

women may contrast uncomprehendingly with the torment they mete out to young children. They are "deeply in love" and "devoted" in one day and may act like complete strangers the next. Parents and teachers are often anxious about the "crushes" of high school students. Pay no attention to them. They will die a natural death. Their natural solution is oblivion. So as teachers and parents, we must not lose heart if we find the adolescents we know lie and deceive. At the same time we must not let them remain perpetual adolescents—selfish, fickle and unreliable. Through ethical osmosis and contagion we may guide and influence them in an unobtrusive manner. We must help them to grow out of their egotistical selves, in spite of themselves. They must be led to appreciate the larger duty of

submerging one's own interest in the welfare of the whole. In other words, we must encourage them to develop social and dynamic interest into a unity,—a harmony from the chaotic, contradictory forces. Instil in them a sense of humor and an ethical sportsmanship. Above all, let our lives practise what we teach. In other words we must view the adolescents from the point of view of mental hygiene.

James Truslow Adams states "The waste of War is always spiritual as well as material, and the post war decades are ever periods in which the fire of noble aims flicker but feebly. The more adverse the situation, the more acute is the challenge. Let us, as educators of adolescent boys and girls, meet the challenge with patience, courage and wisdom.

Reconstruction of China's Post-War Education

By V. L. WONG (黄维廉)

IN no other country in the world has the government had to face so many problems as are awaiting solution in China at present. After eight years of persistent resistance and united effort, China has finally emerged from the bondage of oppression and militarism. Wide reforms are now necessary to put her house in order again. National post-war reconstruction must mean something much more than the mere dreams of idealists. Political unity must be established to such a degree that no party conflicts will be heard again in the future. A sound economic policy must be evolved in order to put the nation on a more stable basis.

Next to political unity and economic stability, there is the immediate need of nation-wide educational reconstruction, about which nothing definite has yet been announced, although President Chiang Kai-shek, in an address to the members of the All-China Educational Rehabilitation Conference held recently in Chungking, stressed the importance of education to national reconstruction, stating that the educational policy should be based on the actual needs of society. Education, being the most basic of all constructive forces, merits our gravest consideration. The masses need to be educated to the stage of appreciating what their leaders are striving to do for their country, for they are, in the majority, still woefully lacking in the most elementary education; and after centuries of oppression under despots and militarists, they need to be instructed in their rights and responsibilities as citizens of the Republic. They need to be given that understanding of affairs which alone will break down age-old prejudices and enlist their cooperation.

The building of a national system of education is necessarily a very slow process which in the course of development may take many unexpected turns. A definite and detailed plan must embody in itself the element of change and flexibility. It is not a question of setting down on paper rigid educational reforms

in great detail; we must rather think of educational reconstruction as practical schemes in the re-direction of the people's thinking. Education must be a means to the training for citizenship.

Secondly, a greater emphasis should be laid on the need of a free universal education for the entire nation. This would mean that every child of school age should be given a minimum of school education as prescribed by law, or in other words, all primary schools should be made free. Though elementary education in China had been to some extent free in the pre-war days, only a small proportion of the children of school age had the opportunity of attending school. The problem of providing the remaining large number of illiterate children with some kind of elementary education is the foremost task of post-war education.

The question of compulsory education in China has been contemplated by the government for many years. On account of continued political unrest and foreign aggression, the program has never been seriously put into force. Considering the immensity of the task, it appears that, although, in principle, elementary education is properly a function of the local government, a universal policy of free or compulsory education for the entire nation cannot be brought to any degree of success, unless the government takes a substantial share in its finance.

Thirdly, there is the need of enforcing military training on an extensive basis. When the youth of a nation is physically fit and mentally sound, it is a sure sign to national strength. Success in this respect has been achieved in the countries of the west, and the same plan must be adopted in China for the development of Chinese youths well equipped with a strong body, firm character, and matured intellect. It would also be expedient to require military training in all schools above the lower middle grade and to lay stress on all such activities as boy-scout training. Girl students should be taught first aid and

nursing. Thus, should a government mobilization order be given, every one would be able to join the army at once. All should be taught that military service is the duty of every citizen and that to undertake military service during a national crisis is not only our duty, but a glorious opportunity to serve our country.

Fourthly, attention should be given to the training of specialists. During the past, industry has been concerned primarily with ways and means of increasing mechanical and material efficiency. But the modern industrialist is beginning to realize that such an achievement can be automatically attained by the increase of human efficiency. To accomplish this aim, the promotion of technical skill and the cultivation of special talents should be encouraged.

The responsibility for cultivating such talents rests chiefly on the schools and colleges, but the condition of educational institutions in China during the war was most deplorable. The commercialized character of the educational institutions, the low entrance requirements aiming at big student enrolment, the vagueness of the school curricula, the inefficiency of teaching, the inadequacy of equipment, the looseness of disciplinary measures, the inability of poor but worthy students to acquire a proper education—all these are problems which continue to exist up to today and which need to be thoroughly adjusted. Until such a time when all the necessary adjustments are made, there

will be no hope of a wide production of skilled talents to take up the burden of rebuilding the country. When the teachers are adequately paid and their welfare properly cared for, then and only then will we be able to recruit and retain the type of men and women in whose hands we can entrust the education of our children.

Lastly, there should be an extensive program for the promotion of adult education. Adult education in the West has within the last few years offered a great field for educational experiments. The aim of adult education is fundamentally to educate the whole man during the whole of his life time. The adult education movement embraces a multitude of agencies, public and private—special organizations, continuation schools, lecture classes, reading clubs, public forums, libraries, museums, art galleries, musical societies, social centers, and travel associations. For countries where compulsory attendance laws are enforced and where youths below the age of eighteen are enrolled in schools, adult education usually includes such educational activities as those which aim to enrich the intellectual life and raise the cultural level of adult individuals. But in a country where there are many illiterates like China, adult education plays a much more important role; and where no provision is made for vocational training, adult education will have to supply a real need.

The Need of a Liberal Education

By C. K. CHAU (周朝堅)

EDUCATION in China has always been looked upon, more particularly in old days, as a synonymy of pedagogical accomplishment and the orthodox approach to official distinction. Such had been the classical idea of our Chinese educators and it was under the influence of this conception, that the educational system evolved.

No doubt, modern Chinese schools and universities bear little resemblance to the old educational institutions; in their curriculum are included subjects which were entirely unknown. But essentially, they are alike in spirit, which makes education in the final analysis a means of attainment of certain future material aims.

Parents send their sons and daughters to be educated because everybody else is doing the same conventional thing. Students are sent to foreign countries to receive a foreign education because degrees conferred by foreign universities necessarily confer on them a pre-supposed ascendancy over local graduates either in society or in the competition for jobs.

In practical life, most of our educated young men and women fail to live up to expectations. Law and arts were studied, but proficiency in such subjects does not, necessarily in itself, mean that the students have acquired a liberal education. They usually have only learned to do certain conventional tricks when

the expected sign or signal is given, not unlike the circus horse that dances to music, without the slightest idea of its true significance. For instance, one may study medicine and never grasp the idea of what medicine means to the scientist; for one to study engineering and have no conception whatsoever of its importance to construction and progress. In most cases, these educated scholars have been so "conditioned" that they do not make efforts to solve problems as they arise, but to say and do the expected thing on occasion. Once a professor of theology instructed his students in the art of visiting the sick, giving them fixed rules which should be applied in all circumstances. The following is a typical example of this instruction. "As you enter the sickroom, it is well to say that when God puts a man down on his back, it is so that he may look up to Heaven".

Under such circumstances, learning is mere repetition. There is no independence of judgment, no initiative, no reflection, no development of the power to deal with new situations as they arise. Thus more thorough and the better one's training, according to Chinese present day standards, the more automatic one's behaviour becomes, whereas the object of practical modern education should be education for work and for life.

It seems that we have lost sight of the real object of life. Is all the world a stage, and men merely actors who have learned