

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

well or poorly the lines written for them by someone else or dictated by necessity? And is there to be no understanding of the meaning of the part we play, or of the drama as a whole? Is not a single one of us, through his education, to contribute something original to the drama of life?

It seems that the animal training theory rests upon two presuppositions, both of which are fallacious. The first is that the mind consists of what it has learned; it is the product of environment. This is really not a psychological doctrine, but a metaphysical assumption. It is the mechanist theory; an idea which works well as scientific method, but which leads to false conclusions when taken as a description of ultimate reality.

The second presupposition is a by-product of present day industrial democracy. It is that education is a means to efficient service, with its rewards, success, prosperity, etc. But is material success the end and aim of our existence? It is said that man, if he is to be happy must be able to express himself in his work. But it is important also to consider what it is that finds expression in one's work. If work, in addition to being the means to some material end or bodily good, is also a form of expression, then the point of interest is the kind of self-hood, or quantity of experience exposed. Then work exists for education, not education for work.

Something more sublime is possible for mankind, which transcends work and by which work itself is valued. As a mere craftsman, we lose the meaning of good workmanship, and we become the blind slaves of necessity or of desire, the moment that education ceases to be the goal of labor. I do not mean merely that we learn by doing. That is the way animals learn and it is all they learn. By repeated performance an individual learns how to do a task, but he does not thereby learn what to do, nor why it is done. Education has to do with insight, with valuing, with understanding, with the development of the power of discrimination. The ability to make choice amongst the possibilities of experience and to act in ways that distinguish men from animals and higher men from lower. The ancients thought of education as the attainment of virtue, wisdom, courage, temperance and justice. It is the pursuit of that knowledge which gives self-mastery. It is an interest which is never

exhausted but grows always broader and richer. It consists not in learning tricks but in developing ourselves. It is a victory won in some secret chamber of the mind which gradually transforms to the whole personality and reveals itself as an indefinable quality in every word and act. It is a spiritual awakening; and if this awakening does not come, a person is not being educated however much he knows.

It is the inability to win this psychological victory, or the disinclination to make the effort necessary to it, that accounts for the fact that some people cannot be educated. There is a quality of the educated mind which may best be described as a kind of sincerity, and conversely, the outstanding trait of ignorance is that of clever insincerity. The pathetic thing about the wrongly educated—those who are trained merely to produce an effect, or get results, is that in the deeper human relationship they seldom know what sincerity is. Education is the antithesis of vulgarity.

Directly and immediately, the educated life, is useless. It is a kind of living which is of value for its own sake, a personal achievement which possesses intrinsic worth. To subject it to an ulterior end—citizenship, efficiency, the economic emancipation of the working class, increased income; or to educate people for "character" or to perpetuate a religious faith, or any other purpose however good, is to make education a means to something quite irrelevant. Such misuse shows that people are not only interested in their education but also something else. Education, the development of people, is not a means. It is in itself an end.

Education indirectly improves anything that people do. Make education the aim and meaning of living and all becomes different. Experience has a new centre of gravity. Facts fall into new and more significant perspective: Objects, distinctions, relationship, qualities are seen which hitherto passed unnoticed. And as personality does not exist in a vacuum but in the relationships established between organism and environment, no improvement of it can fail to make itself felt in the quality of one's work and consequently on the well being of one's country. Animal training gives one the means to make a living; liberal education gives a meaning.

Some Plain Talking From A Non-Party Man

By P. K. WHANG (汪仲芳)

MY heart is full of unhappy thoughts, but I do not know how to speak them out. Just now feelings of utter despair and acute disappointment have taken a strong hold of me and made me a confirmed pessimist. When one is overwhelmed with feeling one is apt to lose his tongue. That accounts for the reticence of the great majority of our people, who seem to have once again taken an air of resignation and lapsed into a state of lethargy. It is decidedly unfair to say that we are an apathetic people and not civic conscious enough, when we

have just made the greatest demonstration of our enthusiasm for victory.

We have endured hardships and sufferings for the past eight long years, and endured them patiently simply with the conviction that we had a great future ahead of us—a future which should prove the most glorious in our history. Now at long last, we have reached the goal of final victory, but what is our future prospect? Taking a general survey of the conditions in the country, we must admit that we have not the heart to think of