokyo) |
| KOREA AND WORLD AFFAIRS (Seoul) |
| KRATKIE SOOBSCHENIJA INSTITUTA NARODOV AZII (Leningrad) |
| KYUSHU DAIGAKU, SHIEN (same, JOURNAL OF HISTORY, Fukuoka, Japan) |
| LA CRITICA SOCIOLOGICA (Italy) |
| LAKARTIDNINGEN (Stockholm, Sweden) |
| LANCET (London) |
| LANGUAGE LEARNING AND COMMUNICATION (New York) |
JOURNALS USED

LEARNING: THE MAGAZINE FOR CREATIVE TEACHING (Palo Alto, CA)

LIBERATION (Cambridge, MA)

LIBRARY ASSOCIATION OF CHINA. LIBRARY SCIENCE QUARTERLY (same, TU SHU KUAN HSUEH CHI K'AN, Peking)

LIBRARY ASSOCIATION RECORD (London)

LIBRARY HISTORY REVIEW (India)

LIBRARY JOURNAL (New York)

LIBRI (Vienna)

LIFE (New York)

LINGUISTIC REPORTER (Arlington, VA)

LINGUISTISCHE BERICHTBE (Wiesbaden, Federal Republic of Germany)

LIVING AGE (Boston)

MAINLAND CHINA STUDIES (Taipei, Taiwan)

MALAYSIAN JOURNAL OF EDUCATION (Kuala Lumpur, Malaysia)

MALT BULLETIN (Missoula, MT)

MARINE CORPS GAZETTE (Quantico, VA)

MATERIA MEDICA NORDMARK (Uetersen/Holst, Federal Republic of Germany)

MATHEMATICS TEACHER (Reston, VA)

MECHANICAL ENGINEERING (New York)

MEDIA ASIA (Singapore)

MEDIA IN EDUCATION AND DEVELOPMENT (England)

MEDICAL JOURNAL OF AUSTRALIA (Sydney)

MEDICAL WORLD NEWS (New York)

MEDICO-PSYCHOLOGICAL ANNALS (same, ANNALES MEDICO-PSYCHOLOGIQUES, France)

MEDITSNISKAYA SESTRA (Moscow)

MEMOIRS OF THE CHINA RESEARCH INSTITUTE (Japan)

MEMOIRS OF THE INSTITUTE OF ORIENTAL CULTURE (same, TOYO BUNKA KENKYUJO KIYÔ, Tokyo)

MEMOIRS OF THE RESEARCH DEPARTMENT OF THE TOYO BUNKO (Japan)

MENTAL RETARDATION (Washington, DC)

METHALYS MAGAZINE (New York)

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<td>Mitteilungen des Seminars für orientalische Sprachen zu Berlin (Berlin)</td>
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NEW PHYSICIAN (Schaumburg, IL)
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NEWS BULLETIN, INSTITUTE OF INTERNATIONAL EDUCATION (New York)
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NIPPON CHUGOBU GAKUKAI (same, BULLETIN OF THE SINOLICAL SOCIETY OF JAPAN, Japan)
NORDISK MISSIONS TIDSSKRIFT (Copenhagen, Denmark)
NOTES ET ÉTUDES DOCUMENTAIRES (Paris)
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REVIEW OF PARIS (same, REVUE DE PARIS, Paris)
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REVISTA ESPANOLA DE LA OPINION PUBLICA (Madrid)
REVISTA MEXICANA DE CIENCIAS POLITICAS Y SOCIALES
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REVUE DE GEOGRAPHIE DE MONTREAL (Succa, Quebec, Canada)
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REVUE DE PARIS (same, REVIEW OF PARIS, Paris)
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   JOURNAL OF SOUTH EAST ASIA AND THE FAR EAST, Brussels,
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   NORTH-CHINA BRANCH, JOURNAL (same, JOURNAL OF THE
   NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY OF
   GREAT BRITAIN AND IRELAND, Shanghai)
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SATURDAY EVENING POST (Indianapolis, IN)
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SCANDINAVIAN PUBLIC LIBRARY QUARTERLY (Oslo, Norway)
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SCIENCE REPORTS TOHOKU UNIVERSITY, SEVENTH SERIES, GEOGRAPHY (Japan)
SCIENTIFIC WORLD (London)
SCIENTIST AND CITIZEN (St. Louis, MO)
SELECTIONS FROM CHINA MAINLAND MAGAZINES (Hong Kong)
SENSHŪ JIMBUN RONSHŪ (Japan)
SHÅKAI KEIZAI SHIGAKU (same, SOCIO-ECONOMIC HISTORY, Japan)
SHIGAKU ZASSHI (Japan)
SHIH-TA HSÜEH-PAO (same, BULLETIN OF THE NATIONAL TAIWAN NORMAL UNIVERSITY, Taiwan)
SHIH-TI HSUEH-PAO (same, HISTORICAL AND GEOGRAPHICAL REVIEW, Shanghai)
SHIH YUAN (Taiwan)
SHINAGAKU (same, SINOLOGY, Kyoto, Japan)
SHINA KENKYŪ (Shanghai)
SHISO (same, JOURNAL OF HISTORICAL STUDIES, Japan)
SINICA (Heidelberg, Federal Republic of Germany)
SINOLOGICA (Basel, Switzerland)
SINOLOGY (same, SHINAGAKU, Kyoto, Japan)
SOCIAL EDUCATION (Washington, DC)
SOCIAL POLICY (New York)
SOCIAL PRAXIS (The Hague, The Netherlands)
SOCIAL SCIENCE (Toledo, OH)
SOCIAL SCIENCE AND MEDICINE (Oxford, England)
SOCIAL SCIENCE RECORD (Amherst, NY)
SOCIAL SCIENCE RESEARCH COUNCIL ITEMS (New York)
SOCIAL SERVICE REVIEW (Chicago)
SOCIAL STUDIES (Maynooth, Ireland)
SOCIAL STUDIES OF SCIENCE (Beverly Hills, CA)
SOCIAL THEORY AND PRACTICE (Tallahassee, FL)
SOCIAL WORK (London)
SOCIO-ECONOMIC HISTORY (same, SHÅKAI KEIZAI SHIGAKU, Japan)

SOCIOLOGICAL ABSTRACTS (San Diego, CA)
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SOCIOLICAL BULLETIN (Bombay, India)
SOCIOLICAL INQUIRY (Omaha, NB)
SOCIOLICAL REVIEW (Keele, England; Hong Kong)
SOCIOLICAL WORLD (Peking)
SOCIOLGY (London)
SOCIOLGY AND SOCIAL RESEARCH (Los Angeles)
SOCIOLGY OF EDUCATION (New York)
SOCIOLSKI PREGLIULE (Belgrade, Yugoslavia)
SOUTH ATLANTIC QUARTERLY (Durham, NC)
SOUTHEAST ASIA JOURNAL OF THEOLOGY (Manila, Philippines)
SOVETSKALIA ANTROPOLOGIA (Moscow)
SOVETSKALIA ETNOGRAFIA (Leningrad)
SOVETSKALIA PEDAGOGIKA (Moscow)
SOVETSKOE GOSUDARSTVO I PRAVO (Moscow)
SOVETSKOE KITAEVEDENIE (Moscow)
SOVETSKOE VOSTOKOVEDENIE (Moscow; Leningrad)
SOVETSKOE ZDRAVOKHRANENIE (Moscow)
SOVIET STUDIES IN HISTORY (White Plains, NY)
SOZIOLOGIE (Federal Republic of Germany)
SPIEGEL HISTORIAEL (Bussum, The Netherlands)
SSU YÜ YEN (same, THOUGHT AND ORDER, Taiwan)
STATISTICAL REPORTER (Washington, DC)
STATSVETENSKAPI TG TIDSKRIFT (Lund, Sweden)
STIMMEN DER ZEIT (Federal Republic of Germany)
STORIA E POLITICA (Milan, Italy)
STUDIA MISSIONALIA (Rome)
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STUDIES IN COMPARATIVE COMMUNISM (Los Angeles)
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STUDIES IN FAMILY PLANNING (New York)
STUDIES IN LANGUAGE LEARNING (Urbana, IL)
STUDIES IN MODERN CHINA (Tokyo)
STUDIES IN RELIGION (Waterloo, Canada)
STUDIES OF ASIA AND AFRICA (same, ESTUDIOS DE ASIA Y AFRICA, Mexico)
STUDIES OF CHINESE LITERATURE (Japan)
STUDIES ON CHINESE COMMUNISM (Taipei, Taiwan)

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STUDII: REVUE DE ISTORIE (Rumania)
SUMMARY OF WORLD BROADCASTS (Reading, England)
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THEORY INTO PRACTICE (Columbus, OH)
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TSING HUA WEEKLY (China)
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UNDERSTANDING CHINA NEWSLETTER, AMERICAN FRIENDS
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U.S. AIR FORCE PERSONNEL TRAINING RESEARCH CENTER
TECHNICAL RESEARCH REPORT (Lackland AFB, TX)
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UNIVERSITY AFFAIRS (Ottawa, Canada)
UNIVERSITY OF COLORADO SCHOOL AND UNIVERSITY REVIEW
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UNIVERSITY OF TORONTO QUARTERLY (Toronto, Ontario, Canada)
URBAN REVIEW (New York)
URBS ET REGIO (Kassel, Federal Republic of Germany)

VENTURES (New Haven, CT)
VESTNIK AKADEMII NAUK SSSR (same, BULLETIN OF THE
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VOPROSY ISTORII (Moscow)
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WARSAW POLSKA AKADEMIA NAUK ZAKŁAD KRAJOW
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WEN SHIH CHE (Shantung, China)
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OF LIBERAL ARTS, NATIONAL TAIWAN UNIVERSITY, Taiwan)
WEST AND EAST (Taiwan)
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JOURNAL OF THE WEST CHINA BORDER RESEARCH SOCIETY,
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WILSON LIBRARY BULLETIN (New York)
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WORLD AFFAIRS QUARTERLY (Washington, DC)
WORLD ARCHAEOLOGY (Henley-on-Thames, England)
WORLD POLITICS (New Haven, CT)
WORLD TODAY (London)
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YALE ALUMNI MAGAZINE (New Haven, CT)
YALE JOURNAL OF BIOLOGY AND MEDICINE (New Haven, CT)
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YENCHING JOURNAL OF SOCIAL STUDIES (Peking)
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