



Confucius Ideology and Its Effect on the Structural Profile of Modern Education System of China

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Abstract

One of the oldest contributors to the educational system of different nations, Confucius, was the ancient Chinese philosopher and educator. Implicit in this topic is the idea that Confucius has nursed formidable thoughts concerning education hence the consideration of this paper to discuss the current discourse on education as has been given by the old philosopher. Stressing the person's perspectival self-formation, Confucius called for virtues' ethical cultivation, proper conduct, and of a Master as a role model. His philosophy was anchored on the 'junzi' which referred to the noble personage who was characterized by morality and sense of responsibility. According to Confucian theories educational methods included practices such as: ritualism, individual education, cultivation of the person, and correction of speech that presumptions of role relationship in society. As this paper has sought to establish, integration of Confucian principles provides values that are timeless and relevant in today's education. However, translating these concepts in different cultural settings and the ever-changing society is not easy. Still, the envisaged incorporation of Confucian principles into modern educational paradigms may contribute to the promotion of the human being's harmonious and ethical further development as well as character building as per the purpose of an ethical society. Confucius's philosophy can be seen as confirming the value of education as a way of developing people's ethical characters alongside their learning hence paving way for the guidelines on moral education for educators as well as policy makers.

Keywords: Confucian, Junzi, Rituals, and Education

Introduction

Confucius Impact on the Modern China's Educational System

Education can aptly be described as the foundation of human growth; a process of enlightening the human being and the society as a whole. Exploring the educational

philosophies put forward by the great minds who have influenced the education fundamentals, one should mention Confucius, whose ideas are still felt today. The subject of today's discussion was born and raised in ancient China; his name is K'ung-tzu, or as he is better known in the Western world – Confucius (551-479 BCE) – the philosopher, the educator, the moralist who passionately advocated the idea of social and moral values. He is best known for his theories and ideas in education, ethics and governance, which people in today's world can easily relate to. The purpose of this paper is to extend the understanding of education principles presented by Confucius, analyze their relevance and functionality, thus considering whether or not they remain applicable in the twenty-first century.

As the ancient Chinese philosopher, educator and the founder of Confucianism, the figure of Confucius can be considered one of the most significant personalities in human history and he is known by people all over the world for his authoritative sayings on what can be considered as the cornerstone of individuals' lives – education. Even now, he remains a prominent philosopher in modern society and culture, as people of different ages and geographical locations are interested in his ideas and values, which can still explain the importance of education as the means to change people and the world. Consequently, this paper aims to identify and analyze the following elements: the general definition of Confucius philosophy of education, its key principles and its significance in the twenty-first century, and legacy in the world.

Foundations of Confucian Education

Education was important to Confucius or Kongzi or Master Kong and he aimed to establish well-bred people with moral character who can benefit society. The concept that is often translated with a help of terms such as “noble person” or even “gentleman” was closely associated with the term “junzi.” The kind of leadership Confucius dreamt about was filled with wisdom, morally tinged, and highly conscious about their social responsibilities. Many of the main principles of Confucian education revolve around the “li” or the ritual propriety concept that stresses on good conduct, etiquette and people's proper behavior to other people. According to Confucius, it was possible for people to gain moral quality through exercises in rigor of rituals and moral propriety which would enhance orderliness in the community (Cottine, 2016).

Educational Philosophy of Confucius

Confucius spoke and taught that education is, in fact, a process that is holistic and involves developing one's moral fiber besides being the process of learning knowledge. He underlined the fact, which teachers' assistants should exemplify the proper behavior, guide students, not only in relation to their activities in academic sphere, but in the process

of forming their personality. The teacher-student relationship was characterized by love, honor and education, held on the principles of Confucianism. As a student-orientated educational theory, the method of Confucius focused on the teacher's support, protection, and a nurturing relationship. He was a supporter of differentiated instruction because he knew that every student is different and has his/her own learning styles as well as specific abilities and weaknesses. In Confucian education the teacher guides and leads by example in the moral and intellectual development of the learner and also guides as a tutor. Education to Confucianism was highly ingrained with the emphasizing on self-cultivation as a central practice. He stressed the need to look within as well as the need to be critical in everything that one does and even the need to strive to be better than one was yesterday. Education was something which according to Confucius has to be continued as long as one lives and as a result it has been made clear that life has to be spent in the pursuit of knowledge and reflection on ethical values (Ye, 2020).

The general concept of Confucian education was that of 'teaching and learning for the purpose of cultivation. 'Children were encouraged to acquire knowledge, control their behavior and think about their character. According to the tradition, students should learn ethical standards of behavior and live by them through reading the classical scripts, discussions and ethical texts. Knowledge in educational Theories originated from Confucius whereby he relayed them in ancient China and bear more relevance in today's educational institutions. The promotion of moral personalities, character, and ethical behavior is still pertinent, and maybe even more so, in the contemporary society characterized by increased pace and connectivity. The importance of the approach to education that is focused on moral, intellectual, and social perspectives is also aligned with the modern paradigms of education aimed at the overall development of people (Jin, 2019). Confucius also endorsed education of humanities, arts, and ethics and all the moral principles. He also stressed the importance of Confucianism through the studying of the "Five Classics" and "Four Books," in which the primary social values and behaviors, history, poetry, ritual and musical patterns, and moral implications could be found. People could find out more about ethical conduct and other aspects of ethics that are crucial in societies and in people's lives by reading such texts.

Thus, Confucius supported the student-centered education system, in which the main focus in the individual instruction of a teacher and a learner. He believed in formal education for every student since he knew that everyone has different modes of learning and abilities and impediments. The other unique aspect of Confucian education is that the teacher of students equally guides and demonstrates moral and intellectual character development to the students besides teaching them. While Confucian educational principles presented here are beneficial, there are limitations when attempting to apply them in today's educational systems. One of the challenges is the rather conservative view of the program that is based on moral values being imposed on the requirements of modern

education and technologies. Moreover, it might be required to tone down some aspects on purpose so that Confucian ideas can be implemented to different cultures and satisfy the needs of society which is developing so rapidly (Nielsen, 2014).

Confucian Curriculum and Teaching Methods

Thus, Confucius' educational message is still pertinent in the contemporary world despite the time and cultural differences. Even for today's younger generation that is experiencing rapid advancement in the area of globalization and technology, moral education and character formation remain essential. Confucian notion of benevolence, rightness, rituals and, honesty is the foundation for establishing a just and harmonious society, loyalty, compassion, respect and responsibility to others.

Making virtues the emphasis, the relationship between the teacher and the students, and giving respect to each other corresponds to the modern education practices which are close to holistic and student-centered approaches. Teachers today know the need to nurture children's character, emotional, and ethical predictors in addition to teaching them the content (Spring, 2014).

Educational Confucianism is still applicable in modern society and can significantly enlighten society on the moral as well as the holistic person. Current directions of development of holistic education correspond with the focus on the correspondence to the requirements of modern society, as well as moral and ethical standards in learners' behavior.

At the same time, there is a need to update the Confucian wisdom for it to produce substantial results in contemporary educational systems. It is not devoid of culture, however modern educators can assert tradition as the basis for powerful learning while using progressive teaching methodologies that are complemented by flexibility, creativity, and critical thinking (Tan, 2020).

Moreover, learning and discourses of philosophy studies continue to be driven by the original relevance of the Confucian scriptures and their wisdom. These are old documents which are reservoirs of knowledge and give ideas about the nature of man, politics and complex issues of ethics regardless of periods and locations.

Confucius addressed the concerns of the need for an implicit educational plan that consists of various aspects that can boost moral development. Regarding authority, he attaches much importance to the moral role model, which is defined as a 'junzi,' meaning a noble person, who should be imitated in terms of personality and behavior. Therefore, in addition to lectures, Confucius also posited that moral habits are practiced through rituals, relations, and self-cultivation (Fengyan, 2004).

Confucian education was based on the performance of miscellaneous activities that involved rites or 'li'. It comprised of the conducts, manners, and rituals that enabled people

to demonstrate respect and order in various social relations. Confucius believed that ritual was useful for building a character because they set the norms and standards of morality, timidity, and passing on traditions.

In addition to that, interpersonal connection was a critical component of Confucian education. Such key principles as respect of elders and especially of the parents, and the importance of maintaining friendly relationships with people. The changes that Confucius advocated regarding virtues for family relations to translate into other relations, organized society on the basis of the family (Muyunda & Yue, 2022).

In the case of Confucianism, self-cultivation, or “xiao ren” entailed the actualization of an individual’s exemplary character through self-analysis, self-training and self-enhancement. Confucius noted that as the constituents of the educational process; people must study and reflect upon their conduct, correct their vices, and change for the better.

Implications for Modern Education The values in education as transpire by Confucianism still holds meanings in today’s educational systems. At such a period as these where social relations are transforming and technological innovations are inevitable, character creation, virtues, and all-around people development are paramount (Hwang, 2013).

Education theory has to include Confucianism as a part of education system by integrating the process of forming the curriculum where academic knowledge has to be paired with moral and interpersonal skills. Attitudes as to how moral reasoning could be applied in the classroom are that moral reasoning could be exercised in the classroom through moral cases or issues, moral dilemmas, moral thought-provoking discussions or practice, social justice and empathy activities.

Secondly, the emphasis on both finding a mentor and being such a person to someone else also corresponds with the belief that role models are vital for relations between teachers and students in nowadays education. Besides transferring knowledge, educators have the potential of enlightening individuals and guiding them through helping them become better people by significantly demonstrating and embodying moral standards and ethical values.

It is implemented by the include of character education programs that enhances other values that Confucianism bestowed such as discipline, responsibility, compassion, and honesty among others in a school curriculum. It has also been suggested that educational institutions can play a useful part in pointing to the advancement of such personal qualities in the process of character development in moral individuals (Niu, 2013). Rather, Confucius outlined a concept of a balanced education, which, besides offering academic knowledge, pays attention to the child’s moral development. He emphasized teachers, who are also addressed as ‘junzi’/ ‘gentlemen,’ in moulding the character of the students towards attaining the path of junzi and creating a passion for learning. To this

extent, Confucius was known to support an education system that revolves around the learner's needs. He also stressed the importance of methods for individual approaches to teaching pointing at distinct abilities, opportunities, and passions of every learner. In the words of Confucius, a teacher should modify his actions that he employs for coaching and the way in which he teaches depending on the character and the rate of learning of the learner (Abdullah, 2020).

Furthermore, Confucius also put a strict stress on the concept and practice of learning through experiences and the application of knowledge. He supported field trips, debate, and thinking about what is right and wrong as the key components of education. This approach was meant to create not only rote learning but rather learning of ethical principles and implanting them in students' minds. Education according to Confucius One of the tasks that a well-educated person should strive to achieve is the kind of characteristics such as righteousness, loyalty, humility and rectification. Therefore, while education remained relevant to cognitive development of individuals, it also had the added responsibility of developing concern for duties towards one's fellow human beings (Li, et al., 2010).

Respect for parents and the elderly, Confucian ethics' most important precept, was known as filiality. It was sacred in the eyes of Confucius for nurturing harmonious relations in society, taking examples from family and conceiving the formation of character.

Learning according to Confucius, was disability, if not practiced in its application, that was the major concern of the master. This is because he saw everything as a practical lesson, talking, and most importantly, thinking ethically as central to learning. Unlike the prior forms of studying and reciting textbooks and other works this method was designed to enhance the understanding and assimilation of the *Morals* (Gu & Li, 2023).

Fundamentally, Confucian education is characterized by the formation of virtues and ethical behavior. In the business context, Confucius encouraged people to uphold characteristics such as sincerity, benevolence, respect, and righteousness as part of education. Thus, education was not only concerned with the civilization of mind but also included the development of conscience to duty to the neighbor.

Concerning the more established moral standards, two of them may be considered as the foundations in Confucian ethics, namely filiality, which presupposes respect towards parents and elders. Confucius was right attributing the prosperity of raising a harmonious society to the value of family relations influenced by the temperament of a person (Gu & Li, 2023).

Thus, there is the relevance of Confucius' educational principles to be seen in the present-day context. As the community continues to embrace the advancement in technology and integration of the global market, the need to guide the students towards the development of good character, strong ethical standards, and promoter of the acquisition of every form of learning becomes even more crucial. The combination of moral values,

critical thinking as well as empathy which is implemented in the learning structures is in line with Confucius' vision in producing individuals with balanced character and high morality. Furthermore, the chore of the teachers that was underlined by Confucius as the moral leaders and instructors of the society proves the value of the educator in the formation of the future. Encouraging students to be persons of integrity who are also responsible citizens enshrine the noble Chinese traditional on education as expressed by Confucius (Tan, 2020).

Impact and Legacy of Confucian Education

Nevertheless, the values of Confucian educational principles remain apparent to this very day, although, their integration into today's educational systems presents challenges. Owing to the latter, the rapidly progressing technical context, differing social standards and the usage of standardised tests preoccupy the notion of balanced development envisaged by Confucius. The idea that one has to educate and to make children accomplish academic goals while at the same time cultivating their character and ethical values is not easy to implement (Keung Ip, 2011).

Nonetheless, educators all over the world have begun practicing Confucianism by imprinting the facets of this philosophy in today's educational systems. Projects aimed at the popularization of moral education, character education, as well as the inclusion of philosophical concepts in classrooms stressing ethical values can be considered as the attempts to harmonize traditional philosophies of education with the new theories and practices. However, to date, there cannot be any doubt that Confucian rules remain quite applicable when it comes to the contemporary structures of education. At a time when advanced technology and fast globalization are observed globally, the need for character education and ethical values along with the all-round development is still relevant. It is evident that the Chinese Confucianism's principles such as compassion, courtesy, and reciprocity resonate in contemporary discussions on how to create a welcoming society and promote the concept of a global citizen (Yu, 2017).

According to Confucianism, the educator or master was held in high esteem, which was expected to guide the character as well as the knowledge of their disciples. The educator was expected to be a role model and guide responsible for building ethical compass and social conscience. According to Confucius, and education expert's influence extends beyond the classroom and forms the moral fabric of the society (Yang, 2016). The central part of Confucian education is the record of his sayings and dialogues called the Analects. Embedded within them are gems of thought regarding the character of education, political leadership, and social harmony (Li, 2015).

Education and learning were defined through self-cultivation; thus, Confucius emphasized the processes of reflection, education in one's lifetime, and the teacher as a

moral example. He stressed a proper teacher-student relationship which should include respect between the teacher and the student as well as the creation of proper atmosphere for learning to take place (Kett, 1995).

For the purpose of this paper, Confucianism is a philosophy that may be traced over 2500 years and has far-reaching contributions that have influenced Chinese higher learning institution. It has acted as the main proponent of establishing and developing the Higher Learning all across the Chinese history for which it stamped its influence on the aims and goals of the higher learning, the system of governance, subjects of study, and the techniques of teachings, all these having been complemented by the Imperial Civil Service Examination system. Further, Confucianism factors has acted as the main epistemological source for the characteristic Chinese learning model for higher education. It stresses self-discipline and academic freedom, ethical precepts irrespective of one's faith, and the best of theory and practice (Li, 2012). Also, it has been included institutional and structural diversities. Such characteristics have deeply influenced the present Chinese higher education on the whole, which has made the Chinese university model quite dissimilar to the universities evolved in the western country but looks more similar to the contemporary Asian universities. Thus, with the shift to the new paradigm, Confucianism might continue and expand its influence around the globe as a rising number of Confucius Institutes has recently been opened all over the world (Yang, 2014).

The evaluation of China's school development outcomes found that Chinese language education is comparatively less effective in Germany at the secondary level in contrast with France. The teaching of Chinese is also quite complicated in Germany because there are 16 state and each has its own education system and before the Chinese language teaching could be introduced, each of the states has to work out its curriculum. North Rhine Westphalia was the first state to introduce it in 1993 and this was replicated in Bavaria, Bremen and Berlin. Currently, the theoretical possibility of learning the Chinese language is offered at the level of the Abitur (the secondary school leaving examination) in six of the Länder. The current total number of students learning Chinese at any level of the secondary schools is around 5000, which increased two folds since 2000 but remains at a quarter to the current number of students in France notwithstanding the large population of Germany. English begins from the third grade in the German schools but the second or even the third foreign language becomes optional after the lower secondary level. The students who opted to learn Chinese usually spend the following duration; 3-4 years, having classes 3-4 times per week, 300-400 hours in total. The difficulties are apart from curriculum challenges, for instance, the challenges faced in recruiting competent and qualified teachers as well as the availability of textbooks in German language (Tan, 2018). The campaign in schools of the United Kingdom has become an example of how it is necessary to exclude or pay special attention to the interpretation of any statistics. A Survey conducted for the United Kingdom Government by CILT in the year 2007 revealed that

the percentage of students taking GCSE in Chinese reduced from Two Thousand One hundred and twenty-four to One Thousand Eight hundred and twenty-seven between the year 2001 and 2006, which depicts a drop of fourteen percent. This decline was in the time whereas all the numbers were increasing in France and in Germany. On the other hand, A2 candidates have risen from 1,102 to 1,996, in other words, the number of A2 candidates have raised by 81%. Among the 130 number of secondary schools that were sampled and teach Chinese, the study established that there was a total of 8,587 students studying the subject. However, there are extraneous variables to the British statistics in the sense that native speaker candidates dominate public examinations many of which are not acted upon. This is partly due to the fact that a large numbers of Chinese and Hong Kong students attend independent schools. Looking at the figures the respondents found out that most of the non-native speakers learn Chinese as a hobby and not for examination. English private secondary schools teach Chinese to some extent to 24% of their students, while state-maintained English secondary schools do it to 6. 5%. From the state-maintained schools, the specialist languages Colleges are deemed to be the most interested party on the realisation of Chinese with 45% of the maintained schools falling under this category (Palmer, et al., 2001).

To further discussion it is possible to note the presence of educational reform as an essential question during the New Reforms Movement. To the great lack of the preceding educational system and the growing society the Qing government in 1905 eliminated one of the prestigious examination systems known as Confucian examination system which was set during Sui-Tang dynasties. Following the Japanese model, the government wanted to introduce a new type of education system that would allow for the fostering of the modern type of talent. However, the cultural and philosophical orientation of *ti-yong* was to persevere with this new education path. Nevertheless, the change in educational policy regarding the abolition of the state examination as well as the appearance of the new educational principles the Qing government in fact had left the control over the gentry status-conferment to the regional edifices and the connection between the scholarly achievement and the central power has been cut. At the same time a fragmentation of the conventional style of education set free a million of youth from the Confucian education system which in turn jumpstarted the youth to pursue education in the new style school education as well as from overseas education. To many Chinese scholars and students, the even more increasingly, educational modernization at the turn of the century proved undoubtedly as the satisfactory method for nation's revival (Huanyin, 1993).

Bequeathal of Confucian Education in China

The practical psychology here which the Master of ceremony used, whether

knowingly or not, is some basic principles of what modern psychology calls psychology of one's lot in life in the handling out of difficulties that he came across. To our today's understanding he made a number of observations in what can be described as differential psychology or learning psychology and moral and teaching psychology. Regarding the process of education as well, his understanding of differences among his disciples as in intelligence, abilities, temperament, aims, interests, and preferences, pinpointed a wise approach that made him to propound various principles of education. They included incorporating flexibility in the teaching and learning process especially based on the abilities of the students and acknowledging the effectiveness of expounding and reasoning with the students' questions. However, Confucius' musings with respect to educational issues did not stop at these topics only. Those thinkers who have recently studied other aspects of his philosophy and sociology point to these features, stating that they also deserve attention, primarily, due to their logical continuation. Thus, there is a considerable awareness that Confucius constructed the systematic thinking of the state proceeding from the needs of the proprietors of the land in ancient China and instantly commenced to work intensely for choosing his followers and disseminating his concepts. His efforts, taking place in the turning point from the old slave-owning system to a feudal one, can be referred to as revolutionary, and thus Confucius deserved to be occupied an exceptional place in the history of education in China. Thus, knowing the role of the author, one can point to the fact that without these contributions, the story of the further educational development of China would remain only a dream (Muyunda & Yue, 2022).

Another part of the CI Conference held in December 2007 is a work called the Confucius Institute Brand Development Status and Development Plan, created by the CIHQ Vice-Chairman, Chen Jinyu. In this section, Mr. Chen concludes peculiarly similarly to Confucius' 'zheng ming' or 'rectification of names' by stating that form and substance of Confucius Institutes should coincide. However, he departs with the thought of Confucius in arguing that in the CI operation what the brand name refers to is quality and return. Therefore, he predicts that institutions with better known names will attract, and gain greater recognition, social status, and hence, backing from communities in the relevant locations. Couched as the Chinese version of franchising might be rather different compared to the language of franchising, the same cannot be said about the traditions of academic discourse. It is clear from other details that what Mr. Chen in question associates brands with would be better described as separate streams of business. He cautions CI directors on the need to spread out activities and at the same time maintain the quality specifications from CIHQ. In response to self-generated questions, Mr. Chen advises Chinese partner universities to regard themselves as beneficiaries of the CI program and benefit from the program by improving their academic performance and internationalization level. He advises that CI should be institutionalised so as to receive vital logistical and financial support, teachers and to have its operational mechanisms

within the partner institution's structures (Ng, 2017).

A critical analysis of the cornerstone of Confucius' opinions regarding moral education elucidates the idea of developing a 'Junzi'- a morally right person in the traditional Chinese society. Reciprocity, Humanitarianism, Personalism, and Legalism: A Compendium of European Legal Education The Beijing Confucius or the 'Ren' is the core, the face of which is the 'Li.' These are two critical categories in Confucius' view of moral education. Reward and punishment, correction through rebukes and advice, correspondence and contractual, illumination and cultivation, self-cultivation, individual approach to the learner, experience and enlightenment, modeling, reasoning and minimizing, progression and application to realities, and polishing and refinement of character. Therefore, one can conclude that the knowledge of Confucius approaches to moral education is significant to the current and future education in today's China and has certain implications for the further study and practice of moral education in the 21st century world (Low, 2011) .

Thus, Confucius foresaw that human beings have the conception of benevolence, sense of shame, and efficacy. Benevolence, righteousness, and/or prudence are virtues that are inherent in every person. However, other forces can entice them to engage in wrong doings and this summarizes the social factors. As a result, Confucius promoted education and self-improvement as the two ways by which people can resolve their internal fighting and strive for the acquisition of good character.

Before Confucius appeared, education was a privilege of the noble class and was controlled by bureaucrats. Some of the revolutionary things that Confucius advocated for were the democratic proponent in the provision of education for everybody without discriminating the social status of a person. He also thought every human being was teachable and could change for the better. According to Pohl, quoting from the Doctrine of the Mean, personal development is acquired through the Way and the essence of it is humanity or Jen.

In that, Confucius was egalitarian in that he believed that all men should be treated equal no matter the realised status in society because at birth, everyone is the same. Thus, there arises a necessity for each individual to develop and enhance his or her merits infinitely. As to Confucius Education was a process of making over that was an expedition and a building of character. In education, it is discovered that virtues are formed and balanced out. Based on the different focus of the Analects, Confucius was to categorize a 'Junzi' as a noble person possessing moral worth such as Humanity (Jen) and Righteousness (Yi) (Wong, 2013).

China's Confucianism especially had reactive impacts on the political, economic and civilization structures but most significantly on educational and ethical systems of the areas it came across. It is noteworthy that Confucianism impacted Korea, Japan, and Vietnam, inter alia where the movement transitioned from primitive society to slavish or

feudal ones at roughly the same period. Most of these societies did not have a written language or the institutions of learning before the coming of Confucianism. Then when the dissemination of Confucian classics they took to the use of Chinese writing, founded book and started publishing, and also founded schools for teaching the Master's words.

Thus, the spread of Confucianism contributed directly to the development of educational systems in these territories. Another feature was the fact that the principles of Confucianism played a significant role in the process of the scholars' training, and in choosing officials. In turn, whether in the private or public spheres, at national, provincial, institutional, or individual levels, the educational institutions at fundamental and higher education levels impressed with Confucian tenets in their stated goals and objectives, syllabi, teachers' selection, students' evaluation, and placement.

Therefore, it can be noted that Confucius achieved the height of a revered figure in schools of all categories. Japan set him as 'Supreme Sage and Foremost Teacher' and Vietnam set him as 'Teacher of Ten Thousand Sovereigns' and generation succeeded generation in setting up Confucius as the model of virtue which was dedicated by teachers, students and the society.

Confucianism was also implemented in family and social rearing, women and children, in imperial courts, and students on the expatriate schools. In these regions, for instance, China during the feudal state, Confucian classics such as the 'Book of Rites' were the educational bases during that time with education focusing on reverence towards Confucius and the scriptures that were ascribed to him. Therefore, one can conclude that these regions have developed rather a large number of new provisions of education, which were based on the principles of Confucius in China (Elliot & Tsai, 2008) .

However, Confucius did not accomplish a messianic activity of a teacher in his lifetime but earnestly influenced the culture and education of China and many other countries, people thus called him the supreme sage, the teacher of ten thousand generations in the feudal society of China. His class reaches around the world receiving the esteem of populations internationally.

In many countries of the world, many distinguished scholars and teachers were and still are considered by their peoples to be 'Kong Fuzi' or Confucius. For example, the great educator who founded the first private school in the Kingdom of Koryo was called 'Confucius East of the Sea.' The enlightenment philosopher Quesnay was known as 'European Confucius' while a great German poet Goethe, as 'Confucius of Weimar.' For his part, Matteo Ricci, Italian Jesuit, was regarded as 'Christian Confucius' due to similar respect and recognition

Hence the character of Confucius as a teacher and philosopher has made him an educator's icon in many countries. His birthday used to be unlawful in pre-liberation China but is now commemorated as a holiday in Taiwan, Vietnam, and among the Chinese Americans. Such occasions have rituals focusing on celebrating the great teachers and

instilling in the other teachers the good nature of this great teacher (Wan, 1980).

With respect to the selection of officials, the Confucian-based examinations, adopted in Korea for eleven centuries (from 788 AD to the beginning of the twentieth century), and in Vietnam for more than eight centuries (since 1075 to 1919 AD), are noteworthy. As for actual such examinations, Japan never ever did introduce them; nonetheless, Confucian respect for the sages' teachings and the veneration of the classics were both felt very keenly among the country's leadership, at the Shogunal level and among the officials who served the Shogun and his retainers. It was well understood in the Confucian state that the official appointments to the government depended highly on the knowledge of the suite of principles as well as bibles.

To this date, Confucius continues to be hailed in the learning institutions of regional countries. These are Japan, Singapore, South Korea, and South Vietnam especially before its reunification. Economically, his ideas are still strongly embraced in these countries especially in moral education. In 1982, the Singaporean government called for the 'Confucian Spring' in that people had to study and propagate Confucian values stressing the importance of these in leadership and ethical standards. Further, Confucian ethics classes were to become a part of the secondary education along with hefty promotion campaigns.

It is, therefore, safe to conclude that the impact of Confucianism on education in other Asian countries may not be as ascertained as it is in China and Taiwan; but in essence, its influence, in one way or the other, can be seen. This means that Confucius has perhaps the most extensive contribution towards the education of this quarter of Asia (Fouts & Chan, 1995).

Education is demanded as equal and improved with the support of Confucianism and governmental policies as the driving forces that initiate educational research and practice in China. This paper starts by exploring the sponsorship and history of educational equity and excellence based on Confucianism before discussing subsequent policies in the modern era. Some of the research activities in the area of equity and quality concerning Chinese education is highlighted next.

Informed by Confucian tenets, policy mandates, and research findings, we propose a framework to guide our examination and analysis of three case studies: the Special Post Teacher Plan, the measures concerning the rural school's amalgamation and education of children-recent migrants. Based on the Confucianism considerations, policy recommendations, scholars' findings, and practices, we have the following propositions: it is possible to significantly reduce the gap of the educational quality in China by providing the education for the minority groups and increasing educational equity with high quality education (Tan, 2020).

In China, vocational education has long been situated at a very low rank of the educational system hierarchy; it has always been believed that students with lower

perceived academic abilities join vocational schools. To a certain extent, this research contributes to filling the discussed gap of relatively insufficient philosophical analyses of the academic/vocational dichotomy from the non-Western point of view. In particular, it examines the origin of this dualism in relation to the philosophical and history foundations and the Confucian role as the determinant of the status of occupations in China.

The social status was established by the literati class as the superior and it was confirmed by Confucianism, which influenced the position of manual and intellectual workers by means of such institutions as the Imperial Examination System. Thus, adopting the institutional logics theory, this paper aims at examining how these histories might have played a role in eradicating specific occupations and vocational education in the contemporary Chinese context. Of course, it pleads for the urgent need to provide a different philosophical vision for the repercussions on vocational education (Ryu, 2010).

More particularly, the phenomenon of homeschooling has been on the increase in the People's Republic of China in the last decades, and this is distinctive in its Confucian setting. However, the interest on the home-schooling families is still rather limited, including the quantitative research on the Confucian home education in Chinese educational context. However, this research seeks to fill this gap of underserved literature by seeking to establish the role of Confucian culture and beliefs in the development of home education in China, which is an area of growing interest to scholars and the general public. The research investigates various factors relating to present day Confucian home education, the reason behind its practice, teaching contents taught in home, instructional techniques used, and consequences proffered. The outcomes show that Confucianism supports the home education model in China on the aspects of family relation, educational purpose, moral character and socialization (Tu, 1998).

The increase of higher vocational education in China demonstrates a tendency towards axiological shift in the global society focusing on such professional and skilled personnel, at least in some respects, different from the traditions of Confucianism which were based on the importance of knowledge for governing. On one hand, vocationalism took its roles in the cultural aspect of shaping the current phase of development of higher vocational education, including with the costs of such impulses, which can be numerous: high tuition fees, few opportunities for promotion, and the reduction of the coverage of humanities.

In dealing with these issues, this paper makes the following recommendations: introduction of elements of Confucianism such as humanities for moral education; inclusion of systems for equal opportunities to rise in society as a way forward. In doing so, it offers the solution to the aforementioned problems when these basic tenets of Confucianism are incorporated.

This study captures a form of globalization or global educational reform that blends with the local cultural values hence the dialectical approach to the study on the

west's educational innovation (Tan&Ibrahim, 2017).

The ancient Chinese perspective on moral education encompasses five key aspects: content, principles, methods of andragogy and its assessment, all of which are described in this paper. In looking at the Confucian analects concerning moral education, one would find the Confucian approach starting with the premise of the nature of man. Thus, it provided the set of moral values based on the concept that personal feelings stem from personal spiritual self-organization supported by bodily movements.

Confucian moral education is rather eclectic, with an insistence on modelling after good examples, environmental cues, and practicum alongside the development of moral conscience and the engagement with society. Of great importance to these ideas is the doctrine of arete which is the virtue through practice as well as the idea that life itself can educate the character.

Consequently, it is possible to conclude that the present work underlines the continued applicability of Confucian concepts in contemporary research studies to moral education (Tan, 2018).

Importance of Confucian Education in Modern China

It is high time to analyze if the incorporation of the traditional culture is the political action that was conducted by the two recent Presidents or if it reflects the tendencies in the society. Unfortunately, this question cannot be answered in black and white, but the impatient response of the Communist Party must be due to an awakened tradition in society. Consequently, people have continued to practice traditions even when official policies have sought to actively dismiss them for almost a century. This is a reality that cannot be debated with much scholarly precision based on present-day social surveys touching on the cultural values of societies (Kim, 2003).

The Chinese Empire dissolved in 1911 and most of the Confucian organizational structures: The Imperial Examinations stopped in 1905 and the Imperial Hanlin Academy, the ceremonials of the Imperial Court and religious temples disappeared. Those ideas were most spirited by the May Fourth Movement and the communism party, which totally rejected the Confucianism and tradition etiquette. However, in the new Chinese Universities core supporters of traditional values arrived particularly in Philosophy and classics.

After the founding of the Communist Republic in China in 1949, many of the intelligentsia fled China and went to territories like Taiwan, Hong Kong, and the United States, United Kingdom, and France among others (Cheng, 1952). Among these intellectuals, the trend of New Confucianism was aroused and Xiong Shili, Mou Zongsan and Tang Junyi etc. New Confucianism is not a new development; however, it can be said to have started its trend during the Song Dynasty (960–1279). At this time, Confucian

scholars affected by Buddhists' universal metaphysics, especially the doctrine of Buddhahood inherent in everyone (known as foxing), gradually articulated the shanxing, inherent goodness of man, that belongs to all people. LATTER and for this reason, Confucian philosophy since then has not been so much concrete and metaphysical as the originally political Confucius or the Mencius' practical political orientation.

With regard to Institutional Confucianism, its practitioners were more aggressive, involved in the Chinese society that acted as the institutional support of the Imperial structure; however, the collapse of the Imperial system in 1911 greatly evolved the survival of Institutional Confucianism. Thus, as the Imperial support and the purpose of existence of Institutional Confucianism declined, it came across some difficulties. Even in such liberated areas as Taiwan or Hong Kong where some traditions were retained, the Institutional Confucianism regularly surrendered to the metaphysical New Confucian axiology which emerged and dominated in the 1960 and 1970s, primarily among the cross-cultural international academic circles (Spring, 2012).

Of course, those seven perspectives evoke discussion; thus, they promote the analysis of the modern Chinese concept of 'The Chinese Dream' and role of Confucianism in today's China. As for the former, New Confucianism is defended as being the true part of Chinese heritage and either the foundational work for or at least the prominent play in setting up the Classics and the traditional Chinese culture. As a matter of fact, other schools of thoughts which existed and competed with Confucianism include Daoism, Legalism and even Buddhism which did not have as much impact as Confucianism which was dominant in the intellectual life within the Imperial court and in the most prestigious Imperial Hanlin Academy (Hayhoe, 2001).

Now, it becomes pertinent to clarify the meaning of the term, Confucianism, because now Confucianism contributes to the formation of both, the political and social structure of the Chinese society. Is this Confucianism the same as what has been defined as New Confucianism above or is China of the twenty first century home to other interpretations? The affirmative response to both the questions comes out, and as a result, neo-Confucianism as a new major stream of Confucianism gradually gains dominance over the traditional stream. This school is called often "Political Confucianism" or "Institutional Confucianism": Jiang Qing, who founded the Yangming Academy 阳明精舍 in Guiyang (province of Guizhou) in 1996, is the leader of this movement. Praised by different media as centre of ancient Chinese spirit, this Confucian-centered academy is called as "the school, which, today, tries to renew the ancient way most of all" (阳明精舍 — 最为复古的现代书院) — thus it is regarded as epitome of the modern Confucian studies efforts (Hartig, 2012).

Thus, Jiang proposes Confucianism as a state religion for China because it would lead to creation of legitimate order, stability, correct ethical order and moral civilization in Chinese society. In response to critics' worries that state-sanctioned Confucianism will

lead to intolerance because only it will be allowed, Jiang explains that Confucianism has traditionally demonstrated a tolerance of other religions and that this state religion of Confucianism would not interfere with people's rights to practice their own religion. People would remain religious and still would be able to protect their faith and follow the religious practices as it is seen in some of the western countries today, but whatever religion they would practice, including Christianity or Buddhism, none of them would be competing to become state religion. Likewise, Jiang calls for acceptance of homosexuals but insists on the standard of the Confucian society's values. Anything that would deviate from principles of stability and legitimacy would not be encouraged, but at the same time, everybody's private life would be left alone. Jiang considers the possibility of a Chinese monarch with ancestors of course originating from Confucius, whose function would be almost ceremonial, similar to the Thai monarchy, as a repository of moral and religious authority (Lee, 2019).

Thus, to achieve a better position based on their religious activities, people participating in religious practices consistently follow two major approaches within the context of the Chinese party-state. The first is the strategy of 'legalization,' which means turning to official status as one of the sanctioned religions specified by the Russian legislation and an official address for the performance of religious activities. The second strategy is called 'strategic masking,' where people hide their religious practices behind activities which are more acceptable to the authorities; they want to gain official approval obtained through the recognition and accreditation of their deity worship or ritualistic involvement in the State's list of 'intangible cultural heritage' (Wang, 2022).

This position, which is based upon the acquisition of religious officialdom, is compatible with the Buddhism, Daoism and Islam; however, it is in many ways antithetical to Jiang Qing's image. However, the second strategy seems to be aligned more with Institutional Confucianism, seen by his formation of an academy in Guizhou. Still, this did allow entering the pantheon of the "religious thought" and here, achievements cannot be called scandalous, unlike the status of "State religion" which could destabilize the political processes in China (Bergen & Mi, 1995).

Similar to New Confucianism which may be partially acceptable by the Party, the same can be said about Institutional Confucianism. Instead of a completely new institutional setting, the approach and some components of its ideology are gradually becoming closer to those of the Party. It would entail all these features in its political process, entailing, for example, Confucian philosophy and traditional knowledge experts, as well as the common people. In this case it is worth noting that Confucianism is already considered a national stream, organically connected with the Chinese tradition and possessing the perspective on the development of the state, as it was expressed by Hu Jintao and Xi Jinping. Therefore, about half of the members of the Politbureau and the Central Committee of the CPSU as well as middle and senior political staff are likely to be in favor

of ‘Confucianizing’ society. But this inclination does not mean that Jiang intentionally followed the way from socialism to Confucianism; on the contrary, she tried to combine both. In fact, there are socialist scholars who posit that Confucianism and Marxism can easily coexist because the latter also focuses on people’s character reformation and the promotion of the ‘allocentric’ view of the world. In addition, Confucianism has never actually faded from Chinese culture, especially if one considers the extremely widespread dissemination of religious works by Confucius such as the currently famous book by Yu Dan on the *Analects of Confucius*. Several academics like Daniel E. Bell have also called for a return of Confucianism into the Chinese education system and facilities such as the Central Party School in Beijing. However, this revival means the discarding of socialist orientation; instead, it heralds the construction of monolithic Chinese spirit characterized by a synthesis of both socialism and Confucianism. Thus, Confucianism can be regarded as compliant with major features of Chinese politics, namely, the crucial role of interpersonal relationships, paternalism, moral leadership, authoritative central power, restrained political opposition, and the striving for harmonization (Xiong, 2016).

Therefore, it can be suggested that both variants of Confucianism contain some significant contribution to creating China’s domestic and international image. At home, Jiang Qing’s politics may contribute to giving the political structure coherence and stability with the interests of society as a whole over the concerns of wealth accumulation. However, the pursuit of harmony (he 和) a quite often requires some suppression of creativity, as is now well embodied in the recent attempts at eradicating arts and intellect. Xi Jinping continues to be on his guards against any threat his flagship ‘socialism with Chinese characteristics’ political project, regarding critics as mere political operatives (Yang, 2016).

On the other hand, the conception of inner development and the principles of ethical behavior offered by New Confucianism positively complements a fast-modernizing society’s quest for an identity education. The contradictory results of the first survey described in chapter 2 can be seen as fitting into this brand of Confucianism. Here, we feel that the categorical rejection of Confucianism as a pertinent issue in today’s society stems from the respondents’ apprehension about the modern political affiliations of the Confucian idea referring to establishments linked with oppression (Rosenlee, 2012).

Thus, there is evidence of Confucian classics, moral values, Chinese education, and traditional medicine in the formation of Chinese identity. As per the cross-validators of this survey and the ones cited here also, it is ascertained that the society of China reflects New Confucianism rather than Institutional Confucianism. The modern Chinese political structure most probably has a preference for a strong authoritative Confucianism while today’s Chinese society, especially the urbanite, would probably receive New Confucianism with more openness due to its stress on the self rather than changing society. Thus, on the one hand, Political Confucianism looks at Confucianism as the ideological

basis for Chinese society and, on the other, New Confucianism predominantly concerns the process of fostering a renewed outlook on life within China. It seems that the modern reiteration of the concept of a “Chinese dream” accords with the tenets of New Confucianism as they stress the individual’s pursuit of perfection more so than the pursuit of social change. However, there was a certain authoritarian appeal for Institutional Confucianism that might be welcomed within the Party. Thus, China is also watching the latest economically developed neighboring countries like Japan, Taiwan, and South Korea. It shows these nations as those that embrace the aspects of the progressive Western economics, and moderate liberalization of political culture, alongside profound nationalism, traditional as well as modern systems of education. They also display a society mix of both Confucian ethical values such as obedience to parents and ...an adopted western way of life (Ambrogio, 2017).

China is closely watching the economically developed neighboring countries and those countries included Japan, Taiwan, and South Korea. Indeed, these nations combine the ideas of Western economic development, the measure of political liberty, traditional nationalism, and both traditional and modern educational models. They represent the societies where traditions are prevailingly Confucian, including obedience to parents in the family, mingled with the Westerner’s manner of life (Wang & Billioud, 2022).

It is quite possible that many people will not be able to associate the Confucianist way of thinking with the contemporary education of society. Indeed, Confucianism is a Chinese tradition where the society’s ideals are rooted, and education is understood as a modern tool. The current paper aims at discussing the questions described above and expands it by introducing a model of education based on Confucian philosophy. Based on Confucian values, the author provides a model of educational practice that can serve as a realisation of Dao, or the people’s pursuit of the ideal humanity, as manifest in a mindful, student-centred, practical and humanising educational paradigm (Veres, 2020).

In order to understand the current education system of China, one must consider a significant role that Confucian thought plays in today’s world. Currently Confucianism is recognized as one of the most important philosophical and religious systems in East Asia which affected the development of not only Chinese culture but also other Asian countries. These countries have been able to adopt Confucian values depending on the political systems they have adopted, illustrating how Confucianism still reigns in this part of the world up to today (Li & Wegerif, 2014).

More than in any other country, Confucianism has become an integral part of every stratum of Chinese society while presenting a humanistic model of governance, based on harmony and proper demeanour of the community. Despite such, there has been changes of dynamism in Confucianism especially in the course of the modern-day China. New authorities introduce slight cultural alterations-; people started to reject customs and traditions, moving toward the Western-style modernity (Wang, 2018).

Severing one's ties with culture democratically leads to decimation of a nationality to nothing and emasculation of principle. Therefore, in today's world Chinese government supports the idea of Confucian revival and reassertion of some ancient norms of behavior to restore the lost moral values and to enhance the position of China in the world by making use of its rich historical legacy. It will seek to analyze how the cultural values of Confucianism sensitize education for Chinese students; we will also look at the social effects of the 'return to Confucianism'; lastly, the paper will provide methodologies for implementing the teaching of Confucianism (Wang, 2020).

In this paper, to explicate the analytical program of cosmopolitan citizenship in the Confucian classical educational agenda, the writer shall embark on an analysis of Wang Caigui's theory of education based on classics. While the word "citizen" is not mentioned by Wang Caigui in her theoretical discourses, some parts of culture and history are parts of civic constituents such as responsibility, ethical virtues, and action which are underlined from the same perspectives by Guo. Wang Cangi in his writings emphasized that the contemporary Chinese citizens are obliged to continue or recreate the Chinese tradition, and the consciousness of nationality and culture come from identical ethnic and national racing beyond nationality. In his opinion people no matter what nation they belong to tend to look for the everlasting and absolute truth, and when searching for it behave sincerely, guided by *liangzhi* a signal in one's heart-mind (*xin*). Therefore, this motivated sense of responsibility includes national culture for the reasons of accountability. On the other hand, since the said common humanity goes beyond the boundaries of the nation-state, it is still open-ended to the cultural core of all nations across the globe with a view to promoting cultural interchanges (Walton, 2016).

That is why today, a classical education has contributed markedly to shaping views on training and teaching methodologies, including the cosmopolitan dimension. As for curriculum, Wang Caigui also pointed out that not only should students learn Chinese classics and bone focal point, but they should also read such things as Shakespearean English, Goethe's German, and Sanskrit. Further, he indicated the need to expose children to well-known international music and art from ages three and above. This approach, therefore, corresponds with humane holism and is characteristic of the modern Confucian education with the Chinese and the Western classics being at the center of learning (Levenson, 1958).

As for the training of cosmopolitan cultural talents, Wang Caigui issues a proposal that claims the mechanical learning of classics is the only way to train such talents. This proposition is therefore closely anchored in the rationality of scientific enlightenment of human beings. It must be noted that, based on Wang Caigui's description of natural evolution of human beings, memory comes before the comprehension capacity of man. Indeed, up to 13 years of age, people are able to memorize most matters effectively while the general comprehensibility of the process remains rather low. Therefore, it can be

established that the best way of use in imparting knowledge is to first of all, foster memory in its totality more than circling for quick comprehension. This method involves reading classic literature content over a certain number of times with an aim of memorizing its content. As a result, the harmonization of such elements is seen as providing the best match with characteristics of classical education. In this respect, routine learning is assumed to make complete use of memory, which corresponds to the understanding of children's natural development. On the other hand, through the acculturation process, the memorized classic texts are considered to represent eternal truths acquired by people all over the world, that is, ethnicity (Billioud, 2016).

This section shifts from Wang Caigui's abstruse framework to actuality what is practiced at a Confucian classical school, Yiqian School. Specifically located in southeastern China, Yiqian School was one of the private schools available for students in the compulsory education system of the region under the permission of the regional government. As for the organizational structure, the school was in some way under the supervision of the local Education Bureau but at the same time, the school had rather big freedom regarding the curriculum and educational activities.

The education which has been delivered to the students at Yiqian School included such Confucian treatises as *The Four Books* and *The Five Classics*, as well as Taoist books like Laozi and Zhuangzi. These courses enriched the basic state curriculum which included Chinese Language, English Language and Mathematics and were mandatory to be taught to students. Furthermore, each class of the six sections was obliged to complete the daily lesson based on the English classics. Chinese and English classics were the core subjects that all students had to take; state-mandated subjects on the other hand were sent to supplement students' independent learning.

The subject area, which comprises the classics, was selected pursuant to the school syllabi, although class head teachers decide on the particular classic work to be taught depending on the general performance of students. Thus, the Confucian curriculum corresponded to the Wang Caigui recommendations, as most textbooks used in the school were curated by Wang Caigui. (Billioud & Thoraval, 2015).

Focus is made on studying how the reference to traditional values in Chinese schools appeared and what it means from the political point of view. They do cover the emergence of the campaign entitled 'education in Chinese traditional virtues' in the 1980s and the further evolution which helps to restore Confucianism in the Chinese society and educational system. This movement is examined in terms of the domestic and international environments, political nature of Confucianism, and backing by the government to such projects.

In regard to moral education, the paper analyzes the revival of Confucianism in Chinese schools and the political significance of the process. This sheds light as to how an educational movement can relate to particular social and political imperatives in a

constantly changing environment and how in that process the pedagogical aspects of the operation are submerged by inherent political necessities within a system that is centrally controlled and politicized (Yu, 2008).

Goals of education and learning, learning-teaching processes, curriculum, and instructional patterns have been part of Confucianism's discourses to the present. In this paper, the analysis of the Confucianist texts focuses on two of the oldest texts among the available ones: Lunyu (The Analects) and Record of Learning (Xueji). Both texts contain information concerning the educational principles and educational methodologies which existed in the early stages of the Confucianist movement. In this context, education is the process that results in the obtaining of ren (humanity) by means of receiving li (normative behaviors), thus helping learners understand and develop dao (Way). In order to achieve this goal, the curriculum should be broad, rich, and integrated; making sure that the students' self-improvement and participation in society is unbroken. Accompanying this approach is learner-centered education in which more focus is placed on the individual learners whereby teachers are more and more in touch with the specific needs of each learner.

The appropriate instructional approach, referred to as the enlightening approach, entails facilitating and encouraging students using questions and other students' responses. The current paper will identify the effect of Confucian education and its manifestation in the development of "Confucian pedagogic cultures" throughout East Asia. However, a crucial question that arises with regards to the Confucian educational paradigm relates to the ability of the learning process in producing people with the kind of competency that will enable them to interrogate the dominant paradigms and Docker the society for change. Taking analects and xueji as two texts, their analysis shows the Confucian education's embrace and encouragement of critical and creative thinking. Confucius himself made criticisms of the rulers of his time, rearranged the social rituals and reinvented ideas of li and junzi to contain distinctive features. Contrary to a fixed set of ideas, Confucian education should be viewed as a process that involves numerous sources and is different from other traditions in terms of its qualities and constant development in accordance with the changed social relations. The approach adopted in such an endeavour corresponds to the educational of appropriating and extending the dao with the result of continuing the tradition of education in line with the vision of Confucius (Weiming, 1994).

Confucianism is at present a complex philosophy in its 2500-years' evolution, which has a significant influence on Chinese higher learning. It has a very active and significant participation in determining the process of the institutionalization and the development of higher education throughout China's rich history; It has shaped and influenced the goals, the administrative structures, curricula, methods of teaching, and learning in China as supported and complemented by the Imperial Civil Service Examination system. The present study reveals that Confucianism has been the dominant

epistemology that has influenced the unique philosophy of learning in China, and which has placed a strong premised on individual development, insightful self-rule, ethical perspective, and on the amalgamation of knowledge and action. It has included institutional and structural diversities within the higher learning institutions within this philosophical tradition.

Confucianism continues to play a pervasive role in contemporary Chinese higher education to mark the difference of the Chinese university model from that of the western model of university education whilst relating it to other Asian countries' modern universities. Today's soaring China in the 21st century means the tradition of Confucianism is capable to continue with the same influences as before, this can be evidenced from the number of Confucius Institute existing around the globe (Bell, 2010).

The exploration of moral education within Confucius' educational philosophy encompasses three main aspects: all these aspects of this paradigm basically include its goals, central message, as well as the approaches to teaching it as implied in this discourse. If analyzed from the perspective of moral education, it is possible to recognize that the primary objectives of per Confucius' educational system were the development of the totally good person, the 'Junzi'. Closely related to Confucius' educational paradigms of morality, Ren is the ground, a pillar of Confucian moral education platform and on the other hand, Li is a refinement that grows on the Benevolence or Ren. Both concepts are included in the moral educational point of view of Confucius.

Commenting on the various methods of moral education, Confucius recommends self-shaping, individuated guidance, illumination and reformation which are disclosed and explained in the above analysis. Furthermore, this study claims that extant literature reduces Confucius' contribution to moral education as relevant for twenty-first-century Chinese moral education practice and research, indicating further relevance of the findings for future moral education practices (Juanjuan, 2013).

The modern Chinese term for 'university' is da xue 大學 which is as same as title of one of the Confucian classics included in the group of the Four Books. Traditionally, Xue 學 is interpreted as "learning" and Da 大, meaning either "big" or "great", perhaps refers to the adults (da ren 大人) here. Da xue thus refers to an education format that is geared for the adults unlike xiao xue which is for the children; xiao here means 'small' or 'little' and it is synonymous with children (xiao zi 小子).

Adulthood is generally believed to start around mid-teens and is characterized by a phase of self-analysis that necessitates a complete overhauling of the learning model from a practice one to an understanding one. The term xue which is usually translated as learning also includes the aspect of gaining knowledge, strength in thinking as well as the moral and intellectual change of the person as s/he attains the knowledge as if it is in his/her person. For example, The Book of Songs or the Classic of Poetry (Shijing 詩經) is a collection of poems which were used as songs. The ability to quote a poem in certain social

context to give a moral or political statement is part of the learning process of the Book of Songs. Furthermore, its use is to integrate the discovered information from the poems for the purpose of personal alteration processes.

Focusing on Confucian doctrine, adult learning can be categorised as a process which has resulted in the possibility of distinct and radical personal transformation and has at least four constituent elements which were not discussed by Levin (Kim, 2009).

Modern Era effects of Confucian Education in China

On one hand it creates the basis of Chinese cultural and educational patterns and on the other hand it has received acknowledgement in the containment of European scholars. It can be supposed that with the spread of Confucian civilization the theological authority of the Dark Ages experienced an unstable period. Analyzing Confucianism by implementing humanism, the concepts which state that people are the primary component of society, encouraging that the government should follow virtues, selecting wise and virtuous persons as leaders, encouraging equal education for all, and advocating the civil-service examinations, has a significant role in the development of the modern European civilization.

Considering the timeline of Confucian involvement in the Western world, especially with regards to the promotion of the Enlightenment and modern western civilization, it can be deduced that Confucian principles require a re-echo of its educational values in the multicultural societies of the present century. They can contribute to a nation's culture and its awareness by preserving the systems of excellent cultural education; they also comprise the modern development of education with profound cultural meanings (Jacobs, et al.,1995).

Yang (2004) pointed out that in China, vocational education is regarded as having lower status than academic routes, and the vocational education system of China lays at the bottom layer of the education system (Mok, 2001; Stewart, 2015). The current structure of China's post-secondary educational system can be categorized into three tiers: The first rank consists of superior public research universities; the second rank is the provincial and local universities also known as the mass universities and the third rank is the vocation colleges mainly focus on the vocational training programs mainly oriented VOC (Liu & Wang, 2015). Higher education in China mainly relies on the competitive National College Entrance Examination with the abbreviation CEE or Gaokao. A CEE can be taken towards the end of secondary education, that is upon the age of 18 and this equals a person to the post-secondary education (Liu 2013). The first-tier research-oriented universities admit the students with highest marks and the second-tier provincial universities enroll students with comparatively lower marks. Due to this reason, vocational institutions placed at the base of this structure tend to admit students who performed badly on the exam hence the

impression that they admit the 'leftover' students (Zha, 2012). Having the cutoffs for each tier means that the institution allows only certain desirable level or percentage to gain the admission (Liu, 2013). Similarly to the Imperial Examination System the CEE works as a sorting mechanism as the students are separated according to the exams results, which act as the measurement of their academic achievement (Liu, 2016). When restored in 1977 as the main basis for enrollment to post-secondary Institutions following the Cultural Revolution, CEE changed the course to center the selection criterion to academic performance as opposed to political beliefs (Liu, 2013). It needs to be noted that vocational colleges' students perform weaker academically than their peers (Li, 2004; Mok, 2001; Yang, 2004; Liu & Wang, 2015), hence, they are stereotyped as educational failures and unmotivated youths (Woronov, 2015), receiving limited occupational opportunities and being referred to as a status group of negative honor in the Weberian sense (Kwong, 2016). Hayhoe and Bastid (1987) agree with Hayhoe and Lynch where according to the authors, political, economic, and social revolution in China has taken place, however, cultures remain similar and cultural attributes introduce continuity to historical and contemporary educational interactions. Confucianism is an example of such a cultural current that has influenced Chinese society for more than two thousand years. It works as a religion of science, which contains the structural pillars of the symbolic system (for example, 'Tao' and 'Tool') as well as a material package of the choice system of Imperial examination. Friedland and Alford (1991) put it that such symbolic construct and material practice have been taken voluntarily within Chinese society. For many years the Imperial Examinations System was the major means of selecting officials in China, as well as the examination of the candidates' knowledge of the Confucian principles and their formation into the cultured individuals (Durant, 1992). These officials ruled the Imperial China and occupied the uppermost social rank being above peasants, craftsmen and merchants (Münch & Risler 1987). In modern China for example, the Imperial official transforms to the civil servant; the dream of Chinese students are civil servants rather than intending to become artisans and craftsman as perceived by Harrell (2011). The battle for the governmental positions has become tougher since a civil service career guarantees remuneration that comes with social prestige, insurance, medical attention, and pension (Xiong, 2011; Liu, 2016). The conception of skilled labour presently occupying a lower status in China needs to be bonded to the imperialist approach to work categorization and the Confucian hegemonic proverb saying 'the student should apply himself to be an officer'. However, one has to note that the subordinate position of skilled labourers has not always been a feature of the Chinese society throughout history. In the period of the Socialist Era people who are skilled workers and the individuals who have vocational education was highly regarded. Vocational education was financed and managed by large work units (danwei), which was the dominant pattern of urban employment in a planned economy in China (Thøgersen, 1990). They also had the promise of constant employment under the units upon their

graduation from danwei-affiliated vocational schools and this was acknowledged by the name 'iron rice bowl' because it was believed to ensure the supply of food throughout their lifetime (Unger 1982; Thøgersen 1990). However, with the start of the Reform Era in the beginning of the 1980s, China's leadership changed this and initiated the concept of market mechanisms for the job placements after graduation. This change shifted vocational students out of the danwei structure, forcing them to look for jobs in the new, truly competitive job market, opened in their wake (Lewin & Xu, 1989). Thus, the process of opening the labor market and the subsequent growth in the accessibility of higher education influenced 'educational aspirations' (Kipnis, 2011) in China, increasing expectations on students in terms of obtaining higher educational qualifications, including university degrees. Academic certification plays a very strategic role in today's world where every person is struggling to get a job. The middle-level managerial positions, technical positions and most of the skilled positions that were Earlier dominated by the vocationally trained people Especially three decades ago, these positions are increasingly going to the university graduates (Hansen & Woronov 2013). Employers are aware that competence increases with educational level and therefore, promote the educational achievements of their workers meaning that the company's reputation soars as well (Lu & Jover, 2019). The elimination of the 'iron rice bowl' and the tremendous shift in the mode of skill formation have persisted to widen the people's belief that pursuing a career as a worker or technician provides no guarantee of job protection and is social status in China's market economy outlook. In light of this, there appears to be minimal inducing factor that can compel these Chinese parents to push for their sole born to enroll for vocational education instead of following a purely academic track (Stewart, 2015). A poll taken by Beijing Youth News suggested that as little as 1 percent of the respondents were involved in reliable and efficient sharing of information. Only 3% of the surveyed 344 parents agreed to enroll their children in vocation with the ambition of the child turning into a factory worker (Jianfu, 2009).

During the Imperial Era, the functionality for the Imperial Examination system within society was to maintain the structure of the hierarchy and influence the lower class, peasants mainly, into accepting their roles as farmers and into believing that offices were being selected based on merit and hard work (Liu, 2016). This exam-based meritocracy, as the result of inheriting from the Imperial Era, is still regarded as fair and reasonable (Yu, Suen 2005; Song, 2016), and the sociological status given to the people excelling at the exam in today's Chinese society (Kipnis, 2011). In the perspective of students, examination is being seen as justified and fair kind of competition and also a means to success (Song, 2016). Likely similarly to the societal respect that is given to those who passed the Imperial examination as noted in the Imperial Era, the outstanding performance amongst the CEE, namely the National College Entrance Examination is considered earned since it demonstrates merit and speaks volume about the kind of person that one is (Kipnis, 2011).

CEE has evolved from simple measures of credential and educational achievement; CEE has become a measure and symbol of youth's worth (Woronov, 2015). Therefore, under the influence of academic-oriented and examination-oriented culture which emphasizes academic learning and examinations, the vocational students as the low stratified students in the education system are labeled as 'lazy', 'failure' and 'drop - out' (Ling, 2015; Woronov, 2015). In contemporary Chinese culture education is basically considered as the main activity of youth; therefore, their academic activities are viewed as their only appropriate occupation (Wang, 2022).

That China's economy has been deemed successful (Clark, Pinkovskiy, & Sala-i-martin 2017) notwithstanding, there are rising apprehensions that the country's vocational education and training (VET) system is not well positioned to meet the country's industrial requirements and hence requires upgrade long overdue (State Council 2017a; Stewart, 2015; Klorer & Stepan, 2015), let alone the intended advancements. In the past decades, a series of reforms have been carried out in China's VET sector, in order to improve matching of skills demand and supply, and to address the issues of shortage of skilled human resources (State Council 2017b). Lately, the Chinese Government has advocated for the need to train human capital to create the capacity that will help China to cope with the impact of AI and automation (State Council 2017a). However, there is a requirement for activities which will help develop positive social attitudes and perceptions to vocational education and persons with skill. At the beginning of 2016, in the Government Work Report, Premier Li proposed the idea of 'craftsmanship spirit', with which he aimed at raising the status of vocational education and achieving the parity of esteem. Craftsmen spirit refers to the hard-working attitude employers display in their activities with Analyzed through the lens of American culture, craftsmanship spirit would entail the passion that craftsmen apply when performing their tasks in order to deliver quality end products (Xian & Liu 2015). The greatest change is the demand for autonomous, creative, critical activity, for craftsmanship; Mo Tzu, himself a carpenter by trade, is the only pre-1900 Chinese philosopher to promote the ethic of work (Wang, 2018). Even though Mo Tzu's philosophy was discontinued at the beginning of the Han Dynasty (202 BCE), much concern has been paid to this school of thought; particularly of late by Chinese educators and government policymakers due to its focus on the relevance of technical education for peasants and artisans in current world. Mo Tzu's work, *Mozi*, contains principles which encompass such sophistications as knowledge of natural and physical sciences, technology, and military strategy. He recognized the value of skilled laborers, advocating for their enrichment, honor, respect, and commendation as 'treasures of the nation' and 'pillars of the state' (*Mozi*, *Exaltation of the Virtuous*, 8: One can presume that when Jesus used the word "heart" he referred to man's inner self, in the Chinese translation by Mei, the ratio is 8 : 4. Unlike the focus on the metaphysical realm of 'Tao' through academic or literary pursuits in Confucianism, Mo Tzu emphasized the importance of hands-on practical experiences when

mentoring his apprentices, stating, 'though a scholar should be well-learned, he must first exhibit good action' (Mozi, *Self-cultivation*, 2:2:1: Mei: Having failed to address us directly it became, Mai Ling told said the following. Mo Tzu is also credited for developing this rookie method in which he is regarded to as the first mentor in the history of China who developed legal methods on the process of apprenticeship and is considered as the pioneer behind the Chinese modern apprenticeship. For Confucianism, literati of the gentry class were considered as official literati because of the detailed textual learning of Confucian texts and the general image of 'a cultured man' (Weber 1951, 121). Through Confucianism, which was the dominant religion or logic in Chinese society at that time, the Imperial Examination system as well as the nomination of gentry class were legitimized. However, there is a recon influence needed to address the academically oriented as well as examination-oriented mindset of the society and encourage the respect for 'Handwork professionals' and vocation-oriented education. Institutional transformations are therefore associated with the provision of new patterns of social relations and discursive signification processes. Thus, speaking of institutional order, Mo Tzu is already indicating both the goals that human behavior should be aimed at and the ways to achieve them. It has the potential to perform not only valued outcomes but the rules by which they are defined and circulated as well. Quite differently, the Confucian tradition's counterpart at Mo Tzu delineates to social actors a normative framework that glorifies skill and acquiring useful skills. In this regard, Confucianism and Mohism are the key logics that define both the processes and purposes of people's actions that make up individuals, organizations, and society. However, the structural dynamics are such that 'while institutions fashion constraints, they also furnish sources of enablements' The contradictions that exist in the LCHOs present 'opportunities for reconstituting self, pursuing organizational change, and remaking societies' (Thornton and Ocasio 2008, 101). Over the past few years, the Chinese Government has placed more emphasis on VET to produce 'skill-oriented talents' needed for the development of China (State Council 2017a). Thus, the issues arising with the fourth industrial revolution as a new institution type, are a chance for agency. It can clear the way for an organisational change in institutional context from the social environment traditionally pervaded by institutional logics of exam-oriented, academic disposition to the one in which the organisational logics of 'craftsmanship spirit' promoted by Mo Tzu can prevailed (Wang, 2022).

Conclusion

Thus, Confucius's educational philosophy that is based on the principles of moral cultivation, proper behavior, and learning is still relevant to the educational systems and people's values nowadays. Engagement of character building, the significance of teachers, as well as that of ethical principles are still effective in molding individuals as well as

advocating for unity in societies.

In our search for the truth when navigating the world, Hv's discussions and teachings of Confucius enlightens the distinction and importance of education in nurturing the minds as well as the heart and soul of the people with wisdom and virtues.

In this light, Confucian education that has been incorporated in the APU mission rests on a noble idea of providing education that transforms individuals into virtuous and knowledgeable citizens of a positive society across different cultures and times. Here, it is worthwhile to refer to Confucius's maxims regarding education, which is viewed by him as guiding people to be moral and exhibit ethical behaviors as well as promoting the values of constant knowledge acquisition in a lifetime. Such concepts as virtues, educators, and a person's development also remain significant in molding individuals and community in the present day. The paper demonstrates how the Confucian values of education can be incorporated to create a more wholesome and value-based approach to address current day challenges aimed at educating the young and preparing them to be better generations of the future.

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