



The Role of Chinese Philosophy in the Education System of China

Mir Ruhail¹ & Qu Linxin² & Abdul Basit Khan³ & Tanveer Ahmad⁴ & Lin Fang⁵

¹ School of Philosophy, Shaanxi Normal University, Xian, China

^{2,5} School of International Studies, Shaanxi Normal University, Xian, China

^{3,4} School of Education, Shaanxi Normal University Xi'an, China

Correspondence: Mir Ruhail, Shaanxi Normal University, Xian, China

Email: roxenredzz123@gmail.com¹; 15529932001@163.com²; abdulba30@gmail.com³;
tanveermrl77@gmail.com⁴; 1977302762@qq.com⁵

DOI: 10.53103/cjess.v4i4.252

Abstract

The Chinese education system is the product of Confucianism, Taoism, and Buddhism that formed the bedrock of Chinese culture and norms. Confucianism deals with moral development, obedience, and social organization in the education of China, hence the values of filiality, loyalty and righteousness are cultivated in the curriculum. Teachers govern the classroom and students listen to them as this educational model presupposes respect for the superior authority and cultural heritage from Confucianism principles. Integrating Taoism into education supports students' well-being as the ancient teachings promote harmony. It emphasizes the processes of learning through activities, ideas and the accomplishment of coupled P. E and arts education. Many concepts of Taoism are tied into the learning processes to engage the students and allow them to discover what intrigues and inspires them as well as adequately develop them. These two strategies are philosophy of Buddhism in the system of education through the practices of mindfulness and ethical principles. It is for this reason mindfulness programs will assist the students in developing concentration, stress management, and be able to display cordiality. Thus, ethical conduct is taught to Buddhist students to behave righteously and be responsible, which also fosters good school climate. Altogether, these philosophies contribute to the practices of educational systems in China that focuses on the moral values and social and personal intelligences. The transformation of such traditional values into circulation and training of a teacher compels the schools to offer a distinct education model that is geared towards the production of cultured, academically excellent and moral people. Thus, it makes Chinese education unique and maintains the core values of developing the whole man.

Keywords: Role, Chinese Philosophy, Education System, China

Introduction

One of the oldest education systems in the world originated in Chinese philosophical traditions. These ideologies have also affected views on teaching and learning as well as the values and ethics suitable for being instilled into the learners (Ryan,

2019). Awareness of this influence aids in comprehending the special aspects of Chinese education and the way it forms student's overall personality and skills of every individuals (Zhao, 2020).

As a result, Confucianism with concern for moral codes and loyalty to authority, strict social stratification and respect for elders and superiors has played a significant role in shaping the educational culture of China. The curriculum also postulates virtues such as filiality, loyalty, and benevolence all of which conform to Confucianism. In relation to the production of this framework for philosophical understanding, moral formation is also highlighted alongside cognitive development (Yuan et al., 2023). Another famous philosophy that incorporates more comprehensive approach is Daoism. Daoist teachings are pro balance and harmony making education arts in education (Tan, 2020).

Legalism

Legalism is a doctrine that focused on discipline and the rule of law, and this has influenced the Chinese educational system but not as strongly as in the past (Orts 2001). This has contributed to the already strict and structured nature of Chinese education order and discipline (Hayhoe, 2017). All these philosophical traditions combine to shape the educational practices in Chinese schools (Shenghong & Dan, 2004). For instance, memorization and rote learning should help build mental and physical muscles so to speak. This has resulted into an emphasis on both academic subjects and physical education though the activities often criticized in western educational contexts are derived from the Confucianism education system that focused on mastery of classical texts and accumulation of knowledge. It is considered as a way of training a disciplined mind that can be used to comprehend and analyze extensively (Wen, 2022).

Furthermore, the Chinese education system is collectivistic in nature as a result of the Confucian emphasis placed on social order (Yang, 2011). There is often group work and collaborative learning leading to development of group identity and support for one another. This is in contrast with the more individualistic approach that characterizes the Western education system (Slavin, 1996). Chinese philosophical ethnicities still play a significant role in shaping the Chinese education system. Thus, Confucianism, Daoism and Legalism have influenced not only the moral and ethical standards taught in schools, teachings methodologies and educational objectives. These philosophical underpinnings are some of the reasons that make Chinese education differ from others in its focus on the genesis of well-rounded individuals (Chu, 2022).

Confucianism and Education

Confucianism, initiated by Confucius or K'ung-tzu (551-479 BCE), is perhaps the most domineering philosophy in Chinese education. The main beliefs of Confucianism

include cultivating morality, obeying elders and ancestors, and believing in education as a way of creating the right order (LittleJohn, 2010). In this aspect, Confucius asserted that education was central to the development of virtuous people and the preservation of societal harmony. He teaches people to be lifelong learners and cultivate oneself, to follow the virtues of filial piety, righteousness, and propriety (Okafor, 2022). These principles have seeped into Chinese educational practices at both curriculum and culture levels (Hui & Karl, 1998). This moral emphasis of Confucianism further stresses that education is not just about the impartation of knowledge but also the fashioning of character (Bresciani, 2023). The Confucianism principles such as respect for the authority are reflected in the relationships between teachers and students, as well as the Chinese attitude to educators (Yu, 2008). This respect creates a disciplined and ordered learning atmosphere, which is regarded as favorable for education (Gardner, 2021). Additionally, Confucianism also advocates that education is key in bringing order in the society (Fengyan, 2004). Thus, through shaping the individuals into moral and responsible Confucian citizens, education intended to create a well-ordered society where every individual would work hard to fulfill their responsibilities. This comprehensive approach of moral and intellectual training still provides the basis for the Chinese educational thinking today (McEwan, 2016).

Moral Education: Confucianism stresses moral learning and these aspects are incorporated into schooling through the espousal of values like filiality, loyalty and propriety (Hung, 2015). They must learn moral principles and responsibilities towards their families and society (Kaur, 2015). This moral education is not an ethereal concept, but it is integrated into everyday educational processes and the organisational context of the school (Braham, 2018). Through such values, Confucian education seeks to cultivate individuals who are well endowed not only in knowledge but also in moral character and who are responsible citizens (Wang, 2022). Respect for elders and parents, which is regarded as one of the most important Confucian principles, is related to the overall cultural significance of the family (Fan, 2006). Obedience is promoted through teachings on patriotism, commitment to one's nation, family, and friends. Righteousness, or moral right, is a virtue that directs students to make ethical choices and to act righteously in their daily and working life (Hays, 1994). These virtues are then incorporated into the curriculum through various units in subjects such as literature, history and math where stories and problems are presented to students to teach them concepts such as right and wrong. This integrated approach helps to make moral education a consistent process of students' character formation throughout their years of learning (Bohlin, 2005).

Filial Piety: This feature concerns respect and care for parents and ancestors, devotion to the family and the elderly. Respect for elders or filiality is regarded as the foundation of the virtues in Confucianism, which signifies the significance of family values and responsibilities (Canda, 2013).

Loyalty and Righteousness: These tenets make students truthful, fair, and patriotic to their family, friends, and country, thus creating community and ethical standards. Loyalty ensures that an individual fulfills their responsibilities and responsibilities, while righteousness is the act of being right or justified. Collectively, these virtues ensure the growth of the right characters or moral compass for a community to transform into a well-ordered society, fundamental in Confucianism as promulgated (Yuen, 2014).

Respect for Authority: Education, in Confucianism, is ordered in terms of a bureaucratic pyramid; the teachers and the elderly are revered. This is well witnessed in the interaction between the teachers and the learners in the Chinese context, where the teachers are held in high esteem and are authoritative (Wong, 2017).

Role of Teachers: Teachers are viewed as responsible and authoritative figures, both in terms of character and competence, which would be desirable for students. This may be best understood in light of Confucian Thinkers' beliefs where a teacher was seen to be more than an academic discipline, but rather a moral and ethical guide to the students. This dualism stresses the teacher's authority and the learner's responsibility to adhere to and mimic their teachers (Choo, 2020).

Importance of Education: According to the statement of Confucius 'Education is Light, Confidence springs from Education, Hope is the direct product of Confidence and Peace is the offspring of Hope' (Siemens, 2013). Education is considered as the continuous process and a tool for individual and social change. The strict examination system in China, which has originated from the imperial examinations, echoes this profound conviction in the behavior-changing effect of learning (Elman, 2013).

Examination System: The Gaokao, which is the key to instituting an individual into a university in China, is a neo-version of the traditional Chinese theory that stressed selection through examination. This exam is very essential in the students' education and job prospects; this is the epitome of the Confucian work ethic, which states that hard work and success will be rewarded (Han, 2022).

Taoism and Educational Practices

The second philosophy originating from China is Taoism referred to also as 'The Way' as articulated by Laozi in 6th century BCE. Play, on the other hand, is the key aspect here, with regards to learning, as well as the natural environment, simplicity, and freedom, all concepts that impact on educational philosophies and/or practices at a deeper level (Miller, 2022). Some principles known from Taoism should suggest a conception of learning and development that is more integrated than the one underlying Neo-Confucian approaches, one in which ordinary development of the person is acknowledged and supported (Angle, 2017).

Applying Taoism in education promotes an approach to learning that fosters the students' intuition for any situation as well as their curiosity. The elements of this philosophy are to counter the argument of prescriptive learning and structural theorisation by encouraging students to learn at their own pace and in the ways they find best suited (Seitz, 2009). Such an approach fosters creativity, vibrant, and harmonious ways of thinking and offers perspectives on primordial balance and safety within oneself (Edwards, 2015).

The Taoist influence can be noticed through such values as physical education, arts, and nature studies in the curriculum intercellular, emphasizing the importance of the all-round development and not only an academic one (Puri, 2021) . This concept correlates with the Taoist worldviews in which education encompasses all facets of life because life and education are interwoven in a way that is perfectly in balance (Pratt, 2019).

Holistic Education: The education principles put forward by Taoism are different from those of modern education promoted by the West, which is more comprehensive in nature. This entails motor development, focusing on cognitive activities, and spiritual concerns (Tomoyasu, 1972).

Physical Education: Tai Chi and Qigong, options derived from Taoism, are implemented in physical education for healthy lifestyles (Wei, 2019). They afford me opportunities to boost my physical activity levels, flexibility, and stability as well as my psychological well-being. The practice of Tai Chi and Qigong as part of the agenda signifies Taoist philosophy that sees the human body as a microcosm of the universe and every aspect of the body a reflection of its corresponding part of the universe (Yim Alpherson PhD, 2008).

Mental Cultivation: Awareness and the lack of stress are cultivated work towards mental stability and reduced strain. A special emphasis is placed on discipline and spirituality; the main points of Taoism include the role of the mind, meditation, and prompts such as breath control. Such practices enable learners to reduce stress, enhance concentration and improve upon general wellbeing or focus as could be seen from the light throughout the Taoist perspective of reducing on imbalances (Clearly, 2000).

Natural Learning: One of the main tenets of Taoism is the seeking of knowledge that complements one's desires and disposition (Graham, 1983). This has predisposed progressive modes of learning in Chinese education that grants for 'hands-on' thinking, creativity and fostering the innate proclivities of the students (Song, 2018).

Experiential Learning: This approach recognises and supports outdoor activities and those tasks and projects in which students can directly interact with their environment. These practices are also related to Taoism which is an ancient Chinese philosophy system that emphasizes the need to learn from nature (Xu &Qian, 2023). Some of the activities that the student can learn and do are nature walks, gardening, and field trips that help to

develop concern, appreciation and responsibility for the environment (Hart, 2013).

Buddhism and Educational Influence

The second and an equally important religion is Buddhism which was adopted in China around the first century CE and has contributed greatly to educational system of China through cultivating mindfulness and compassion and self-discipline (Sjostedt, 2015).

Mindfulness and Concentration: With the advent of mindfulness practices, borrowing from Buddhism, more and more classrooms have adopted meditative methods to assist pupils in improving focus, regulation of feelings, and managing stress (Simpson, 2017).

Mindfulness Programs: Mindfulness has found its way into school systems where teachers are incorporating its programs to enable youths to concentrate and control their feelings (Weare, 2013). These programs use concepts borrowed from Buddhism that aim to improve mindfulness concentration that if applied in the academic setting may boost performance and reduce stress (Bush, 2013).

Compassion and Ethics: The ‘middle way’ teachings of the Buddha are also supportive of morality wherein Ethics is supported as the way of doing right things by a right person with a right attitude where compassion, altruism and linked existence is specifically encouraged (Aitken, 2016).

Ethical Education: Curriculum entails respect, empathy, and kindness towards other human beings help students feel and think well of others (Kessler, 2000). This ethical framework contributes to the development of a constructive context within the school premise to enhance the display of appropriate social responsibility among the learners (Osler, 2016).

Taoism: It can be traced back to Laozi at around 6th century BC presents another Chinese worldview in relation to Confucianism (Adler, 2016). While it is further expressed in several enlightening philosophies and practices, it places a heavier import on harmony with the natural environment, simplicity, and spontaneity. Taoist education emphasizes a less direct intervention in the learning process and a more organic approach, accepting the individual’s potential and development (Wang, 2021).

As for the implementation of the philosophies of Taoism, its approach to learning implies free-flowing learning process based on intuition of the students themselves and their interest (Lein, 2004). This philosophy is in line with the notion that learning should not be very structured and mechanized to enable the learners to discover and gain knowledge as they try it out in their natural ways. This approach fosters divergent thinking, problem-solving abilities, and self-generation of inner harmony or equilibrium (Mukabane, 2016).

This is where the teachings of Taoism can be observed in the way that physical education, arts and nature study are surrounded by the curriculum, as an expansion which is not bodily and not only speculative (Chu, 2019). These views of education therefore complement the Taoist perception of existence as a system where each part maintains concord with all the others and the separable conserves harmony with his or her surroundings (Mou, 2009).

Curriculum Design: Chinese institutions include philosophical principles in teaching of literature, history, and ethical teaching to nurture well-bred students with traditional philosophical endowment and updated information (Lewis, 2020).

Ethics and Philosophy Courses: Education institutions introduce courses that are named after certain philosophy such as Confucianism, Taoism, and Buddhism which enhances the knowledge of cultural values (Lee, 2019). Through these courses, students can learn Chinese philosophy as an established system of thought; they also are encouraged to think critically and gain proper moral outlook on life (Dong, 2015).

Character Education: They include programs considered responsible for character development as a major aspect of the curriculum; the influence of Confucian and Taoist S Buddhism based mentality needed to produce responsible ethical citizen continues unabated (Rozman, 1991).

Character Development: Daily plans cover subject areas where character is developed through the mention of personal qualities such as honesty, determination, and citizenship (Lickona, 2004). Such an approach incorporates moral and ethical teaching and learning across the school years, thus creating value and ethic-filled experiences for students (Sheffield, 2003).

Teacher Training: Metaphysical traditions are highlighted for their significance in these teacher education programs, as educators are trained to pass on such values as well as techniques to students they teach (Hansen, 2017).

Professional Development: Continuous professional learning for teachers encompasses heading choice and preparation in philosophical assumptions & their integration into practice (Nakaambale, 2018). This tap ensures that the educators are in a better position to integrate these traditions in the teaching observes strengthens the general education with cultural and ethical frameworks of Chinese learning (Jiang, 2013).

Conclusion

The education system of China has been greatly influenced by Chinese philosophical systems where Confucianism, Daoism, & Buddhism have prominent roles in defining the system's architecture & nature. These philosophies have incorporated moral and ethical ethics in students' education, aiming at molding whole human beings who not only possess good academic caliber but equally good moral character and social

responsibility (Wu et al., 2021).

Moral development, respect for authorities, and maintaining societal order and harmony have been popularly cascaded by Confucianism. They expound the principle of rebuke, obedience, and duty to superiors, respect for elders, and the relevance of morality in education and its processes (Wang, 2005). The imposition of ranks and order at school and the high regard given to teachers indicate the Confucianist view of civilization and officials. Based on the philosophy of Daoism, there is another perspective on the human being as a union of body and spirit, and therefore, there is the approach that will help to teach people. It encourages 'education of intuition,' of your own hunches, interest, and curiosity and nosiness, as well as physical education, arts and nature study (Nadeau, 2014). They foster creative freedom, help to think critically, and preserve work-life balance, which makes this approach ideal for education. Other virtues such as mindfulness, consideration and self-discipline, in addition to the educational front making Buddhism even more vibrant (Nordstrom, 2020). Ethical education and mindfulness programmes based on Buddhism that are practiced to enhance concentration, reduce aggression and increase empathy, altruism, and compassion can be effective in developing character. These practices are helpful alongside the Discourses concerning Confucianism and contribute towards enhancing the positive school climate (Masinter, 2018).

These philosophical civilizations featured in curriculum development, character cultivation, and teacher preparation. These philosophies are taught in school and imbibed in curricula subjects such as Literature, history, and ethics to instill in the learner the ability to appreciate and understand cultural values (Banks, 2015). Some character education programs foster good character attributes such as honesty, responsibility, and integrity, while the teacher learning portfolios confirm that the teachers can instill the right values and approaches to their students. Furthermore, the incorporation of Confucianism, Daoism and Buddhism norms in the Chinese learning system provides a more holistic enlightening process (Yen, 2015). While this base may be relevant in classroom learning in the aspects detailed here, it also fosters the students with proper ethics and moral characters needed in growth as individuals as well as in the society. With these influences of philosophy, one is well poised to expound on why Chinese forms of education are unique and how their imprint in molding the human character stands to remain profound for quite some time (Damon, 2013).

References

- Adler, J. A. (2011). Confucianism in China today. Recuperado de <http://www2.kenyon.edu/Depts/Religion/Fac/Adler/Writings/Confucianism>, 20, 1-12.
- Aitken, D. T. (2016). *Experience and morality: Buddhist ethics as moral phenomenology* (Doctoral dissertation, University of Tasmania).
- Angle, S. C., & Tiwald, J. (2017). *Neo-Confucianism: A philosophical introduction*. John

- Wiley & Sons.
- Banks, J. A. (2015). *Cultural diversity and education: Foundations, curriculum, and teaching*. Routledge.
- Bohlin, K. (2005). *Teaching character education through literature: Awakening the moral imagination in secondary classrooms*. Routledge.
- Braham, M. (2018). The ecology of education. In *New ideas in environmental education* (pp. 3-32). Routledge.
- Bresciani, U. (2023). *Reinventing Confucianism: New Confucian movement*. Passerino Editore.
- Bush, M. (2013). Mindfulness in higher education. In *Mindfulness* (pp. 183-197). Routledge.
- Canda, E. R. (2013). Filial piety and care for elders: A contested Confucian virtue reexamined. *Journal of Ethnic and Cultural Diversity in Social Work*, 22(3-4), 213-234.
- Choo, S. S. (2020). Examining models of twenty-first century education through the lens of Confucian cosmopolitanism. *Asia Pacific Journal of Education*, 40(1), 20-34.
- Chu, E. L. (2019). *Exploring curriculum as an experience of consciousness transformation*. Palgrave Macmillan.
- Chu, Z. (2022). *People-Oriented education transformation*. Springer Singapore Pte. Limited.
- Cleary, T. (2000). *Taoist meditation: Methods for cultivating a healthy mind and body*. Shambhala Publications.
- Damon, W. (Ed.). (2013). *Bringing in a new era in character education* (No. 508). Hoover Press. Chicago Press.
- Dong, Y. (2015). Critical thinking education with Chinese characteristics. In *The Palgrave handbook of critical thinking in higher education* (pp. 351-368). New York: Palgrave Macmillan US.
- Edwards, A. (2015). *The heart of sustainability: Restoring ecological balance from the inside out*. New Society Publishers.
- Elman, B. A. (2013). *Civil examinations and meritocracy in late imperial China*. Harvard University Press.
- Fan, R. (2006). Confucian filial piety and long term care for aged parents. *HEC F.*, 18, 1.
- Fengyan, W. (2004). Confucian thinking in traditional moral education: Key ideas and fundamental features. *Journal of Moral Education*, 33(4), 429-447.
- Gardner, H. (2021). *Disciplined mind: What all students should understand*. Simon & Schuster.
- Graham, A. C. (1983). Taoist spontaneity and the dichotomy of 'is' and 'ought'. *experimental essays on Chuang-tzu*, 3-23.
- Han, F. (2022). Gaokao students' subjective well-being and their pursuit of higher education (Doctoral dissertation, The Chinese University of Hong Kong (Hong Kong)).
- Hansen, D. (2017). *The teacher and the world: A study of cosmopolitanism as education*. Routledge.
- Hart, R. A. (2013). *Children's participation: The theory and practice of involving young citizens in community development and environmental care*. Routledge.

- Hayhoe, R. (2017). The evolution of modern Chinese educational institutions. In *Contemporary Chinese education* (pp. 26-234). Routledge.
- Hays, K. (1994). Practicing virtues. *Moral Traditions at Quaker and Military*.
- Hui, W., & Karl, R. E. (1998). Contemporary Chinese thought and the question of modernity. *Social Text*, (55), 9-44.
- Hung, C. Y. (2015). Tradition meets pluralism: The receding Confucian values in the Taiwanese citizenship curriculum. *Asia Pacific Journal of Education*, 35(2), 176-190.
- Jiang, Y. (2013). Reflection, change, and reconstruction in the context of educational reform and innovation in China: Towards an integrated framework centred on reflective teaching practice for EFL teachers' professional development. Cambridge Scholars Publishing.
- Kaur, S. (2015). Moral values in education. *IOSR Journal of Humanities and Social Science*, 20(3), 21-26.
- Kessler, R. (2000). The soul of education: Helping students find connection, compassion, and character at school. AscD.
- Lee, T. H. (2019). Education in traditional China. In *The Routledge Encyclopedia of Traditional Chinese Culture* (pp. 238-253). Routledge.
- Lein, H. (2004). *Common principles among flow, Taoism, fifth discipline, and emergent properties* (master's thesis, State University of New York Empire State College).
- Lewis, C. J. (2020). *Confucian ritual and moral education*. Rowman & Littlefield.
- Lickona, T. (2004). *Character matters: How to help our children develop good judgment, integrity, and other essential virtues*. Simon and Schuster.
- Littlejohn, R. L. (2010). *Confucianism: an introduction*. Bloomsbury Publishing.
- Ma, Y. (2018). *Becoming a teacher does not come that easily: Aristotle, Confucius and education* (Doctoral dissertation, University of British Columbia).
- Masinter, M. L. (2018). Habitats of mind: Dhamma, the world, and mindful activism.
- McEwan, H. (2016). A Comparison of Pedagogies in Confucian and Western Thought. *Chinese Philosophy on Teaching and Learning: Xueji in the Twenty-First Century*, 61.
- Miller, J. P. (2022). *Taoism, teaching, and learning: A nature-based approach to education*. University of Toronto Press.
- Mou, B. (2009). *Chinese philosophy AZ*. Edinburgh University Press.
- Mukabane, N. (2016). The need to introduce Philosophy for children at the basic level of education in Kenya. Thesis. Nairobi: Kenyatta University, 162, 206-223.
- Nadeau, R. L. (2014). *Asian religions: A cultural perspective*. John Wiley & Sons.
- Nakambale, E. N. (2018). *A philosophical analysis of Continuing Professional Development of teachers in Namibian schools* (Doctoral dissertation, Stellenbosch: Stellenbosch University).
- Nordström, S. (2020). *Positive Psychology in Education*.
- Okafor, M. U. (2022). Confucius Educational Philosophy and Implication for Contemporary Nigerian University Students. *Journal of Chinese & African Studies* (JOCAS), 3(1).
- Orts, E. W. (2001). The rule of law in China. *Vand. J. Transnatl. L.*, 34, 43.
- Osler, A. (2016). *Human rights and schooling: An ethical framework for teaching for*

- social justice*. Teachers College Press.
- Pratt, J. (2019). Time and Space Within Daoism's Holistic Worldview. Available at SSRN 3406672.
- Puri, R. K. (2021). Meditation over Medication. AuthorHouse.
- Rozman, G. (1991). Comparisons of modern Confucian values in China and Japan. The East Asian region: Confucian heritage and its modern adaptation, 157-203.
- Ryan, J. (2019). *Education in China: Philosophy, politics and culture*. John Wiley & Sons.
- Seitz, D. D. (2009). Integrating contemplative and student-centered education: A synergistic approach to deep learning. University of Massachusetts Boston.
- Sheffield, E. C. (2003). Service-learning education: A philosophical clarification. University of Florida.
- Shenghong, J., & Dan, J. W. (2004). The contemporary development of philosophy of education in mainland China and Taiwan. *Comparative Education*, 40(4), 571-581.
- Siemens, G. (2013). Learning analytics: The emergence of a discipline. *American Behavioral Scientist*, 57(10), 1380-1400.
- Simpson, D. (2017). From me to we: Revolutionising Mindfulness in Schools. *Contemporary Buddhism*, 18(1), 47-71.
- Sjøstedt, G. (2015). Cultivating Confucian Virtues Through Buddhist Meditation: The «Meditation Essentials» in Yuán Huáng's Program of Self-Cultivation (Master's thesis).
- Slavin, R. E. (1996). Research on cooperative learning and achievement: What we know, what we need to know. *Contemporary Educational Psychology*, 21(1), 43-69.
- Song, Y. (2018). An Investigation of the Relationships between Thinking Style, Participation in Classroom Dialogue and Learning Outcomes—A Study based in Mainland China (Doctoral dissertation).
- Tan, C. (2020). The learning school through a Daoist lens. *Oxford Review of Education*, 46(3), 393-407.
- Tomoyasu, S. L. (1972). T'ai Chi Ch'uan and Modern Education. University of Hawai'i at Manoa.
- Wang, C. (2022). Right, righteousness, and act: why should Confucian activists be regarded as citizens in the revival of Confucian education in contemporary China? *Citizenship Studies*, 26(2), 146-166.
- Wang, H. (2021). Contemporary Daoism, organic relationality, and curriculum of integrative creativity. IAP
- Wang, Z. (2005). *Changing social values and democratization in East Asia: The self-expression phenomenon and citizen politics in China and five Confucian societies, 1981-2001* (Doctoral dissertation, University of Michigan).
- Weare, K. (2013). Developing mindfulness with children and young people: a review of the evidence and policy context. *Journal of Children's Services*, 8(2), 141-153.
- Wei, L. (2013). *Taoist Tai Chi™: Patterns of practice and perceptions of its effects on the health and well-being of Western Australian practitioners*. Murdoch University.
- Wen, H. (2022). The science of learning: Principles of educational thinking based on the

- teaching practice. Springer Nature.
- Wong, O. K. (2017). *Distilling Chinese education into 8 concepts*. Rowman & Littlefield.
- Wu, S. W., & Lee, J. C. K. (2021). Influence of Confucianism, Taoism, and Buddhism on Chinese life and moral education. In *Life and moral education in greater China* (pp. 218-234). Routledge.
- Xu, Y., & Qian, J. (2023). Examining the risk-safety paradox in outdoor education from a Taoist perspective: a case study of a Chinese outdoor education experience. *Sport, Education and Society*, 1-17.
- Yang, R. (2011). Self and the other in the Confucian cultural context: Implications of China's higher education development for comparative studies. *International Review of Education*, 57, 337-355.
- Yen, H. C. (2015). Human nature and learning in ancient China. *Education as cultivation in Chinese culture*, 19-43.
- Yim Alperson PhD, S. (2008). *Transformations with Tai Chi: The Experience of Community-Dwelling Tai Chi Practitioners*.
- Yu, T. (2008). The revival of Confucianism in Chinese schools: A historical-political review. *Asia Pacific Journal of Education*, 28(2), 113-129.
- Yuan, L., Chia, R., & Gosling, J. (2023). Confucian virtue ethics and ethical leadership in modern China. *Journal of Business Ethics*, 182(1), 119-133.
- Yuen, M. Y. M. (2014). *Toward an ethic of solidarity and reciprocity with the marginalized: Catholic and Confucian social ethics in dialogue*. Graduate Theological Union.
- Zhao, K. (2020). Educating for wholeness, but beyond competences: Challenges to key-competences-based education in China. *ECNU Review of Education*, 3(3), 470-487.