

International Workshop

On

**Transnational Entanglements in Education:
East Asia and the “West” since the 18th century**

Beijing Normal University,

August 20 – 21, 2015



北京師範大學
BEIJING NORMAL UNIVERSITY

Organizers

ISCHE(International Standing Conference for the History of Education)

Beijing Normal University (BNU)

Location

Beijing Normal University, No.19, Xin Jie Kou Wai Street, Haidian District, Beijing,
China 100875

北京市海淀区新街口外大街 19 号，北京师范大学 100875

Conference Room

Yingdong Academic Lecture Hall, located in the East wing of Yingdong Building, South
of the campus

校园南侧英东教学楼东翼的英东学术会堂

Accommodation

International Standing Conference for History of Education (ISCHE) and Faculty of Education, Beijing Normal University will support your visit with accommodations. Please inform us which flight you will take, and the number of nights that you will stay in the Attendance Receipt, so that we could book you the room in Jing Shi Hotel in advance.



Jing Shi Hotel (Chinese:京师大厦), located by the East corner of BNU campus
Phone Number: 010 – 62205481

From Jing Shi Hotel to Yingdong Academic Lecture Hall:



(about 5 minutes by walk)

Transportation

Airport

Beijing Capital International Airport (北京首都国际机场)

International planes to Beijing will arrive in T2. After your arrival:

- 1. Flight Arrivals:** After entering the terminal building, you can refer to the signs for the Baggage Claim Hall.
- 2. Exit and Entry Frontier Inspection:** Foreign passengers should complete Entry Registration Cards and submit it together with valid passports and visas to Station of Frontier Exit and Entry Inspection for inspection.
- 3. Baggage Claim:** Baggage Claim Hall is located on the second floor, whose entrance is equipped with a baggage carousel screen. Identify the right carousel according to your flight number. Should you have any question concerning the Baggage, please consult the airline.
- 4. Customs Inspection:** Passengers with articles to declare must fill in China Customs Declaration Form for Exit/Entry Passengers and choose “Declaration Channel” (also named “Red Channel”) for Customs clearance; those without any article to declare have no need to fill in the declaration form and can choose the “Non-declaration channel” (also named “Green Channel”) for Customs clearance. (Exclusive of passengers who are exempted from Customs inspection and control in accordance with relevant regulations, or those under the age of 16 who are accompanied by adults).

Taxis: Capital Airport provides taxi stops at the airport, so you can take a taxi to or from the airport. Airport Taxi Dispatch Management Number: (010)64541100. About 40 minutes, 110RMB, approximately 18 US dollars.

Express Railway: from 06: 35-23: 10 (T2), 06: 20-22: 50 (T3). Taking the express railway (Single Trip: RMB 25/per person) to Dong Zhi Men Station, transferring to the subway line 2 to Ji Shui Tan Station, then walk out from the exit C, taking bus no. 22, 47, 88 to Beijing Shifan Daxue Station (Beijing Normal University Station). Totally about one and a half hours.

Coach: Purchase ticket by the airport exit, taking the “Gongzhufen Line” to “Beitaiping Zhuang” Station, across the footbridge, walking about 10 minutes. Single Trip: RMB 21/per person. Totally about one and a half hours.

Airport Arrival Map



Legend

- | | | | |
|--------------------|---------------------------|----------------|---------------------|
| Baggage Claim | Customs | Locker Room | Escalator |
| Over-sized Baggage | Inspection and Quarantine | Lost and Found | Toilet |
| Baggage Inquiries | Immigration | Information | Taxi |
| Exit | Transfers | Elevator | Train ticket office |

Train: Beijing Railway Station or Beijing West Railway Station

You can take:

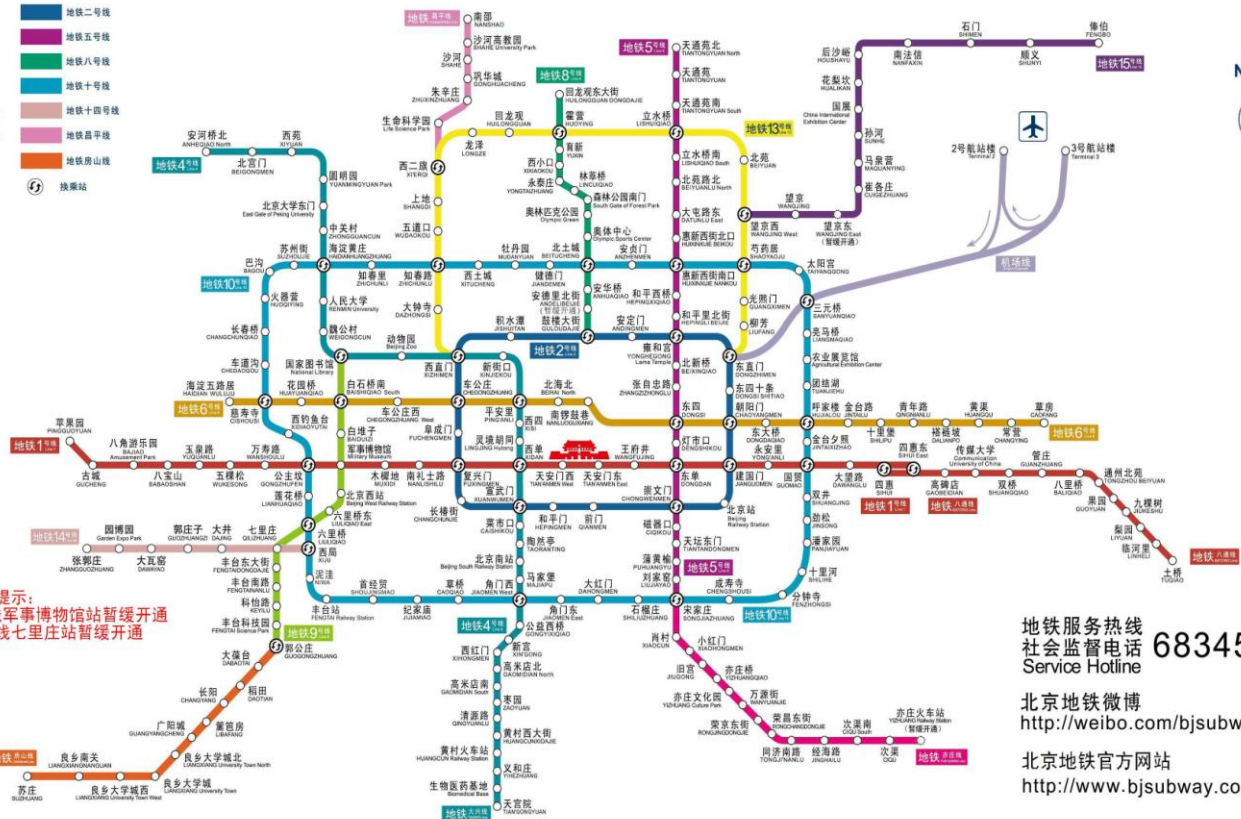
Taxi: About 40-50 RMB per person

Subway: Purchase a single trip ticket to Ji Shui Tan (on Line 2), about 4 RMB per person. Then take bus 47,22, 88, 345, or 344, (RMB 2/per person) and get off at “Bei Jing Shi Fan Da Xue Stop”, then walk straight to Jing Shi Hotel.



北京地铁线路图 Beijing Subway Map

- 图例:
Legend:
- 地铁一号线
 - 地铁八号线
 - 地铁四号线
 - 地铁六号线
 - 地铁九号线
 - 地铁十三号线
 - 地铁十五号线
 - 地铁亦庄线
 - 机场线
 - 地铁二号线
 - 地铁五号线
 - 地铁八号线
 - 地铁十号线
 - 地铁昌平线
 - 地铁房山线
 - 换乘站



特别提示:
9号线军事博物馆站暂缓开通
14号线七里庄站暂缓开通

地铁服务热线
社会监督电话
Service Hotline
68345678

北京地铁微博
<http://weibo.com/bjsubway0528>

北京地铁官方网站
<http://www.bjsubway.com>

General Programme

Wednesday, August 19 (Arrival)

<i>Time</i>	<i>Event</i>	<i>Location</i>
9:00 – 17:00	Registration	Jing Shi Hotel
18:00 – 20:00	Buffet	Jing Shi Hotel

Thursday, August 20 (Day 1)

<i>Time</i>	<i>Event</i>	<i>Location</i>
8:00 – 9:30	Registration	Jing Shi Hotel
10:00 – 10:30	Welcome and Introduction Zhang Binxian , Beijing Normal University Eckhardt Fuchs , President, ISCHE.	Yingdong Academic Lecture Hall
10:30 – 12:30	Session 1	Yingdong Academic Lecture Hall
12:30 – 14:00	Lunch	Jing Shi Hotel
14:00 – 16:30	Session 2	Yingdong Academic Lecture Hall
19:00	Dinner	Jing Shi Hotel

Friday, August 21 (Day 2)

<i>Time</i>	<i>Event</i>	<i>Location</i>
10:00 – 12:30	Session 3	Yingdong Academic Lecture Hall
12:30 – 14:00	Lunch	Jing Shi Hotel
14:00	Tour to the Great Wall (optional)	Depart from Jing Shi Hotel

Session 1

Chair: Eugenia Roldán Vera, Department of Educational Investigations, Cinvestav

Limin Bai, Victoria University of Wellington, New Zealand

Historical Memory, Education and Nationalism: A Comparative Study of Narrations of the 1895 Sino-Japanese War in Japanese and Chinese Textbooks (1897 – 1907)

Lin Wei, Capital Normal University, China

Between the Ideal and Reality: Chinese Students in the Cosmopolitan Club Movement (1903-1914)

Li Lin, East China Normal University, China

Education, Revolution and Identity: The Qing Metropolitan Graduates in Hong Kong during Early Republican Era

Session 2

Chair: Mark Freeman, Institute of Education, University of London, UK

Klaus Dittrich, University of Hong Kong

Transnational Educational Institutions: Schools for European and American Students in East Asia, ca. 1850-1950

Daniel Perlstein / Funie Hsu, University of California, US

Dewey and China: Learning and (Un)Doing in Global Context

Zhao Kang, Zhejiang University, China

A Transnational Experiment of a Western idea in an Eastern Nation: Hu Shi's Reception of Pragmatism and its influences on Education in the Early Republic of China

Zhang Huajun, Beijing Normal University, China

China's Education in the Context of Globalization: A Recall for Self-Cultivation

Session 3

Chair:

HAHN, Yong Jin, Korea University, South Korea

A Conceptual History on the Adoption of Education in Korea

Chen Luxi, Renmin University of China

On Ideological Conflicts in the School Choice Movement in America in the 1980s

Aoife B. Prendergast, Institute of Technology, Ireland

Fractured and Inequitable Entanglements in Early Childhood Education: Irish expectations of Professionalization

Zheng Ruoling, Xiamen University, China

Watch Fairness: Eternal Tenet of College Entrance Examination Reform

Abstracts

Historical Memory, Education and Nationalism: A Comparative Study of Narrations of the 1895 Sino-Japanese War in Japanese and Chinese Textbooks (1897 – 1907)

Limin Bai (Victoria University of Wellington, New Zealand)

The Sino-Japanese War of 1894-95 was one of the key events in the history of both Japan and China. Through a textual examination of the accounts of the war in Japanese and Chinese textbooks in the decade following the war (1897-1907), this study aims to demonstrate how the memory of the war was exploited as an educational instrument to stimulate a spirit of nationalism in both countries. The Chinese history textbooks selected for this study were all published in Shanghai between 1903 – 1907, when the Qing government was forced to implement reform measures, which led to the birth of a modern Chinese school system based on the Japanese model. Two Meiji Japanese readers, *Jinjō shōgaku tokuhon* 尋常小學讀 (Japanese Reader for Regular Elementary School) (1903) and *Shinpen teikoku tokuhon* 新編帝國讀本 (New Reader of the Empire) (1897) are chosen for the comparison which shows that while both Japanese and Chinese textbooks all included a narration of the war and the sea battles, the accounts differed as they were not intended for historical truth but for ideological purposes. Meiji Japanese textbooks were employed as a tool to convey official ideology and to build nationalism; and the triumph of the war was used to further enhance patriotism and loyalty to the emperor and the empire. In comparison, the Chinese accounts centered on China's humiliation and the weakness of the Qing Empire in contrast to the prosperity of Meiji Japan. Chinese narrators used China's defeat as fuel to address China's crisis and to push for political reforms. Therefore, the Chinese accounts of the war were integrated into the themes promoting a Chinese version of social Darwinism for the survival of China, Chinese race and Chinese culture.

Between the Ideal and Reality: Chinese Students in the Cosmopolitan Club Movement (1903-1914)

Lin, Wei (Capital Normal University, Beijing)

In 1903, several college students at University of Wisconsin who were concerned about international friendship and peace established International Club. Meanwhile, at least five similar student organizations were founded independently in American colleges and universities under the names of international club or cosmopolitan club. In December 1907, representatives from eight universities united together to create the Association of Cosmopolitan Clubs. Before World War I, the cosmopolitan club movement reached its climax with more than two thousand members from about sixty different countries. Actually, there was another international college student movement in Europe before the American one. In November 1898, students from seven European countries attended first International Congress of Students in Turin, Italy. They established Corda Fratres, which means International Federation of Students. These two international college student movements met each other in early twentieth century and bridged young gentlemen across the Atlantic Ocean.

From the beginning of twentieth century, thousands of Chinese students went aboard to pursue higher education in Europe and the United States. Many of them joined international or cosmopolitan club in their universities. Some Chinese students played very important roles in this movement. For example, Hu Shih, who was the father of Chinese Renaissance after his return to motherland, was once the President of Cosmopolitan Club at Cornell University. The essential spirits of cosmopolitan club movement were cosmopolitanism and pacifism. They were very appealing for Chinese students who had the ideal of “Datong Society” from the Confucius classics, which meant great harmony society. Through participation in this movement, many Chinese students formed a special type of national identity which went beyond narrow nationalism at one hand, while never forgot their identity as a person from weak country.

Education, Revolution and Identity: The Qing Metropolitan Graduates in Hong Kong during Early Republican Era

LI Lin, East China Normal University

Being forced to open as one of the earliest treaty ports and thus a British colony, Hong Kong has played a special, and sometimes pivotal, role in modern Chinese history. Specifically, it has, for several times, provided with an ideal adjacent shelter for the exiled elites and masses who fled from political upheavals in the Mainland. This paper studies the Qing metropolitan graduates (*Jinshi*, the highest imperial degree holder promoted through the civil examination system) retreated to Hong Kong after the epoch-making Revolution of 1911, with foci on their academic activities, education undertakings, charity participations, as well as their unremitting insistence of loyalty to the abdicated Manchu emperor and the collapsed imperial regime. In doing so, the author intends to explore the subtle entanglements among education, revolution and identity during a tremendously transforming period in modern China.

Transnational Educational Institutions: Schools for European and American Students in East Asia, ca. 1850-1950

Klaus Dittrich (University of Hongkong)

With the conclusion of diplomatic and economic treaties between Euro-American and East Asian countries from the mid-nineteenth century onwards, a quantitatively limited but influential migration to the newly established foreign settlements in China, Japan and Korea set in. Settlement societies were male-dominated and characterised by a strong fluctuation of individuals. Over the years, however, children also belonged to these communities and the question of how to organize their education came to the fore. Home schooling by parents and private teachers was an often used option. Furthermore, it was common to send children to boarding schools or relatives in the home countries. From the late nineteenth century on, educational efforts became more and more formalised with the establishment of schools especially dedicated to European and American children in East Asia. This paper presents an overview on this kind of institution and the actors behind them on the politically diverse territories of China, Korea and Japan. In Shanghai, for example, several schools offered their services. The British China Inland Mission School in Chefoo attracted students from all over East Asia. In Harbin, inter alia, three Polish secondary schools for boys and one for girls competed with each other. In Korea, the Seoul Foreign School and the Pyeongyang Foreign Schools, controlled by Presbyterian missionaries, offered American curricula. In the Tokyo area, the Catholic Saint Joseph College and the School of the Sacred Heart catered for boys and girls respectively. These transnational educational offers will be analysed in light of a social history of globalization.

Dewey and China: Learning and (Un)Doing in Global Context

Daniel Perlstein, University of California-Berkeley/Funie Hsu, University of California-Davis

An extended visit to China after World War I left American philosopher and educator John Dewey convinced that “the [Taoist] doctrine of non-doing” was the place’s defining characteristic. In contrast to Westerners’ “active doing and striving,” Dewey imagined, “Oriental fatalism” reflected “a doctrine of active patience, endurance, and persistence while nature has time to do her work.” While this doctrine, he surmised, fostered admirable soil conservation practices, it left the Chinese “obstinate” in their resistance to the methods of modern industry.¹ We use Dewey’s ideas about activity and East Asia as a case through which to examine the global history of progressive education.

A substantial body of recent scholarship affirms the impact of Deweyan progressive education across the globe. However, even as this scholarship has demonstrated progressivism’s global reach, it has tended not to analyze progressivism as a global project. Instead, historians have focused on the ways that Deweyan education articulated with national conditions and traditions.²

¹ John Dewey, “As Chinese Think,” *Asia* 22 (1922), in John Dewey, *The Middle Works, 1899-1922, Vol. 13: 1921-1922* (Carbondale: Southern Illinois University Press, 1983), 221-24.

² Rosa Bruno-Jofré and Jürgen Schriewer, eds., *The Global Reception of John Dewey’s Thought: Multiple Refractions Through Time and Space* (New York: Routledge, 2012); Jürgen Oelkers and Heinz Rahn, eds., *Dewey and European Education: General Problems and Case Studies* (Dordrecht: Kluwer, 2000); Thomas Popkewitz, ed., *Inventing the Modern Self: Modernities and the Traveling of Pragmatism in Education* (New York: Palgrave, 2005); Larry Hickman and Giuseppe Spadefora, eds., *John Dewey’s Educational Thought in International Perspective; A New Democracy for the Twenty-First Century* (Carbondale: Southern Illinois University Press, 2009). On Dewey and China, see especially Barry Keenen, *The Dewey Experiment in China: Educational Reform and Political Power in the Early Republic* (Cambridge: Harvard University Press, 1977); and Jessica Ching-Sze Wang, *John Dewey in China: To Teach and To Learn* (Albany: State University of New York Press, 2007). Both works situate

This research departs from recent scholarship in two ways. First, the progressive education that Dewey epitomized arose at a moment of intense Euro-American colonial expansion. We demonstrate the centrality of imperialism in shaping progressive education, and, in particular, its notion of activity.

Second, we locate both the emergence of progressivism in the West and its reception in the East within a global framework. We address the indigenous sources of pedagogies of “non-doing” and critiques of “activity, and their dialectical development with and against imperial systems of domination. Here, we build on diasporic Asian history frameworks that chart the transnational flow of people, goods, ideas and power, and on Engaged Buddhist scholarship, which suggests the role of pedagogies of “non-doing” in responding to social suffering and resisting colonial conquest.

Dewey's experience in China in the interaction of two more or less autonomous societies. For East-west interactions in an earlier era, see R. Po-chia Hsia, *A Jesuit in the Forbidden City: Matteo Ricci, 1552–1610* (Oxford: Oxford U.P., 2010).

A Transnational Experiment of a Western idea in an Eastern Nation: Hu Shi's Reception of Pragmatism and its influences on Education in the Early Republic of China

Zhao Kang, Zhejiang University

In the history of Western education, the early stage of the 20th century is a remarkable period, as the call for educational reform at that period in some areas eventually came to be an international movement, whether it was titled as New Education Movement in Europe or Progressive Education Movement in America. One of the theoretical sources that these educational reforms drew upon is John Dewey's educational thought which is based on his philosophy of pragmatism. The dissemination of Dewey's educational thought and pragmatism during that period is surely a transnational phenomenon, as it took place not only in Europe through various agents, but also in East Asia, particularly in China. Although the Chinese reception of pragmatism is surely due to Dewey's 2-year stay (1919-1921) in China, many of his Chinese students and followers contributed tremendously to this "fad". Among those who advocated pragmatism in China, Hu Shi claims that Deweyan Pragmatism became a guide in his life and thought as well as the foundation of his own philosophy. Evidences show that Hu Shi's pragmatist belief obviously influences his thinking and activities relevant to China's education in the early stage of the republic of China. In November, 1922, due to his academic influence, Hu was appointed by the National Government to make a draft of the scheme of the new national educational system. It is evident that Hu planted Dewey's pragmatist ideas within the system. He also highlighted that it is education, rather than politics, that should take the priority role in the pursuit of democracy in China.

In this paper, I endeavor to trace and analyze the evolution of Hu Shi's reception of pragmatism, a philosophy originated in the land of America. Then I will demonstrate how Hu Shi applies Deweyan pragmatism to educational reform in China, and how he tries to take education as a means to pursue the democratic end in the context of the

old Chinese society. I conclude that Hu Shi's pragmatism has been reconstructed during his reception of American pragmatism, and his application of pragmatism to Chinese educational and political problems can be seen as a transnational experiment conducted in China.

China's Education in the Context of Globalization: A Recall for Self-Cultivation

Zhang Huajun, Beijing Normal University

While China's education is still in the process of modern transformation, the force of globalization has already impacted China's education in many aspects. What is the challenge and opportunity for China's education in the context of globalization? In this study, it firstly addresses the major problems of China's education in the intertwined context of modernization and globalization. It suggests that China's modern education faces the similar problems as the Western education: the loss of intrinsic vision for individual development and materialized competition dominating the process of education. The education was trapped in the instrumentalism-oriented way of thinking.

Then, this study takes a historical narrative approach on China's tradition on self-cultivation (*xiushen* 修身) and its interruption in the process of modern transformation. In the historical narrative, it firstly reflects the thoughts of Confucius, Zhuangzi and Wang Yangming on self-cultivation and how this tradition of self-cultivation influences the traditional education practice. It then examines the interruption of this tradition mainly in the May Fourth movement (1915-1922). The effort and failure of Liang Shuming for reviving of this tradition was briefly discussed. After the establishment of the New China in 1949, moral education as a subject completely replaced the tradition of self-cultivation. However, the quest for self-cultivation did not stop in the educational life since then. "Panxiao Discussion" in 1980 reflected this quest to seek life meaning to care and realize one's self. The recall for self-cultivation also revives in students and teachers' narratives in today's schooling practices.

The study concludes with the call for re-innovation of the tradition of self-cultivation in the intertwined context of modernization and globalization. It suggests that education needs to highlight the idea of individual development as self-cultivation.

Facing the society with multi-cultural and dramatic changing situation in the context of globalization, educators need to cultivate individuals who care the self. The self is different from the exclusive and closed self but the self can be enlightened for self-transformation (*zijue* 自觉, *chaoyue* 超越) and creatively builds up meaningful connections with others. Responsibility to others is based on self-cultivation. This idea of self-cultivation reflects the Chinese tradition of goodness (*ren* 仁, *dao* 道, *liangzhi* 良知), but also responds to the modern ideal of person as unique and independent individual.

A Conceptual History on the Adoption of Education in Korea

HAHN, Yong Jin, Korea University

The purpose of this study is to clarify how the modern education concept had adopted in Korea as a conceptual history view points. The result of this study is as follows; First, it was in 1527 that the word 'education' has appeared the first time on the dictionary. Second, Tong You Jiao Yu(童幼教育, 1620) authored by P.A. Vagnoni who was the Catholic missionary in China, had introduced the concept of Yuk(育) and Hak(學). Third, the concept of Education had extended the meaning as a universal human formation; on one part, the enlightenment idea, and on the other part, the acquirement of useful ability in the latter half of 18th Century. Fourth, the word 'education' has been translated into Chinese characters such as Kyo-Do(教導), Kyo-Hak(教學), Kyo-Yuk(教育), Pal-Yuk(發育), E-Up(肄業), Kyo-Yang(教養), Kyo-Hun(教訓), E-Seup(肄習), etc., in latter half of 19th Century. Fifth, the adopted concept of western Education in the reign of King Kojong replaced the building of good character which was the traditional meaning of education with the practical three educational principles, such as intellectual, moral and physical education for the existence of the nation.

On Ideological Conflicts in the School Choice Movement in America in the 1980s

Chen Lu-xi, Renmin University of China

Focused on the rebuilding of public school system that emerged in the late 1980s to the early 1990s, the research suggested the power redistribution in school system and its expression in policy text. The process is actually the production and reproduction of the symbolic text—"Choice" by the neoconservatives and traditionalist in the 1980s. Starting from questioning the disadvantage of the "one best system" and the efficiency of public school system, the neoconservatives and the traditionalist criticized the "direct democratic control" and "hierarchical bureaucracy structure" in modern public schools and further proposed the reform and rebuilding scheme "from bottom to top", or realization of the "Choice". Later, they carried out the work of specific the abstract symbol of "Choice". The neoconservatives believed that the schools controlled by professional authority had the most efficiency and the "Choice" was to "authorize authority to teachers", while the traditionalist thought that the schools controlled by market had the most efficiency and the "Choice" was to "authorize authority to market". During the process of shifting from the inexplicable to explicable, although there emerged conflicts in ideology between the neoconservatives and the traditionalist, they both compromised in policy text, when "charter school" has become one of the highly regarded school rebuilding schedule. While conducting text design of "charter school", both the neoconservatives and the traditionalist tried to combine the desire of "professionalization" and "marketization", introduced the competition mechanism of market and the concept of "consumer" to school while guaranteeing public funds and realizing the professional autonomy in the schools, thus realizing the combination of professionalization and marketization. Thus, they completed the whole process of "Choice" symbol production in the text compromise and made full preparations for its entry into the symbol transmission field. Therefore, "Choice", proposed the policy text and text symbol in "School Choice Movement", has become a political tool for the two groups of ideology to

gloss over themselves. When both the neoconservatives and the traditionalist materialized the “Choice” in an abstract sense to specific policy text, the original and abstract concept of “choice” have completely lost and be replaced with the value and the interest required by both the neoconservatives and the traditionalist. Therefore, the “school choice movement” has become an inevitable and elaborately designed “political performance”. We must make a critical reflection of it.

Fractured and Inequitable Entanglements in Early Childhood Education: Irish expectations of Professionalization

Aoife B. Prendergast, Institute of Technology, Blanchardstown, Dublin, Ireland

Cultivating a freedom of thought through equitable and progressive educational opportunities must be encouraged to become a critical influence in contemporary Irish early childhood education. A consideration of philosophy is pertinent in this regard. Philosophy is directly concerned with real live issues in early childhood education. Since 2006, there has been a distinct and prominent shift towards the implementation of “professional frameworks” and the structured curriculum specifically the National Quality Framework for Early Childhood Education S ólta (Centre for Early Childhood Development Education, 2006) and the national Early Childhood Curriculum Framework: Aistear (NCCA, 2009). There is a view that these approaches contribute to potential headless monster in the sector, which arises from the widespread acceptance of the idea that one can coherently pursue other curriculum questions independent of discerning one’s aims or ends. Both frameworks combined do not make one national consistent curriculum. Conclusively, they do not aim to encourage the development of a freedom of thought or attempt to address the importance of critical thinking for students and practitioners. Perhaps, it is the responsibility of social policy to address this deficit. This presentation focuses on addressing core philosophical priorities in early childhood education including children’s hunger for meaning and the urgency for learning to be nurtured and developed. A commitment to philosophical thinking and inquiry is necessary, coupled with respect for children’s opinions will encourage and motivate these children to become engaged citizens. It focuses on the possibility of integrating and developing the concept of “community of enquiry” in components of general undergraduate degree programmes to produce committed and engaged early childhood practitioners rooted in deep philosophical and critical thinking. Given Ireland’s position in relation to pedagogical development and knowledge, a thorough focus on developing critical

thinking is required.

Recognition of the role of education in supporting the development of active citizens for a democratic society is not new, however it is clear that there has been an increased focus on this role of education nationally and internationally in the last decade. Although there has been a longstanding recognition of the role which education can play in helping to develop a sense of active citizenship, this realisation has been given an added impetus in recent years due to changes nationally and internationally associated with globalisation.

More than a century ago, Emile Durkheim rejected the idea that education could be the force to transform society and resolve social ills. Instead, Durkheim concluded that education “can be reformed only if society itself is reformed.” He argued that education “is only the image and reflection of society. It imitates and reproduces the latter...it does not create it” (Durkheim, 1897/1951: 372-373). Now, more than ever, we require democratically engaged, educated, assertive and committed people.

Watch Fairness: Eternal Tenet of College Entrance Examination Reform

Zheng Ruoling, Xiamen University

College Entrance Examination(CEE) is a distinct education system with Chinese characteristics in modern China, whose generation had a very special cultural background, deeply influenced by Imperial Examination System(IES, also called Keju) in ancient China. Fairness had always been the focus for IES reform in its 1300 years long history, so does CEE in nowadays China.

“Fairness” is the fair and just requirement advanced by history and reality to reform CEE, reflecting the desire and the concern of the masses as well. Admittedly, the CEE system has some deficiencies in various sectors and aspects, and the appeals to reform and emphases are even diverse in different periods. However, fairness watching is the theme and the eternal tenet, which would never fade out regardless of the sectors, the aspects, the periods, the appeals and the emphases. Only promoting steadily on the premise of fairness can accomplish the reform of education and the social effect to the greatest degree.

The fairness of CEE reform is also a subject of the world. Japan, Korea and Taiwan area all implement the similar unified college admission system with China Mainland, thus also have the similar debates on its fairness. These countries or areas were influenced more by the West countries especially by America and thus being more diverse on college admission, compared with China Mainland. But Russia is a counterexample, though it locates in the same part with these Eastern countries or areas. Russia has taken the unified college entrance system since early 21 century, learned from China, before when it had been taking the independent admission system by college themselves.

Studying CEE within the whole world is propitious to attending to the CEE system rationally, having more sympathy for it based on the comprehension, and boosting fairness and scientificness of CEE reform. The development of fairness in the CEE system is a huge task remaining much to be done. The journey to the exploration and the quest for the fairness of CEE does have starting point, but without destination.