EDUCATION IN SEARCH OF TRUTH GOOD BEAUTY
-DISCUSSING TRUTH GOOD BEAUTY IN JOHN DEWEY AND THE
CONFUCIAN PHILOSOPHY OF EDUCATION AND ITS STATUS AND
FUNCTION IN CURRENT EARLY CHILDHOOD EDUCATION

By

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Abstract

The harmony and the unity among truth, good, and beauty is the ideal realm for humans to hope for. Our human being’s highest life purpose in the present is to lead a truthful, good, and beautiful life. Our humankind’s preeminent educational aim is the exploration of and the search for truth, good, and beauty. The Confucian philosophy is the base of the constitution of China’s educational ideals. During an extensive period of experimentation, the Confucian philosophy contributes to the education system comprising educational aim, curriculum, and instruction. The Confucian primary educational aim centers on the concept of *jen* (benevolent), which is to cultivate the person of *jen* or exemplary person (human quality of truth, good, and beauty); Its curriculum consists of teaching the Six Arts including *li* or rites (good), *yue* or music (beauty), *she* or archery (truth), *yu* or charioteering (truth), *shu* or reading (truth), and *shu* or mathematics (truth). The Confucian pedagogy focuses on three major instructions such as connecting knowing and acting, teaching students according to their aptitude, and skillful directing. The Confucian educational aim, curriculum, and methods reflect the characteristics of the educational system in ancient China. John Dewey’s pragmatic philosophy and his educational ideals represent the value system of the Western modern society. Built upon pragmatism, Dewey establishes an educational aim of “educating good citizenship” (human quality of truth, good, and beauty). His major curriculum consists of knowledge (truth), emotion (beauty), and capability (good); and his main teaching methods are learning by doing, learning through inquiry, indirect learning, and integrated subjects. The Deweyan educational philosophy generates a great impact on solving social problems resulting from the social transformation in the Twentieth century Unites States of America. This study, which compares and discusses the educational theory of truth, good, and beauty between John Dewey and the Confucianism, has a practical meaning in terms of further refining and innovating current early childhood education theories.
Acknowledgments

The British poet William Blake writes: “To see a world in a grain of sand, and a heaven in a wild flower, hold infinity in the palm of your hand, and eternity in an hour”. This poem is Blake’s celebration about heaven, earth and human kinds’ wisdom. I would like to follow the poet’s step and celebrate the wonder of living and learning by acknowledging people, who stay with me, love me, and trust me while I am undertaking the task of educational studies.

Dr. Scott Johnston, my supervisor, taught me that patience is the magic word to accomplish anything. It is through patience, I will become a scientist. Dr. Azza Sharkawy, my committee member, showed me that love and kindness is the wisdom of education. It is through caring, I will become an educator. Dr. Paul Fairfield, my committee member from the Department of Philosophy, always gives me confirmation. It is through acceptance, I will become a scholar. Dr. Tan Sor-hoon, Dr. Rosa Bruno-Jofre, and Dr. Jane Errington, my defense committee members, ask me to think and to reflect. It is through such guidance, I will become a better person.

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The existence of many things in this world is particular and contemporary. Because they reveal
the nature of universality, particular is general, contemporary is eternal. I studied education, I felt its spirit.
The spirit is true treasure. It will always shine!
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Chapter 1

Introduction

The harmony and the unity among truth, good, and beauty is the ideal realm for human to hope for. The human being’s highest life purpose in the present is to lead truthful, good, and beautiful life. Our humankind’s preeminent educational aim is the exploration of and the search for truth, good, and beauty. Through comparing and discussing John Dewey and Confucius’ educational philosophy as truth, good, and beauty, this dissertation has a significant meaning in advancing and innovating the contemporary early childhood educational theories.

It is important to note that what I attribute to Confucius are the philosophical ideas and views of education commonly attributed to him, and considered “Confucian” by many Chinese. This includes not only the content of the pre-Qin texts favored by contemporary philosophers, the Analects, the Mencius, and the Xunzi, but also the five classics, Classic of poetry, Book of documents, Book of Rites, I Ching, Spring and Autumn Annals, which are traditionally accepted as Confucian canon. Most of this attribution may not be historically inaccurate or at least could not be proven, but as my objective is to develop a philosophy of education that will be useful for contemporary Chinese society, it is permissible to adopt an understanding of ‘Confucius’ philosophy of education shared by many ordinary Chinese instead of an (perhaps historically and textually more accurate) understanding propounded only by a few philosophers.

The Confucian philosophy is the basis of the constitution of China’s educational ideals. During an extensive period of experimentation, it establishes an educational system comprising educational aim, curriculum, and instruction. The Confucian primary educational aim centers on the concept of ren (benevolent), which is to cultivate the exemplary person (human quality of
Its curriculum consists of teaching the Six Arts including *li* or rites (good), *yue* or music (beauty), *she* or archery (truth), *yu* or charioteering (truth), *shu* or reading (truth), and *shu* or mathematics (truth). The Confucian pedagogy focuses on three major instructions such as connecting knowing and acting, and teaching students according to their aptitude, and skillful directing. The Confucian educational aim, curriculum, and methods reflect the characteristics of the educational system in ancient China. They also produce the groundwork for ancient Chinese educational philosophy. The Confucian educational theories greatly contribute to elevating the level of China’s cultural intelligence (truth), moral disposition (good), and artistic work (beauty). Its educational system also plays a major role in maintaining the nation’s security and its development.

John Dewey’s pragmatic philosophy and his educational ideals represent the value system of the Western modern society. Built upon pragmatism, Dewey establishes an educational aim of “educating good citizenship” (human quality of truth, good, and beauty). His major curriculum content includes knowledge (truth), emotion (beauty), and capability (good); and his main teaching methods are learning by doing, learning through inquiry, indirect learning, and integrated subjects. The Deweyan educational theory generates a great impact on solving social problems resulting from social transformation in the Twentieth century United States of America. Thus, this study, which compares and discusses the educational theory of truth, good, and beauty between John Dewey and Confucius, has a practical meaning in terms of further refining and innovating the current early childhood education theories.

**Rationale**

A question perhaps could be raised as to whether individuals who are open and honest, and accepting and trusting of others, could exist in the current world where competition for the
basic economic goods is a pivot of action, and people cannot be taught to love one another, for those who do cannot compete with one another. It may also be questionable that such a person would be at a great disadvantage. But more importantly, as far as I am concerned, is the question as to how our situation, our society, and our world can be made better; and how such knowledge and awareness can be nurtured at early childhood. As a student of Education, I acknowledge the emphasis John Dewey and Confucius placed on growth in human experience and on the educational theories and practices serving to advance human growth. Underlining the varied philosophical concepts associated with “self”, I see Dewey’s belief in individual capacity to transform from those one is to who can one be. This faith in humankind is shared by Confucius since his theories reveal his belief in human nature as naturally moral. Western philosophy represented by Dewey and Chinese philosophy represented by Confucius constitute a perspective: a convergence of comparative philosophy of education. I consider this perspective as a way for theorizing educational practices and identities in education to foster fruitful interactions that commit to a higher level of human potential and stimulate intercultural dialogue with difference.

**Purpose**

Social self and the growth of social self are at the centre of Dewey and Confucius’ philosophy. Nevertheless, comparative literature placing self and the social self specifically as emphases of Dewey and Confucius’ philosophy is limited. While other researchers have split their interests on either Deweyan and Confucian conceptions of social self or notions of the social and global environment, linking these two important perspectives leads to the development of a cross-cultural understanding of Deweyan and Confucian philosophy of self as social being. Seldom is an attempt made to develop the insights into self and self-transformation from both philosophical and empirical research. Demonstrating the relationship of Deweyan and Confucian
notions of social self and connecting them to metacognition, will illustrate how human nature as social influences human conduct and development. This way, educational scholars will be in a better position to understand philosophical conceptions of the child’s self and the growth or transformation of the self.

A comparative philosophical analysis on the self as social being, combined with empirical research on development in metacognition, provides insights into why it is useful to incorporate West and East educational theory on self-transformation in early childhood education. Strengthening the nature of self as social is to strongly value education as a tool to change, to unite, and to engage. A quest of the quality and function of social being promotes explorations, reflections, and discussions about who I am, what I can do. This process of pursuing one’s value stresses educational experience as primarily ethical. Learning is morality practiced in concrete form because it enlarges one’s view on the presentations of others and the social roles they play for the common good. Dewey defines common good as a culture of science to question the taken-for-granted and push for new perspectives. Common good for Confucius directs faith in the interconnectedness of beings and a harmonious society. Problem-based learning results in the discovery of humane relationship between self and others, and motivates children or students to be naturally interested in learning about subject matters and unconditionally give knowledge and skill back to others. Both West and East educational theory have demonstrated this point. In fact, they claim in unison: a social being appreciates the qualities and conducts of contributing members’ devotions to group surviving and thriving, and is willing to play such a participating role. The benefits derived from this moral heritage should be provided to young children so that their early learning experience will be calm and joyful and will have an enduring life impact for themselves and for others.
Literature on children’s metacognition offers insights of exemplary educational practices that focus on children’s interests, strengths and needs, learning expectations, and domains of learning. Nevertheless, few teachers and parents have adopted these insights and practices. Therefore it is recommended that systems managers, service managers, front-line staff members, advocacy groups, and policymakers and parents to allocate time and build platforms to support the learning and living and delivery of the metacognitive model to ensure that education can truly benefit personal growth and social progress. It is especially important to inform and innovate early childhood program theory and practice from being merely learning-focused to combine learning and social being. This change strengthens cross-cultural sensitivity through appreciating and communicating with people and their cultures. This “partnership culture” or “win-win situation” is a function of the children’s developmental opportunities available in family, community, society, nation and the world.

Chapter Summaries

This study, which compares and discusses the educational theory of truth, good, and beauty between John Dewey and Confucius, has a practical meaning in terms of further refining and innovating the current early childhood education theories. The following section is literature review. It synthesizes societal, national, global and educational issues from both philosophical and empirical studies. The major Deweyan and Confucian scholars reveal the social context and the reason why it is crucial to cultivate quality social being. Educational psychologists, paying attention to young children’s development in metacognition, strengthen the nature of self as social. Chapter two: from the perspective of realizing truth, John Dewey and Confucius’ educational aim is compared and analyzed.
Chapter three: from the perspective of approaching good, John Dewey and Confucius’ educational aim is compared and analyzed.

Chapter four: from the perspective of pursuing beauty, John Dewey and Confucius’ educational aim is compared and analyzed.

Chapter five: focusing on the major issues within the current early childhood education theories (metacognitive research), from the three perspectives of realizing truth, approaching good, and pursuing beauty, Dewey and Confucius’ educational thoughts as truth, good, and beauty are succeeded and embraced. Their educational wisdom provides relevant suggestions to improve early childhood educational theories and to guide early childhood educational practices. A conclusion will be made at the end.
Chapter 2

Literature Review

This section includes two sets of literature review. They are relational and complement to each other. The literature on the comparative philosophy introduces comparativists’ understandings about the notions of Dewey and Confucius’ social being. By explaining their concepts of ideal human beings, the philosophers show that Dewey and Confucian philosophy is trying to answer three questions of human existence: What is life? How should we live? What kind of person do we want to be? In the field of Educational Psychology, the metacognitive literature illustrates three components of young children’s metacognitive development: first, the role of other social beings playing on the metacognitive knowledge and skill of individual child; second, the development of children’s metacognition; and third, the self-awareness in children’s metacognitive development. These empirical research results illustrate the function of education in terms of educational goal, curriculum structure, and pedagogy and direct us to think about the issues facing early childhood education’s theory and practice. The aim of this literature review is to provide a context to understand, from theoretical and empirical perspectives, the need to educate the whole development of social being who seeks to understand truth, approach good, and pursue beauty. Ultimately it makes us ponder: how to educate?

Comparative Literature Review on Dewey and Confucius

The organization of this section is as follows: first, a general background of Dewey and Confucius’ dialogue is introduced. Second, an overview of Dewey and Confucius’ conceptions of

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1 Lively debates continue over the interpretation of Confucius’ philosophy, which Chinese texts can be taken as authoritative teachings of the Master, and which are only developments of his philosophy by later followers. Although this is not a thesis in sinology or Chinese philosophy, I acknowledge the contestability of interpretation I choose to base my thesis on.
self as democratic, ethical, and moral is illustrated. Third, the Deweyan conceptions of self and
the Confucian notions of self are explained by both Dewey scholars and Confucius scholars in
order to complement the comparativists’ views. Finally, a short section on how and where I will
use the material in this literature review in the upcoming chapters.

Why Dewey and Confucius?

Through their collaborative work, Hall and Ames (1999) provide a philosophical
discussion of debates between China’s contemporary political and socioeconomic culture and
global ideology. The central debate is on human rights and whether Confucian culture provides
resources for support of human rights that are defined by the “Universal Declaration of Human
Rights,” (as cited in Hall & Ames, 1999) or violates it when individual rights are sacrificed for
group welfare. Hall and Ames argue that such a way of thinking represents the Western view of
rights that focus on individuals and rights-based liberalism. Chinese culture, particularly
Confucian culture, focuses on the role of virtues to engage and preserve individuals within
community. Therefore, Hall and Ames urge “Western promoters of China’s democratization” (p.
18) to understand a different view of human rights, a view that has had a tradition in China.

Hall and Ames suggest that the Western and Chinese cultures can understand their
differences through an appreciation of what they have in common. John Dewey’s conception of
democracy has great resonance with the Confucian sensibility. Dewey rejects the individualism of
the liberal and human rights. Instead, he advocates the creation of community through pragmatic
intelligence, communication, and education. A community of interdependence cultivates
responsible and serviceable individuals and institutions (p. 146). An ideal society as Confucius
depicted is ritualized. It is the Chinese equivalent of the democratic institution in which
individuals form roles and relations through community. Hall and Ames contend that, from the
perspective of Confucius as well as of Dewey, human identity evolves and realizes itself through experience. This means that conceptions such as human rights are not inalienable. In other words, they are not given or fixed but derived from historical events (p. 225). China is a central country, internally unified, and surrounded by various foreigners. Modern China is the result of a series of events such as Western imperialism or Japanese expansion. These events have shaped China to become a more diverse nation. Its diversity places China in an equal position with other nations to seek cultural changes rather than socioeconomic changes (p. 165).

Rights in Confucian culture are in line with the Deweyan democratic conception, and both cultures emphasize the importance of rites rather than law. Hall and Ames explain that both Dewey and Confucius reject the idea that rights exist before rites or the association of that individual with his or her community. “Rights are granted by society” (p. 231), but “earned through participation in and contribution to a specific cultural world” (p. 233). As Hall and Ames interpret it, genuine talk of human rights should be guided with a critical view of world culture. This culture consists of an understanding of unique cultural traditions and an appreciation of what they have in common. Democracy in American culture is different than democracy in Chinese culture. Yet, both Confucianism and pragmatism put community before individual rights. Hall and Ames conclude that “in many ways our entire essay may be understood as an attempt to encourage both Chinese and Westerners to include one another in the term ‘we’ (p. 239). Autonomous individuals, liberal rights, laws and regulations shall be understood from a different view, a view that is held by both Western and Chinese culture.

What are Dewey and Confucius’ General Ideas?

Joseph Grange (2004) sets up the background of his project the relations between China and the U.S. and their rising tensions over issues such as human rights and national sovereignty.
Grange does not think that these issues are the result of differing political agendas. Instead, cultural assumptions and historical meanings are at their root of these differences (p. xv). Grange acknowledges Dewey’s given status as “second Confucius” (p. 30), and believes that the two philosophers offer directions for a converging world culture and politics. This contemplated merger of Chinese and Western philosophy gives a new consideration to the conventional understanding of philosophic globalization, which differing ideologies are for cultural competitions. Using the method of comparative philosophy, Grange reviews the open constructive dialogue between China and the West and provides a fruitful political relationship and criteria for international communication and cooperation.

As far as Grange is concerned, Confucius and Dewey explain individuals’ relation to culture and personhood. Although Confucian concepts are Asian values, they can be connected to the Western social and political perspective that Dewey considers. For example, Dewey’s concept of consummatory experience solves the problems of dualism between mind-body, ideal-material, and subject-object. The separations create difficulties “to feel, think, judge, will, or act as a whole human being” (p. 3). Consummatory experience represents human life as the integration of the many parts into the whole of value-laden experience. Confucian terms of Dao (the way), De (virtues), and Ren (humane) deliver the same meaning as Deweyan consummatory experience. The Confucian term of Dao refers to the universe as a united and undivided whole (p. 24). De is the quality of those that walk along the Dao (p. 25), and Ren represents the achieved status of personhood in terms of harmonious integration into one’s community relations (p. 28). Another set of working connections is the Deweyan philosophy of ‘felt intelligence’ and Confucian ideas of Li (rites), Yi (integrity), and Zhi (wisdom). ‘Felt intelligence’ is directed to the intertwining of thinking, feeling, and doing, and this bodily experience gives deeper and richer meaning to experience (p. 31). In comparison to Dewey, the Confucian term of Li creates opportunities for
individuals to express and perform themselves in the community (p. 50). Yi accounts for feelings of fairness and propriety that are the end of an experience (p. 52). Zhi assists individuals to uncover core values in their experiences and remain grounded in reality (p. 53). Together, the triad of Li, Yi, and Zhi reflects consummatory experience in the social context, and its ethical and aesthetic ideal is established between individual and group.

Where does Deweyan consummatory experience lead to? Grange answers that it leads to reconstruction of past values and meanings so that the present environment can be in harmony with the tension of pushes and pulls (p. 78). Dewey calls this transformative nature of habits culture (as cited in Grange, 2004) because he believes that every situation is unique and the methodology of one-size-fits-all does not apply in a situation that requires creativity and imagination. As Grange explains, the Confucian term of He (harmony) stresses the importance of sensibility between cultural values and an individual’s particular situation (p. 79). The awareness of particulars within a whole represents integrity in thinking, feeling, and acting, and is described by Confucius as characteristics of Xin (trustworthiness), which allows for efficacy of shared meanings and communal values (p. 81). Finally, it is only through believing and taking action of beliefs, that a Confucian Junzi (exemplary person) is able to represent the ideal of the human person in private and public life. Such a person leads social and political progress and devotes to communal culture (p. 83).

How to Reconstruct Dewey’s Pragmatism and Confucius’ Confucianism?

Tan agrees with Hall and Ames (1999) as well as Grange (2004) that democracy shall not be seen as a universal system; rather, it needs to be continuously recreated with characteristics in and for particular contexts (Tan, 2004). Tan holds that pragmatist conceptions of democracy, particularly Deweyan democracy, serve as a candidate for the global democracy to judge and test
the state of democracy in both theory and practice. In theory, Deweyan democracy is a matter of culture in the broadest meaning, rather than merely political culture. Technology of power and governance needs to be expanded to both the general public and politicians. In practice, new ways of democratic development focus on both inquiry that is sensitive to details and holistic in perspective (p. 2-3). Such reconstruction and transformative spirit of democratic culture serve as a test for Deweyan philosophy itself. The reconstruction is a required and beneficial act because, in the global context, citizens of both West and China realize that democracy means more than freedom of speech and the freedom to vote. A Deweyan conception of democracy involves examinations that are robust, intelligent, and creative. Most importantly, it provides updated communication between the East and the West. Such dialogue contributes to the global talk of democracy (p. 15).

Tan further speculates that the Deweyan understanding of culture is different than the culturalist conceptions of culture, which are derived from cultural anthropology and cultural studies. The latter understand democracy as a Western cultural norm, therefore maintaining a closed vision of particular cultures and advocating preservation of one’s own customs and traditions. Tan develops Dewey’s conception of culture as interacting, transacting, open, plural, and dynamic in nature. The interplay of many of these elements sets up the condition of culture as free; and it is only under this condition of free culture, that experiments are carried out, disagreements and conflicts are resolved, and cooperation is strengthened (p. 35). Free culture is a synonym to “democratic culture” (p. 40), and the realization of it must undergo a “humanizing process” (p. 41). This process demonstrates Dewey’s democratic culture, which consists of intelligent and creative tasks of reexamining cultural traditions and identity while maintaining a balance between the old and the new, stable and dynamic, domestic and foreign, etc. Tan stresses that Dewey’s conception of democratic culture does not promote the loss of cultural identity.
Rather, construction and reconstruction are necessary tasks to aim for in the final goal of democracy (p. 43).

Tan rejects the idea of importing democracy and advocates for the discovery of democratic culture worldwide. James Scott Johnston (2008) further develops this point by introducing Dewey’s observation to China’s democratic process and democracy in the educational context. Dewey traveled to China and stayed for two and a half years. A conclusion is made at the end of the trip that “democracy needs to emerge from within” (p. 64). Dewey notices China’s urgency for change. However, he suggests that the transformation had to be the result of China’s own economic, political, and social changes rather than an adoption of Western democratic practice. In the context of education, the practice of genuine democracy is more than helping students achieve academic success. Genuine democracy is a form of inquiry and must be rooted within the community of people, their experiences, and their problems. Fostering a sense of community in school contexts demonstrates the appreciation of associated living and the possibilities deriving from it (p. 76).

**Specific Deweyan and Confucian Notions of Self**

**The democratic self**

*Ames and Hall*

Dewey and Confucius’ notions of democratic self are analyzed through a series of three of their collaborative books. In *Thinking Through Confucius* (1987), Hall and Ames understand the Confucian democratic self as an advocate of using past knowledge to construct oneself through innovation. Independent innovation represents an engagement committed to teaching, learning, and action. Human beings are perfectible through self-effort in ordinary daily existence.
Father and son, husband and wife, teacher and student, head of state and civilian all contribute to creating a democratic culture and are created as democratic beings by such democratic culture. This emphasis on the interdependent projects is not only concerned with contingent states of affairs and practical responses, it also focuses on Confucian democracy as fulfillment of social responsibilities (p. 24). Such perspective informs Hall and Ames to analyze the Confucian notion of self, specifically in China’s Han dynasty. In *Thinking from the Han: Self, Truth, and Transcendence in Chinese and Western Culture* (1998), Hall and Ames observe that the democratic self is always embedded in a net of human relationships, and situation takes priority over agency in Chinese understandings of selfhood and action. This recognition of a plurality of contingent roles and definitions emphasizes interdependence rather than independence. Therefore, the ancient Chinese notion of individuality constitutes and is constituted by social relations and fields of influence (p. 14). The democratic self based on ancient Chinese thought departs from Western meanings of self as a self-contained or autonomous subject because Confucian self is manifest through ritual roles and is engaged in concrete relationships. As Hall and Ames state, Western notions of self are more performative and participatory than discursive or representational. Classical Chinese knowledge proceeds primarily by analogy, historical models, and exemplary persons useful for disposing and guiding individuals and their actions (p. 30).

In *The Democracy of the Dead: Dewey, Confucius, and the Hope for Democracy in China*, Hall and Ames (1999) argue that not all democracies have the same look as in America, and democracy in Chinese context focuses on the role of rites. This framework gives a different place to talk about individuals and their rights; it is also compatible with Confucianism since past Confucian intellectuals identify, select from, and carry over the cultural wealth of China’s past into its present and future realities. The resonated points between Dewey and Confucius are that the view of autonomous rights-based individual is not universal human nature or absolute moral
law; self-cultivation represents a strong commitment to democracy in both Dewey’s pragmatism and Confucius’ Confucianism because it holds up the duty of questioning political authority and of problem-solving (p. 231). The Confucian democratic individual is not an oxymoron because virtue plays an important role in governing oneself. American democracy represented by procedures from time to time leaves individuals in a vacuum. Confucius’ privileging of the role of education and self-cultivation as moral traits of individual over the force of law and regulation stresses the equal weight of individuality and the system placed in understanding democracy in general sense (p. 233).

*Tan*

Hall and Ames’ points of view are shared by Tan. Tan attempts to prove that not only can Confucianism be democratic, but also that democracy needs Confucianism (2003). Tan argues, the Western liberal self that emphasizes the rule of law and universal rights is based on the assumption of individual autonomy and of the government as an opposing force. This conception suggests an aggressive and unbalanced interest at the expense of others, and is opposed to the communitarian consideration of the self as an adequate moral subject. Dewey is a believer of an individual human as self or person because he or she bears a relation to the biological and cultural backgrounds of other persons. Gender, ethnic background, and social status are constructed through experience involving interaction with the society. Self, therefore, is characterized by nothing else but its interaction with its environment. This way, problems of personal identity can be solved when thinking about scenarios such as who is the beneficiary of a will, or who commits a crime (p. 24). In the Chinese context, self-identity is determined by one’s contribution to the character of one’s natural and social environment. An individual valued in Confucianism has the ability to link oneself and others through collaborative actions rather than the isolation of the
individual. Tan recommends that China and the West maintain an open mind while being clear about their own convictions and participate in constructing a common framework of communication and exchange. Specifically, a reconstructed Confucian democratic self maintains a balance between individual rights and the interests of the wider community than liberal democracy (p. 30).

A reconstructed Confucian self is a particular one derived from a particular perspective. This particularity of the self consists of both body and energy. The body indicates the physical existence, and it is inseparable with the psychological life that is represented by the energy. Like an open-ended process, the physical self is situated in contexts of familial, social, cultural, and natural environments. Each interaction between one and one’s environment provides sources for self-cultivation which promotes opportunities for both personal learning as well as an ideal world order (p. 37). Tan claims that, a Deweyan and Confucian ideal community encourages the self who is neither completely independent of nor completely determined by the environment. The interaction between them allows mutual modification to different degrees in different situations, so that individuality and sociality can mutually enhance each other. Western liberalism stressing individual autonomy based on a conception of the individual as a ready-made self prior to social relations. Contrary to this view, Dewey and Confucius see a self as developed in a community where tolerance of differences is prevalent. Group boundaries are deemphasized without sacrificing intra-group bonds. Diversity is accommodated while integrity is maintained. Such an inclusive community promotes harmony through communicative processes, accepting diversity, and focusing on similarities (p. 63). For Confucius, a harmonious community demands a politics that is practised well to bring order. Politics is an essential component of life. A good life needs proper participation in politics – making contributions to others’ goodness and welfare. For Dewey, the absence of questions concerning the collective interests from the political domain
results in an inadequate understanding toward associated living. On the contrary, a social-political order encouraging democracy for the spirit of community sets up a proper condition for intelligent judgment and action.

Tan (2008) holds that Dewey believes in inquiry and its role to nurture democratic development of individuals. Dewey criticizes the dualism that draws lines between classes with a different aim of life. For him, the growth of each individual’s unique potentialities is the accomplishment of human culture in general. Whatever the limitations of economic factors or social status, inquiry forms the fundamental attitudes of imagination, desire, and thinking of a person in his or her inclusive social sense because it raises the awareness of curiosity and gives him or her directions to act in creative and skilled ways (p. 40). Dewey states that the refinement and transformation of individual personality is the result of inquiry through assimilating social reality. He supplies a tool of social inquiry to achieve the potentialities of human nature and to develop those potentialities. The tool of social inquiry allows one to understand that democracy is broadly cultural rather than narrowly political, and culture itself is part of the problem and not only its simple solution. Through inquiry, an individual observes and tests the interaction between specific elements of human nature and culture and its consequences in particular cases. Inquiry is a process for democracy. Dewey’s “habit of mind” (p. 45) broadens this type of human culture as a changeable entity. An individual’s engagement of inquiry means individuals-in-society. Dewey’s conception of democracy is a moral condition of reaching individuals’ development and social improvement.

**Grange**

The Deweyan and Confucian democratic self has to be understood through the characteristics of nature and universe and its function as self-adjustment. For Dewey, people are
in continuity with nature since they are included in nature. The basic characteristic of nature is interaction. Life goes on by the interaction of the person with the outside world, with the environment; he or she is not only facing one another, but is also interacting with one another. The task of the person is to maintain his or her equilibrium with the ongoing process of nature. From time to time, that equilibrium is disturbed and there arises in the person the need to restore it by coming to terms with the environment. Through effort, the person acts upon the environment and is acted upon by it. Dewey states that when equilibrium is reached, the person attains satisfaction. The recovery of equilibrium is not a mere return to a prior state, for life is enriched by overcoming successfully a state of temporary disorientation. In other words, life becomes a series of disorientations and reintegrations with the environment, resulting in restored equilibrium, satisfaction, consummation, and fulfillment (p. 5).

From the Book of Changes, the most important book of the five Confucian Classics, Confucius discerns that heaven and earth denote the great whole of the universe. The universe in which a person lives is an integrated and united system, the transcendent sphere in which all is in a transitional process. As parts of a transitional process, things in the universe are not static; they are parts of unceasing movement. Therefore, all things in the universe are never absolutely completed or finished; they follow a definite order according to which they move everlastingly (p. 8). Reflecting on the events of September 11, 2001, Grange points out that absolute thoughts and actions of freedom are against the interconnectedness of nature and universe that Dewey and Confucius describe. Grange writes, “The absoluteness of this kind of freedom resides in its power to absolve itself of all duties to others. With respect and recognition dissolved, there roams an animal that has lost its humanity.” (p.108). The safety crisis caused by terrorism ruins the international trust among nations and the social and individual trust among people in the same and in different societies or communities. The task of a democratic government and a democratic
self is to restore the trust (xin) and to build a society and a world with respect for law and order (p. 82). The reconstruction of Ren (humanity) is to avoid the human person reducing his or herself to a beast with no regard for others (p. 28).

**The ethical self**

*Grange*

Grange (2004) speculates that for Dewey, the value that resides within experience is power: creating life and preserving life so that the inner goal of life-creativity can be fulfilled. The creative human state does not wish its own self-destruction or that of others. The sense of power attached to individuality demands a better sense of consideration for others and the wisdom such consciousness entails (p. 33). Nature explained by Dewey represents human life as a challenge for overcoming the problems encountered in an environment characterized by change. Without the culture of self-discipline for order and reason, a positive sense of freedom will endanger its seriousness and sincerity and bring about negative freedom that is not intended in the first place. Absolute will, owing to deficiency of cultivation and self-regulation, can fall into a state of selfishness, which leads to harm and destruction. In Dewey’s view, believing in absolute freedom and individuality is the result of lack of awareness and understanding of lives of others who live in situations other than one’s own (p. 55-70). The formation of good or Ren (humane) feelings can be done through restoring a world order governed by ideas such as He (harmony), Xin* (trustworthiness), Xin (heart-mind), and Junzi (exemplary person) (p. 79-83).

*Ren* is the normative component of caring for others. It maintains the genuine desire of self-restraint and regard for others as a constant requirement for action. In this sense, one can both act and refrain from action insofar as that upon which one acts. This situation presupposes an extension of one’s ‘heart-mind’ to others, so that one not only can come to feel and respect what
others feel and wish, but also can actively help others to achieve their ends. Grange explains that for Confucius, *Ren* exists within each individual as day and night exits within the universe. *Ren* is the nature of individual; it is an act of good will guided by one’s ethical awareness. *Ren* has its source in nature, the overall world reality, and the creativity of the universe, wherein each individual can come to envision and identify in his or her consciousness both rights and responsibilities (p. 28). For both Dewey and Confucius, *He* (*harmony*) denotes open-mindedness and dynamic engagement. Each individual needs to develop a sense of *He* to find solutions which must consist of a fittings which one can also call fair and just. Ethical solutions demand an awareness that situations differ and there is no one set of ideological principles that will settle all problematic situations. More importantly, one fixed set of values does not need to come at the expense of other sets of values (p. 77).

How can one achieve such ethical practice? Grange points out that to think and feel (*xin*), to live up to one’s word (*xin* *), and to maintain social order are ways of making real values implied in the community of *He* (*harmony*). The source of thinking and feeling lies at the core of human life. In Chinese experience, practising the rituals strengthens civilized relations and binds human beings and their environments together. It is in this self-aware effort to maintain a feeling of sincerity and respect that one can generate genuine goodwill. This genuine goodwill is directed to the enlargement of the human self and to the good of the world that would lead to harmony by mutual understanding, mutual respect, and mutual support. This claim is the starting point which will lead to understanding the world as home and to people and things as objects of one’s concern and care (p. 58).

*Tan*
Tan (2003) stresses the importance of the impossibility of separating the ethical self from the social self in discussions of Dewey and Confucius. The notions of Deweyan and Confucian self are reflected in their theories of self as relational. According to Dewey, individuality is not a ready-made given, but rather arises out of ordinary human experience. Experience is both the process and the product of the interaction between a human organism and her social, natural, and cultural environment. Individuality, therefore, is an accomplishment emerging relationally out of associated living. Embedded in an environment, one acquires a sense of distinction from others. Such distinction between self and others does not imply a self that is radically separated from others (p. 25). Dewey’s claim of self as associated living is in conformity with the Confucian sensitivity to the relational roots of every human being. The Confucian ethical self possesses a sense of uniqueness and this uniqueness is fortified by one’s responsibility in relation to others. The Confucian notion of self teaches that what makes one human is the constant learning between oneself and one’s environment. Such process of self-formation concerns the development of a human person towards both individuality and sociality. In other words, the development of the individual cannot be separated from the different forms of sociality on different levels: family, community, society, nation, and the world (p. 31).

The Deweyan notion of ethical self is in relation to self-reflection, global ethics, and cultural diversity (Tan, 2004, 2008). Self-reflection is indispensable to the making of an ethical self in Dewey’s philosophy. An ethical life starts from asking the question of “how should one live” (p. 39). Dewey says that the answer is rooted in the ability to form habits. Habits are formed over a series of actions consisting of thinking and intelligence in one’s routines. Ethical conduct involves intelligence by which learning from the past and the shaping of future experience is taken into consideration. In the context of making choices, intelligent decision-making is to be effective, retrospective, and taken from past interactions between the thinker and the environment.
An ethical choice shall be composed of habits or dispositions to act; and this action always result in moral consequences. Dewey’s *ends-in-view* (as cited in Tan 2008), are foreseen consequences and serve as a force to actualize the consequences. From this account, an ethical choice goes forth to meet new demands and occasions, and readapts and remakes itself in the process. An ethical self chooses a dynamic self over a static self to perform social practices in one’s relation with others. Such an ethical way of life attributes the thinking with others and for others (p. 42).

A global ethics for treating each other in the world of many traditions and many peoples can be realized with a culture of freedom as a starting point. Tan explains that Dewey opposes the existence of politics as the main cause of a culture. In fact, a culture of freedom consists of economics, arts, science, and so on. Politics is one component of culture, and its development demands the interaction with the other elements of the cultural complex. On the other hand, the development of economy, arts, science, or philosophies can also be influenced by politics. A culture of freedom is about appreciating cooperative acts and sharing interdependent connections (p. 36). Tan provides the example of the economic crisis and points out that the causes of this catastrophe are not limited to financial decisions. Political, ethical, and social choices all contribute to the points of difficulties. Free cultures cultivate what Dewey calls habits of mind (cites in Tan, 2008) that are able to welcome diversity and identify the interconnectedness of each differing part. Culture does not have an external authority or a fixed goal. Instead, it is part of the larger process of human life that is always in the making (p. 41).

Tan holds that Dewey values cultural diversity because it helps in the rearrangement of human social experience. The use of technology as communication tools transforms the modes of social interactions. However, the ethical ideal of cultural diversity must be grounded in inquiry into human experience. In other words, the existing cultural practice must modify itself according
to the aim of the new social experiments. Tan thinks that this scientific examination avoids one-direction imposition, hegemony, and imperialism, and it draws attention to Dewey’s emphasis that universals are subject to revision. As far as Dewey is concerned, universals are “working hypotheses” (p. 47) and demand constant examinations to test its validity. This practice proves Dewey’s belief in human potentialities as performing inclusive experiments in all cultures. This conception of human nature is based on claims about the changing nature of situations and human capabilities. It is about observation and further observation, test, and revision.

Ames

Dewey’s notion of equality describes the ethical quality of individuality. Active participation and full contribution of a person’s unique abilities in communal life illustrates an individual’s process of realizing a world. This process of becoming does not advocate for everyone doing the exact the same thing as everyone else; instead, it denotes distinctiveness and uniqueness and the collaboration of these characteristics. Equality in this sense is not an original possession, but an end or a result. Like Dewey’s notion of freedom, which directs a heart-and-mind’s feeling of integrity, uniqueness, and diversity of human beings, equality is also a fruit generated from the observations of human life and human experience. Ideals such as equality, justice, or freedom have to be rooted in day-to-day existence, and are understood in living difficulties. Ames speculates that this understanding also depicts what Dewey’s ethical disposition of an individual person should be. Ethical dispositions are not fixed ideals. Rather, they come from “the interface between a particular problem and its resolution” (p. 409). Ames explains that Dewey’s consummatory experience serves as a context to nurture the occurrence of ethical tendency as a relationship between the individual capacities and contributions to environments.
In comparison to Dewey’s idea that ethical individuality is equality, Ames shares the view of Grange that the characteristics of Ren, Qing, and He represent the Confucian ethical self as an “authoritative person” (p. 412). Becoming an authoritative person represents the qualitative transformation of a particular person. Ren embodies the values and customs of one’s tradition and serves as a shared condition of being human owned by all members of the species. According to Ames, Ren is an aesthetic project of becoming. The meaning of Ren depends on the context and purposes it situates. It is ambiguous, but this ambiguity reflects the creative value of the qualitative transformation of a particular person and its relation to the specific and concrete life situation. The Confucian notion of Qing represents “what something really is” (p. 414). Genuine feelings define the quality and value in the Confucian conception of person. Confucius believes that persons are constituted by their relationships. Qing in terms of persons’ psychological and physical forms is vital because it affects the interactions among persons and their environments. Affective tone and emotions are entailed in the content of the life experience that is constantly reforming natural tendencies as human beings. Ames believes that Ren and Qing are the ethical considerations of Confucius regarding the notion of person because these two ideals contribute to maintaining the cosmic order as equilibrium. Ren and Qing share the same quality as the Confucian notion of He because harmony can only be achieved when two or more things mutually enhance one another without losing their distinctive traits. Harmony represents wholeness. When wholeness can be understood as collaboration of intrinsic relationship, harmony demonstrates elegant order. Ames expresses his understanding of maintaining this sense of harmony as the highest cultural achievement of the Confucian ethical person. It is through observing and engaging in ritualized practices in the institution, individuals’ dignified, respectful and humble attitudes contribute to the achievement of communal harmony (p. 416).

The moral self
Both Dewey and Confucius consistently promote the good in the composition of the self (Tan, 2003, 2007). For Confucius, this constitution means that good in ethical, political, and social affairs must mutually reinforce each other. For Dewey, this principle means that the good should function as a constant stimulus towards personal growth (p. 22). Confucius sees the path toward the good as paved with ritual performances, open-mindedness, and acceptance of variety. In this way, the social code would advocate authoritative expressions as guidance for individuals. Dewey would envision growth as a never-ending process of creating, balancing, and expressing new connections in the associated lives of citizens. Such individuality as progressive is to open up new opportunities to allow innovation and resourcefulness for both characteristics of individuals as well as society (Tan, 2003).

Both Dewey and Confucius agree that no human self arises by itself or exists through its own efforts. Rather, persons are born and grow with special circumstances and conditions that are fields of social relations. The development of a social self is a critical part of becoming moral, which Dewey sees as a form of growth. In the sense of individual as a moral and social self, Tan speculates that neither Dewey nor Confucius would approve of absolute individual rights without obligations. Dewey points out that every human being has duties to his or her own social and cultural environment. To have responsibility is to have power to act creatively in human situations, to solve problems in new ways, and most importantly, to have the intelligence to think, reflect, and act in achievement of human development. Such intelligence is what Dewey calls inquiry, and by it, he means the instrument to realize growth in personal and social realms. Both moral judgment and moral responsibility are social products because individuals do take account of what others do and respond to their acts accordingly. Dewey’s emphasis on the inseparable
relationship between a self’s individuality and sociality illustrates a moral consciousness that all
acts are individual, but all acts require a social context; all values must be valued by individuals,
but those values function effectively only as they are propagated and preserved and made
available in institutional structures (p. 17-30).

Confucius believes that human beings have potential to know the laws of nature and
understand the value of being human. As a Confucian ideal human model, a sage is the one who
realizes humanity and morality, representing the highest realm that human beings may reach. The
reason why a sage is an exemplary person is because he or she understands the truth of unity
between I and the universe and I with other human beings. As Tan further explains, a sage is not
only self-reliant but also enlightens others. A sage unifies the ideal with the real, overcomes the
conflicts between reasoning and emotion, heart and mind, and becomes a balanced entity. He or
she sees what others see, his or her interests are those of others, and his or her heart is for the
public. A sage has the ability to learn and transmit what is learned as a way of living and survival,
for he or she understands that a balanced realm reconciles the inner abilities with outer conditions
so that life can flourish. The moral conduct of a sage is the principle of cultivation, practice, and
action. It has the power of transforming an individual into a moral human being. The individual
person who is to be transformed by his or her own self-cultivation into a morally conscious
person will continue to strive for the highest state of moral perfection that is characterized by the
ideal of being a sage (Tan, 2007).

Grange

Three meanings of moral self from Deweyan notions are experience, inquiry, and
community life (Grange, 2004). Each concept has its Confucian connection. For experience there
is Dao; for inquiry, there is Li; and for community life, there is Ren. First, Dewey denotes
experience as the richest view of human existence. It is the way to personal growth and excellence. Dewey distinguishes experience as qualitative and quantitative. Quantitative experience is human life itself while qualitative experience is moral because it has some kind of transformative power and maintains a fundamental structure throughout. Dewey’s qualitative experience stresses openness. Openness is the cure for hypocrisy. It teachers individual to examine his or her own conduct and its influence to others so that a greater balance and growth can develop out of conflicted experience. The Deweyan notion of experience always happens within a specific environment. The creative context determines the novelty and the changing nature of the experienced. Therefore, the transformative dimension of experience can be described as individual, otherness, complex, simple, doing, and undergoing. Confucius calls this fundamental category “the way” (p. 86) or the Dao. Dao directs the growth of a human being through interacting with his or her environment and other people to reach a state of moral peace and stable well-being. The Dao is personalized within a particular situation and the problems on the way must be met with honesty and transparency. Dao unites morality and stubborn fact and opens a path to growth and development that is continuous and moving toward wholeness.

Second, Confucius believes that the establishment of the good has to be connected with Li. Li (ritual prosperity) serves as a social order and a moral guidance to particular situations. How one treats others is the outcome of the rites one uses to address, help, and support others. Without rites, an individual self falls empty and the genuine participation in the experience of others is erased. Li aims at moral excellence through a unification of feeling, thinking, and doing of a human person. Good ritual draws into values of “we” (p. 92) in real acts of personal respect or social justice, and emphasizes the association that emerged from the ruin caused by selfishness. This is also the Deweyan point: if one seeks his or her success without regard for the successes of others and even at the expense of others, he or she cannot be truly successful. Dewey’s response
to social problems is through the instrumental experience of inquiry. A process of inquiry stresses intelligence at work as problem solving and constructing a “habitual body” (p. 93). Grange understands Dewey’s emphasis on using inquiry as an experience of becoming part of the problem and being transformed while working it through. The result of this experience is that an individual moves from troubled and problematic situations to ones that are more settled and less precarious. This intellectual work forces the inquirer to connect the present and the past, personal and public, and familiar and unfamiliar so that he or she not only gains an awareness of the interconnectedness of problems, but also learns the possibility of growth and development of individual and community.

Third, Grange describes the notion of moral self as a person’s dedication to a process of enhancing community life. For Confucius, the value of Ren becomes the basis for the self-cultivation of anyone who wishes to strive for balance and appropriateness in life. The moral meaning of Ren holds the key to the solution of conflicts and the development of a new horizon of humanity. Grange explains that there are two components of Ren: self-integration and caring for others. In this sense, one can both act and refrain from action to help other persons just as one helps oneself. These two components lead to ‘mind illumination’ because a conscious mind of self-integration helps acquire genuine knowledge of the world and people so that one can come to feel and respect what others feel and wish. This value of Ren is the beginning of the moral self that is the authentic foundation of moral action. There cannot be genuine moral action without a moral self that thinks with the sincere heart and sincere mind to care for the benefits of the others. Dewey’s demand for a communal culture is relevant for the Confucian morality of humanity and righteousness that is a matter of developing a sense of togetherness in daily practice. The openness of experience heralds a mutual respect for the traditions and systems of values of others. Such a worldview is a shared fundamental value for both Dewey and Confucius (p. 93-100).
Both Western and Chinese philosophers agree that morality is a universal understanding of human beings (Ames, 2002, 2003, & 2008). Confucius believes that all people have in common the moral mind (xin). This fundamental identity and capacity of all human beings is reinforced by the assertion that the sage, exemplary persons, and ordinary persons are the same in kind. Dewey’s insistence on morality as individual potential assumes that every human being has a claim on an inalienable humanity. Such a position allows the understanding of a person as an active and intelligent force to actualize his or her given potential through transactions with others in particular contexts. When a person behaves like a human being in relational situation, one can be considered as achieving his or her conception of morality: his or her human nature. This potentiality of each individual indicates the “human beings” on the one hand, and on the other hand the situated and relational “human becomings” (p. 37) who form moral persons through commitment to collaborative roles in the community. Dewey emphasizes the quality of growth. For him, an individual enters the world of relatively similar initial conditions such as a family. The transactional processes of enculturation enable human beings to become unique when their morality evolves with a ceaseless and unpreventable transformation.

In comparison to Dewey, Confucius’ moral self as human becoming can be illustrated through his conversations with his students. Confucius asks his students what Ren means. The first student allows that Ren means to love others. The second student answers the question by saying that Ren is to cause others to love oneself. The third student says that Ren means self-loving, and his answer earns praise from Confucius (p. 38). Ames explains that the Confucian human becoming is neither the altruism of loving others nor the egoism of loving oneself exclusive of others. Loving oneself reflects a sense of self as bidirectional rather than unalterable,
intrinsic relations rather than extrinsic relations, and constitutive roles rather than contingent roles. The moral meaning of “to love oneself” is to acknowledge the roles and relationships that an individual courageously takes on to nourish the sources of environment for personal lives. Loving me is to love my relationship with my parents, my family, my friends, my colleagues, and so on. In this model of “human becoming” (p. 37), one cherishes oneself, and this positive feeling transforms itself into a virtue that is called morality (Ames, 2008).

The Confucian meaning of loving oneself is a result of self-examination, which is compatible with the Deweyan conception of inquiry. The Confucian moral self denotes personal cultivation that is construed as having primarily a diagnostic use. It examines the problematic separations between self and other, between agent and action, between character and conduct, between disposition and consequences, and between means and ends. In fact, the Confucian notion of self holds a general value of the uniqueness and emergent nature of each person. Just like the meaning of Ren in the Confucian vocabulary, both the humane person and humane conduct can be described as having the moral quality of Ren. The term self entails a hypothetical entity in relation to selves, constituting both individual integrity and one’s actions (Ames 2003). The Deweyan self is not a ready-made self because the attitudes, habits, and impulses gradually come to terms with one another. The belief of self as a fixity blinds each individual to the fluidity and diversity of the constituents of selfhood. An uncritical understanding of self ignores the evaluation of one’s own conduct and the need to preserve and nourish one’s moral dispositions and against tendencies to bring disgrace to oneself. The purpose of self-examination is to begin an awareness of what self truly entails: the hypothetical self as ground for human conduct (Ames, 2002).

Further Thoughts on Dewey and Confucius’ Self
This section focuses on philosophers who are either Dewey or Confucius scholars. The Deweyan features of self will be illustrated as ethical, relational and contextual, and aesthetic; and the Confucian characteristics of social self will be described as creative and benevolent, moral, and developing. Considering these thinkers will illuminate the understanding of Dewey’s and Confucius’ perceptions on social self in three ways. First, the Dewey and Confucius scholars offer deep analysis of the philosophers’ ideals. Specific notions such as dramatic rehearsal, art as experience, creativity, relationality, and personalism depict the features of social self, and imply the purpose of moral education, aesthetic education, and intellectual education to foster such a social being. Second, although they use different languages and offer distinct analyses, the comparativists and the Dewey and Confucius scholars share a similar thought: the characteristics of self are developed in a social environment, and the growth of social being is through human interaction. Third, the Dewey and Confucius scholars focus on the philosophical understanding of social self, in this case, China versus America. Such accounts explain the importance of comparativists’ philosophical inquiry, which goes beyond the region to provide an expanded knowledge on the culturally embedded social self that is Chinese and American.

Steven Fesmire (2003) describes the ethical nature of the Deweyan notion of self. As he states, the inadequate human moral experience is the lack of intelligence or imaginative exploration of possibilities to decide what to do or how individual ought to live. Possibilities through dramatic rehearsals influence the outcome in ways that lead individuals to characterize responses as imaginative. Imaginative and dramatic rehearsal enables individuals to take the attitude of others and to direct for proper moral decision making. Meanwhile, this kind of rehearsal perceives what is before us in light of what could be: new ideals and ends. Imagination thus transcends the rational and evaluative constrains of much moral theory. This ability to see possibilities in current circumstances direct a moral deliberation. This type of social habit plays
an important role to equip people for dealing with their environment. Fesmire speculates that as a humanistic philosopher, Dewey presents the harmonious and coherent self as well as the harmonious and coherent society. The premise of harmony is variety, which for Dewey means more opportunities for action and more possibilities for development of cohesion. This aesthetic meaning of harmony leads to expansion, which is almost a synonym for growth. Such growth is the end of action and action itself. Such action of a quality mirrors the potentialities of individuals and opens up harmonies in the lives of the persons involved. For Dewey, a moral agent possesses appropriate perceptions and metaphors to illuminate morality. Moral perceptions are creative expressions, which are drawn from a model of art instead of the areas of commerce and business. A model of art is ultimately based on harmonizing or integrating interests, and “discovering an integrative value is an ideal for which to strive” (p.122). This imaginative capacity that is derived from the process of making art is critical to perceive what could be and how people act and the meaning of those actions.

Confucian self is associated with its relational and contextual characteristics (Lai, 2007). Relationship is an important characteristic, for it is a natural resonance between person and person, and person and environment. Relationship represents an appreciation of close ties and acts as an affective response of the inner to stimulus from the outer. In achieving the particular relationship such as parent–child relationship in the early years, the original state of one’s mind will gradually extend to compassion for humanity: loyalty, obligation, trust, and affect. It is the state where an individual becomes realized in the world. Lai argues that Li (ritual propriety) contributes to the cultivation of the relational self because it deals with the collective expression of the inner harmony of care and respect achieved within each individual in society and in relation to society. Confucian cultivation of the individual human being is to develop the self in order that it is able meaningfully and successfully to relate with others. Such a moral endeavor
suggests commitment not only to human relationships but also to the significance of human action within various contexts. The changing nature of self in different contexts exhibits the moral competence of flexibility. The modification of a person’s Li-practice shows his or her initiative and maturity by providing reasons for cases. In being mindful of behavioural propriety, the person appreciates its emphasis on understanding different obligations. This Confucian ethical self, which focuses on insights and strategies as an integral part of effective relationships, is instrumental in helping individuals dealing with difficult moments.

David Granger (2006) observes that Dewey’s individuality is inseparable from his theory of art, which is a process of doing or making. Genuine art is a creative making, and creativity is always the product of the uniqueness of an individual. Art in the sense used by Dewey is as applicable to science, technology, and ethics as it is to painting and literature. For Dewey, individuality is not quantitative. Rather, it is qualitative in the sense that ‘heart and mind’ is created in the process of realizing a world. Individuals live in the world as members, moving along with the equilibrium of the world, developing in it, and finding fulfillment in it. In this sense, the individual is not finished, closed, and complete. There is an individual still to be made. Human personality unfolds and develops. “An old self is put aside and a new self develops in and through its interaction with the environment that is ever-growing and ever-developing” (p, 204). Such aesthetic experience constitutes an individual’s art of living and nurtures artistic human creation. What kinds of learning environments help to foster art as experience? Learning and teaching art as experience provide answers. Granger contends that aesthetic education is not education about art; it is education about experience. Specifically, it is about the cultivation of high-quality experience through contexts, details, and effects. Quality is felt. Everyday experience can be in a felt and artful manner as long as an individual allows oneself to increase his or her ability to liberate and expand the potential meaning of things. For Dewey, the value of
aestheticity involves feelings and the body of self. The skill and habit of an “expansive, dynamic, and poetically fashioned self” (p. 231) are aesthetic achievements with profound moral implications. Dewey’ aesthetic experience avoids dualism such as self and others or mind and body, and supports the aim of personal and cultural renewal toward the ultimate goal of social well-being.

Weiming Tu (2007) understands the Confucian notion of self as creativity and benevolence. Creativity is a formless form of human nature. Like energy, which is abstract and formless, creativity cannot be easily detected. Nevertheless, its concreteness can be observed in material or physical form. Weiming Tu believes that creativity functions as a tie connecting the universe and humans because as an open-ended process, creativity is discovered from the nature of the universe. The infinite space for imagination and the ceaseless transformation for boundary seeking exhibit a condition for inquiry. The full measure of creativity is a continuous and grasping process. Curiosity and the unknown inspire the discovery of laws and principles in natural, social, and life science. It also manifests a sense of harmony that represents a sense of peacefulness of heaven and earth. This condition of equilibrium lays the foundation for satisfaction, self-confidence, and happiness. A realm for compassion, sympathy, justice, and civility can also be exhibited in this condition and therefore transformed in all kinds of life circumstances. Tu believes that the formation of individual’s body can be a conscious effort. An individual does not own his or her body, but becomes his or her body. The notions of “self” and “human nature” in Confucian ideology are based on the foundation that an individual person does not think merely with his or her brain, but feels with his or her heart (p.119). Bodily sensations, such as sight, sound, smell, taste, and touch are integral parts of an apprehending process. Without them, a human becoming may be reduced to a flat and impoverished abstraction. Tu (2001) points out that this aesthetic and ethical feature of Confucian self demands an ideal social
environment, which ultimately refers to the notion of benevolence in science, technology, market economy, environmental concern, and security. Individual body and mind commit to self-cultivation through sympathy as well as rationality. Sympathy is compassion for otherness. Without it, understanding particularity and wholeness can be in vain. A sympathetic resonance with variety is to appreciate as well as to develop an ever-expanding network of relationships as a result of learning and acting, which ultimately refers to the notion of benevolence.

Gregory Pappas (2008) asserts that Dewey’s moral self acts as an instrument or organ for individuals to reconstruct their experiences fruitfully. For Dewey, virtue, character, duty, obligation, and consequences point to valued traits called moral experiences. Moral experiences are experiences where a problematic situation presents the question of what one ought to do. This engagement in the project of rendering moral theories into instrumentalities improves an individual’s ability to judge moral situations critically. In other words, moral concerns are no longer limited to moral philosophers; instead, they are tools that allow human beings to improve the tasks within common moral experiences. Pappas suggests that Dewey’s ever-widening moral and aesthetic life has to be established by the kind of self that widens to include concern beyond the familiar and local; and this moral virtue shall include openness and courage, sensitivity, conscientiousness, and sympathy. These virtues or habits are resources for intelligent inquiry and flexible perspectives in the face of uncertainty. They also engender personal growth and the enrichment of cooperative experience (p. 189). Pappas writes, “The self lives through and by social relations...An account of Dewey’s ideal character would be incomplete if it left out the kind of relationship and community it assumes. Dewey’s ideal character has to be envisioned in the context of an ideal net of interactions that Dewey qualified as democratic” (p. 216). As Pappas speculates, social imagination plays a role in the cultivation of Dewey’s moral character because it nurtures individuals’ interests to hypothesize what moral, ethical, and political progress can be.
Therefore, democracy ought not be conceived as a form of political organization so much as a way of life.

Finally, Theodore De Bary (1998) introduces the nature of Confucian self as developing and evolving. De Barry emphasizes Confucius’ belief that the nature of individuality should depend on the continuing discourse of internal self-criticism and self-renewal as both the social and cultural change. For example, a lack of a civil society is unable to check the monopolization and abuse of state power; therefore, education plays an important role for Confucian individuality to mediate an infrastructure of participatory community or consensual practice. Such education of the common people denotes a communitarian mode that is indispensable to public morality: voluntarism, local autonomy, consensus, and cooperation are shared values of both individuals and collectives. This type of Confucian self stresses personalism in the sense of self-reflection and personal responsibility. It is different from the Western understanding of universal human rights as a force of modernization of economy and technology, which separates China and West and erodes traditional values in both Asia and the West. The Confucian evolving self emphasizes group taking precedence over the individual and this argument lends positive support to many of the human rights enumerated in the Universal Declaration (Cited in Theodore De Barry, 1998).

**Philosophy Literature Review Summary**

The major purpose of Deweyan and Confucian thoughts are to enlighten an individual to achieve a higher status. The democratic self takes one’s social responsibility seriously and masters a tool of inquiry to achieve the potentialities of human nature and to develop those potentialities (Tan, 2008). He/she commits to teaching, learning and action; and is an advocate of using past knowledge to construct oneself through innovation. An intellectual’s identity of
respecting individual rights is the illustration of democratic culture. The character of democratic individual guarantees self-discipline, good government and just society (Ames & Hall, 1999).

The higher status of ethical self represents the unity of Heaven and humanity. It is the creative human state of preserving the idea of “we”. The centre of the quality self as benevolence is to harmoniously interconnected to others and to life (Grange, 2004). The idea of consummation is the culture of self-discipline for order and reason. This self-discipline to maintain a feeling of sincerity and respect can generate genuine good will (Ames, 2003). The higher status of the moral self directs a relational one. It is to be aware that individuality is not a ready-made given, but arises out of ordinary human experience. The habits of thinking and intelligence determines the behavioral attitudes of self and an ethical self chooses a dynamic self over a static self to perform social practices in one’s relation with others (Tan, 2008).

Literature Review on Metacognition

Within the field of developmental psychology, issues involving metacognition – knowing about knowing – have taken on increased prominence. This section provides a review of the existing literature on the subjects of metacognition and its understanding of the role of other social beings on self-awareness and self-growth in young children aged from three to nine years of age. A synthesis of fifteen studies is introduced in order to answer three questions. First, what does the literature on metacognition have to say about the role that other social beings play in the development of the child’s self, especially the transformation, change, or growth of the self? Second, what does the metacognitive literature have to say about how this growth or transformation takes place? Third, what does the metacognitive literature have to say regarding to what extent the self is aware of its transformation? The structure of this section is as follows: after
general knowledge of the metacognition is introduced, three specific features of metacognition and its role on the development of children are introduced: the role of other social beings, the development of metacognition, and the self-awareness of children. A conclusion will be given at the end.

**Metacognition in General**

As a pioneer researcher in metacognition, John Flavell (1976) explains that metacognition consists of metacognitive knowledge and metacognitive skills - knowledge of cognition and its regulation. They are to direct, guide, and govern successful learning and comprehension. Children who are able to think and be conscious of their own cognitive activity are learning agents. In other words, they demonstrate effective learning abilities of using their meta-knowledge and self-directive capability to steer their cognition and feelings during learning.

Metacognitive knowledge has been further defined into three types: declarative, procedural, and conditional (Flavell, 1987). Declarative metacognitive knowledge refers to knowing “about”. Procedural metacognitive knowledge refers to knowing “how”. Conditional metacognitive knowledge refers to knowing the “why” (p. 114). Flavell suggests that metacognition regulates cognitive processes. The regulatory processes include planning prior to taking an activity, monitoring during the activity, and evaluating both progress and outcome. In this sense, metacognition is more appropriately associated with the growth of the individual (learning-oriented) rather than with performance (goal-oriented).

While there is now consensus amongst researchers that metacognition consists of both metacognitive knowledge and the processes of regulation and control of cognition, the dispute regarding at what age of children demonstrate metacognitive knowledge and skill is not settled. Some researchers conclude that metacognition does not begin to develop until the age of eight.
years (Veenman, Van Hout-Walters, & Afflerback, 2006). Others argue that evidence of metacognitive abilities of young children was prevented because the studies applied self-reported methodologies were conducted in a lab-based environment. In contrast, when applying developmentally appropriate methodologies such as observation and setting up the study in a natural, familiar, and friendly environment, different results were revealed. For example, studies that explored 4-year-old children’s metacognitive abilities in reading and writing indicated that these children were able to reflect on their mental processes and use of strategies to empower their learning (Fox, 2001). Children as young as age three were capable of monitoring their problem-solving behavior, and at four, to use strategies and metacognitive processing in puzzle tasks (Sperling, Walls, & Hill, 2000). Furthermore, as one researcher showed, the 3- to 7-year-old children possess a rudimentary cognitive understanding that thinking can influence feelings (Wellman, 2001). These researchers provide evidence of young children’s awareness of and capability to understand mental activity and to regulate cognition and emotions.

The role of adults who are experienced in a cognitive activity supports a child’s participation in a task by structuring the problem and by guiding the child’s participation in its solution (Rogoff, 1986). Joint activities create spaces for children to develop metacognitive experience in which monitoring or self-awareness of mental processing and reflections upon it has taken place (Perry, 1998). For example, in a classroom where students obtained support from peers and teachers and evaluated their own work through a writing task, they developed deep understanding of how being open-minded assisted the effective writing. Research has also suggested that peer interaction facilitates individual children’s cognitive development. Collaborative group-work is recognized as an important context for the development of metacognition and self-regulation (Grau & Whitebread, 2012). Children who progress metacognitively in a collaborative setting also display the development of adaptive metacognition
where the self’s interactions with peers provide the stimulus needed for the individual to become aware of his or her own and others’ thinking and transform into a more independent problem-solver (Whitebread, Anderson, Coltman, Page, Pasternak, & Mehta, 2005b).

Studies on the role of social interactions in early metacognitive development draw on the sociocultural theory of Vygotsky, and in particular, his concept of the zone of proximal development (ZPD) and scaffolding. The ZPD represents the difference between what children can accomplish unaided and what they can achieve with the assistance of adults or expert peers. Scaffolding, on the other hand, describes the range of responsive tutoring strategies such as modeling, simplifying, and maintaining interest and motivation (Jacobs, 2004). Vygotsky claims that “through others we become ourselves” (Rogoff & Wertsch, 1984, p. 69). In an environment represented by social interactions, others (adults and peers) initially demonstrate responsibilities of conducting metacognitive learning; gradually, the child begins to participate in the interaction; and eventually internalizes the skills and strategies demonstrated by the adult and his or her peers, and performs the task with minimal assistance and modeling (Jost, Kruglanski, & Nelson, 1998).

Therefore,

Learning through observation may play a much larger role in children’s opportunities to learn than does finely tuned instructional scaffolding. Both sharing of responsibility and learning from observation are likely to involve an active role on the part of the child in learning as well as some adjustment of different understandings in response to the social situation (Gauvain & Rogoff, 1989, p. 149).

**Specific Features of Metacognition**

Three features of metacognition are introduced here: the role of other social beings, the development of metacognition, and self-awareness. The following section describes five studies
specifically looking at the role that other social beings play in the development of child’s metacognition. First, Kontos’s study explained how parent-child interaction is a necessary precursor to the child’s development of metacognitive skill (1983). Second, Gauvain and Rogoff (1989) conducted two studies examining the collaborative problem solving among adult-child, child-child and individual child and its impact on children’s solo planning skills. Third, Harris, Kupinski, and Johnson (1999) assessed the influence of maternal teaching on the preschoolers’ categorization knowledge. Fourth, Perry and her colleagues carried out a qualitative study exploring the teaching-learning contexts and how they fostered learners’ development of self-regulated learning (Perry, VanderKamp, Mercer, & Nodby, 2002). Finally, Larkin (2006) studied how collaborative group work among peers influenced the development of individual metacognitive processing.

**The Role of Other Social Being**

*Study 1.* Kontos (1983) conducted two studies to investigate the relationships between other-regulation by parents and self-regulation in children. Study 1 explored how the preschool children’s metacognitive environment was constructed by their mother’s verbal communications during a problem-solving task. Nine children aged 3-5 and their mothers participated in the study. The experimenter asked children questions regarding strategies to complete a set of form-board puzzles; for example, “What did you do to try to get those pieces on?” “How did you know where the pieces went?” (p, 46) Then, the mother came in and worked with the child. When the mother left the room, the experimenter repeated the original interaction with the child. Children’s metacognition was measured by counting the strategies they used. Study 2 aimed for a comparison between those children who received parental assistance and those who did not. Fifty-seven children aged 3-5 and their fathers participated in the study. The problem-solving task
was the same used in Study 1. Fathers in the experimental group performed identically with the mothers in Study 1. Fathers in the control group were told to offer only encouragement and praise for persistence and success to their child.

The study results demonstrated that improvements in children’s problem-solving, strategic knowledge, and awareness were contingent on interaction with an adult in a problem-solving context. Mother’s task instruction had an immediate impact on children’s tendency to verbalize a strategy. For example, one mother stated that “rotate that piece so that you can make sure you’ve tried every direction” to encourage the child’s own experimentation. Another mother’s verbal strategy showed goal direction: “when the puzzle is done, it should look like that picture” (p. 47). Both mothers and fathers demonstrated the metacognitive knowledge by asking children open-ended questions (e.g., “how are you going to know where the pieces go?”; “What piece do we need next?”) (p. 47). Making predictions and judgments, and monitoring the success and failure of completing the puzzle also implied an attempt to encourage self-regulation of the child. Compared to fathers, mothers were more considerate with respect to children’s age when applying metacognitive content. The results of the study were in line with the theory of Vygotsky (1978) who believed that the origin of preschooler’s metacognition must be observed in social interaction. In other words, other-regulation (i.e. verbal directives) led children to learn self-regulation. Furthermore, a metacognitive environment is one in which learning takes place through doing: to expose children to strategy usage and awareness before repeated attempts to solve a problem (p, 53). Metacognitive skills are the results of both adult assistance and solitary persistence at a problem-solving task.

Study 2. Gauvain and Rogoff (1989) conducted two studies looking at 5- and 9-year-old children’s planning skills. Study 1 involved forty-eight 5-year-old and 9-year-old children
planning errands either alone or with a peer in a model grocery store. The children were told to take a “shopper” (a toy figure) to get grocery items (represented by image cards). Three of the children’s planning actions were coded: 1) children’s statements about the rules of the task; 2) children’s organization of their shopping list and the reorganization of the image cards during the shopping process; and 3) the shopping routes that children took. Two types of advanced shopping scanning strategies were coded in order to reveal evidence of different levels of searching before acting: *store survey strategy* included the looking at the entire store, looking at half the store, or looking at one or two aisles; *Item location scanning strategy* examined whether the child located the item before, during, and after moving the model shopper (p, 142). For those children who did planning in teams, team collaboration was assessed regarding the division of labor and sharing of responsibility.

Study 2 involved thirty-six 5-year-old children and 9 mothers planning errands either alone or in two-person teams. The task procedure was the same as Study 1 except that in Study 2, a posttest was conducted on an individual child who came from either a child-child or child-mother team. An individual child was asked to conduct two shopping trips after a joint shopping trip with peers or an adult. The aim of this posttest was to assess the impact of team collaboration on the individual child’s development of planning skills. The same variables were coded as in Study 1. Both studies were videotaped.

The results of the two studies revealed the role of adult and peer as expert models of mature cognitive skills and guides for children’s problem-solving skills. 5-year-old children who shared decision making with their partners developed efficient routes. Most of the 9-year-old team members shared decision making. Furthermore, children who shared in decision making were more likely to plan in advance and produced more efficient routes in the posttest than those
who worked in pairs but did not share decision making. Mother-child teams took more efficient routes than the peer or solitary planers. These findings indicated the role of social interaction in the development of metacognitive skills such as planning. Social interaction emphasizing shared responsibility for decision making, provided opportunities for children to develop metacognitive strategies. Feedback between partners helped children obtain a better understanding of their own learning and refine it accordingly. Metacognitive strategies such as identifying problems and taking efficient shopping routes before carrying out an action were apparent in mother-child teams. The collaboration while planning with an adult or child partner was related to children’s subsequent solo planning (p, 148).

**Study 3.** Harris, Kupinski, and Johnson (1999) carried out a study to investigate the structure and guidance that mothers provided when teaching their preschool children about categorical relationships. Specifically, the study focused on 1) the influence of maternal task instructions on the preschoolers’ verbal engagement in the interaction; and 2) whether mothers would show systematic differences in their use of strategies when teaching their children categorization (p, 189)

The participants were fifty mothers and their preschool children (mean age of 54 months). The task was to have the mothers teach their children to pair and group thirteen pairs of animals with their children. Maternal behavior was coded for task instructions and strategy use. Task instructions included simple and explicit instructions where the mothers only labeled the animals; and complex instructions are where the mother provided an overview of the activity (p, 190). The eight sets of strategies consisted of labeling (naming); perceptual cues (references to the perceptual attributes of the animals); concept instruction statements (reasons for grouping);
labeling questions (asking the child to name); perceptual questions (asking the child the perceptual attributes of the animals); contrasting information questions (asking the child to compare animals); praise; and metacognitive information (the mother makes reference to the child’s memory abilities, e.g., “You have a zebra printed on your shirt”) (p, 191). Three types of preschoolers’ task engagement behaviors were recorded: verbal responses, clarifying questions, and independent elaborations.

The study indicated that maternal strategies contributed to the development of children’s cognitive performance. The key factor in fostering children’s development of the understanding of class inclusion relationships is the type of verbal strategies that mothers use. Maternal verbal strategies included not only labeling similarities and differences between objects, but also involved questioning the preschoolers about those attributes. At the beginning of the test, some mothers began the task by labeling the animals, while others began by asking the child to label the animals or providing a cue to gather the child’s attention. By applying different methods, mothers demonstrated that they were sensitive to their children’s information processing capacities and were aware of their children’s growing knowledge (p, 194). The types of cues and questions posed by the mothers helped children engage in verbal responding and independent elaborations. In turn, children’s verbal responses served as an indication for mothers to determine the children’s knowledge base, monitor their progress, and control the interaction in an effective way (p, 195).

**Study 4.** Self-regulated learning (SRL) involves metacognition, intrinsic motivation, and strategic action (Perry et al, 2002). Perry et al. (2002) carried out a qualitative study exploring the teaching-learning contexts and how they fostered learners’ development of self-regulated learning.
A pilot study was conducted in kindergarten to grade 2 classrooms in order to determine high-SRL and low-SRL classroom. Three classrooms were characterized as high-SRL classrooms. The teachers in these classrooms engaged students in open-ended reading and writing activities; offered choices and opportunities to control challenge in completing tasks; and provided them with opportunities to evaluate their own and others’ work. Low-SRL classrooms had students working in simple and closed activities; being given limited choices, and being evaluated by teachers only. The teachers from these classrooms were brought together to work collaboratively as intellectual groups. During this period, the researchers revisited the teachers’ classrooms. They observed the teachers’ teaching moments and interviewed the students. The observational data was coded into five categories: 1) offering task choices, 2) offering opportunities to control challenge, 3) offering students opportunities to evaluate their own work and other’s work, 4) providing instruction for help-seeking by self and peers, and, 5) providing evaluation that was “nonthreatening and mastery-oriented” (p, 12).

The interview of the students in high-SRL classroom showed that over time in these classrooms, students who worked with the teachers learned to monitor and evaluate their learning progress independently, flexibly, and recursively. They sought instrumental support from their peers and teachers when they experienced difficulties. Students communicated attitudes and approaches to learning that focused on support and personal progress. Those students who showed low-SRL demonstrated change of attitudes and actions were observed by running records that listed high-and low-SRL environments, including types of tasks as open or closed, opportunities to control challenges, opportunity to self-evaluation, support from teachers and peers, etc. The students began to see learning as their own task, indicated a positive attitude toward their learning experience, and showed willingness for challenging tasks. These results showed that young children can and do engage in SRL in classrooms. Most importantly, teachers
created an intrinsically motivating learning context by making students accountable. Moreover, teachers modeled a healthy attitude of focusing on personal progress and viewing errors as opportunities to learn. The teacher-student interactions fostered children’s self-regulated learning: being able to function at high levels, think metacognitively, and act strategically (p, 13).

**Study 5.** Larkin (2006) carried out a qualitative study exploring the impact of collaborative group work among peers on the individual children’s development of metacognition. The researcher undertook the method of case study involving two children in a group consisting of four boys and two girls (mean age of 5.4 years): Chloe (five years and six months old) and Oliver (five years and seven months old). The two children and their group members were observed for half an hour a week over the full year. Field notes were taken and observations were tape recorded.

Chloe and Oliver’s performances in a group setting were observed in nine scientific activities. Each activity corresponded to a set of schemas and an aim. For instance, the task of the “shapes” involved the schema of points of view. Its aim was to enable students to see and identify different perspectives. The children’s responses were coded according to four categories of metacognition: metacognitive knowledge, metacognitive experiences, goals, and actions. Each category included three variables: person (I or other), task (understanding or predicts), and strategy (evaluation or planning).

Social interaction assisted Chloe and Oliver to become confident in group situations. The two children’s growing awareness of explaining their ideas and evaluating each other’s ideas was fostered in a collaborative group. The collaborative nature of the group supported children in learning the social skills of listening, contributing, and sharing. It also impacted their individual
ways of thinking. While participating in group work, Chloe learned that she needed to be clear in her thoughts so that she could explain them to her peers. Oliver realized that his observation and articulation of problems contributed to the successful completion of group tasks. Feedback from the group encouraged the development of the child’s role as cognitive being and awareness that other children are cognitive beings as well. This perspective taking skill is an important feature of metacognition. Within a social situation, children learned from each other. In addition to the growth of cognitive ability, children also experienced emotional aspects of thinking which seemed lacking in an individual working situation. Interacting with others at a cognitive level allowed children to practice and elaborate on metacognitive strategies so that they can reflect on their own thinking.

The Development of Metacognition

This section focuses on the second feature of metacognition: the development of metacognition. Five studies are introduced here. First, Fang and Cox (1999) examined the development of preschoolers’ self-management through a literacy task. Second, Annevita and Vauras (2001) conducted a longitudinal study to examine the acquisition of metacognitive knowledge of children aged from 6 – to 9-years-old. Third, Lockl and Schneider (2007) conducted a longitudinal study exploring how language and theory-of-mind enhanced preschoolers’ metamemory. Fourth, the study of Larkin (2009) assessed the development of metacognition in 5-7-year-old children through a writing task in classroom. Finally, Salmon and Lucas (2011) investigated the growth of preschoolers’ thinking ability through a drawing-telling activity.
Study 1. Fang and Cox (1999) conducted a study examining preschool children’s self-management in a literacy task. Forty-four preschoolers aged 4 to 5 participated in the study. The children were emergent readers: they read picture books, but did not attend to words in the book. They were classified into three reading levels: picture-governed and no story (i.e., children focused on pictures, not print); picture-governed and oral-like (i.e., children focused on pictures and made story-telling language); and picture-governed and written-like (i.e., children focused on pictures and used linguistic language that is often found in written text) (p, 177).

An experimenter who had become familiar with the children interviewed each child. During the interview, the child was asked to tell a story based on his/her personal experience. The interviewer showed interest in the story and told the child that other children would like to read the story. The interviewer suggested the child compose a story like a writer, and dictate text for the interviewer to write down. The interviewer recorded the story without offering any help. When the story was complete, the interviewer read the story back to the child and invited edits (e.g., making changes in cohesion pattern and wording choice). The interview process was audiotaped. Children’s texts were analyzed for holistic qualities such as coherence, verb use, and grammar. Self-management metacognitive functions were assessed in terms of the child’s strategic plan for composing (e.g., “Now what do I do?”), for monitoring process (e.g., “Did I already say that?”), and for regulating the comprehensibility for an audience (e.g., “I wanna change the word”) (p, 179).

Compared to those who pretended to read at the no-story or oral-like level, the children who pretended to read at the written-like level used significantly greater proportion of metacognitive utterances when constructing their text. The use of such a challenging literacy task allowed researchers to reveal evidence of self-management, since the task required the child to
take responsibility for constructing a text while also allowing him/her to review, monitor, and edit text. During the process, the child used his/her personal experience as the content for a communicative function. The child practiced writing skills such as focusing on purpose, word choice, organization, and clarity. The increase of task difficulty allowed children to develop executive control skills over their own thought processes. For example, when one child was asked to edit his story, he monitored the comprehensibility of text for a reader audience, and regulated the scribe to ensure the text’s communicative effectiveness. The results of the study were consistent with Vygotsky’s suggestion that reading and writing play a key role in developing the child’s metacognitive capacities. One explanation may be that young children’s reading is often adult-mediated, featuring scaffolding, modeling, and language use. Children’s development of awareness of their own thought processes and their ability to regulate their cognition could be a positive outcome of a meaningful adult-child interaction in reading activities.

**Study 2.** Annevirta and Vauras (2001) conducted a one-year longitudinal study that explored the development of metacognitive knowledge in young children. The participants of the study consisted of 196 children. The age of the children was 6, 7, 8, and 9. Two tests were administered to gain knowledge about children’s cognitive processes: a metacognitive knowledge test (MCK test) and a metacognitive knowledge interview (MKI) (p, 262). During the MCK test, children were presented with pictures depicting situations in which a young boy or a girl was told either to remember, to understand, or to learn something. The children were then asked to point out from the given picture choices which choice depicted the best way for the boy/girl to remember, learn, or understand. Finally, the children were asked to explain the reasons for selecting each image.
During the MKI, the children were told to answer three questions related to memory, understanding, and learning. First, “how would you remember as much as possible from the nonsense words/about the story your teachers told you?” (memory); second, “how would you read a story to be able to understand it and tell it to other students in class afterwards?” (comprehension); and third, “how would you learn to make pancakes/fix your bicycle so that you could also do it yourself for your party/on a biking-trip” (learning) (p, 262). This interview tested factors influencing children’s cognitive activities.

The results of this study showed an increase in metacognitive knowledge with age. Most of the children older than 6 or 7 had already begun to acquire a more stable concept of cognitive processes and of themselves as actors in cognitive activity. With regard to thinking about one’s own thinking, most of the primary school students were only just starting to develop their metacognitive thinking skills. For example, the majority of first graders did not think of self as an important tool for skilled cognitive activity; however, they were beginning to understand the active role of themselves as learners (p, 276). Some of the second and third graders’ metacognitive knowledge was hardly developed at all, whereas others displayed more mature metacognitive thinking. The study also demonstrated that while some children appeared to be good at choosing the best alternative among the already given answers, those who had lower metacognitive knowledge were not able to adequately explain why particular strategies helped in remembering, understanding, or learning. The researchers speculated that it could be because that the children with lower metacognitive knowledge had not yet internalized the skilled strategies in their own performance due to limited exposure of intentional learning experience (p, 277).

Reflective experiences helped children become conscious of their own cognition. The study results suggested that school teachers should concentrate on developing students’ understanding of cognitive processes as well as teaching students to take responsibility for their own learning.
**Study 3.** Lockl and Schneider (2007) conducted a three-year longitudinal study to investigate the relationship between children’s theory-of-mind competencies and their subsequent metamemory performance. Theory-of-mind research focuses on young children’s knowledge about the mental world. For instance, their knowledge that mental representations of events need not correspond to reality (false belief understanding). One hundred and eighty three children were recruited and tested at ages 3, 4, and 5. The children were tested on two separate sessions within an interval of two weeks at each of the three times of testing- ages 3, 4, and 5. Session 1 consisted of theory-of-mind tasks and a metamemory interview. Session 2 tested children’s language development. During Time 1 and Time 2, the researchers administered a false belief contents task, a false belief transfer task, and an appearance-reality task. One false belief contents task and two second-order belief tasks were given at Time 3.

During false belief contents task, the experimenter presented a box to the children and asked the children to guess what was inside. The content of the box often turned to be different from what the child had speculated. After revealing the object, the experimenter tested the children’s memory by asking them to recall the object inside the box. Then the experimenter asked the children to guess what other children might guess to be the contents of the box. The test assessed whether children could differentiate between what they know to be true and what another might hypothesize to be true when guessing the contents of the box.

During the false belief transfer task, the experimenter told the children a story about a mother who moved an item that had been placed in a specific location by a child. The experimenter then asked the children to identify where the child from the story would look for the item. This test assessed children’s cognitive ability to attribute false belief to others.
For the standard appearance-reality task, the experimenter showed children an apple-shaped candle. The children were then tested on their ability to identify the object’s appearance and its actual purpose. The first second-order false belief test had the experimenter describing a scenario where a child knew he would get a puppy from his mother as a surprise; however, the mother in the story told the child he would get toys. The experimenter then tested the children’s ability to attribute false belief to the child by asking what the mother would say to the grandmother when asked if the child of the story knew what present he would receive. The language development test measured the children’s receptive and expressive language skills as well as phonological memory skills. Finally, metamemory was assessed through an interview that tested children’s abilities to strategize within imagined scenarios. To do so, the interviewer asked children to complete such tasks as the “preparation object” task (p. 154) where the children were asked to identify what they would do to not forget to take lunch to the kindergarten the next morning.

The results of the study strengthened previous research findings that demonstrated an impact of language on theory-of-mind and metamemory development. Language facilitated theory-of-mind development by focusing the child’s attention on understanding of representations and informational access, which led to the growth of the child’s social-cognitive capabilities. The use of or reference to mental states such as perspective taking or meaning making during conversations between parents and their children predicted the children’s theory-of-mind capabilities. Children who improved in their theory-of-mind competencies also showed development in their language skills. The relationship between language, theory-of-mind, and metamemory revealed correlations between verbal intelligence and general metacognitive knowledge. Metamemory is a cognitive processing that includes using mental representation and strategies to solve problems. Communicative skills and the knowledge of one’s and others’
mental states helped children to extend their knowledge about their own and other’s memories (p, 164).

Study 4. Larkin’s (2009) study investigated how young children develop metacognition through learning to write in the classroom. In particular, the researcher was interested in the development of metacognition demonstrated by the children and the influence of the peer social relationship and the teacher’s role in facilitating the development of metacognition. Thirty-six children between the age of 5 and 7 took part in the study. The children were selected by the class teacher to represent low, middle, and high ability in literacy. Researchers video recorded the children working in pairs at group tables. Three levels of analysis were utilized. The first level of analysis examined repeated viewing of the video data to establish incidents of metacognition such as writing partnership. The second level of analysis focused on coding children’s behaviours as metacognitive knowledge. For example, researchers sought to code when children referred to themselves as writers or referred to talk as strategy. The third level of analysis focused on the social relationships with the features of partnerships such as collaborative talk, supportive behavior, and co-operation. Teachers’ behaviors that were assured to facilitate children’s metacognition were included in this level of analysis, for example, asking for checking, encouraging talking with partners, and modeling thinking about writing.

The study results showed that the development of children’s metacognitive capabilities related to writing taking place when social relationships mediated the cognitive metacognition of writing. Metacognitive knowledge of attention to task instruction, interpreting the task instruction, or task-oriented motivation had to be constructed by a partnership of co-operation, joint ownership, and collaborative talk. Social metacognitive features such as acting as a monitor of the
task or taking on the role of the leader illustrated a shared and responsible leadership style. Taking responsibility for the task, evaluating the final text, and revising it were rated as indicative of high metacognition control. High metacognitive knowledge also included individual children taking on the role of leadership with the consent of the partner. This type of leadership was also shown when the children motivated each other to stay on task. These metacognitive capabilities were facilitated by teachers through asking children to plan their work, select writing strategies, evaluate, and revise their writings.

**Study 5.** With an aim to explore children’s conceptions of thinking and how they externalize such thoughts, Salmon and Lucas (2011) conducted a study focusing on the representation of children’s thinking through an instrument of drawing-telling activity. The sample consisted of 10 teachers and 146 children aged 3, 4, and 5. Six of the teachers were very familiar with the drawing-telling activity and already implemented the technique in their classrooms. The other four were familiar with the activity but had not implemented it. As a result, two comparison groups were formed in order to test the impact of teachers’ instructional influence on children’s conception of thinking.

The researchers implemented a video-recorded test, which involved having the children draw pictures based on the questions “what is thinking?” during circle time (p, 368). When finished, the teacher would write down each child’s explanation of the picture. This process resulted in the research data that consisted of video recordings, the teachers’ notes regarding the children’s responses, and the children’s drawings. The children’s responses were coded into three main categories to reflect the children’s thinking about thinking (metacognition): first, associative responses including objects of thought (“I am thinking of mommy, pizza”) (p, 369), connections
to thinking (“thinking come from head”), narrative (creating a story), and perspective (two people reading each other’s minds) (p, 370); second, strategic responses (“looking in books; practicing a lot; or brainstorming”); and third, meta responses (“thinking is when you read someone’s mind and you tell them what’s right. You use it for your imagination. Thinking is invisible”) (p, 371).

The results demonstrated that children’s thinking became visible via the application of drawing and telling. Three-year-old children related thinking to objects of thought. When comparing the two groups, the 4 to 5-year-old children whose teachers stimulated thinking by asking open-ended questions demonstrated a significant increase in their strategic thinking and the metareponses they could formulate. They began to understand that thinking had a function and their thoughts were processed through thinking. The drawing and telling nurtured children’s thinking dispositions and made them more aware of their thinking. This disposition of thinking measured by drawing–telling activity was therefore teachable and could be used as a learning routine in classroom. The results also suggest that teachers’ perception toward the value of thinking, and the emphasis they put on stimulating the thinking of their students, can have a direct impact on children’s abilities to think about thinking (p, 373).

**Self-awareness in Children**

This section deals with the third feature of metacognition: the self-awareness of children. Five studies are described here. First, Estes (1998) examined young children’s awareness of their mental activity. Second, Jacobs (2004) investigated kindergarten children’s writing processes and the impact that teachers’ modeling of metacognitive awareness had on individual children’s metacognitive growth. Third, the longitudinal study of Whitebread and colleagues examined the impact of opened-ended classroom activities on preschoolers’ consciousness about self-regulatory

**Study 1.** Estes (1998) conducted two studies to assess children’s awareness of their mental activity. Study 1 explored young children’s mental rotation and their awareness of this mental process. 4-year-olds, 6-year-olds, and adults between the ages of 18-24 were involved in the study. Participants were told to decide whether two monkeys shown on a computer screen were holding up the same or different arms (one of the monkey images was upside down). After the task, participants were asked to explain how they made their decision. For example, “How can you tell if those monkeys are holding up the same arm or not?” “Can you say anything else about how you can tell if the monkeys are holding up the same arm?” (p, 1348). Responses were analyzed into three categories: nonmental explanations (“I don’t know”), general mental explanations (use of mental terms such as “think” or “imagine”), and mental rotation explanations (reference to mental activity) (p, 1350). Study 2 was designed to insure that the general findings of Study 1 could be reproduced with different preschoolers. Therefore, thirty 5-year-olds participated in the study and completed the activity described in Study 1.

This investigation revealed that young children had a great awareness of their mental activity when they compared the two monkeys: the children were able to imagine one monkey rotating to correspond with the other in order to decide whether their arms matched. Six-year-olds’ performances were comparable to those of adults in their descriptions of their mental processes. Some 4-year-olds and the majority of 5-year-olds referred to mental activity to explain
their performance (e.g., “my brain has eyes and they help me see things on the screen”; “pretend your mind put them right side up. I turn this one around in my mind” (p, 1351). The findings of this study could be explained in three ways. First, visual imagery was a more accessible way of thinking for young children. Previous research supports this idea, demonstrating the role of imagery in early cognitive development. Second, the problem-oriented task involved more effortful and active mental activities. Engaging in the study’s activity provided the children with an opportunity to think, verbalize, and reconstruct what they did cognitively. Third, the repetition of the activity may have resulted in the increase of awareness of mental activities. In addition, the older the children were, the more frequently they referred to their mental activities when explaining how they made their decisions. This study claimed that children at young age started to acquire a conception of thinking. This conception can be related to theory-of-mind which focuses on the understanding of other’s beliefs, intentions, and goals. This mental simulation denoted an imaginative power and the awareness of mental representation (introspection).

**Study 2.** Jacobs’ (2004) study was designed to investigate the metacognitive awareness of 16 kindergarten children as they engaged in the writing process during their kindergarten classroom experience. From October to May, the investigation was carried out in the classroom during the “writers’ workshop time”. First, the teacher asked children to dictate something for the whole class to write. The teachers modeled writing strategies and encouraged the children to help with the writing. Then, the children spent 30 minutes working independently on a topic they chose. At the beginning, children’s writing was observed as drawing. They later showed abilities to print words, and write sentences and very simple stories. The teachers asked children to read what they had written and provided help when needed. At the end of the workshop, the children
met in a circle to listen and share each other’s writing. Students also asked questions and gave feedback to one another.

The analysis adopted a qualitative approach. The data included the children’s writing, interview with the children, and a checklist that assessed each child’s writing strategies. The students were interviewed twice a month by the researcher. During each interview, the students were encouraged to reflect on their writing by answering six questions, designed to stimulate their thinking about their thought processes: 1) “Tell me what you were thinking about while you were writing?” 2) “Why do you think you thought about that?” 3) “How do you think that idea came into your mind? 4) How did you decide what to write about?” 5) “How did you figure out how to write down what you wanted to say?” 6) “How do you think your writing went today? Are you happy about it? Is there anything you’d like to do differently next time?” (p, 20). The audio-and-video-recorded interview data was analyzed to reveal the quality of children’s responses through children’s responses of “I don’t know” or their use of terms such as “thinking”, “thought”, or “mind” (p, 21).

The result of the study revealed that, through practice, many children used the words “thinking”, “thought”, “mind”, “remembered”, and “reminded”. For example, when asked how she knew how to write down what she wanted to say, the child’s answer at the beginning was “I don’t know”. Later on when asked the same question, she answered “I used my dictionary…my mind, and sounding out”. This language helped children with both the expression and conceptualization they needed to build greater metacognition. Moreover, all of the children became more aware of their thought processes and more adapted to a higher level of thinking and speaking. For instance, the interview question, “How do you think that idea came into your mind?” seemed to require a higher level of metacognition. Children’s answers were changed from
“I don’t know” to “because that when I listened to the story over there it made me think about that” (p, 20). The response of “I don’t know” was decreased from sixty in October, but only nine of these occurred in February and six in March. Thinking aloud and reflecting on their writing equipped children with the ability to understand problem-solving processes more fully. Children’s responses could provide teachers with insights that Vygotsky (1978) described as the children’s zone of proximal development. Therefore, children’s growth could be enhanced by the teachers’ developmentally appropriate assistance and modeling. Children’s awareness of writing strategies was developed when they were asked the “how” questions (e.g., “How did you decide what to write about?” “I thought there for a minute, then I thought Valentine’s Day is coming up soon” (p. 20). The articulation of their thought processes provided an opportunity for them to gain knowledge about the strategies they were using so that they could use them more consciously and effectively (p, 22).

**Study 3.** Whitebread et al. (2005a) conducted a two-year longitudinal study exploring the development of self-regulatory and metacognitive abilities in young children aged 3-5 years. In this study, 32 early years educators collected data of children’s metacognitive abilities as demonstrated in the children’s classes during learning activities. Digital photographs, video of children engaged in learning activities, and periodic assessments using an observational checklist were collected and analyzed.

The data was analyzed under a model consisting of three main areas of metacognition: metacognitive knowledge, the regulation of cognition, and motivational and affective aspects. Metacognitive knowledge referred to the individual’s knowledge about personal strengths, weaknesses, and preference; knowledge about task attributes, strategies and procedures; and
knowledge of environmental features that facilitated learning as a relevant aspect of knowledge.

Metacognitive regulation referred to the cognitive processes taking place during ongoing activities. It involved planning, monitoring, strategy selection, and evaluation. Finally, motivational and affective aspects referred to the learner’s perceptions of their own abilities, their ongoing monitoring and control of emotions during learning tasks, and the reasoning they attribute to success or failure. Self-regulated learning involved the interaction of thoughts, feelings, and purposive actions that were flexibly managed by the learner to achieve personal goals (p, 5).

Seven hundred and five events generated four sets of metacognitive and self-regulative abilities: 1) the ability to control attention and resist distraction; 2) the ability to speak about how they have done something or what they have learned; 3) the ability to make reasoned choices and decisions; and 4) the ability to develop their own ways of carrying out tasks (p, 6). Of the 705 events, 582 contained an element of specific metacognitive ability. This provided evidence that demonstrated young children’s abilities to engage in metacognitive activities. For instance, children’s statements such as “I am good at counting” or “Where shall I put this block” demonstrated children’s metacognitive knowledge; “Then you’ve got to turn that way, then you’ve got press that” or “it’s dangerous! If it nips our finger it might come off” directed to strategic control ability (p, 21); using words that a teacher previously used to explain an action to peers indicated children’s awareness of the learning environment. Findings indicated that metacognitive activities included a range of emotional, prosocial, cognitive and motivational developments. The findings of the study encouraged the educators to develop and analyze a range of pedagogical activities and effective techniques to foster metacognitive awareness in young children. These techniques included adult modeling of cognitive strategies, reciprocal teaching/peer tutoring, collaborative group work, encouraging metacognitive talk, offering
children authentic and purposeful activities, and supporting children’s initiatives and decision-making (p, 17).

**Study 4.** Manfra and Winsler (2006) explored the relations between language, awareness, and private speech. Three research questions were asked: “1) To what extent are young children aware of talking in general, and private speech in particular, both in themselves and others? 2) What are the differences in age, mentalizing abilities, and language ability between children who are aware and not aware of their own speech, private speech, and other’s private speech? And 3) What are children’s beliefs and attitudes about private speech?” (p.539). Fifty-one preschool children between the ages of 3 and 5 participated in the study. The study took place in a child-friendly environment set up in a laboratory room.

Engaging children in private speech was done through a selective attention (SA) task. During the task, children examined two pictures that shared a common element (either colour or shape), determined the commonality between the two pictures, and then selected a third picture that matched the common element. The experimenters explained and demonstrated the child how to complete the task until the children showed understanding. The child then worked independently on the task while the experimenter was working at the other side of the room. If the child attempted to speak to the experimenter, the experimenter initially did not respond to the child until he was certain the child was speaking to him (eye contact, calling his name). Then the experimenter would encourage the child to continue working on the task alone. Following the SA task, each child was interviewed about his/her awareness of private speech. The children were also asked “why were you talking to yourself?” and “when you were talking, did it help you or mess you up?” (p, 540). Then the SA task tape was shown to the child to help him/her to recall
the use of private speech. Later, a video clip depicting another child using private speech while completing the same SA task was shown to the child to strengthen their awareness of private speech. Children’s mentalizing tasks included 1) an appearance-reality task (identifying a rock-shaped ball); 2) a deceptive-box task (guessing the content of a Band-Aid box and a Crayon box and reporting what they saw in each box); 3) an unexpected-identity task (reporting the reason why another child was unaware that Band-Aids were in the Crayon box); and 4) an unexpected location task (reporting the reason why another child would look for a specific hidden location of a toy). Finally, receptive and expressive language questions were asked to test children’s language development.

Findings of the study showed that the majority of 3- to 5-year-old children were aware of their talking. Children who used task-related private speech were likely to report that they had spoken during the task. This may be because task-related private speech was associated with strategies during problem-solving situations. Children’s awareness of their private speech demonstrated their awareness of task performance. Therefore, children who used more self-regulatory/relevant private speech were likely to view themselves as mental agents who actively use language to guide or control behavior (p, 547). Joint activities in social interactions facilitated children’s development of private speech, which served to direct children to solve problems. The findings revealed that self-talk was seen by the preschoolers as a positive thing. Therefore, it was suggested that self-instructional intervention programs are needed to encourage children to become aware of their private speech and their practice of self-talk. Children’s knowledge of private speech plays a role in children’s metacognitive development such as the development of expressive language and children’s capacity to use speech for behavioural self-guidance. The rich use of language provides children with more experience of hearing their own voice in multiple
contexts. Such experience may help children understand that they can use speech to not only communicate with others but also with themselves.

**Study 5.** The study conducted by Davis et al. (2010) was concerned with young children’s awareness of metacognitive emotion regulation. Two individual studies were conducted. In study 1, eighty kindergarteners aged 5 and 6 participated in the study. Each child heard four stories about a child failing to attain a goal (e.g., having to stay home instead of going out to play). Then each child was asked whether the story character would feel sad, angry, or mad. After identifying the emotion, the child was asked to give answers to four questions: 1) “What will make the child’s sad/mad feelings go away?” 2) “Why will that make his or her sad/mad feelings go away?” 3) “If he or she couldn’t do [the child’s first strategy], then what would make his or her sad/mad feelings go away?” and 4) “Why would that make his or her sad/mad feelings go away?” (p, 501). Specific types of metacognitive regulation strategies were coded. This included the children’s use of mental state terms (think, how, learn, imagine), as well as strategies of changing goals (want something else) and changing thoughts (forgetting, positive reappraisal, or changing state by sleeping).

Study 2 involved interviewing ninety-two children and their parents. The children’s age ranged from 5 to 6 years. Before the interview, parents were asked to describe a recent situation that had caused their child to feel sad, angry, or scared. During the interview, the child was asked to describe a sad experience. The child was then asked, “What did you do to make you sad feeling go away” (p, 504). Finally, the child was asked to share “mad” and “scared” experiences, and the same question regarding strategies was asked. Children’s metacognitive regulation strategies were coded in the same way as in study 1.
The findings demonstrated that in both hypothetical and autobiographical situations, children as young as 5 and 6-years-old were aware of and could describe metacognitive regulation strategies. Young children demonstrated awareness of cognitive forms of emotion regulation such as thinking about something else or ceasing to feel upset. Furthermore, children demonstrated flexibility in metacognitive regulation. For example, taking action was related to situations of anger; changing thoughts were associated with situations of fear; and changing goals were related to situations of sadness (p, 507). Such flexibility may be the result of children’s awareness of suggestions made previously by their parents. The awareness of the emotion-regulative strategy is a skill that has implications for social adjustment as well as academic outcomes (p 508). Parents and teachers are suggested to teach children effective emotion regulation techniques in order to increase their sense of agency.

**Metacognition Literature Review Summary**

The current studies on metacognition introduce the vital role and the complex tasks education undertakes in educating well-developed young children. It appears that the metacognitive skill development among early childhood education aged children suggests the influence of other social beings such as parents, teachers, and peers (Gauvian & Rogoff, 1989; Perry, VandeKamp, Mercer, & Nordby, 2002). The metacognitive environment that other social beings provide enhances solitary persistence, strategy use, awareness, collaboration, perspective taking, and responsibility that children have when approaching a problem-solving task (Larkin, 2006). Others’ metacognitive knowledge and metacognitive skills contribute to the development of an individual’s self-system and self-regulated learning. Social interaction facilitates the
development of metacognitive abilities and enables children to be aware of, verbalize, and practice their metacognitive processing (Kontos, 1983).

Summary

Educational experience is defined by Dewey as “an affair primarily of doing,” (Dewey, 1958, p. 4); it is also an “intentionally cultivated phase” (p. 40). The “intentionally cultivated phase” can be understood as practical educational aim, curriculum and instruction. In this review of literature on Dewey and Confucius and on Metacognition, I have examined the theories about the social self and the theories of early childhood education. What appears consistent across the literature is that education must be an exploration and discovery of harmony and balance among truth, good and beauty in order to achieve and fulfill its aim of educating harmonious and balanced individuals with characteristics of truth, good and beauty. Once in education, learning about truth, good and beauty can be leveraged in a blended approach through curriculum and pedagogical practice. In particular, explicit teaching and learning in early childhood education within a balanced context will promote truthful, good and beautiful values in children. These experiences encourage mindfulness, will and appreciation as a fundamental principle of psychology, education, society, and life.
Chapter 3

Education that Understands Truth

Dewey and the Confucian Educational Aim

_Dewey’s educational aim—cultivating scientific mind_

Dewey concludes the opening chapter of *Experience and Nature*, a chapter in which he examines the nature of philosophical method, with the following passage on the scientific significance of the empirical orientation in philosophy.

…it may be asserted that the final issue of empirical method is whether the guide and standard of beliefs and conduct lies within or without the *shareable* situations of life. The ultimate accusation leveled against professedly non-empirical philosophies is that in casting aspersion upon the events and objects of experience, they deny the power of common life to develop its own regulative methods and to furnish from within itself adequate goals, ideals, and criteria. Thus in effect they claim a private access to truth and deprive the things of common experience of the enlightenment and guidance that philosophy might otherwise derive from them (LW1: 391)

For Dewey, to make perception a case of truth is to make cognition relation exhaustive of the relationships of things to the self (Thayer, 1947). True realism, “naive realism” as he terms it, conceives of perceptions as “natural events,” (MW6: 106) prior to, knowing. Dewey concludes, “the connections of the self with things by way of weal and woe are progressively found to depend upon the connections established in knowing things; on the other hand, the progress, the advance, of science is found to depend more and more upon the courage and patience of the agent in making the widening and buttressing of knowledge a business” (MW6: 121).
In his writings, Dewey stresses that human experience, equipped with experimental procedures, is able to develop intellectual insights. These insights are collective and common sense which attempt to make reason a substitute for experience (Westbrook, 1980). Dewey declares:

…philosophy, like politics, literature and the plastic arts, is itself a phenomenon of human culture. Its connection with social history, with civilization, is intrinsic. There is current among those who philosophize the conviction that, while past thinkers have reflected in their systems the conditions and perplexities of their own day, present-day philosophy in general, and one’s own philosophy in particular, is emancipated from the influence of that complex of institutions which forms culture. Bacon, Descartes, Kant each thought with fervor that he was founding philosophy anew because he was placing it securely upon an exclusive intellectual basis, exclusive, that is, of everything but intellect. The movement of time has revealed the illusion… (LW3: 3)

For Dewey, philosophy requires empirical inquiry in order to develop ideas, hypotheses, or propositions that would be suitable for the current natural and social context. The power of knowledge and reason is to manipulate social forces systematically and scientifically. Such knowledge resulting from physical inquiry can be transferred directly to solve problems of controlling natural and social forces (Hall & Ames 1999).

Dewey’s empirical method carries significant philosophical consequences and implications. Empirical orientation avoids the dualism of individual and nature, mind and body, thought and action, and morals and experienced consequences (Ames, 2003). Therefore, Dewey expects an individual to achieve unity in his or her intellectual and moral life. In terms of the positive implications of Dewey’s empirical orientation, his orientation gives philosophy a civilized value and function so that the tasks of the schools during a time of social transition
…exhibits as the work of philosophy the old and ever new undertaking of adjusting that body of traditions which constitute the actual mind of man to scientific tendencies and political aspirations which are novel and incompatible with received authorities.
Philosophers are parts of history, caught in its movement; creators perhaps in some measure of its future, but also assuredly creatures of its past (LW3: 4).

Where there is sufficient depth and range of meanings for consciousness to arise at all, there is a function of adjustment, of reconciliation of the ruling interest of the period with preoccupations which had a different origin and an irrelevant meaning (LW3: 6).

The life of all thought is to effect a junction at some point of the new and the old, of deep-sunk customs and unconscious dispositions, that are brought to the light of attention by some conflict with newly emerging directions of activity. Philosophies which emerge at distinctive periods define the larger patterns of continuity which are woven in effecting the enduring junctions of a stubborn past and an insistent future (LW3: 6).

These elements of Dewey’s view of philosophy indicate its adjustive and integrative function in human experience, both social and personal. Change and uncertainty are traits of existence. Reflective thought originates in a problematic situation and its aim lies in the effort to resolve these ambiguous life situations. Dewey affirms that the product of human thought is the instrument of action; social utility is the test by which truth is established.

For Dewey, the empirical temper and method of procedure carry scientific (truthful) implications (Ames, 2003). Inquiry in science serves as pragmatic tool and technique and is dependent on the contexts in which the inquiry takes place. Science is a mode of thinking. Ends are vital in the process of inquiry and for Dewey, the ultimate ends of science or inquiry is 1) the
reorganization of experience through discovery and innovation; 2) the control of knowledge regarding natural and social science; and 3) the development of the attitudes and capability necessary for solving problem and change. When these consequences are such that the original difficulty, which instigated the inquiry, is solved or answered, the conditions and operations of that particular inquiry is true. Truth, for Dewey, then, refers to ideas specifically in the sense of solving or answering the particular problem, which originally generated that inquiry (Winther, 2014). This point of view explains the three functions of philosophy from the perspectives of science, human relation to the process of discovery, and their connection with educational tasks.

The first civilized function of philosophy lies in science. Science means a generalized mode of thinking. It forms the basis for Dewey’s educational aim to cultivate the human dispositions and modes of response which are required to deal with the disturbances which novel occurrences introduce into our ways of life (Fairfield, 2009). For Dewey, science also represents the source of morality, in the sense that it affords grounds for making good judgments, and it underlies the educational process. He states:

Science represents the fruition of the cognitive factors in experience. Instead of contenting itself with a mere statement of what comments itself to personal or customary experience, it aims at a statement which will reveal the sources, grounds, and consequences of a belief (MW9: 238).

This conception reflects Dewey’s conviction that the function of mode of thinking have both their intellectual and moral aspects, and that a morality worthy of individual must be a reflective morality, and not merely an inherited, customary morality. For Dewey, raw experiences must be reconstructed and reflected upon in order for their lives and the value of their lives to be expanded. Dewey suggests that “doing may be directed so as to take up into its own content all
which thought suggests, and so as to result in securely tested knowledge” (MW9: 285). Dewey’s contention is that, the value of experience to cognition is revealed when the doer infuses intelligence by systematically connecting actions and consequences, and directs future events. In other words, Dewey holds that the method of experimental inquiry and discovery should be extended from the world of knowledge to the world of values and morals. In his own words:

> Take the history of philosophy from whatever angle and in whatever cross-section you please, Indian, Chinese, Athenian, the Europe of the twelfth or the twentieth century, and you find a load of traditions proceeding from an immemorial past. You find certain preoccupying interests that appear hypnotic in their rigid hold upon imagination and you also find certain resistances, certain dawning rebellions, struggles to escape and to express some fresh value of life. The preoccupations may be political and artistic as in Athens; they may be economic and scientific as today. But in any case, there is a certain intellectual work to be done; the dominant interest working throughout the minds of masses of men has to be clarified, a result which can be accomplished only by selection, elimination, reduction and formulation…(LW3: 7).

The second civilized function of philosophy defines human loyalty as devotion to the shared process of discovery. With the development of tools and emergence of capacity for thought, Dewey conceives the natural world as having eventually become purposeful; and the cultural activities of people obtain a mode of operation which is creative from the perspective of conservation and the development of values. This vision is written in *A common faith*:

> We who now live are parts of a humanity that extends into the remote past, a humanity that has interacted with nature. The things in civilization we most prize are not of ourselves. They exist by grace of the doings and sufferings of the continuous human community in which we are a link. Ours is the responsibility of conserving, transmitting, rectifying and expanding the heritage of values we have received that those who come
after us may receive it more solid and secure, more widely accessible and more generously shared than we have received it (LW9: 57).

The final civilized function of philosophy is education. Dewey views education as a human society existing at a definite time and place and sharing a common way of life. The purpose of the school is to nurture children in their achieved ways of living and thinking (Fairfield, 2009). The purpose, materials (or subject-matter) and methods of the school only as they are intelligent about the life of the society which the school serves among “family, industry, business, politics, church, science, in this country” (LW8: 45). American education would achieve vitality only to the extent that its programs were developed through significant “descriptions and interpretations of the life which actually goes on in the United States today and which are made for the purpose of dealing with the forces which influence and shape it” (LW8: 44).

It is the business of philosophy of education to make clear what is involved in the action which is carried on within the educational field, to transform a preference which is blind, based on custom rather than thought, into an intelligent choice – one made, that is, with consciousness of what is aimed at, the reasons why it is preferred, and the fitness of the means used. Nevertheless, intelligent choice is still choice. It still involves preference for one kind of end rather than another which might have been worked for. It involves a conviction that such and such an end is valuable, worthwhile, rather than another. Sincerity demands a maximum of impartiality in seeking and stating the reasons for the aims and values which are chosen and rejected. But the scheme of education itself cannot be impartial in the sense of not involving a preference for some values over others. The obligation to be impartial is the obligation to state as clearly as possible what is chosen and why it is chosen” (LW8: 78)
In order to provide a program to nurture their youths, adults have to pass judgment on that which is established and operative in their society or civilization. They should be particularly alert to those tensional and problematic situations in which inherited patterns of group thought and practice have come into conflict with emerging life conditions; which means that the task of curriculum is never completed and it endlessly involves educators in the process of making value judgments. In this sense, the educational task is an adjustive task and the function of philosophy and the function of education blend in the common movement to make more adequate civilizational interpretations and formulations.

To summarize, Dewey’s educational aim is to establish “fundamental dispositions” of science through philosophizing. “If we are willing to conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow-man”, Dewey states, “philosophy may even be defined as the general theory of education. Unless a philosophy is to remain symbolic…its auditing of past experience and its program of values must take effect in conduct” (MW9: 339). Dewey refers “fundamental dispositions” as inquiry, which he took to be an important category of philosophical habits. When they are organized into an interpenetrating system, they constitute character. Thoughts are part of habits. Intelligent conduct requires inquiry into the values that guide and constrain our habits of action. Philosophy, or theory of inquiry, “refers not to the constitution of things already in existence…but to a desired future which our desires, when translated into articulate conviction, may help bring into existence” (MW11: 45). As Ames (2008) understands, Dewey argues that reflective inquiry produces wisdom. It is to enable people to continue their education; to create and enrich the meanings of life.

*The Confucian educational aim – Knowing Dao and practicing De*
It is believed that the intellectual and moral knowledge from ancient classics “provides rich resources for dealing with present problems” (Tan, 2007, p. 156). This proposition is based on the idea that the actual process of self-development involves universal and sociological realities of human life (Judy, 2011). To cultivate oneself and to practice Dao are what the Confucian philosophy of education aim at; and the concepts of Way (Dao) and virtue (De) explain its significance. The importance the Confucian attaches to the Way (Dao) can be seen from the remarks illustrated in chapter 8 of the book 4 of the Analects, “If at down you learn of and tread the way, you can face death at dusk” (Book 4: 8). It also explains the Way in specific contexts. For instance, “in the ways of the Former Kings” (Book 1: 12), “the way of the Master” (Book 4: 15). Used in this sense, the Way covers the total truths about the law of universe and social order. In other words, the Way is not only an existing road for human beings to follow, but is ultimately human nature. The Way lives in people, is carried forward by them, and is to be learned from them. Individuals receive and embody the Way in unique and different ways (Cheng, 1987). As a legacy, the Way can be received from learning about preceding generations:

The way (dao) of Kings Wen and Wu has not collapsed utterly- it lives in the people. Those of superior character have grasped the greater part, while those of lesser quality have grasped a bit of it. Everyone has something of Wen and Wu’s Way in them. Who then does the Master not learn from? Again, how could there be a single constant teacher for him (Book 19: 22)?

Dao can be learned from everyone and everything in the universe because they all bear meanings and serve different purposes:

Vast is the “great and originating (power) indicated by Qian! All things owe to it their beginning: -it contains all the meaning belonging to (the name) heaven. The clouds move and the rain is distributed; the various things appear in their developed forms. (The stages)
gladly understand (the connexion between) the end and the beginning, ....The method of Qian is to change and transform, so that everything obtains is correct nature as appointed (by the mind of heaven); and great harmony are preserved in union. The result is ‘what is advantageous, and correct and firm. (The sage) appears aloft, high above all things, and the myriad states all enjoy repose (Book of Changes, Tuan Zhuan: 1).

Complete is the ‘great and originating (capacity) indicated by Kun! All things owe to it their birth; - it received obediently the influences of Heaven. Kun, in its largeness, supports and contains all things. Its excellent capacity matches the unlimited power (of Qian). Its comprehension is wide, and its brightness great. The various things obtain (by it) their full development (Tuan Zhuan: 2).

We have the exciting forces of thunder and lightning; the fertilizing influences of wind and rain; and the revolutions of the sun and moon; which give rise to cold and warmth. The attributes expressed by Qian constitute the male; those expressed by Kun constitute the female. Qian directs the great beginnings of things; Kun gives to them their completion. It is by the ease with which it proceeds that Qian directs, and by its unhesitating response that Jun exhibits such ability (Xi Ci: 1).

The Confucian philosophy of education teaches us that when we look at the ornamental observances of the nature, we notice the changes of the seasons. When we look at the ornamental observances of society, we understand how the processes of transformation are accomplished.

Finding the right ways to handle a situation is another important component of Confucian knowledge. De (virtue) can be said as the principle that advocates for individuals to follow in order to walk on the right life path. Virtue is an endowment human beings get from Heaven (Ames, 2003). “Tian has given life to and nourished excellence in me” (Analects, Book 7: 23).
Virtue carries both intellectual and moral function. It is a subject one learns so that one is able to use to govern oneself and a state well. If one guides the common people by virtue they would not only reform themselves but have a sense of realization of right or wrong (Book 2: 3). Learning about virtue and acting it out are the function of de. “Excellent persons do not dwell alone; they are sure to have neighbors” (Book 4: 25). In other words, lack of virtue such as to be close-minded or selfish lead to isolation. For instance, “if in serving your lord you are unrelenting, you will bring on disgrace; if in your friendships you are unrelenting, you will find yourself ostracized” (Book 4: 26). Although the Confucian philosophy says little of a concrete and specific nature about either the Way or virtue, it gives these two concepts high precedence in becoming an ideal person. In the Analects, it says: “Set your sights on the way (dao), sustain yourself with excellence (de), lean upon authoritative conduct (ren), and sojourn in the arts” (Book 7: 6). The Way and virtue are vital Confucian ideas. Through cultivating the Way and virtue, a person becomes a “larger” individual in that he or she focused on a sphere that goes far beyond the range of any ego-self.

As explained earlier, the human being is not only heir to the Way and virtue, but is its ultimate creators (Ames, 2003). In the Book of Changes, the Way is transmitted and extended by the exemplary person’s (Jun Zi) propensity for generating meaning and value. For example, the humble character is illustrated in contrast with overbearing.

It is the way of earth, lying low, to send its influences upwards and (there) to act. It is the way of heaven to diminish the full and augment the humble. It is the way of earth to overthrow the full and replenish the humble. Spiritual beings inflict calamity on the full and bless the humble. It is the way of men to hate the full and love the humble. Humility in a position of honour makes that still more brilliant; and a low position men will not (seek to) pass beyond it. Thus it is that “the superior man will have a (good) issue (to his undertakings). (Book of Changes, Tuan Zhuan: 15).
The Confucian philosophy of education envisions exemplary persons not only striving to cultivate their own inner quality, they also undertake obligations to be “in accordance with spirit-like way, laid down their instructions, and all under heaven yield submission to them” (Tuan Zhuan: 20). The purpose of their profession is to enlighten and to civilize – to maintain a stable social order: “The sage influences the minds of men, and the result is harmony and peace all under the sky” (Tuan Zhuan: 31). For example, in ancient social contexts, sages understand that in order to maintain the safety of a state, a harmonious social order is vital. A harmonious social order cannot be realized unless clear family relations are established. Thus, a sage teaches: “let the father be indeed father, and the son. Let the elder brother be indeed elder brother, and the younger brother younger brother, let the husband be indeed husband, and the wife: - then will the family be in its normal state” (Tuan Zhuan: 37). No matter what the external circumstances are, a sage exercises the Way and revitalizes it by imbuing his environment with significance.

As far as I am concerned, the above elements of the Way and virtue lead to the aim of the Confucian intellectual education - cultivate exemplary person (仁人君子) to engage in solving social problems and establishing an ideal society. “Authoritative persons establish others in seeking to establish themselves and promote others in seeking to get there themselves and promote others in seeking to get there themselves. Correlating one’s conduct with those near at hand can be said to be the method of becoming an authoritative person.” (Analects, Book 6: 30). To know who one should be and what one should do are considered to be the root of the genuine and encompassing Confucian knowledge. When one of the most talented disciples Yanyuan asks about the nature of self-development, “The Master replied: through self-discipline and observing ritual propriety (li) one becomes authoritative in one’s conduct. If for the space of a day one were
able to accomplish this, the whole empire would defer to this authoritative model” (Book 12: 1). As Ames (2008) interprets, “virtue” is an evaluation of one’s own conduct. “as self-examination is the keynote of the Confucian doctrine of personal cultivation, the other self may be construed as having primarily a diagnostic use; they call attention to the need of the learners of dao to preserve and nourish their ethical dispositions against the onset of wayward tendencies or proclivities that impede the pursuit of dao, in particular, those tendencies that do violence and bring disgrace to themselves” (p. 8). Therefore, to become educated, one must first know and have the means to overcome selfish desires and restore rites, so that one’s conduct of affairs will be in accord with Heaven’s principles and the virtue of the original mind will be perfected in oneself. If day by day one overcomes selfish desires to the point where it ceases to be difficult, then the desires will become completely purified, Heaven’s principles will flow forth unobstructed and one’s humaneness will become unconquerable (Tu, 2001, p. 243).

A virtuous person is able to overcome the self and love and care for others and consider this attitude as the ultimate life purpose (Hall, 1998). Self-interest is the strongest factor that is likely to distort an individuals’ judgment and deflect him or her from one’s moral purpose. “Self-interest is presumed to dominant over sympathy or fellow-feeling” (p. 118). The Confucian idea reminds us that at the sight of profit one should think of what is right and whether one’s conduct reflects one’s nature as “consummate” (Analects, Book 14: 12). In another context, it warns people in young, middle and old age against self-centered wishes (Book 16: 7).

The idea of humanness (ren) suggests the virtuous character of the Confucian exemplary person (Ames, 2003). “Ren” is most commonly translated as ‘benevolence,’ ‘goodness’ and ‘humanity’, occasionally as ‘human-heartedness’,” (p. 411). Wisdom is one of the most important characteristics of humanness. “The Master said: ‘…the wise (zhi) are not in a quandary’…”
(Analects, Book 14: 28). Being wise, or “not in a quandary” means to understand without doubt and to act without foolishness. The cultivation of inner quality, social relationship, and life purpose are interrelated. The purpose of enhancing one’s virtue such as benevolence is to perform one’s occupation; the purpose of connecting with people is to position oneself in the world; and the purpose of managing home is to manage the state (Connolly, 2013). I will explain further the ren conduct in the next chapter.

Dewey’s and The Confucian Curriculum Designs

Dewey’s curriculum design – intellectual development through knowledge

“Individuality for Dewey emerges relationally out of associated living, has implicated within it a ‘field of selves’” (Ames, 2003, p. 406). Therefore, this term will not be resolved with any finality into familiar dualistic categories such as “subjective” and “objective” or “fact” and “value”. “The inseparability of subject and object is a function of what Dewey understands to be the intrinsic and constitutive nature of personal relations, and the inseparability of fact and value is entailed by the affective content of these relations as what they really are” (p. 406-407). Such view is compatible with the notion of science. Dewey considers science as constituting a crucial part of the school curriculum. He states:

The function which science has to perform in the curriculum is that which it has performed for the race: emancipation from local and temporary incidents of experience, and the opening of intellectual vistas unobscured by the accidents of personal habit and predilection (MW9: 238).
The goal of education, therefore, cannot be for Dewey the transmission of a body of knowledge. Knowledge is evaluated in terms of its utility and becomes educationally justifiable only if it becomes a means for securing a deeper educational experience (Fairfield, 2009, p.149).

Several fields of knowledge represent the products and processes of human kind’s minded activities. The origin of classes such as gardening, cooking, drawing, sewing, carpentry, history, geography, drama, arithmetic, algebra, biology lay in social life, in the joint effort of people to order and control their experiences in a natural and social environment. For example, materials such as water and soil, vegetable and animal life should be studied as aspects of nature that are interacting with human beings’ activities. Arithmetical, chemical, and physical processes are studied, not as sections of a textbook, but as the forms in which materials are controlled (Johnston, 2009, p, 25). Dewey explains:

The study of natural objects, processes, and relations is placed in a human setting. During the year, a considerable detailed observation of seeds and their growth, of plants, woods, stones, animals, as to some phases of structure and habit, of geographical conditions of landscape, climate, arrangement of land and water, is undertaken. The pedagogical problem is to direct the child’s power of observation, to nurture his sympathetic interest in characteristic traits of the world in which he lives, to afford interpreting material for later more special studies, and yet to supply a carrying medium for the variety of facts and ideas through the dominant spontaneous emotions and thoughts of the child. Hence their associations with human life (MW1: 98).

Thus, a basic attitude toward science would thus be established. Human intellectual life is developed in relation to needs and opportunities for action.

For Dewey, knowledge is not self-contained entities. In Art As Experience, Dewey considers that the primary task of the human organism is to “restore continuity between the
refined and intensified forms of experience that are works of art and the everyday events, doings, and sufferings that are universally recognized to constitute experience” (LW10: XIV). In the subject of social science, food, fabrics, wood, and metal are studied, from their state as raw material to that of finished product. Farming, weaving, mining, and lumbering are analyzed in terms of the roles each plays in preparing materials for us. In Dewey’s laboratory school, the study of cotton, physiographic conditions for planting, requirements for growth, etc, are all related and are understood when playing store, mailman, milkman, and house (Mayhew & Edwards, 1965, 97). Human beings’ confrontation with the physical-natural world and the evolutionary development of civilization are the themes around which work in the subject of history is organized. The study begins as an investigation from its’ simple origins to its present complex state. “Whatever history may be for the scientific historian, for the educator it must be an indirect sociology – a study which lays bare its process of becoming and its mode of organization” (MW4: 192). Learning becomes more complex as the children grow older. According to Dewey’s theory, “with growing power, the child can conceive of the end as something to be found out, discovered; and can control his acts and images so as to help in the inquiry and solution” (MW4: 202).

The educational contents that Dewey emphasizes represent the act of restoring continuity as another basic component of human nature that Dewey identifies: habits (Johnston, 2009, p. 9). In Human nature and Conduct, Dewey defines habits as human codes of acting which serve as the means to reconstruct reality, and the ends of the reconstruction (MW14: 34). Restoring continuity and reconstructing habits are processes of discovering truth; and such processes are processes of inquiry to examine and renew the existing, and to develop it further. Dewey illustrates:
A man does something; he lifts, let us say, a stone. In consequence he undergoes, suffers, something: the weight, strain, texture of the surface of the thing lifted. The properties thus undergone determine further doing. The stone is too heavy or too angular, not solid enough; or else the properties undergone show it is fit for the use for which it is intended. The process continues until a mutual adaptation of the self and the object merges and that particular experience comes to a close (LW10: 44).

What Dewey tries to say is that organism and environment interact constantly. Things combine and recombine in new ways. Dewey implies in the above passage that scientific mode of thinking is a condition for the development of closure of experience. Specifically, thinking has a working relation to its beginning and ending in experience. Speculation is embedded in the course of facts. Questions and answers are used to intellectualize for us to get a better theory. Knowledge derived from natural science and social science is in fact thinking and reflections that are utilized to reorganize and readjust reality. Through this learning experience, children start to think scientifically.

Dewey’s theory of the social origins of knowledge, which draws parallels between the way that learning developed and the evolution of civilized experience also applies to these educational contents (Fairfield, 2009, p. 41). Language, mathematics and arts are the general subjects for specific courses such as reading, writing, literature, foreign languages, mathematics, algebra, singing, dancing, and drama. Dewey argues that the child has a basic need to express him/herself in activity and to tell and to share what he/she learns. Under the stimulus of the desire to communicate, he/she searches out and welcomes all means of letting others know what he (she) has done, felt, and experienced. Literature, poetry, and drama are seen as aspects of communication and expression in which children should be participators, creators as well as appreciators. Dewey opposes a dichotomy between the sciences and humanities and insists that
knowledge is humanity in quality not because it is about human products in the past, but because of what it does in liberating human intelligence and human sympathy. Any subject matter which accomplishes this result is humane, and any subject matter which does not accomplish it is not even educational” (MW9: 238).

If this non-educational attitude prevails, the humanities will be taught as subjects with content remote from the experiences of the masses of children and is against the study of industrial and economic realities and the realities of those with social problems. Such practices are immoral.

Children use numbers as a way of getting order and effectiveness into their daily activities. A systematic study of mathematics and mathematical concepts means a way of attained practical facility in solving problems; or through its applications to other sciences or engineering. It will hardly be denied that the educational value of mathematics is not realized until its concepts and methods have a definite intellectual content of their own (EW5: 428).

Dewey argues that the knowledge of mathematical concept such as triangle is exhausted in getting its particular dimensions, degree of angles, lengths of sides, etc. Instead for a child to understand the abstract concept, what is important is that:

The object be, as it were, done over and over again; let the relations in it be used; let the mind act in accordance with the principle involved; and sure ground is laid for the conscious apprehension of the concept later” (EW3: 146).
Here, Dewey draws a pedagogical moral that “our knowledge of the principle is imperfect (abstract) until we see how the principle acts under the multitude of different circumstances” (EW3: 145).

The Confucian curriculum design – archery (射), charioteering (御), reading/calligraphy (书), mathematics (数)

According to Ames’ observation, the Confucian “learning” is “far from being some privileged access to a Reality lying behind the everyday world, is an attempt to ‘realize’ a world in the sense of orchestrating the existing conditions to ‘make a desirable world real’” (Ames, 2003, p. 405). Thus, the Confucian classes focus on teaching students reading and mathematics, and to have practical skills in archery and charioteering to understand Dao and to practice De.

Archery (射)

Archery and charioteering are two practical skills the Confucian exemplary persons must learn. These two skills are important because in ancient time, in order to serve the country, one must have the abilities to battle in warfare. During Spring and Autumn period, charioteering was the major mode for battle. On a chariot, the rider and the shooter’s skills ultimately determine the results of the war and the life and death of the whole army. The Confucian education emphasizes on mastering the complex techniques of archery and charioteering. For archery, there are five techniques. 白矢 or a white arrow tip refers to the shooter’s ability to make the arrow tip’s colour turn white when it goes through the target. This skill demonstrates the arrow’s rapid speed and the shooter’s powerful arm strength. 参连 refers to the successive shots and the shots will fall on the same point. At first, one arrow is released, then another three. The four releasing shall make perfect aiming. This skill tests the archer’s motor/muscle to control the shooting and use of
The end of the arrow should be higher and the arrow tip should be lower as if it is driving at a certain speed. Good practical accuracy is for hunting or for war. The fifth technique is called 軍備, which means the archer shall release four arrows at the same time; and the four arrows should make the word 軍 at the target. This technique demonstrates the archer’s shooting accuracy and eye/hand coordination. Archers with these five skills can normally achieve good practical accuracy for hunting or for war (Rites of the Zhou, Diguan, Bao Shi – translation is mine). The Book of Poetry records the Master archery and his skill:

The Bowstring thimbles and armlets were fitted on;  
The bows and arrows were adjusted to one another;  
The archers acted in union,  
Helping us to rear a pile of game (Che Gong: 5).

This poem shows that teaching archery is not only a skill-preparation for war or competition, but it is also a form of rite. This idea is written in the Analects:

“Exemplary persons (junzi) are not competitive, except where they have to be in the archery ceremony. Greeting and making way for each other, the arches ascend the hall, and returning they drink a salute. Even in contesting, they are exemplary persons” (Book 3: 7).

Also recorded in the Book of Rites,

“Therefore, anciently, the son of Heaven chose the feudal lords, the dignitaries who were Great officers, and the officers, form their skill in archery. Archery is specially the
business of males, and there were added to it the embellishments of ceremonies and music. And the frequent performance of which may serve to establish virtue and good conduct, there is nothing equal to archery: and therefore the ancient kings paid much attention to it” (The meaning of the ceremony of archery: 4).

Archery is an athletic activity as well as a way to cultivate exemplary person’s inner quality. Although it can be a competitive sport, students are expected to compete with exemplary manners. What they demonstrate is not only skills but attitudes of respect and honor.

**Charioteering (御)**

Five skills are needed for charioteering: sound, controlling, maneuvering, dancing and hunting (Rites of Zhou). Specifically, sound refers to that when the cart is moving, the sound of the bells on the cart shall be in harmony. This skill tests the driver’s ability to adjust the rhythm of the cart. Controlling skill is that when the cart is moving in a curving riverbank, the driver must be able to control the cart and maintain its steadiness. In the battlefield, there will be two stones with fly poles placed on them and the driver needs to pass through the narrow space in between the two stones. At this time, a driver must maneuver the cart well so that he can be passing by the barriers carefully and successfully. Dancing skill refers to the driver’s ability to drive the cart on crossing roads where carts are coming from all directions. The driver must be able to adjust the angle of the cart like it is dancing in rhythm. Finally, the driver must be able to keep the animals on its left side so that he can hunt them (Rites of Zhou, Diguan: Bao Shi – Translation is mine). These five techniques illustrate the driver’s capability to pay close attention on himself, the horse or the cow, the cart, the road condition, and the tasks. The image of a driver is illustrated in the “Book of Poetry”
So did the officers conduct this expedition,
Without any clamour in the noise of it.
Truly a princely man is [the king]
Great indeed are his achievements! (Book of Poetry, Xiao Ya: Che Gong: 8).

Thus, a charioteer combines his mind and heart to perform his duty and holds a sense of purpose and pride.

**Reading (书)**

Language defines and reflects moral development (Chang, 1997). The Confucian subject of reading includes both reading (words recognition) and writing (calligraphy). It is recorded in the *Book of Han*, or *History of the Former Han Dynasty*, “in ancient time, early learning starts at when children are eight years old, ……teaching them six types of words: pictograms (象形), ideograms (象事), Compound ideographs (象意), phono-semantic compound (象声), derivative cognates (转注), and phonetic loan (假借). They are the basic word structure” (Treatise on Literature – translation is mine). Pictographic words refer to words which stylized drawings of the object they represent. Ideograms characters express an abstract idea through an iconic form, including iconic modification of pictographic characters. Compound ideographs (joined meaning) are also called associative compounds. They are compounds of two or more pictographs. Phono-semantic compound characters or sound agreement refer to a character with approximately the correct pronunciation with one of a limited number of determinative characters. Derivative cognates are the smallest category and refer to two types of words that their meanings can be transferrable. Finally, phonetic loan are characters that are “borrowed” to write another homophonous morpheme. On the other hand, calligraphy is originally a form of “writing.
education” and is a subject for testing. Gradually, it became an “art education”. Those children who are good at calligraphy are chosen to receive higher education and calligraphy as a visual art relates to the writer’s artistic style, literary cultivation and inner quality.

Reading and writing are taught through two texts: the *Book of Documents* and the *Spring and Autumn Annals*. The *Book of Documents* is a collection of historical documents. It contains the records of the discussion, reports, and the major events by the rulers and officials in the Xia, Shang, Zhou dynasty (2070-771BC). It is said that the *Book of Documents* cultivate people to have “a wide comprehension (of things), and know what is remote and old” (Book of Rites: The Different teaching of the different kings: 1, 2). The *Book of Documents* contains knowledge regarding profession and ceremonies. For example, it is stated in the *Book of Documents*, the education administrator during Shun period has three responsibilities: 1)五教 refers to teaching fatherly duty, motherly kindness, brotherly friendship, brotherly respect, and child fidelity and piety (Canon of Shun, 11); 2)秩宗 directs to three emperor rites of heaven, earth, and people (Canon of Shun, 15); and 3)典乐 denotes ceremony music (Canon of Shun, 16). The Confucian students who gain this type of knowledge develop a sense of order, duty, social awareness, and discipline. They are prepared to understand the political structure and function in history so that they would know how to rule a state.

The *Spring and Autumn Annals* or *Chun Qiu* contains a historical record of the State of Lu: Confucius’ native state. It is said that the historical events in the book can teach people to “suitably adapt their language to the things of which they speak” and “have no disposition to the insubordinate” (Book of Rites, The Different teaching of the different kings: 1 & 2). Confucius chose different words while describing the same thing in order to express his praise and censure attitude toward the affairs and praise and censure attitude toward people. For example, “On the
day Kang-seuh, the king [by] Heaven’s [grace] died”; and “On [the day] Jin-shuin, the duke died” (*The Book of Documents, Duke Yin, the year of three and eleven*). In this example, the word 崩 is used to describe the king’s death and the word 死 is used to describe the duke’s death. This style is Confucius’ deliberate attempt to convey “lofty principles in subtle words”. On the other hand, the main idea of the *Spring and Autumn Annals* is to “ease the chaos, and bring the right” (Gong Yang Zhuan - the translation is mine), which means the way to govern a chaotic state is to return to the Zhou dynasty where rites, peace and security prevail. *Spring and Autumn Annals* teaches students the proper way to speak and to think. It carries the Confucian social-political thoughts on the criteria of giving official titles, to praise and punish, and to judge good and bad. Thus, reading and writing in Confucian education are practical tools to fulfill the Confucian educational aim of promoting its political ideals and encouraging the generations after to reproduce similar accounts of knowledge to benefit society.

**Mathematics (数)**

Mathematics (*shu*) is another important subject. It includes mathematics and applied mathematics. In the Zhou dynasty, children start to learn mathematics at six years old. They are introduced to numbers and start to learn to count from one to ten. When children are nine years old, they learn “counting days”. The subject of “counting days” teaches children about the calendar, and the method they use is an ancient Chinese way called Stems-and-Branches (天干地支), which is a cycle of sixty terms used for recording days or years. At ten years old, children begin to learn “ji” or calculation skills including binary-coded decimals as a way to remember and to calculate. Children at this time also need to grasp the ‘nine applied mathematics’ (九数). The description of nine mathematical skills is not specified in any documents, yet, according to the Rites of Zhou, the nine applied mathematics are a set of practical skills used in agriculture and
business. For example, land measurement, percentage of food production and distribution, tax
distribution, the convergence of land area, estimation of architecture and construction,
transportation expanse’ allocation, equation, accounting, and geometrical problems (Rites of
Zhou - translation is mine).

Mathematics is taught through Yi, or the Book of Changes. The Confucian philosophy of
education believes that if people’s mind are “pure and still, refined and subtile, and yet do not
violate (reason), they have made great attainments in the Yi” (Book of Rites, The Different
teaching of the different kings: 2). Math learning consists of learning about the history of math,
the principle of math, and the transferable relation between scientific knowledge and social
knowledge. The specific examples are following:

Anciently, when Bao-xi had come to the rule of all under heaven, looking up, he
contemplated the brilliant forms exhibited in the sky, and looking down he surveyed the
patterns shown on the earth. He contemplated the ornamental appearances of birds and
beats and the (different) suitabilities of the soil. Near at hand, in his own person, he found
things for consideration, and the same at a distance, in things in general. On this he
devised the eight trigrams, to show fully the attributes of the spirit-like and intelligent
(operations working secretly), and to classify the qualities of the myriads of things (Book
of Change, Xi Ci: 2).

Therefore in (the system of) the Yi there is the Grand Terminus, which produced the two
elementary forms. Those two Forms produced the Four emblematic Symbols, which
again produced the eight Trigrams (Xi Ci: 11).

The Yi is a book of wide comprehension and great scope, embracing everything. There
are in it the way of heaven, the way of man, and the way of earth. It then takes (the lines
representing) those three Powers, and doubles them till they amount to six. What these six lines show is simply this, - the way of the three Powers (Xi Ci: 10).

Yi reveals mathematical knowledge as changes of nature and the nature of people being continually preserved. Reasoning out the principles is possible; therefore, a standard rule can be produced.

The *Book of Changes* or *Yi* covers a wide range of areas (Lai, 2007). First, the value of *Yi* is that it can “guide us to speak” (Book of Changes, Xi Ci: I). The *Analects* states, “People from the south have a saying: A person who lacks constancy will not even make a shaman medicine man.’ Apt words indeed!” (Book 13: 22). The word “constancy” is a statement from The *Book of Changes* hexagram 32: ‘a person who is not constant in his character will perhaps suffer shame on account of it.” . Second, persistence is a moral value. A person without the quality of persistence cannot accomplish anything. Third, subject matters such as mathematics and languages contain abundant knowledge about the planet, the earth, and people; and lead to the establishment of worldview (Lai, 2007, p. 82). For example, “The superior man, in accordance with this, nerves himself to ceaseless activity” (Book of change, Qian: 1); “The superior man, in accordance to this, with his large virtue supports (men and) things” (Kun: 1) so that one will know and act the correct way in this world. This is the basic educational aim for Confucian students to engage in self-cultivation and application.

**Dewey and the Confucian Educational Methods**

*Dewey’s educational method – learning by doing*
Johnston (2009) answers the question of how Dewey responds to philosophical ideas. For Dewey, philosophy “recovers itself when it ceases to be a device for dealing with the problems of philosophers and becomes a method, cultivated by philosophers, for dealing with the problems of men” (MW10: 46). For Dewey, mind is “an added property assumed by a feeling creature, when it reaches that organized interaction with other living creatures which is language, communication” (LW1: 199). Fairfield speculates that for Dewey, the cultivation of a scientific frame of mind depends on community for its development (2009).

Schooling is a formal educative process in its relation to general life and societal goals. While most schools emphasize the ideal of the whole development of individual – emotional, intellectual, and moral, they underestimate the importance of society or civilization. In Dewey’s own words:

The controlling aim of the school was not the aim of present progressive education. It was to discover and apply the principles that govern all human development that is truly educative, to utilize the methods by which mankind has collectively and progressively advanced in skill, understanding, and associated life (LW11: 194).

Dewey believes that ideas arise from experience and are nothing more than plans of action by which the organism adjusts satisfactorily to his/her environment. This product of knowing is achieved through ongoing inquiry (Fairfield, 2009). Dewey refers to inquiry as “the method of intelligent learning, of learning that employs and rewards mind”, and regards it as being “the method of an educative experience” (MW9: 159). Inquiry begins as a result of the felt need of the individual. Students must be directed to reflect intelligently upon problems arising out of their actual experiences, to propose intelligent solutions to these problems, and to test these solutions in the light of their consequences. Experience is social experience, which involves a person’s
relations with his/her contemporary culture as in his/her community and as affected by social happenings in other time and places. Within social experiences, the individual has contact with civilization’s immense storehouse of accumulated knowledge and with the institutions that transmit and advance it. Learning through experience also has a moral dimension. Dewey considers an individual as a member of a community that has a past, a present, and a future. The moral dimension involves the responsibility of absorbing into selfhood the values and skills made available by civilization, thereby increasing the growth of self and others.

For Dewey, heart-and-mind is created in the process of realizing a world. Heart-and-mind, like world, is becoming rather than being, and the question is how productive and enjoyable are we able to make this creative process (Ames, 2003). Dewey’s answer is that learning activities of the school must be related to the out-of-school experiences of the child. Occupations such as cooking, carpentry, and sewing are basic activities that provide for fundamental needs of food, shelter or clothing. The three activities afford “adequate opportunity, on the psychological side for constructive work, while socially they represent the fundamental activities of the race” (EW5: 231). Children can engage their efforts because the interests that dealt with universal human needs such as food, shelter, and clothing are also basic in their lives. Simple physical coordination moves into the use of tools and technical skills; the investigation and experimentation guide the scientific habit of mind and are crucial for later studies; Finally, the social urges the young child to share and communicate his/her experience:

The fundamental point in the psychology of an occupation is that it maintains a balance between the intellectual and practical phases of experience. As an occupation it is active or motor; it finds expression through the physical organs, the eyes, hands, etc. But it also involves continual observation of materials, and continued planning and reflection in order that the practical or executive side may be successfully carried on (MW1: 92).
For example, in planning meals, a child has to work out the amounts of water needed for different cereals. Food, fibers, wood, and metal as the stuff of cooking, sewing, and carpentry are studied, from their state as raw material to that of finished product. Different than collecting and listing incoherent information, Dewey believes that this type of learning experience provides a meaningful conception of mind. Activities bring intelligence and selves together.

The aim of Dewey’s educational method is to develop attitude that leads children to view inquiry as an intrinsic part of the evolution of human mind and a concern with the home and social occupations (Johnston, 2009, p, 10). Dewey states:

To realize what an experience, or empirical situation, means, we have to call to mind the sort of situation that presents itself outside of school; the sort of occupations that interest and engage activity in ordinary life. And careful inspection of methods which are permanently successful in formal education, whether in arithmetic or learning to read, or studying geography, or learning physics or a foreign language, will reveal that they depend for their efficiency upon the fact that they go back to the type of the situation which causes reflection out of school in ordinary life. They give the pupils something to do, not something to learn; and the doing is of such a nature as to demand thinking, or the intentional noting of connections; learning naturally results (MW9: 161).

Children were led to consider imaginatively of living progress. Hunting, farming, trading, and manufacturing were analyzed to reveal cultural customs, feelings, and products; approaches to courtship, war, art, and religion (Mayhew & Edwards, 1965, p, 98). Children were also taking outside on rock-colllecting expeditions so that biological and geological subject matter such as plant, animals and rocks were observed and experimented (p, 292). They were taught to view living things in terms of function and adaptation to environment. Noting the adaptive patterns of the plants in wooded areas and along streams, they compared the characteristics of these plants
with those of plant life in the cultivated school gardens. They gradually understood the adaptation of human beings and their occupations to physiographical condition and started to ask the relationship between nature and human affairs. “What would happen if a primitive tribe encountered, in their wanderings, a rushing stream?” “Build a bridge.” “How would they go about it?” “Let’s pretend…,” etc (p, 100). Through investigation, discovery, invention and re-invention, the child develops intelligence that “can conceive of the end as something to be found out, discovered; and can control his acts and images so as to help in the inquiry and solution” (Dewey, MW4: 202).

Children also learned literature, drama and poetry through actions. The four-year-olds acted out the parts of stories read to them. The five-year-olds played the roles of the cashier, clerks, and delivery boys after a store had been visited. After listening to stories, the children retold the story and printed it in large type on the school press for a reading lesson. The children studied the great explorers such as Marco Polo and Columbus and presented dramatic plays and writing accounts. It is recorded that when the children were reading Caesar’s Commentaries in Latin, they were studying Shakespeare’s Julius Caesar. The play was acted out and the character was studied. Dewey expressed his thinking behind this practice:

It is not somewhat artificial to make grammar and language study the chief repository of the structure of the intellect, to the neglect of that magnificent logical apparatus exhibited in modern modes of investigation and verification? Can the average child best lay hold of and realize the laws of reason through a study of a relatively dead product in language, or through their constant personal use in the discovery and statement of truth? (EW5: 384).

In this passage, Dewey reveals the strong aesthetic interest in children. Instead of teaching technique and then providing for artistic expression, children were allowed to explore a range of
channels and materials. Art can be learned in the same manner consistent with language. Art is a form of language. The natural phenomenon and social realities are materials of artistic expressions. “All conscious experience has of necessity some degree of imaginative quality”; “Imagination is the only gateway through which these meanings can find their way into a present interaction” (LW10: 276). Through imagination, experience becomes expressive. Dewey believes that aesthetic experience is integration of philosophy and art. Aesthetic experience is a pure experience (LW10: 278). In the occupations, the manual arts provided a natural medium for creative expression. Teachers introduced more techniques as children confronted more complex problems. Dewey’s educational method that is learning through doing affects children’s attitudes to the learning activities of the school. Dewey’s theory of occupation explains this idea:

The occupation supplies the child with a genuine motive; it gives him experience at first hand; it brings him into contact with realities. It does all this but in addition it is liberalized throughout by translation into it historic and social values and scientific equivalencies. With the growth of the child’s mind in power and knowledge it ceases to be a pleasant occupation merely and becomes more and more a medium, an instrument, an organ of understanding – and is thereby transformed (MW1: 15).

Dewey expects a scientific mind that is attuned to observation and experiment rather than individual bias or acceptance of a prejudice that might be imposed from outside. This scientific truth is the nature and function of science and the function of Dewey’s educational method.

*The Confucian educational method - The unification between knowing and acting*

Ames (2003) has drawn heavily upon the Confucian thought of the scholar-official, who would be defined as philosophers doing philosophy within the social context. The process of
cultivation for the scholar-official, is through ritualized living, and the centrality of communication and the attunement of language. The inseparability of the cognitive and affective dimensions of experience is a disposition to act rather than a framework of ideas and beliefs (Tan, 2007, p. 155).

Knowing-acting is the habit of hearing more and seeing more (Tan, 2007, p. 155). The Confucian education describes the positive results of this mode of education:

hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others – then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice – then you will have few occasions for repentance (Analects, Book 2: 18).

The habit of seeing more and listening more represents a sincere and respectful attitude to treat others as teachers and mentors. How to achieve this goal? The Confucian students are told that to be “an active nature and yet fond of learning”, one must “not ashamed to ask and learn of his inferiors!” (Book 5: 15).

Knowing also takes place progressively and needs perseverance. The Confucian students are reminded to “not be desirous to have things done quickly” because doing things quickly “prevents their being done thoroughly” (Book 13: 17). The Confucian ideal knowing is a continuous project. The completion of the project depends on the attitude and skill one puts in. In the Analects, it says:

As in piling up earth to erect a mountain, if, only one basketful short of completion, I stop, I have stopped. As in filling a ditch to level the ground, if, having dumped in only one basketful, I continue, I am progressing” (Book 9: 19).
The journey of learning must be “to continue studying without respite, to instruct others without growing weary” (Book 7: 2). It is a complete devotion powered by a powerful inner strength.

When student Ran Qiu expresses his inability of learning by saying, “It is not that I do not rejoice in the way (dao) of the master, but that I do not have the strength to walk it”, he is told: “Those who do not have the strength for it collapse somewhere along the way. But with you, you have drawn your own line before you start” (Book 6: 12).

The Confucian students are expected to become dedicated ideal persons with great concentration on learning and least focus on personal comfort. “Those scholar-apprentices (shi) who, having set their purposes on walking the way (dao), are ashamed of rude clothing and coarse food, are not worth engaging in discussion” (Book 4: 9). The Confucian student Yan Hui is “a person of character” because “He has a bamboo bowl of rice to eat, a gourd of water to drink, and a dirty little hovel in which to live. Other people would not be able to endure his hardships, yet for Hui it has no effect on his enjoyment” (Book 6: 11). The Confucian teaching is concerned about how much energy students can devote to knowing. It then establishes nine things which are subjects with the student of thoughtful consideration:

In looking they think about clarity, in hearing they think about acuity, in countenance they think about cordiality, in bearing and attitude they think about deference, in speaking they think about doing their utmost (zhong), in conducting affairs they think about due respect, in entertaining doubts they think about the proper questions to ask, in anger they think about regret, in sight of gain they think about appropriate conduct (Book 16: 10).
It is only the Confucian students who can meet these nine standards that become exemplary persons who devote to thinking and self-reflection. “The exemplary person is neither worried nor apprehensive” because “if examining oneself there is nothing to be ashamed of, why be worried or apprehensive?” (Book 12: 4).

An intelligent mind to think and skillful ability to speak does not make well-developed exemplary persons. This idea is expressed in the Analects:

If people can recite all of the three hundred Songs and yet when given official responsibility, fail to perform effectively, or when sent to distant quarters, are unable to act on their own initiative, then even though they have mastered so many of them, what good are they to them?” (Book 13: 5).

The Confucian educational stresses on applying what one learns to social practice because knowledge is for social benefit. The assessment of genuine learning is when one uses what he/she learns to solve practical problems. In the Analects, it is claimed:

As for persons who care for character much more than beauty, who in serving their parents are able to exert themselves utterly, who give their whole person in the service of their ruler, and who, in interactions with colleague and friends, make good on their word (xin)- even if it were said of such persons that they are unschooled, I would insist that they are well educated indeed” (Book 1: 7).

The Confucian ideology described here is a set of “authoritative conduct” (Book 1: 2). It explains the notion of benevolent or humane as “love the multitude broadly and be intimate with those who are authoritative in their conduct” (Book 1: 6). “Love the multitude broadly” is the nature of virtuous behavior. The Confucian education claims that this consciousness about loving to all is natural and self-directed. As it explains: “Becoming authoritative in one’s conduct is self-
originating—how could it originate with others?” (Book 12: 1); “How could authoritative conduct (ren) be at all remote? No sooner do I seek it than it has arrived” (Book 7: 30). The Confucian education tells us that as long as one holds the thought of becoming an authoritative person, he/she will use “authoritative” as a principle to guide his/her behaviours and defend his/her belief.

One’s practice of “love the multitude broadly” is carried out with the order of oneself, one’s family and then extends to other social contexts so that one is able to “help the multitude” (Book 6: 30). An exemplary person must have the thought of “do not do to others as you would not wish done to yourself” (Book 12: 2), and act to “learn broadly of culture (wen), discipline this learning through observing ritual propriety” (Book 6: 27). When one is a devoted student, he/she “wants to be slow to speak yet quick to act” (Book 4: 24). As devoted children, they “must know the age of their father and mother. On one hand, it is a source of joy; on the other, of trepidation” (Book 4: 21). To be a devoted friend, one must be sincere and trustworthy so that “when two men are one in heart, no iron bolts kept them apart” (Book of Changes, Xi Ci I: 8). As a public servant, the devotion one gives to oneself, family and friends must be kept and one should “extinguish all selfish aims by your public feeling, and the people will have confidence in you, and be gladly obedient” (Book of Documents, Officers of Zhou: 4). Confucian students should know about rites and virtue and to practice rites and virtue. Rites and virtue have no meaning without their application to the social benefits. The Confucian education teaches students to think this way: “Do not worry over not having an official position; worry about what it takes to have one. Do not worry that no one acknowledges you; seek to do what will earn you acknowledgement” (Analects, Book 4: 14). Such way of thinking makes the Confucian education purposeful: to learn about rites and virtues and to practice rites and virtues.

Comparison between Dewey and Confucius
Both Dewey and Confucius agree that truth is embedded in intelligence and skill. Having intelligence is to have the right way to think; and having skill is to do the right thing – a fullest experience. It is abstraction and experience in fruitful interaction rather than a duality of abstraction versus experience (Ames, 2003). As Dewey put it, “the most far-reaching question of all criticism [is] the relationship between existence and value, or as the problem is often put, between the real and ideal” (LW1: 310). Philosophy for Dewey is multifaceted, demonstrated not only in criticism, but also as inquiry. Philosophy as inquiry involves the critical acquisition of habits of conduct, controlled by the ideal values that nurture human growth (Johnston, 2009). Dewey believes that educators cultivate individuals to inquire so that they can seek clarity about the nature of the world and make the theories interact with the problems of people (Fairfield, 2009). They will ask the question: from historical perspective, what are the factors that result in the adjustment of the social institutions and their activities? Has the existence of the social institutions and activities been caused by enriching lives caught up in them? When this type of changeable and applicable ideal applies to social context, students will be able to gain social intelligence. Dewey’s theory of intelligence mirrors his interpretation of scientific inquiry as “something moving, changing, discrete, and above all initiating instead of final” (LW1: 167). It opens up new possibilities and frees human intelligence from dogmatic thinking and provides insights to help people find their way. This cognition is an instrument for realizing purposes.

Truth for Confucian philosophy of education includes both knowledge and skills. The Confucian education teaches students to understand that moral conduct directly parallels and reinforces the cosmic process (Hall & Ames, 1987). Xi Ci or Great Commentary of the Yi seeks to define the function of the changes in the universe and the graphic symbols represent significant orders in the natural world of Heaven-and-Earth. Yi reflects the great moral concern that humans feel toward their own lives. It is important for students to help improve people’s daily lives by
discovering which objects, relations, and acts are appropriate. The Confucian education focuses on learning about Yi because there are numerous unseen forces constructing their fates. It suggests that he/she fails to understand the fates [aspects of life] has no way of becoming a noble person presumably because he/she ignores the distinctive boundaries within which the life of virtue must be lived. Yi equates the achievement of the good life with the careful application of discernment and effort to the problems of self and society (Lai, 2007). The unseen forces and the visible world ruled by patterns are both natural and moral. Because the Yi represents a repository of all the key patterns needed for full human development; the moral person, argued by the Confucian philosophy, can achieve true control over many aspects of life, sharing the positive cosmic energies that exist equally in the universe and in human beings’ moral nature. The process of understanding truth leads to the creation of a congruence of patterns within Heaven-and-Earth and a consciously patterned self so powerful as to integrate self, society, and cosmos.

Despite the similarities, what is different between Dewey and Confucian philosophy of education is that, while the aim of Dewey’s intellectual education advocates the spirit of conducting scientific experimentation, the Confucian intellectual education aims at understanding universal and social principles (Lai, 2007, p. 151). Dewey considers nature as starting points for individuals to constitute the standards to test and adjust. That is why he applies the method of learning from doing for students to practice science as a constant renewing. The Confucian education establishes the subjects of reading, writing, archery and charioteering. Its aim is to educate individuals to engage in knowing moral knowledge such as Dao and practicing it. Such difference in the origin of truth can be understood, for lack of better words, as from within (the Confucian education) and without (Dewey).
Both Dewey and the Confucian education believe that learning has a pragmatic function – solving practical problems. Dewey insists that the existence of individuals depends on the existence of society. Society is made of individuals, thus, individuality and collectivity are equally important. He states:

…an individual unit, and the isolated atoms are the “facts of the case,” in an organism man is essentially a social being. Society in its unified and structural character is the fact of the case; the non-social individual is an abstraction arrived at by imagining what man would be if all his human qualities were taken away. Society, as a real whole, is the normal order, and the mass as an aggregate of isolated units is the fiction. If this be the case, and if democracy be a form of society, it not only does have, but must have, a common will; for it is this unity of will which makes it an organism (EW2: 233).

Therefore, “the individuals is made aware of the stake the community has in his behavior; and is afforded an opportunity to take that interest into account in directing his desires and making his plans” (MW5: 392). Similar to Dewey, the Confucian education also emphasizes teaching the importance of social relations. Such social awareness, especially knowledge about moral and ethics, are the right way to cultivate one’s characters and conducts and the good principles to solve social problems. The Confucian philosophy education possesses an anti-dogmatic attitude and expects the same for Confucian student. It states: “those scholar-apprentices who, having set their purposes on walking the way (dao), are ashamed of rude clothing and coarse food, are not worth engaging in discussion” (Book 4: 9).

The Confucian philosophy of education believes that the authenticity of learning is not about obtaining individual gain – wealth or fame. Riches and honors for a Confucian are like “floating clouds” (Analects, 7: 16). A Confucian student’s mind shall open to learning knowledge about nature, history, and practice practical skills such as archery. His ultimate goal should focus
on knowing the Way (dao). This is an attitude that Dewey certainly shares. He opposes dogmatism and thinks that it is “the objectionableness of the conversion of an ideal limit into an eternal truth” (LW5: 216). He claims,

The only way in which I can obtain any sympathetic realization of their attitude is by recalling that there have been those who have professed adoration of science—writing it with a capital S—; those who have thought of it not as a method of approach but as a kind of self-enclosed entity and end in itself, a new theology of self-sufficient authoritatively revealed inherent and absolute truth (LW5: 89)

Dewey thinks that the society is becoming more complex as the result of industrial revolution and the development of science. This is the reason to emphasize the importance and the function of schooling to equip students with scientific knowledge and apply the knowledge and skills in occupations that are oriented to social progress; it also leads to the avoidance of the separation and irrelevance between knowledge gained at school and experiences obtained in the society.
Chapter 4

Education that Approaches Good

Dewey and the Confucian Educational Aim

*Dewey’s educational aim – training citizens’ good character and conduct*

Dewey establishes the integral relationship existing between good and human nature. He refutes the notion that a realm of good exists which is separate from the ordinary actualities of human existence (Tan, 2003, p. 121). Instead of serving the negative function of curing human nature, Dewey sees good as arising out of the interaction between the elements of human nature and the natural and social elements of the environment. Furthermore, while not claiming a fixed and finished condition, Dewey declares: “until the integrity of morals with human nature and of both with the environment is recognized, we shall be deprived of the aim of past experience to cope with the most acute and deep problems of life” (MW14: 11).

Dewey suggests that habits are directly related to morality, since the former are outcomes of the environment as much as of the organism (Pappas, 2008). According to Dewey, we must accept our virtues and vices as habits stemming from the adaptation of our personal capabilities to forces in the environment. In tackling social problems, Dewey argues that we must modify conditions, which, in turn, will modify people’s habits. He maintains: “to change the working character or will of another we have to alter objective conditions which enter into their habits” (MW14: 18). He states, even more succinctly: “We must work on the environment not merely on the hearts of men” (MW14: 22). It is Dewey’s contention that habits are means and that means and ends are “two names for the same reality” (MW14: 28). He refers to means as “intermediates, middle terms,” conceiving of them as earlier stages of a series of acts, while ends are considered
to be later stages of the same series (MW14: 27). Dewey’s position is that the means within our power are habits and that the character of individuals is the working interaction of habits whose strength depends upon reinforcement derived from other habits. Habits, thus, are acquired human modes of acting which are influenced by prior activities and are, in turn, dynamic. The essence of habit, according to Dewey, is a predisposition to ways of acting: a sensitivity to certain kinds of stimuli.

Dewey attempts to deal with the question of the relationship between customs and habits. He submits that it is false to view social customs and institutions as the consolidation of individual habits. Rather, he points “but to a larger extent customs persist because individuals form their personal habits under conditions set by prior customs” (MW14: 43). Customs, for Dewey, supply patterns for individual activities, and, when conflicting customs exists, reflection and criticism must be utilized to recognize and to readjust them. Dewey argues, in effect, that the institutions are reconstructive forces. Regarding institutions like language, family, property, and academies of art and science, he remarks:

These are not mere embellishments of the forces which produced them, idle decorations of the scene. They are additional forces. They reconstruct. They open new avenues of endeavor and impose new labors. In short they are civilization, culture, morality (MW14: 57).

If one questions the authority of these institutions, Dewey admits that, the question is unanswerable. He contends, however, the authority is that of life. If one asks why use language, seek scientific knowledge, engage in industry, and enjoy art, Dewey replies that, if one must live, he must live a life of which these things form the substance. He contends that reason and good principles have grown into these institutions as well as out of them, and for Dewey there is really
no choice. He asserts, emphatically: “In short, the choice is not between a moral authority outside custom and one within it. It is between adopting more or less intelligent and significant customs” (MW14: 58).

Dewey describes impulse and intelligence and their relations to habits. Impulsive activity for an infant is not purposive. It involves no idea of an end to be achieved by the activity. When a newborn infant sucks on its mothers’ nipple, it obtains food and thereby satisfies its hunger. But the newborn has no idea that this will be a consequence of its sucking, and does not suck with the end in view of obtaining food (MW14: X). These impulses are simply a “blind physical discharge” and “as meaningless as a gust of wind on a mud puddle apart from a direction given it by the presence of other persons, apart from the responses they make to it” (MW14: 65, 66).

However, an impulse whose expression “formed under the influence of association with others who have habits already” is in fact itself quickly transformed into a habit through the process already outlined (MW14: 66). Parents who respond indiscriminately to their children’s crying end up with spoiled children whose desires expand and proliferate without consideration for the interest of others. Parents who respond selectively shape not only their children’s use of means (crying) but also their ends, which are modulated in response to the resistance and claims of others. This plasticity of ends as well as means is possible because the children’s original activity is impulse. Impulses demand some outlet for their expression, but what ends they eventually seek depends on the environment, especially on others’ responses to the child. Therefore, although impulses are the basis of human action, their role for the content of behavior is the intermediary one of acquiring new habits. “Social institutions and expectations [regarding the reaction of others] shape and crystalize impulses into dominant habits” (MW14: 87). For Dewey, impulses act as potential stimuli for the reorganization of habits to meet new elements in new situations.
He explains: “impulse is a source, an indispensible source, of liberation; but only as it is employed in giving habits pertinence and freshness does it liberate power” (MW14: 75).

Intelligence, contributes to the fullest expression to life and human nature. Noting the importance of obstruction of impulse in stimulating reflective imagination and the dependence of the latter upon established habits, Dewey adds: “But only thought notes obstructions, invents tools, conceives aims, directs technique, and thus converts impulse into an art which lives in objects” (MW14: 118). Dewey discusses the crucial importance of intelligence in the making of good choices. He comes close to equating the term with “deliberation”, defining the latter as a “dramatic rehearsal (in imagination) of various competing possible lines of action” (MW14: 132). Dewey also describes deliberation as “an experiment in making various combinations of selected elements of habits and impulses, to see what the resultant action would be like if it were entered upon” (MW14: 133). He suggests that deliberation originates when a troublesome situation arises and that it is concluded when a certain course of action resolves the situations. Dewey prefers to view deliberation as a tool for dealing with present, rather than future, situations. He does concede, however, that the observation of tendencies of acts, of disparities between former judgments and actual outcomes, leads to knowledge concerning the meaning of present acts and, as a result, serves to guide conduct. He charges: “Imaginative forethought of the probable consequences of a proposed act keeps that act from sinking below consciousness into routine habit or whimsical brutality” (MW14: 145).

Intelligence, for Dewey, is a crucial tool in the forming of moral judgments. It consists of the reflection upon the possible consequences following from alternative modes of action in a given life situation (Pappas, 2008, p. 132). Consequences are of primary importance for Dewey, and he asserts that they “fix the moral quality of an act” (Dewey, MW14: 34). He emphasizes that
they must be viewed from a broad perspective and that all types of effects must be considered. He is not contending that there can ever be an “exact equation of disposition and outcome” (MW14: 36). Rather, he prefers to talk about tendencies and explains his position as follows:

The word ‘tendency’ is an attempt to combine two facts; one that habit has a certain causal efficacy, the other that their outworking in any particular case is subject to contingencies, to circumstances which are unforeseeable and which carry an act on side of its usual effect (MW14: 37)

For Dewey, ends are not immutable, lying beyond activity. Rather, he describes them as the “foreseeing consequences which influence present deliberation and which finally bring it to rest by furnishing an adequate stimulus to overt action” (MW14: 154). He regards them as “ends-in-view” (MW14: XVIII) or as aims, arising out of the situation itself and to be regarded more as stimuli to present choice than as literal ends to action. He views them as means to unify and liberate present, conflicting habits and impulses rather than as objects in themselves (Pappas, 2008, p. 270). Dewey is quite aware of the resistance to this view of ends, noting that people have been attached to the ideals of fixed ends and certainty. He raises the question: “Why have men become so attached to fixed, eternal ends? Why is it not universally recognized that an end is a device of intelligence in guiding action, instrumental to freeing and harmonizing troubled and divided tendencies” (MW14: 159). Dewey refers to “endless ends” and suggests that there are no “fixed, self-enclosed finalities” (MW14: 159). Regarding the belief in these fixities, he claims: “Fixed ends upon one side and fixed ‘principles’ – that is authoritative rules – on the other, are props for a feeling of safety, the refuge of the timid and the means by which the bold prey upon the timid” (MW14: 163).
Habits, impulse, and intelligence constitute what Dewey’s position on human nature. He submits: “Morals must be a growing science if it is to be a science at all, not merely because all truth has not yet been appropriated by the mind of man, but because life is a moving affair in which old moral truth ceases to apply” (MW14: 164). Dewey is convinced, however, that a person’s good nature is so constituted as to enable him or her to make moral choices without the aid of fixed ends and dogmas. Habit, impulse, and intelligence can be utilized to attack moral problems, and the validity of the solutions will be determined by consequences (Papps, 2008, p. 311). The material out of which moral judgments are made consists of the empirical facts pertaining to each particular situation. These facts, first discovered by intelligence and then processed by it, serve as the basis of directives for action in particular situations. A good individual character, as Dewey’s philosophy implies, is to use empirical knowledge as the basis for forming normative judgments. What can be realized by Dewey, is always a process, not the content of disposition as some fixed state to which we aspire. The moral characteristic as active, as a process, results in harmony, variety, and expansion (MW14: 187).

The Confucian educational aim – “Self-discipline and observing ritual propriety”

The Confucian educational concern regarding educating the good nature of human beings is “through self-discipline and observing ritual propriety” (Tan, 2003, p. 35). To be good is to be “authoritative” (Analects, Book 12: 1). Virtue is not something we are, it is something that we do and become. Put differently, a morally cultivated person, by practicing benevolence (ren) in the complex web of human relationships, is the most authentic and humane person. In this sense, individuality is sociality (Tan, 2003, p. 15).
The way of becoming virtuous is not a given. The Confucian philosophy of education asserts that “the benevolent man reaps the benefit only after overcoming difficulties” (Book 6: 22); and “the mark of the benevolent man is that he is loath to speak” (Book 12: 3). Benevolence is considered difficult and requires life-long practice. Although the Confucian education emphasizes the difficulty of practicing benevolence, it also makes it abundantly clear that whether we succeed or not depends solely on ourselves and on our own self-cultivation (Tan, 2003, p. 31). When the comment comes out: “Becoming authoritative in one’s conduct is self-originating - how could it originate with others?” (Analects, Book 12: 1), the Confucian ideal states clearly that failure to practice benevolence is not due to lack of strength to carry it through. It further explains: “Are there people who, for the space of a single day, have given their full strength to authoritative conduct? I have yet to meet them. As for lacking the strength to do so, I doubt there are such people- at least I have yet to meet them” (Book 4: 6). Benevolence, as a virtuous character, is a life-long cultivation.

Jun Zi (exemplary person) is the person with cultivated moral and virtuous characteristics. For the Confucian philosophy, benevolence is the most important moral quality that determines a person as pre-eminent (Tan, 2003, p. 130).

Where in do the exemplary persons who would abandon their authoritative conduct (ren) warrant that name? Exemplary persons do not take leave of their authoritative conduct even for the space of a meal. When they are troubled, they certainly turn to it, as they do in facing difficulties (Analects, Book 4: 5).

Exemplary persons’ benevolent or authoritative conduct is to take others’ concerns as their own. “Authoritative persons establish others in seeking to establish themselves and promote others in seeking to get there themselves and promote others in seeking to get there themselves (Book 6: 30). The key to establish others and oneself is ritual practice: “If you do not study the Rites, you
will be at a loss as to where to stand” (Book 16: 13). An exemplary person has the ability to take a stance, and to establish oneself, which requires a mastery of ritual practice. It is through ritual practice that one becomes authoritative (Tan, 2012).

An exemplary person practices benevolence in all sorts of environments (Tan, 2003, 122). Brotherhood is not limited to family relations. In fact, they exist everywhere. A Confucian student states: “everyone in the world is their brother” (Analects, Book 12: 5). The Confucian education praises the religion of love - those who not only risk, but even sacrifice, their lives attempting to influence bad rulers for the benefit of the people. It says: “for the resolute scholar-apprentice (shi) and the authoritative person (renren), while they would not compromise their authoritative conduct to save their lives, they might well give up their lives in order to achieve it” (Book 15: 9). The Confucian student Zi Lu further states the superior person’s moral consciousness: “The opportunity of the exemplary person (junzi) to serve in office is the occasion to effect what is judged to be important and appropriate. That the way (dao) does not prevail – this is known already” (Book 18: 7); and “it is a disgrace to be wealthy and of noble rank when it does not” (Book 8: 13). However, the Confucian philosophy states that the moral character must be flexible. When the Way does not prevail, the exemplary person withdraws from involvement in administration. But withdrawal from formal participation in the administration of bad government does not mean the abandonment of responsibility for the sociopolitical order. On the contrary, it is precisely to serve sociopolitical order at its more fundamental level of family that the exemplary person withdraws from office: “Just being filial to your parents and befriending your brothers is carrying out the work of government. In doing this I am employed in governing. Why must I be ‘employed in governing’?” (Book 2: 21). An exemplary person’s benevolent acts in both familial and political contexts can all contribute to the restoration of the ideal sociopolitical order.
Tan (2003) believes that for the Confucian philosophy of education, a sage is higher than an exemplary person and represents the highest personal achievement one can reach (p. 73). The Master said, “I will never get to meet a sage (sheng ren) – I would be content to meet an exemplary person (junzi)” (Book 7: 26). In comparing the exemplary person with the sage, the *Analects* describes an exchange between the Confucian students:

On the path (dao) of the exemplary person (junzi), what is passed on first and what must wait until maturity, can be compared to plants which must be nurtured differently according to kind. How can he so misrepresent the path of the exemplary person? (Book 19: 12).

The Confucian definition of sagehood serves as one’s participation in the field of selves that constitutes his or her community. In turn, the quality of his or her virtuous acts maximizes his or her own possibilities. Although the exemplary person and the sage share similar authoritative and ritual conduct, their categories suggest different models of personal achievement. The pursuit of sagehood is an individual’s ultimate morality (p. 190).

The *Analects* describes how Confucius rejects any personal claim to sagehood: “How would I dare to consider myself a sage (sheng) or an authoritative person? What can be said about me is simply that I continue my studies without respite and instruct others without growing wary”. Yet, it is this commitment in learning and teaching that qualifies Confucius as a sage: “Gong Xi Hua said, “It is precisely this commitment that we students are unable to learn” (Book 7: 34). The Confucian philosophy describes the sage in accordance to de (virtue) (Tan, 2003, p. 82). When exemplary persons demonstrate virtue such as benevolence and ritual, the sage is one who possesses the wholeness of virtue. The Confucian philosophy also idealizes the commitment and achievements of the legendary sage rulers Yao, Shun and Yu and their dynasties and refers their sagehood to their adherence to Heaven “to be the highest excellence of all” (Book 8: 20).
The Master said: “How great indeed was Yao as ruler! How majestic! Only tian is truly great, and only Yao took it as his model. How expansive was he – the people could not find the words adequate to praise him. How majestic was he in his accomplishments, and how brilliant was he in his cultural achievements (Book 8: 19).

The Master said: “If anyone could be said to have effected proper order while remaining nonassertive, surely it was Shun. What did he do? He simply assumed an air of deference and faced due south (Book 15: 5).

The Master said: “As for the sage-king Yu, I can find no fault with him at all. He was simple in his food and drink yet was generous in his devotion to the gods and the spirits of his ancestors; he wore coarse clothing yet was lavish in his ceremonial robes and cap; he lived in the humblest circumstances yet gave all his strength to the construction of drain canals and irrigation ditches. As for Yu, I can find no fault with him at all” (Book 8: 21).

These references to the sage-rulers of Yao, Shun and Yu and their benevolent governments are examples of the Confucian ideal persons who realize the virtue (de) and the Way (dao) (Tan, 2003, p. 190). Most importantly, they represent the Confucian educational aim of helping students to establish a strong will of benevolence (仁), integrity (义), ritual propriety (礼), wise (智) and trust (信) as both individual quality and moral principles acted out within the family, community, and state (Tan, 2003, p. 51). The will to practice virtue characteristics leads to an ideal educational end: “If indeed one’s purposes are set on authoritative conduct (ren), one could do no wrong” (Book 4: 4).
According to Tan (2007, p. 156), the Confucian philosophy of education holds strong faith in individuals’ life-long learning about the Way and the virtue: “The Master said, ‘Make an earnest commitment to the love of learning (haoxue) and be steadfast to the death in service to the efficacious way (shandao)’ (8:13). It is also stated that: “If at dawn you learn of and tread the way (dao), you can face death at dusk” (Analects, Book 4: 8). It is recorded that as exemplary person and sage himself, Confucius sets himself upon learning when he was fifteen (Book 2: 4). The Confucian education teaches us that one way to actualize the Way of learning is to love people and respect them. The Analects gives an example:

It is a rare thing for someone who has a sense of filial and fraternal responsibility (xiaodi) to have a taste for defying authority. And it is unheard of for those who have no taste for defying authority to be keen on initiating rebellion. Exemplary persons (junzi) concentrate their efforts on the root, for the root having taken hold, the way (dao) will grow therefrom. As for filial and fraternal responsibility, it is, I suspect, the root of authoritative conduct (ren) (Book 1: 2)?

This Confucian educational ideal suggests that experience and appreciation of close kinship that ties especially with one’s parents and siblings would gradually extend to compassion for humanity (Tan, 2007). In being mindful of behavioral propriety, young learners will learn to acknowledge the fact of others just like the Confucian student Yan Yuan claims: “though I am deficient in intelligence and vigor, I will make it [propriety] my business to practice this lesson” (Book 12: 1).

The Confucian doctrine states that the aim of education is “that of all-pervading unity” (Book 4: 15). This is to be true to the principle of our nature and the benevolent exercise of them to others, this and nothing more. The Confucian education strives to establish the ideal of a grand
unity \((datong, 大同)\) of the society through ritual propriety where peace prevails, order abounds, harmony sustains, and individual thrives in communions. An individual’s character and behavior represents the grand unity between heaven, earth and humanity. The dimensions of human-relatedness, the commitment to the breadth and inclusiveness of ideal human actions, and the determination to do what is right regardless of power or profit illustrate the cosmic categorization, social order and moral disposition of the Confucian person’s determination (Tan, 2010).

**Dewey and the Confucian Educational Curriculum Design**

*Dewey’s educational curriculum design: capabilities toward social usefulness*

Dewey’s plan for work in education “consists either in the ability to use one’s powers in a social direction, or else in ability to share in the experiences of others and thus widen the individual consciousness to that of the race” (EW5: 84). This vision of education indicates its character to conserve, transmit, and advance civilization in such a way as to make it a functioning part of an individual child, and responsible selves (Fairfield, 2009, p. 25). As Dewey explains, traditional schools underestimate the importance of society or civilization: “the emphasis today is so largely upon the instincts and aptitudes of individuals as they may be discovered by purely psychological analysis, that coordination with social purposes is largely ignored” (LW11: 204). Dewey refutes the idea of promoting individual economic success as significant aspect of social life. He also opposes the practice of fitting the individual into some preordained niche of the particular social arrangements that happen to exist at the time. For him, these two understandings do not count for social purpose. Dewey clarifies this human-led phase of education in the school:
This fact is contrary to an impression about the school which has prevailed since it was founded and which many visitors carried away with them at the time. It is the idea which has played a large part in progressive schools: namely, that they exist in order to give complete liberty to individuals, and that they are and must be ‘child-centered’ in a way which ignores, or at least makes little of, social relationships and responsibilities. In intent, whatever the failures in accomplishment, the school was ‘community centered.’ It was held that the process of mental development is essentially a social process, a process of participation; traditional psychology was criticized on the ground that it treated the growth of mind as one which occurs in individuals in contact with a merely physical environment of things. And, as has been stated, the aim was ability of individuals to live in cooperative integration with others” (LW11: 206).

Dewey describes here the concept of “social” as an educative value to reflect “all human development” and a necessary tool to “advance in skill, understanding, and associated life” (LW11: 194). Specifically, Dewey depicts social experience as two-fold. First, social is the direct and interpersonal relations one has in a group. It involves the child’s relations with his/her contemporary culture as in his/her community and as affected by social happenings in other places. Second, children’s contact with civilization’s immense storehouse of accumulated knowledge is also a form of social experience. School as social institutions plays the role of transmitting and advancing human intelligence, and absorbing into the selfhood the values and skills of civilization to increase the growth of children and others.

Dewey suggests that development or growth is the core of education; social conditions are not only natural in the course of the child’s development, the child’s development is dependent on such influences. Development for Dewey is associated with an increase in the range of environment in which the child is capable of conducting inquiry-reconstructing experiences (Johnston, 2006, p. 108). Dewey declares that education “is that reconstruction or reorganization
of experience which adds to the meaning of experience, and which increases ability to direct the
course of subsequent experience” (MW9: 82). And it is the “business of the school to set up an
environment in which play and work shall be conducted with reference to facilitating desirable
mental and moral growth” (MW9: 204). Growth is flexibility, openness to new insights, new
possibilities; it involves all the resources and capabilities of the self (MW9: 13). In this sense,
education must be a natural development and not something forced on or grafted on individuals
(MW9: 2). Educational doctrines become problematic when “development is conceived not as
continuous growing, but as the unfolding of latent powers toward a definite goal” (MW9: 61).
Dewey questions the existence of the definite goal and thinks that a personal developmental goal
is unattainable because everything is changeable; everything is negotiable.

Dewey leans heavily on the ideals of democracy and science to guide children’s
development (Johnston, 2006, p. 8). Democracy for Dewey is considered to be the embodiment of
a truly moral environment within which genuine education can flourish because “many interests
consciously communicated and shared” and “varied and free points of contact with other modes
of association” occurred (MW9: 89). Democracy under these conditions is “equivalent to the
breaking down of those barriers of class, race, and national territory which keep men from seeing
the full import of what they are doing” (MW9: 93). In this sense, democracy is a moral ideal
promoting shared interests and harmonious development of the individuals. Dewey also insists
that a truly cultivated scientific frame of mind depends on education for its development. The
child is a natural problem-solver while, at the same time, true scientific procedures and reasoning
must be learned. In Dewey’s own words:

Science is a name acknowledged in its most characteristic form. It represents in its degree,
the perfected outcome of learning, - its consummation…it consists of the special
appliances and methods which the race has slowly worked out in order to conduct
reflection under conditions whereby its procedures and results are tested. It is artificial (an acquired art), not spontaneous; learned, not native. To this face is due the unique, the invaluable place of science in education… (MW9: 196).

Science, for Dewey, represents the source of morality because a critical mind is attuned to observation and experiment. Dewey insists that “the social responsibilities of education must present situations where problems are relevant to the problems of living together, and where observation and information are calculated to develop social insight and interest” (MW9: 200). Therefore, the young must be able to refer their actions to that of others, and this, for Dewey, results in a common understanding.

Dewey’s child-centered education and the child-centered schooling are based on two psychological factors. First, the developing child is not a self-contained entity. There are certain universal qualities that can be ascribed to all children (Johnston, 2006, p. 36). For example, Dewey constructs three stages that would harmonize with the growth of the child in terms of their capability and experience. In the first stage (ages 4 to 8), the child has direct personal and social interests. He/she has a strong need to express him/herself in motor and expressive activities, in manipulation and exploration. In the second stage (8 to 11 years of age), children develop a need to secure clearer, more long-range goals. The objectives required mastery of more complex skills such as reading, writing and arithmetic. In the third stage (ages 11-15), the children have had a range of experience with materials and activities and start to develop interest for systematic knowledge (MW1: 68-80). This stage development indicates the child’s experience as partial and
fragmentary but is the same as the human race as progressive. Second, Dewey sees school as a community because an important feature is the coordination between individuals and society (Johnston, 2006, p. 86). Minds and selves are brought together by interactions with others through abilities such as communication, cooperation, and inquiry. Dewey conceives mind as

…a growing affair, and hence as essentially changing, presenting distinctive phases of capacity and interest at different periods. These are all one and the same in the sense of continuity of life, but all different in that each has its own distinctive claims and offices. (MW1: 71).

This image illustrates the way children actually approach their world. Children feel their experience, probe it, shape and fit it, try to make sense of it, see it differently, and carry into situations today what they saw yesterday. Dewey argues that going through this learning process, children gradually come to recognize the need for more knowledge, more refined generalizations and abstractions, which will enable them to conduct further learning. Dewey considers this process of learning an exciting experience because it yields insights, a sense of new power, and satisfaction (MW6: 26). These products are the requisites for the acceptance of the labor and tedium that go with mastering the difficult disciplines. Dewey’s analysis of the psychological factors of children contributes to the harmonious development of all the potential powers–emotional, intellectual, and moral.

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2 This is known as the ‘cultural epoch thesis’; Dewey held to this thesis briefly in the 1890’s and early 1900’s with a number of other well-known thinkers; but he abandoned in soon after for amore ‘evolutionary’ account of development.
Dewey contends that students and the studies share something basic in the human situation. Studies represent different aspects of the human drive to see the world and self with greater meaning, and to develop capacities to live more effectively – to realize experience more fully (Johnston, 2009, p. 41). For example, subject matter such as mathematics, language, and science are themselves experience – they are that of the race. They embody the cumulative outcome of the efforts, the strivings, and successes of the human race generation after generation. They present this, not as a mere accumulation, not as a miscellaneous heap of separate bits of experience, but in some organized and systematized way- that is, as reflective formulated (MW2: 278)

For Dewey, learning subject matters serves as a scientific method, which is the highest order the human mind has been evolved. It also functions as the ordering of some aspect of the world that humans encounter. Human beings have the need to see the world with more meaning. And with that meaning attained, to explore the world and self is still further (MW2: 9). When mathematics is learned through making a clay figure or building a block house, the child uses all means of letting others know what he/she has done, felt, and experienced. The sensory-motor pursuits and the exploratory activities motivate children in taking an interest in numbers as symbols for handling aspects of the social life where counting and order is necessary; for instance, a herder counts his flocks; territory is measured off in agriculture; the movements of the sun and moon (MW2: 2). As Johnston (2009) explains, for Dewey, mathematical tasks help children gain an understanding and appreciation of the patterns of life which different individuals and groups within their community exhibit. Furthermore, the individual child acquires a balanced but critical understanding of and sensitivity to the social environment (p. 26).
On the other hand, science and literature may be either an effective tool in training moral character or it can be a lesson of educative process for mental growth (Johnston, 2009, p. 12). Dewey divides science into its geographical and experimental aspects so that children learn “geographical conditions of landscape, climate, arrangement of land and water” and to “observe, to nurture his sympathetic interest in characteristic traits of the world in which he lives, to afford interpreting material for later more special studies” (MW1: 98). Learning about science cultivates scientific thinking, which opens up possibilities for helping people to attain new insights into both the natural and social world. This in turn makes it possible for children to gain a kind of control and a kind of direction that would make the fruits of intelligence available to the human race. On the other hand, literature sets up the condition to learn cultural knowledge and ethical interests because it serves the purpose of “liberating human intelligence and human sympathy” (MW9: 238). Dewey takes the position that science and literature is intimately connected with the fabric of cultural life, which “inevitably represented the intellectual and moral outlook of the class which was in direct social control” (MW9: 298). The content of studies are to provide a condition to help individuals develop positive understanding and appreciation of the various modes of thinking, feeling, and acting possessed by groups other than those to which the individual belongs. Educational experiences at schools are not idle musing but systemic reflection. They reconstruct habits so that ends, values, and ideals are reformed.

The Confucian educational curriculum design – teaching rites

The most important characteristic that the Confucian education place substantial emphasis on is *li*, which is often translated as “rite”, “ritual conduct”, “ceremony” or “manner” (Tan, 2003, 80). Regarding to how to practice authoritative acts, the Confucian education lays out
the fundamental importance of *li*, “Do not look at anything that violates the observance of ritual propriety; do not listen to anything that violates the observance of ritual propriety; do not speak about anything that violates the observance of ritual propriety; do not do anything that violates the observance of ritual propriety” (Book 12: 1). As mentioned earlier, the Confucian philosophy of education aims at cultivating the ideal human character of *Ren* (benevolent). *Ren* is virtue. It is to “love the multitude broadly” (Book 1: 6) and “is broadly generous with the people and is able to help the multitude” (Book 6: 30). *Ren* (Benevolence) and *Li* (Ritual propriety) complement each other and are intertwined such that the full explanation of one requires relating it to the other.

Deference unmediated by observing ritual propriety (*li*) is lethargy; caution unmediated by observing ritual propriety is rowdiness; candor unmediated by observing ritual propriety is rudeness. Where exemplary persons (*junzi*) are earnestly committed to their parents, the people will aspire to authoritative conduct; where they do not neglect their old friends, the people will not be indifferent to each other” (Book 8: 2)

The Confucian education regards benevolence and rites as not merely a set of rules, but a way of acting; it is an action leading to individual’s morally perfecting character.

Teaching rituals is the most important subject (Tan, 2007, p. 154). The Confucian education teaches students that “Exemplary persons (*junzi*) learn broadly of culture (*wen*), discipline this learning through observing ritual propriety, and moreover, in so doing, can remain on course without straying from it” (Analects, Book 6: 27). It is also believed that Confucius is a ritual master and expresses such confidence in *the Analects*: “I am able to speak on ritual propriety (*li*) during the Xia dynasty, but its descendent state, Qi, does not provide adequate evidence. I am able to speak on ritual propriety during the Yin dynasty, but its descendent state, Song, does not provide adequate evidence” (Book 3: 9). This type of Confucian education teaches
students the significance of ritual in relation to self-cultivation and virtue. Yan Yuan, a Confucian student asks about perfect virtue. He is told:

Through self-discipline and observing ritual propriety one becomes authoritative in one’s conduct. If for the space of a day one were able to accomplish this, the whole empire would defer to this authoritative model. Becoming authoritative in one’s conduct is self-originating—how could it originate with others? (Book 12: 1).

An individual has to be able to discipline him/herself so his/her words and deeds are in accordance with moral principles. This type of cultivation is self-initiated (Tan, 2003, p. 31). A self-disciplined person also engages in self-examination. The Confucian education cautions students: “When you meet persons of exceptional character think to stand shoulder to shoulder with them; meeting persons of little character, look inward and examine yourself” (Book 4: 17). Li or ritual practice is not only concerned with guiding conduct for the sake of maintaining harmonious social order, but with the cultivation and performance of virtues.

The Confucian education teaches students, “if you do not learn the rules of Propriety, your character cannot be established” (Book 16: 13). Li is taught through the Book of Rites, which records a broad range of conducts, religious and political ceremonies that are norms of professions, warfare and diplomacy (Tan, 2003, p. 83). As one of the Confucian six arts’ subjects, rites teaching include “five rites”. The “Five rites” represent five types of ceremonial performances. Ji li (吉礼) is the highest of five ritual ceremonies and worship of the gods, ghosts, ancestors and nature such as mountains, river, forests, fields, rain, etc. Jia Li (嘉礼) is the ceremony of wedding and festival activities. It is used to manage interpersonal relationships,

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3 It is not known if the text Confucius worked with is the one we now call the Book of Rites, which we could only trace to Han dynasty.
communication, or contact the feelings of the etiquette. Bin li (宾礼) demonstrates the implication for moving together with the retainer, hospitality to the princes and dukes of the Quartet to send envoys to the king of Zhou Ceremony. Jun li (军礼) is the military drills, the conquest of the Code of Conduct in warfare. And finally, Xong li (凶礼) is a variety of unfortunate events, doing mourning, sympathy courtesy ceremony, including Sang ceremony, Huang ceremony, Diao ceremony, the Gui ceremony, Xu ceremony (The Book of Ceremonial Rites – translation is mine). Through participating in these ritual ceremonies, the notion of hierarchy is promoted to maintain the classic order.

Tan (2005) contends that the Book of Rites also serves as moral criteria to judge individual performances and ethical virtue according to the grace, skill and appropriateness (p. 31). For instance, according to the Summary of the Rule of Propriety (曲礼), an individual person’s attitude, emotion and conduct must be consistent with ritual propriety. For example, a person’s “pride should not be allowed to grow; the desires should not be indulged; their will should not be gratified to the full; pleasure should not be carried to excess” (2). A virtuous person’s image is depicted as

One should not (seek to) please others in an improper way, nor be lavish of his words. According to them, one does not go beyond the definite measure, nor encroach on or despise others, nor is fond of (presuming) familiarities. To cultivate one’s person and fulfill one’s words is called good conduct. When the conduct is (thus) ordered, and the words are accordant with the (right) course, we have the substance of the rules of propriety (7).

For a child to his/her parents, as the Book of Rites directs, he shall be “in winter, to warm (the bed for their parents), and to cool it in summer; in the evening, to adjust everything (for their repose),
and to inquire (about their health) in the morning; and, when with their companions, not to quarrel” (Summary of the Rule of Propriety, 15). For a student to his/her teacher: “he should not quit the road to speak with another person. When he meets his teacher on the road, he should hasten forward to him, and stand with his hands jointed across his breast. If the teacher speak to him, he will answer; if he do not, he will retire with hasty steps” (22). The described ritual propriety demonstrates the importance of reverence in one’s thinking, speech, will and action. They raise a sense of self-awareness. Daily living provides a context for the application of love and respect. Benevolent and loving relation establishes our positions in the social relations (Tan, 2003. p, 190).

Ritual learning provides knowledge regarding the meanings of professions. In the chapter entitled record on the subject of Education (Xue Ji), the task of education is depicted as to “transform the people and to perfect their manners and customs” (Book of Rites, 1). The record states:

The jade uncut will not form a vessel for use; and if men do not learn, they do not know the way (in which they should go). On this account the ancient kings, when establishing states and governing the people, made instruction and schools a primary object; as it is said in the Charge to Yue, “The thoughts from first to last should be fixed on learning (2).

In the meaning of the ceremony of archery (She Yi), archery is illustrated as a way to demonstrate an individual’s virtuous character.

Therefore, anciently, the son of Heaven chose the feudal lords, the dignitaries who were Great officers, and the officers, from their skill in archery. Archery is specially the business of males, and there were added to it the embellishments of ceremonies and music. Hence among the things which may afford the most complete illustration of
ceremonies and music, and the frequent performance of which may serve to establish virtue and good conduct, there is nothing equal to archery: and therefore the ancient kings paid much attention to it (4).

Also in the *record of music* (Yue Ji), the meaning of music is depicted:

When the (ancient) kings had accomplished their undertakings, they made their music (to commemorate them); when they had established their government, they framed their ceremonies. The excellence of their music was according to the greatness of their undertakings and the completeness of their ceremonies was according to the comprehensiveness of their government (16).

The establishment of schools, archery and music are closely related to the Confucian ideal of benevolent government and institutional purpose of bringing wisdom, morality and joy to the common people.

Rite is originally used as a general term to describe the political system, ceremonies and the moral norm starting in the Zhou dynasty (Tan, 2003, p. 60). The Confucian teaching uses rites as an important subject. Topics are collected based on rites, and students are taught to understand a variety of rites and to apply them in daily living. Proper behaviours are taught through the *Book of Rites* because the text cultivates behaviours that are “courteous and modest, grave and respectful” (Book of Rites, The different teaching of different kings: 1). For example:

Hence he who has an exalted idea of the rules, and guides his conduct by them, is called by us a mannerly gentleman, and be who has no such exalted idea and does not guide his conduct by the rules, is called by us one of the unmannerly people. These rules (set forth) the way of reverence and courtesy; and therefore when the services in the ancestral temple are performed according to them, there is reverence; when they are observed in
the court, the noble and the mean have their proper positions; when the family is regulated by them, there is affection between father and son, and harmony among brothers; and when they are honoured in the country districts and villages, there is the proper order between old and young (Book of Rites, The Different teaching of different kings: 6).

Most importantly, the book demonstrates the role of ritual in good government. Here, rites become “law” to measure whether justice and sensitivity is in place.

In the right government of a state, the Rule of Propriety serve the same purpose as the steelyard in determining what is light and what is heavy; or as the carpenter’s line in determining what is crooked and what is straight; or as the circle and square in determining what is square and what is round. Hence, if the weights of the steel-yard be true, there can be no imposition in the matter of weight; if the line be truly applied, there can be no imposition in the evenness of a surface; if the square and compass be truly employed, there can be no imposition in the shape of a figure. When a superior man (conducts, the government of his state) with a discriminating attention to these rules, he cannot be imposed on by traitors and impostors (5).

The Confucian teaching of rites helps disciples to become experts on the subject of rite so that they can perform as the rites officer in a variety of ceremonies. What is more important is that this type of education aims to wanting students “through self-discipline and observing ritual propriety” (Analects, Book 12: 1) as a result of self-cultivation and train their ability to govern by rite and by virtue (Book 12: 1). The Confucian political thoughts are self-evident here and its educational aim on moral and ethical training to maintain the social order is more obvious through teaching rites as a subject.
Dewey and Confucius’ Educational Methods

*Dewey’s educational method – curriculum unification*

Dewey charges traditional schools with being wasteful in that they fail to make any significant difference in the lives of their students or their communities. The waste is due to the isolation of work done in school. Specifically, there is the isolation of activities of the classroom from the out-of-school activities of the child; there is the disconnected approach of presenting object lessons or ill coordinated, self-contained lesson plans under the illusion that the child’s mind could be shaped by “scientific” insertions. There is also the isolation of one set of studies from another and a lack of unified connections of lower, middle, and higher parts of the system. Dewey states:

There is much of utter triviality of subject matter in elementary and secondary education. When we investigate it, we find that it is full of facts taught that are not facts, which have to be unlearned later on. Now, this happens because the ‘lower’ parts of our system are not in vital connection with the ‘higher.’ The university or college, in its ideal, is a place of research, where investigation is going on; a place of libraries and museums, where the best resources of the past are gathered, maintained, and organized. It is, however, as true in the school as in the university that the spirit of inquiry can be got only through and with the attitude of inquiry. The pupil must learn what has meaning, what enlarges his horizon instead of mere trivialities. He must become acquainted with truths, instead of things that were regarded as such fifty years ago or that are taken as interesting by the misunderstanding of a partially educated teacher. It is difficult to see how these ends can be reached except as the most advanced part of the educational system is in complete interaction with the most rudimentary” (MW1: 48).
Dewey criticizes the content of studies as not only irrelevant and disjointed but think and out of touch with the wellsprings of scholarship. The result, from Dewey’s point of view, is a pitiable waste of human life (MW1: 39).

Dewey assumes that school must be viewed as an integral part of the social life in which it functions. The United States is a democratic society. An isolated entity opposes its democratic value which means that the child must have the skills of self-direction and capacity to assume responsibility. The child must have the insight required to assume obligations in industrial and business life and political matters. He/she must be defined as a participating member of community life, not as an isolated individual. Therefore, schools must serve as a community where children live and learn (Johnston, 2006, p. 193). Dewey states:

As regards the spirit of the school, the chief object is to secure a free and informal community life in which each child will feel that he has a share and his own work to do. This is made the chief motive towards what are ordinarily termed order and discipline. It is believed that the only genuine order and disciplined are those which proceed from the child’s own respect for the work which he has to do and his consciousness of the rights of others who are, with himself, taking part in this work. As already suggested, the emphasis in the school upon various forms of practical and constructive activity gives ample opportunity for appealing to the child’s social sense and to his regard for thorough and honest work (MW1: 333).

Dewey claims that the primary task of school is to provide opportunities to develop habits of social service. This chief moral habit should cultivate the child to be interested in community welfare - intellectual, practical, and emotional interest in perceiving the principles and behavior that make for social order and progress.
I believe that the only true education comes through the stimulation of the child’s powers by the demands of the social situations in which he finds himself. Through these demands he is stimulated to act as a member of a unity, to emerge from his original narrowness of action and feeling, and to conceive of himself from the standpoint of the welfare of the group to which he belongs (EW5: 84).

Dewey views this understanding of education as means and ends of action as being essential for socialization. He claims: “To achieve this internal control through identity of interest and understanding is the business of education” (MW9: 45). During this socializing process, the conjunction of democracy and mind is first learned by a student as an experience in a classroom, and later lived in adult life as an anticipating citizen in a democratic society.

Socially responsible character is nurtured by the method affording opportunity for reciprocity, communication, and cooperation (Johnston, 2006, p, 195). Such method, Dewey says, “that appeals to the child’s active powers, to his capacities in construction, production, and creation, marks an opportunity to shift the center of ethical gravity from an absorption which is selfish to a service which is social” (MW4: 277). “Social life” represents the genetic method of analysis Dewey advocates. Dewey rejects the classification of subjects such as science, history, or geography. In fact, these subjects represent different ways of approaching reality. They yield insights into the different aspects of human beings’ relation with the world, both natural and social and its unifying theme is the story of emerging civilized experience. For example, geography is not a mere list of facts and empirical classifications as social, physical, mathematical, and political. It deals with the dependence of human beings on their natural environment and with the changes introduced into this environment by human behavior. History is not a mere collection of facts about past events. Its ethical value is measured by “the extent to
which past events are made the means of understanding the present” (MW4: 210). Learning history can be beneficial because it assists children to understand present civilization which is otherwise too complex for them to see fundamental human relations.

But type phases of historical development may be selected which will exhibit, as through a telescope, the essential constitutions of the existing order. Greece, for example, represents what art and growing power of individual expression stand for; Rome exhibits the elements and forces of political life on a tremendous scale. Or, as these civilizations are themselves relatively complex, a study of still simpler forms of hunting, nomadic, and agricultural life in the beginnings of civilization, a study of the effects of the introduction of iron, and iron tools, reduces the complexity to simpler elements (MW4: 282).

Johnston (2009) explains, the study of geography and history are examples of what Dewey calls genetic or historical mode of analysis because such way of thinking reveals the significant factors involved in critical discoveries, invention, and new modes of life that have instituted important advances in human civilization. These can be analyzed in terms of the kinds of problems confronted by humans and the methods they employed to resolve them. Most importantly, conscious attention to continuities and connections are established (p. 47-49).

The elaborate curricula between natural science and social science assist students to develop the will and the capacity to see human knowledge and its meaning with some perspective of wholeness. Dewey says that “the problem of selection and organization of subject-matter for study and learning is fundamental…the underlying ideal is that of progressive organization of knowledge” (LW13: 52). Thus, the goal of studying natural science and social science is to enable students to acquire the habit of analyzing through grasping the changing pattern of human relation with their natural and social environment. These two branches of knowledge centres around the historical human development as the consequences of the appearance of new tools.
techniques or modes of thoughts. Dewey explains this type of knowledge and inquiry process as a result of human “transactions” with his/her natural and social environment (MW13: 25). Students will be led to see the contexts in which patterns of causes and effects are example of “the progressive organization of knowledge” (LW13: 55). Dewey argues that natural and social science help students appreciate historical moments when ancestors apply wisdom and skills to maintain their survival. The background and causes of things are intended to help students make sense of their complex world and develop “individual responsibility and activity which are at the very heart of modern life” (EW1: 247). The unified curricula expand and coordinate individual disposition as moral because out of social experience, he/she realizes his/her powers and to continue to grow. Dewey describes the end of individual growth from the quality of social life as “the good man”. He explains: “the good man, in a word, is his whole self in each of his acts; the bad man is a partial (and hence a different) self in his conduct. He is not one person, for he has no unifying principle” (EW4: 245). The unifying principle of growth is moral judgment – “judgments of ways to act, of deeds to do, of habits to form, of ends to cultivate” (MW2: XII). This reflective method unites present situation with the past and provides the tool of inquiry, interpretation, and criticism to see moral process as a whole.

The unified curriculum has to be implemented by the teacher who is able to view the entire curriculum as a continuous growth. From Dewey’s perspective, the subject matter in the textbooks contains the logically organized products of inquiry. The teacher who insists that students merely recite this organized body of knowledge is cheating his students of insight into the exciting process of inquiry and questioning. On the other hand, teachers may mistake children’s interests as permanent although they in fact “change from day to day and from hour to hour” (MW2: 280). These two acts illustrate teachers’ potential effectiveness and obligations both to the subject matter and to the students. Teacher’s ability to truly understand the significance of
the subject and to develop insights into the processes of inquiry determines students’ appreciation and creations of knowledge. Dewey comments on the quality of a teacher:

Unless the teacher’s mind has mastered the subject matter in advance, unless it is thoroughly at home in it, using it unconsciously without the need of express thought, he will not be free to give full time and attention to observation and interpretation of the pupil’s intellectual reactions. The teacher must be alive to all forms of bodily expression of mental condition—puzzlement, boredom, mastery, the dawn of an idea, feigned attention, tendency to show off, to dominate discussion because of egotism, etc.—as well as sensitive to the meaning of all expression in words. He must be aware not only of their meaning, but of their meaning as indicative of the state of mind of the pupil, his degree of observation and comprehension (LW8: 338).

Dewey depicts a teacher to be a serious student. What he also emphasizes here is the teacher’s role as an intellectual leader of the group and his/her task to advance the learning experiences of the students. Dewey insists that teacher can effectively reconstruct children’s experience through the way he/she teaches the subject matter. The subject provides the teacher a sense of direction. He/she can use significant ideas and meanings to help students to understand. Teaching is to “determine the environment of the child” (MW2: 291). Teachers may place the student in situations that would lead to a conclusion considered significant by the teacher. On other occasions, the student would be confronted with less neatly structured conditions which would lead him/her to gain insights on his/her own. Creative professionals have to develop his/her own appropriateness.

To summarize, Dewey’s educational methods includes three aspects: first, Dewey tries to avoid isolation among subject matters and advocates a unified curriculum as an effective educational method to equip the child’s mind with “scientific” capability. A unified curriculum
helps children construct the attitude of inquiry to achieve the educational aim of enlarging his/her horizon. Second, a unified curriculum reflects social life as well as the skill and capacity to assume responsibility. Community life is where each child discovers his/her position and is aware of how other people’s lives and obligations are embedded in. The coordination among subject matters emphasizes the social order and progress and shifts the attention that is selfish to social service. The unifying theme of subject matters is no longer a series of facts but is related to human behavior and serves the function of present use. Third, the unified curricula motivate children to establish a will to use one’s efforts to become good in nature. This good is moral judgment: to see how their ancestors devote their life and wisdom to maintain survival and quality of social life.

The Confucian educational method: teaching students according to their aptitude

Tan states, “the process of teaching and learning exemplified in Confucius’ interactions with his students is creative” (Tan, 2007, p. 157). The Confucian education acknowledges the different talents each individual student has. It is stated in the Analects, “Marksmanship does not lie in piercing the leather target, because the strength of the archers varies. This is the way of the ancients” (Book 3: 16). In ancient times, the archery target is normally made from leather. The Confucian education uses archery as an example to indicate the following idea: going through leather is not the only criteria to judge the shooter’s skill. The most important thing is to hit the target because individuals have different levels of strength. The Confucian education pays particular attention to observing students. It says: “Watch their actions, observe their motives, examine where they dwell content; won’t you know what kind of person they are? Won’t you know what kind of person they are?” (Book 2: 10).
Through observations, students’ shortcomings are acknowledged: “Zigao is stupid; Zeng is thick; Zhuansun is biased; Zilu is rough and rude” (Book 11: 18); “Zilu is decisive…Zigong knows what is going on…Ranyou is cultivated and refined” (Book 6: 8); “Zizhang oversteps the mark, and Zixia falls short of it” (Book 11: 16). The Confucian teaching also focuses on students’ strengths. Its recorded in the Analects that, distinguished for their virtuous principles and practice, there are Yan Yuan, Min Zi Qian, Ran Bo Niu, and Zhong Gong; for their ability in speech, Zai Wo and Zi Gong; For their administrative talents, Ran You and Ji Lu; For their literary acquirements, Zi You and Zi Xia.” (Book 11: 3).

According to Tan (2003), to educate effectively, “an exemplary person needs to take into account people’s own self-interpretations and their views of their world” (p. 144). The Analects records three of Confucius’ students, Yan Yuan, Zhonggong and Sima Niu, asking the meaning of benevolence. The replies are given according to the students’ different personality and knowledge. Yan Yuan is told that benevolence is “through self-discipline and observing ritual propriety” (Book 12: 1). To Zhonggong, the answers are: “in your public life, behave as though you are receiving important visitors; employ the common people as though you are overseeing a great sacrifice. Do not impose upon others what you yourself do not want, and you will not incur personal or political ill will” (Book 12: 2). And when Sima Niu asks about benevolence, he is told: “an authoritative person is slow to speak” (Book 12: 3). Also in the chapter of Xianjin, the Confucian students Zilu and Ranyou ask whether they should immediately carry into practice what they heard. Two opposing answers are given. When Gongxi Hua becomes perplexed and questions the two different answers, “the master said, ‘Ranyou is different, and so I urged him on. But Zilu has the energy of two, and so I sought to rein him in’” (Book 11: 22). When Ji kangzi, Zizhang, and Qijing gong ask about politics, different answers are given based on their own aptitude and position.
Another Confucian educational method is “有教无类” or education for all (Tan, 2003, p. 105). In the *Analects*, it is stated: “in instruction, there is no such thing as social classes” (Book 15: 39). Anyone can come to receive Confucian education, no matter they are rich or poor, or their social rank is high and low. “The Master said, ‘I have never failed to instruct students who, using their own resources, could only afford a gift of dried meat.’” (Book 7: 7). The Confucian education also sees students as teachers who can help the teacher understand them better and teach them more effectively, “The Master said, ‘to continue studying without respite, to instruct others without growing weary’” (Book 7: 2). This type of education acknowledges students’ strengths. Thus, Confucian education openly praises students. For example, “The Master said of Zijian, ‘He is truly an exemplary person (Junzi)!’” (Book 5: 3). While listening to Zigong referencing a verse from the *Book of Poetry*, “The Master said, ‘I can discuss the Songs! On the basis of what has been said, you know what is yet to come.’” (Book 1: 15). And to his student Shang, “…The Master said, ‘Zixia, you have stimulated my thoughts.’” (Book 3: 8). Finally, “The Master said, ‘A person of character is this Yan Hui! He has a bamboo bowl of rice to eat, a gourd of water to drink, and a dirty little hovel in which to live. Other people would not be able to endure his hardships! Yet for Hui it has no effect on his enjoyment. A person of character is this Yan Hui!’” (Book 6: 11). The Confucian education is closely related to life. It considers students as individual persons and aims at finding students’ merits. The art of the Confucian teaching and evaluation is to use kind appraisals to help students feel good about themselves so that they will be able to use their own strengths to conquer their own weaknesses.

The Confucian educational method of “education for all” is based on the belief that “people are close by nature, but far by practice”. People’s “close nature” is the possibility of actualizing one’s talents and virtues; and different practices that separate people apart demonstrates the importance of education to provide the right direction. The most effective
education must make learning a self-initiated act. The Confucian education encourages students to develop a learning goal. Students are told that in ancient time, virtuous person takes learning seriously: “Learn broadly yet be focused in your purposes; inquire with urgency yet reflect closely on the question at hand-authoritative conduct (ren) lies simply in this” (Book 19: 6).

Being “focused on your purposes” is to have “one’s purpose…set on authoritative conduct” (Book 4: 4) and to “set your sights on the way” (Book 7: 6). Personal determination can be so strong that although “The Combined Armies can be deprived of their commander, but common peasants cannot be deprived of their purposes” (Book 9: 26). Fulfilling a sense of duty must take a long-term commitment. Constancy is a shield to protect what one believes; otherwise “when persons come to a realization (zhì) but are not authoritative (ren) enough to sustain its implementation, even though they had it, they are sure to lose it.” (Book 15: 33). Setting up one’s goal and establishes one’s position are important: “…loving antiquity, I am earnest in seeking it out” (Book 7: 20). After a student setting up his/her goal, he/she will start his/her actualization of earnest and seeking actions. For example, the Confucian education indicates that “In strolling in the company of just two other persons, I am bound to find a teacher. Identifying their strengths, I follow them, and identifying their weakness, I reform myself accordingly” (Book 7: 22).

Confucius enters the grand temple, asks about everything (Book 3: 15); he selects good and follows it; and he sees much and keeps it in memory and calls this type of learning helps obtain “a lower level of wisdom” (Book 7: 28). The Confucian education praises anyone who is eager to learn. Someone who “is driven by such eagerness to teach and learn that he forgets to eat, he enjoys himself so much that he forgets to worry, and does not even realize that old age is on its way” (Book 7: 19).

“Exemplary persons cherish their excellence” (Book 4: 11). Thus, learning or teaching for the Confucian education is a process to cultivate people’s virtuous characters and their
determination to act like a sage because “authoritative persons are content in being authoritative; wise persons (zhi) flourish in it” (Book 4: 2). A benevolent person is clear about the benefit virtue brings. He/she will naturally practice good conduct. The Confucian education believes that if a government official’s conduct is correct, his government is effective without the issuing of orders (Book 13: 6). This principle also applies to the teacher and teaching because teacher’s self-cultivating behaviours are related to the effectiveness of his/her educational result. The Confucian education sets high expectations for students and would like them to surpass teachers. “In striving to be authoritative in your conduct (ren), do not yield even to your teacher” (Book 15: 36). The Confucian teachers teach all they know to students without any concealment. “My young friends, you think that I have something hidden away, but I do not. There is nothing I do that I do not share with you—this is the person I am” (Book 7: 24). Finally, the Confucian education expects students to obey truth rather than certain individuals. For example, the Confucian student Yan Hui is well known for his self-cultivating actions. Nevertheless, Yan Yu’s learning is not seen as complete because of his complete acceptance of the teaching. It says in the Analects: “Yan Hui is of no help to me. There is nothing that I say that he doesn’t like” (Book 11: 4). The Confucian notion of complete learning is the important quality of the teacher and the teaching profession.

To summarize, the three Confucian educational methods are teaching students according to their own aptitude, education for all, and establishing a learning goal. The Confucian philosophy of education acknowledges students’ differences in intelligence and ability. It’s teaching is based on the acknowledgment of the students’ unique characters. All those who are willing to learn can be educated despite of their social rankings or economic status. The Confucian philosophy of education believes that each student can be a teacher and students should be praised for their accomplishment and ability in understanding subjects such as poetry or politics. The Confucian educational method also believes in “education for all” because education
is trust. It trusts that establishing a learning goal is important and teaching students to recognize
and establish a specific learning goal is important. The aim of the Confucian education is to
placing students’ moral development priori to their intellectual development. Benevolence,
righteousness, ritual propriety, intelligence, credibility are virtuous characteristics and the
principles of becoming a sage. The Confucian moral education aims at encouraging students to
learn about those characteristics and to establish an ideal of become a sage who seeks for the
good and upright, cultivates the society of the worthy, and perfects other people’s manner and
customs. On this account, the ancient kings, when establishing states and governing the people,
made instruction and schools a primary object. This is also the Confucian moral educational aim,
content and practice are based on.

Comparison between Dewey and Confucius

For Dewey, people’s tendency toward good can be fulfilled through providing social
service, and for the Confucian education, good is to participate in ritual practices. Dewey’s
educational ideal stresses the importance of cultivating good person. A good person has skills to
contribute to the maintaining and prosperity of human lives as a community (Johnston, 2006, p,
136). Schools and students’ educational tasks of learning various subject-matters are preparation
to understand human relations. They provide a context and a way of thinking for students to
experience the past and present lives to judge (scientific spirit) and to engage in social
reconstruction (social spirit). To be able to perform proper conduct is the foremost task of the
Confucian moral education (Tan, 2007). The importance of Dewey and the Confucian educational
aim is to nurture social and ethical responsibility. The training of individuals’ moral characters is
taken into consideration and the importance of nurturing a sense of determination and an ideal are
stressed (Tan, 2003, p. 50). The determination to fulfill a grand aim contributes to ones’ ability to discipline and control.

From the perspective of approaching good, although Dewey’s and the Confucian education hold different visions for a good society, their aims of cultivating individuals who strive for betterment is similar. The Confucian vision of grand unity is where “a public and common spirit ruled all under the sky” (Book of Rites, Ceremonial usages: 1). The Spring and Autumn period when Confucius lived was a chaotic time where wars were constant and socio/political structure collapsed. The Confucian education teaches li as a set of established moral standard and social order (Tan, 2003, p. 60). Its central idea is benevolence or “love to all”. That is why the Confucian education emphasizes on the moral idea of to “subdue oneself and return to li” because this way, the idea of “self” is replaced by “li” where social conducts are directed by filial, respect, and righteousness.

Dewey understands democracy as good. It is “more than a form of government; it is primarily a mode of associated living, a conjoint communicated experience” (MW9: 93). Dewey experienced the time when United States became industrialized and immigrant came to the cities. He believes that democracy is the solution to solve social problems. As a form of civilization, democratic ideal is where individuals must become part of the continuous construction and reconstruction (Fesmire, 2007). For Dewey, “moral judgments” are the synonym of democracy because it is the end of civilization as well as its means. Analytic ability and social progress are relational because they equip individuals to categorize and relate all aspects of lives. The approach and purpose of nurturing an individual’s character of good may be different for Dewey education and for the Confucian education. For Dewey’s philosophy of education, it is to cultivate the student’s faith in good citizenship; whereas for Confucian education, it is to foster a
strong determination and self-management to perform like a sage. Nevertheless, the ideal of good is the same for both Dewey and Confucius. Possessing this ideal is vital for moral education and moral conducts.
Chapter 5

Education that Pursues Beauty

Dewey and Confucius’ Educational Aims

Dewey’s educational aim – cultivating good citizen’s aesthetic character in life experience

Dewey is aware of the significant role of aesthetics in human life. He attempts to explain his ideas of education by speculating on the fundamental relationship between arts and human experience (Grange, 2004, p. 19). In order to understand Dewey’s concern with aesthetics, it is necessary to understand his notion of “experience”. Experience is defined by Dewey as “an affair primarily of doing,” of what people do and suffer, “to strive for, love, believe and endure” (LW1: 18). Grange speculates that any given individual is the series of interactions with his/her environment. Hence, all beings are ongoing, open and developing. One becomes what one is through responding to the events with which one is presented. More importantly, part of what an individual is at any given time is his or her potentiality for future change. For Dewey, experience consists of two integrated phases: “doing” and “undergoing”. “Doing” involves the action of the person involved in the experience; “undergoing” is the resistance encountered by the same person as the experience proceeds toward its end (p. 5-6). In this life process, “the career and destiny of a living being are bound up with its environment, not externally, but in the most intimate way” (LW10: 19). Therefore, every self not only produces actions, but is largely the product of its acts and choices. Such acts and choices depend not only on the ever-changing contingencies of his/her environment, but also on the contingencies of the consequences of action that influence future choices.
Dewey regards art as the clarification and intensification of experience for it involves a making or a shaping of a thing so that experience is more concentrated and coherent. Whole, complete, and integrated are the qualities of experience (Gotshalk, 1964). Dewey indicates that what is essential to experience is its aesthetic quality because it satisfies “all the other [than one of the single, specialized] structures and needs that have a part in the experience, so as to bring it to a completion as a complex of all elements” (LW10: 120). This sense of wholeness is gained through the ways in which an artist allows the parts of the experience to work together. Instead of separation, one feels a fusion of differences such that the individuality of the parts is respected and the parts are made contributors to a growing whole:

The undefined pervasive quality of an experience is that which binds together all the defined elements, the objects of which we are focally aware, making them whole. The best evidence that such is the case is our constant sense of things as belonging or not belonging which is immediate (LW10: 198).

Such experience becomes intelligent when the qualities undergoing inquiry into the object are isolated and controlled; and when the active inquiry further discovers and integrates qualities. According to Grange (2004), inquiry presupposes as a condition of the ongoing character of nature. Nature is a changing world, a dynamic world, a world to be made. The individual objects in the world, are not isolated, fixed, static, but changing, dynamic, capable of entering into relationships with other objects in an interaction that alters both components of the interaction. Each integration and reintegration leads to the enrichment of an individual. What is completed can only be temporary; how it is completed always leaves space for further variations. In this sense, experience means novelty, creativity, and the intelligent direction of future consequences (p. 33-34).
Fesmire (2007) believes that for Dewey, every ordinary behavior or activity that is motivated by its own consummate ends could be an intentionally cultivated experience and thus bring an aesthetic experience (p. 110). Dewey states that “all art is a process of making the world a different place to live” (LW1: 272). Everything contained in the art-process must lead on to such fulfillment. Fulfillment should also be progressive. “The time of consummation is also one of beginning anew. Any attempt to perpetuate beyond its term the enjoyment attending the time of fulfillment and harmony constitutes withdrawal from the world” (LW10: 23). Integration occurs and reoccurs during the art-process; elements are plastic, hence, they transform and they grow. An artist requires the union of consciousness and action in order to create an art work that is rich and satisfying. “The process of art in production is related to the aesthetic in perception organically…Until the artist is satisfied in perception with what he is doing, he continues shaping and reshaping” (LW10: 56). Similarly, Dewey states the aim of education: “loyalty to whatever in the established environment makes a life of excellence possible is the beginning of all progress. The best we can accomplish for posterity is to transmit unimpaired and with some increment of meaning the environment that makes it possible to maintain the habits of decent and refined life” (MW14: 19). The aim of schools is to provide a condition to help individuals develop positive understanding and appreciation of the various modes of thinking, feeling, and actions that are possessed by groups other than those to which the individual belongs because “education, in its broadest sense, is the means of this social continuity of life” (MW9: 5). Such work-in-progress is what Dewey defines as civilization. To civilize is to

Instruct in the arts of life… Instruction in the arts of life is something other than conveying information about them. It is a matter of communication and participation in values of life by means of the imagination, and works of art are the most intimate and energetic means of aiding individuals to share in the arts of living (LW10: 339)
Therefore, works of art are not only sources of aesthetic pleasure; they are channels to lend authenticity, benevolence and beauty to everyday life.

Education is life itself, yet, Dewey disagrees with the theory that education is to prepare children’s abilities for future lives because this way of thinking tends to ignore individual’s own dynamic life experience and make youth and children lose their interests in pursuing the enjoyment in learning and lack motivation to fulfill learning activities (Fesmire, 2007, p. 123). Dewey explains:

To predetermine some future occupation for which education is to be a strict preparation is to injure the possibilities of present development and thereby to reduce the adequacy of preparation for a future right employment. To repeat the principle we have had occasion to appeal to so often, such training may develop a machine-like skill in routine lines (it is far from being sure to do so, since it may develop distaste, aversion, and carelessness), but it will be at the expense of those qualities of alert observation and coherent and ingenious planning which make an occupation intellectually rewarding (MW9: 320)

Dewey says that if individual growth directs to the present life and capacities of the children, education focusing on the future is taken care of.

The mistake is not in attaching importance to preparation for future need, but in making it the mainspring of present effort. Because the need of preparation for a continually developing life is great, it is imperative that every energy should be bent to making the
present experience as rich and significant as possible. Then as the present merges
insensibly into the future, the future is taken care of (MW9: 61)

When Dewey says “life is development, and that developing, growing, is life” (MW9: 54), he
means that life is not only an “undergoing experience” but an experience of “doing”, and the
function of school is to provide a condition which guarantees children’s full development and
integral life so that a student is conscious about his/her existence, form one’s unique life and
cultivate the right attitudes. He further explains: “since growth is the characteristic of life,
education is all one with growing; it has no end beyond itself” (MW9: 58). As far as Dewey is
concerned, instead of forcing children to absorb external knowledge, schools shall focus on
cultivating the growth of children’s innate powers and will that are shared with all human beings.
Dewey claims:

Since life means growth, a living creature as truly and positively at one stage as at
another, with the same intrinsic fullness and the same absolute claims. Hence education
means the enterprise of supplying the conditions which insure growth, or adequacy of life,
irrespective of age (MW9: 56).

Life is a qualitative experience because it is a whole and carries with it its own “individualizing
quality” and “self-sufficiency”. Dewey’s theory of “education as life itself” is compatible with his
theory of art or democracy as a form of living. Life offers a possibility of bringing emotional
experience and the aim of education is to nurture this aesthetic and moral meaning (Grange, 2004,
p. 4).
The Confucian educational aim – cultivating exemplary persons’ aesthetic emotions

The Confucian philosophy of education indicates that aesthetic emotions represent aesthetic character. The Confucian teaching is to experience with disciples many kinds of emotions such as worry, anger, love, hate, grief, joy and so on (Grange, 2004, p. 31). For instance, as recorded in the Analects, Confucius expresses his worry as “to fail to cultivate excellence, to fail to practice what I learn, on coming to understand what is appropriate in the circumstances to fail to attend to it, and to be unable to reform conduct that is not productive” (Book 7: 3). To have a great concern about learning can transform an individual to become a sage like Confucius, whose lively characters in the Analects is depicted like this: he should be someone who “is driving by such eagerness to teach and learn that he forgets to eat, he enjoys himself so much that he forgets to worry, and does not even realize that old age is on its way” (Book 7: 19). Love toward learning is also expressed by words to admire others’ aesthetic characters. For example, words are used to express admiration toward the virtuous conducts of ancient sages who “establish others in seeking to establish themselves and promote others in seeking to get there themselves” (Book 6: 30). Words are also used to express admiration toward the dedicated student: “There was one Yan Hui who truly loved learning. He did not take his anger out on others; he did not make the same mistake twice” (Book 6: 3). Thus, emotions are an important component of Confucian education. Aesthetic emotions represent vivid personality the Confucian education aims to establish (Grange, 2004, p. 83).

The Confucian educational ideal also asserts that aesthetic emotions are an indispensable constituent of aesthetic character leading toward aesthetic life (Tu, 2001, p. 252). Actions, therefore, cannot be done and evaluated separately from emotional responses. Moreover, without referring to actions, emotions are not appreciable by themselves (p. 248). For instance, if a person
has no ren (benevolence), which can be taken primarily as emotional affection, he/she will have nothing to do with li (Analects, Book 3: 3). Take filial piety for example, respect – a form of sincere emotion - should be shown in an act to make it truly filial, without which, the Confucian philosophy asserts, “but even dogs and horses are given that much care” (Book 2: 7). The Confucian philosophy of education stresses the significance of emotional attachment to actions and reminds students to pay attention not merely to the “external”, but the “internal”. It says in the Analects: “In referring time and again to observing ritual propriety, how could I just be talking about gifts of jade and silk?” (Book 17: 11). Here, the Confucian philosophy of education reminds us that the exemplary person should not be constrained by the superficial presentation of li.

A deficiency of emotions often means a deficiency of character and wanting of virtues (Tu, 2001, p. 245). For example, in explaining the virtue of filial love, the Confucian philosophy appeals solely to emotions. When the disciple Zai Wo has some doubt about the li of the three year’s mourning of parents’ death, the Confucian education does not teach any formal principle to remove that doubt. Instead, it is to confirm whether Zai Wo has the very primitive emotional uneasiness when he is within the period of three year’s mourning.

Zai Wo inquired, “the three-year mourning period on the death of one’s parents is already too long. If for three years exemplary persons (junzi) were to give up observing ritual propriety, the rites would certainly go to ruin…the old grain has been used up, the new crop is ready for harvest…surely a year is good enough.”

The master replied, “would you then be comfortable eating fine rice and wearing colorful brocade?”

“I would indeed,” responded Zaiwo.
“If you are comfortable, then do it,” said the Master. “When exemplary persons (*junzi*) are in the mourning shed, it is because they can find no relish in fine-tasting food, no pleasure in the sound of music, and no comfort in their usual lodgings, that they do not abbreviate the mourning period to one year. Now if you are comfortable with these things, then by all means, enjoy them.” (Book 17: 21).

According to the Confucian educational ideal, instead of there being anything wrong with his logical reasoning, Zai Wo’s doubt results directly from his failing short both in the appreciation of his parents’ affection towards him and in his own emotional affection towards his parents. The *Analects* explains: “Zaiwo is really perverse (*bu ren*)! It is only after being tended by his parents for three years that an infant can finally leave their bosom. The ritual of a three-year mourning period for one’s parents is practiced throughout the empire. Certainly Zaiwo received his three years of loving care from his parents!” (Book 17: 21). Therefore, a problem with ethical life is to a great extent a problem with emotions. As one is responsible for the acts he/she does, one is also responsible for the emotions one has, especially in the sense that one is responsible for lacking certain emotion. The insensitivity and the lacking of the passions for the good as such are a sign of deficiency in aesthetic character and life.

The virtues in the Confucian philosophy of education are inclinal in the sense that they are inclination to aesthetic (Grange, 2004, p. 42). Human feeling is dependent upon depth of character, for only an individual person can feel in powerfully aesthetic ways. This means that the aim of Confucian education is to cultivate expression and extension of inner inclinations of individuals, that is, inner emotional and aesthetic affections (Wenzel, 2006). As explained earlier, the Confucian notion of *xiao* (filial love) has its origin typically in people’s inner inclination, an inclination in the human heart. The support of parents with food, drink or clothes, the care for
them when they are sick, and the burial ceremony of parents when they pass away constitute one of the most important parts of filial love (Book 2: 5-8). However, the ethical justification for these conducts does not lie in an appraisal of others or the beauty of appearance, nor does it lie in accordance with certain given conventions. Instead, it is justified only in the sense that it carries out an inner inclination. Without the fulfilling of which no pleasure or easiness of heart will come (Tu, 2001, p. 253). The Confucian education illustrates the fact that the filial child is happy when he thinks that his parents are still with him; but becomes very worried when he knows that the days with his parents are getting shorter: “Children must know the age of their father and mother. On one hand, it is a source of joy; on the other, of trepidation” (Analects, Book 4: 21). This passage well indicates that emotions (joy or worry) of xiao are the manifestation of a natural inclination. The filial child’s will and action flows from his deepest prime inclinations. When the inclination is violated, strong uneasiness will be experienced.

The Confucian ideal of aesthetic education speculates that the determination and the action to love towards parents and brothers is a love without any distinction between self-interest and others’ interests (Grange, 2004, p. 56). The Analects states that “As a younger brother and son, be filial (xiao) at home and deferential (di) in the community” (Book 1: 6). A natural extension of the virtue of filial love will be so fruitful that according to the Confucian ideal, “It is all in filial conduct (xiao)! Just being filial to your parents and befriending your brothers is carrying out the work of government” (Book 2: 21). The assumption for the Confucian education to hold that all people are capable of becoming a sage-ruler Yao, Shun and Yu is that the way of Yao, Shun and Yu is simply to be a good servant who is “generous in his devotion to the gods and the spirits of his ancestors” and “cultivate themselves by bringing accord to the people” (Book 8: 21; Book 14: 42). One should “love the multitude broadly and be intimate with those who are authoritative in their conduct (ren)” (Book 1: 6). The so-called “love the multitude
broadly” in turn is certainly constituted by loving parents and esteeming brothers which every person can experience. Therefore, to nourish the most primitive inclinations is the way to develop both virtuous actions and aesthetic feelings. When ren (benevolence) and yi (righteousnesss) are carried out in loving parents and respecting elders, excellence arises and cannot stop.

To summarize, the aim of Confucian aesthetic education is understood in terms of the pursuit of the aesthetic character and aesthetic life. The Confucian educational emphasis on emotions shows its concern with and commitment to the good. Joy (乐) is strongly stressed and only with the emotional commitment to the good, can the good and beautiful life be possible. “To truly love it is better than just to understand it, and to enjoy it is better than simply to love it” (Book 6: 20). Emotions have much more practical implication and value than epistemological knowledge. In other words, emotions help knowledge-construction (Grange, 2004, p. 80). Experiencing joy together with the recognition of the ideal of good and beauty powerfully motivates one to pursue that ideal. This is the value system presupposed in the Confucian notion of joy. It explains in the Analects, “To eat coarse food, drink plain water, and pillow oneself on a bent arm—there is pleasure to be found in these things. But wealth and position gained through inappropriate (buyi) means—these are to me like floating clouds” (Book 7: 16). Independence and self-sufficiency is derived from the Confucian education’s profoundly emotional attachment to the good, which is often manifested as joy. Joy in this context is a superior ethical attainment and indicates the moral depth of the Confucian character. Therefore, joy as a natural manifestation of inner inclination counts as the Confucian education’s significance of cultivating aesthetic character and aesthetic life (Tu, 2001, p. 254).

**Dewey and Confucius’ Curriculum Design**
Dewey’s curriculum design – emotions/interests

Emotion or feelings represent the “power that insure growth” (MW9: 56). Delightful and worthwhile experiences in childhood are illustrations of happy life as a whole life. It is an ideal quality that education or schools tries to recover. Dewey explains:

Now, as I have already suggested, while no experience is esthetic unless our emotions are involved, unless we are in some way excited by whatever calls out the experience, there are experiences that fail to be esthetic because they are not much else but feelings and they tend to be sentimental (LW13: 363).

According to Grange (2004), Dewey distinguishes emotions from feelings. Feelings come from senses (p. 38). External objects intrigue them. Through feelings, we are able to view life and the world, and are able to feel the meaning and value of the experience. Dewey states: “we see without feeling; we hear, but only a second-hand report…we touch, but the contact remains tangential because it does not fuse with qualities of sense that go below the surface” (LW10: 27).

Different than feelings, emotions make aesthetically consummated experience possible (Grange, 2004, p. 38). For example, when we are engaged in “artistic” work, we are not explicitly aware of the senses or feelings but in the emotional realm of “getting work done”.

Grange (2004) states that for Dewey, poetry is a creative, generous, and reflectively aesthetic experience because “it tries feebly to express the feelings that actually go into particular experiences” (p. 18). It is therefore educationally meaningful because “poetry teaches as friends and life teach, by being, and not be express intent…it is by way of communication that art becomes the incomparable organ of instruction, but the way is so remote from that usually associated with the idea of education…that we are repelled by any suggestions of teaching and
learning in connection with art" (LW10: 350). The words of the poetry are felt as belonging to the poetry; they are about it. Similarly, children are felt as belonging to the world; they are about it. Therefore, aesthetic experience is a primary path that every human being passes through in their ordinary living (Grange, 2004, p. 86).

According to Johnston’s observation (2009), Dewey argues that there are four basic instincts residing in children’s minds: social, making, inquiry and art (p. 57-70). They transform into four children’s interests: communicative, constructive, explorative, and expressive (MW1: 29). These interests represent children as active agents, a doer before being a knower, and an apprentice in the skills of living. Most importantly, Dewey speculates children’s inner being lying in the skills of living. Most importantly, Dewey speculates children’s inner being lying in the integration of these four natural instincts as a whole. All of these are turn supported by and translated into the “world of art” where broader experiences consist of activities that penetrate children’s entire life (MW2: 269). As far as Dewey is concerned, relating logical thinking emerged as people dealt with the challenges posed by nature and by complex social realities. For instance, artifacts, inventions, and technical skills; institutions and values; and the whole range of knowledge and meanings about the world accumulated in the various subject matters. Yet, the abstraction of this knowledge makes learning difficult and students cannot automatically absorb it (Johnston, 2009, p. 66). The solution as Dewey suggests is to take children’s interests into consideration because experience is existentially real only in the lives of children (p. 67). Therefore, Dewey demands a curriculum consisting of activities that emphasize children’s interests (abstract knowledge and psychological (children and their interests) in the integration of these four natural instincts as a whole. All of these are turn supported by and translated into the “world of art” where broader experiences consist of activities that penetrate children’s entire life (MW2: 269). As far as Dewey is concerned, relating logical
drama, story-telling, printing and discussion to meet children’s expressive need (art instinct) (p, 59); constructing through huge block play, crafts making, cooking, and knitting to meet children’s constructive needs (instinct of making); playing and free moving to meet their communicative needs (social instinct); and observation and experimentation to meet their explorative needs (inquiry instinct) (p. 61). These activities introduce materials for self-expression.

Johnston continues to speculate that interest is related to will, effort, and discipline; and it is faulty to consider them in isolation (p. 62). Dewey says that it is incorrect to view will as trained when one is forced to exert an effort to do necessary life tasks; or to see the use of interest as merely serving to divert the child from the tasks of intellectual discipline. Dewey clarifies his points: effort is a state that arises from an awareness of opposition between an end or ideal desired and the present situation; it involves the transformation of the present state in order to realize a goal. Ideals or ends grow out of the behavior of the person; they function as motives inducing activity or effort (Croce, 1948). Dewey contends that sometimes the self is in conflict between a choice of ends or ideals:

The agent has two possible ends before him, one corresponding to one set of his active powers, and another to another set of impulses or habits. Thought, reflection is not focused, accordingly, in any single direction. The self has not yet found itself. …It is in process of tentative self-expression, first trying on one self and then another to see how they fit. The attainment of a single purpose or the defining of one final ideal indicates the self has found its unity of expression….The ideal has become a motive…. (EW5: 134).

Normal effort is precisely this self-realizing tendency of the ideal…. The empty or formal ideal is the end which is not suggested by, or does not grow out of, the agent’s active powers….whenever the ideal is really a projection or translation of self-expression, it
must strive to assert itself. It must persist through obstacles, and endeavor to transform obstacles into means of its own realization (EW5: 135).

Dewey tells us that effort is a form of persistence. Persistence in thinking through inquiry required to overcome obstacles, securing the behavior and skills needed to achieve goals. Dewey conceives the chief responsibility in science as helping people to attain new insights into both the natural and social world. This in turn makes it possible for people to gain a kind of control and a kind of direction that will make the fruits of intelligence available. This direction could be a sense of self-identity: “To learn to be human, is to develop through the give-and-take of communication an effective sense of being an individually distinctive member of a community; one who understands and appreciates its beliefs, desires and methods, and who contributes to a further conversion of organic powers into human resources and values” (LW2: 332). In this sense, learning is marked by spontaneity and personal commitment.

In addition to science, art in Dewey’s terms is the unification in human experience of the means that leads to consummate ends: where experience is most thoroughly unified and complete, there we find art (Johnston, 2009, p. 60). Dewey clearly notes that every ordinary behavior or activity that is motivated by its own consummate ends could be an intentionally cultivated experience and thus bring an aesthetic experience. He states: “Common things, a flower, a gleam of moonlight, the song of a bird, not things rare and remote, are means with which the deeper levels of life are touched so that they spring up as desire and thought. This process is art” (LW2: 349). Aesthetic experience is emotional. “But there are no separate things called emotions in it” (LW10: 48). In art, emotion is a quality of the patterned movement in the aesthetic experience. Dewey explains the interconnectedness of reason and emotions.
“Reason” as a noun signifies the happy cooperation of a multitude of dispositions, such as sympathy, curiosity, exploration, experimentation, frankness, pursuit – to follow things through – circumspection, to look about at the context, etc, etc. The elaborate systems of science are born not of reason but of impulses at first slight and flickering; impulses to handle, move about, to hunt, to uncover, to mix things separated and divide things combined, to talk and to listen. Method is their effectual organization into continuous dispositions of inquiry, development and testing. It occurs after these acts and because of their consequences. Reason, the rational attitude, is the resulting disposition, not a ready-made antecedent which can be invoked at will and set into movement. The man who would intelligently cultivate intelligence will widen, not narrow, his life of strong impulses while aiming at their happy coincidence in operation (MW14: 136).

What Dewey means here is that anything we immediately desire is an object of value. The task of subject matters such as science or art lies in discriminating objects of immediate desire from those that prove truly desirable upon reflection on the consequences of securing them. For example, the child’s reaching for the candle flame or pulling away from it are functions within the action of the organism and are determined by prior experience with candle flames. In this sense, experience including both reasoning and emotion is a continuous whole. The continuing experience of a living and acting organism may be disrupted by conflict. It is accompanied by the end and it drives to reconstitute continuous behavior. In this sense, the aim of school subject matter in design, in wood, metal, or fabric, in the graphic or plastic arts is not to merely develop skills, but nurture artistic expression possessed by beauty of form and outline as well as functional utility, the highest point of refinement of all the work carried on.

As far as Dewey is concerned, art relates to the expression and communication of values or ideals. It is in art that the values of a civilization are expressed (Boas, 1953). An individual attains a sense of fulfillment not only when his/her personal needs are met and their special
abilities are expressed but also when the producer realizes that his/her work is related to the ideals and orders of the society. “Art is discussed in relation to history, geography, and mathematics, indeed, human problems” (Johnston, 2009, p. 66). This is one feature that distinguishes the technician from artist. Dewey wants students to become artists who appreciate what his/her product means in terms of social value because he believes that art not only act upon an individual’s will and emotion, it also reveals human kind’s deep and earnest hope and attitude about life (Kosnoski, 2005). This is why we as human beings can approach each other and learn about each other. In the end, communication is exchanged and agreement is reached. Dewey holds:

Just because art, speaking from the standpoint of the influence of collective culture upon creation and enjoyment of works of art, is expressive of a deep-seated attitude of adjustment, of an underlying idea and ideal of generic human attitude, the art characteristic of a civilization is the means for entering sympathetically into the deepest elements in the experience of remote and foreign civilizations (LW10: 335)

Dewey wants students to learn about ancient Greece and the Middle Ages where the preparing of food, clothing, and shelter is executed in as artistic a spirit as the making of great temples or the production of paintings. He emphasizes that to understand the Parthenon, one must remember “the bustling, arguing, acutely sensitive Athenian citizens, with civic sense identified with a civic religion, of whose experience the temple was an expression, and who built it not a work of art but as a civic commemoration” (LW10: 10). In music, the subject matter of singing such as love of country or home-loving is important because it is a sign of good morals and refined tastes. As a result, “The individuals who have minds pass away one by one. The works in which meanings have received objective expression endure. They become part of the environment, and interaction with this phase of the environment is the axis of continuity in the life of civilization” (LW10: 158)
Such aim in Dewey’ educational contents is to approach art in a manner consistent with such ideal.

The Confucian curriculum design – art education through music

The Confucian art education is at the centre of the Six Arts and consists of poetry, music and dance. Poetry has melody. They are the same as songs. Poetry is taught through the Book of Poetry or Odes (Lai, 2007, p. 84). It comprises approximately three hundred poems and is categorized as three types of songs: airs of the states (风), royal songs (雅), praise songs (颂) (Book of Poetry). Airs of the states are a type of folk songs collected from various regions. Royal songs are the formal songs coming from the territories directly managed by the Zhou dynasty. And praise songs consist of dancing music and songs for the purpose of ceremonies to worship gods, ghosts and sage-rulers (Book of Rites, Record of Music: 47). The Confucian education demonstrates the four purposes of learning poetry: “Reciting the Songs can arouse your sensibilities, strengthen your powers of observation, enhance your ability to get on with others, and sharpen your critical skills” (Analects, Book 17: 9). We can see from this passage that the purpose of learning Odes does not stop at the stage of memorizing poetry. More importantly, students shall connect with the feeling of poetry and understand its meanings so that one can listen to different views, see different things and be adaptive in complex situations while expressing one’s wishes and desires (Cai, 1995). For example, The Confucian students Yan Yuan and Zi Lu are asked: “what are your wishes?”.

Zilu said: “I would like to share my horses and carriages, my clothing and furs, with my friends, and if they damage them, to bear them no ill will.’ Yan Hui said, “I would like to refrain from bragging about my abilities, and to not exaggerate my own accomplishments.” Zilu said, “We would like to hear what it is that you, Master, would most like to do.” The Master said, “I would like to bring peace and contentment to the
aged, to share relationships of trust and confidence with my friends, and to love and
protect the young” (Book 5:26).

Confucius’ expression represents his ideal of exemplary person with a poetic sense. The teaching
of the Odes aims for “mild and gentle, sincere and good” personality (Book of Rites: The
different teaching of the different kings: 1). It is explained in the Analects: “Although the Songs
are three hundred in number, they can be covered in one expression: ‘Go vigorously without
swerving’ (Book 2: 2). The character of “go vigorously without swerving” reflects the pureness
of the man of virtue (彬彬君子) who has both free spirit and good knowledge. Because the
quality of Odes as “go vigorously without swerving”, it “arises one’s mind”.

Music is taught through the Book of Music. According to the Book of Rites, the Book of
Music nourishes a character that is “large-hearted and generous, bland and honest” (The different
teaching of the different kings: 1). The Book of Music itself is lost. Yet according to the Record of
Music in the Book of Rites, music is emotions expressed by people toward the external world
(Tan, 2007, p. 155).

All the modulations of the voice arise from the mind, and the various affections of the
mind are produced by things (external to it). The affections thus produced are manifested
in the sounds that are uttered….The combination’ of those modulated sounds, so as to
give pleasure, and the (direction in harmony with the) shields and axes, and of the plumes
and ox-tails, constitutes what we call music (1).

The value of music described in this passage shows that music transforms individuals. He/she
will become so imbued with worthy thoughts as to be alert toward the disgraceful ones he/she
might encounter in daily living (Wong, 1998). The Confucian music education consists of six sets
of musicals which are produced by the sage-king rulers: Yun Men (雲門) by the Yellow Emperor, Xian Chi (咸池) by Yao, Da Shao (大韶) by Shun, Da Xia (大夏) by Yu, Da Huo (大濩) by Tang, and Da Wu (大武) by Wu. (The Rites of Zhou – Chunguan Zong Bo: 101- translation is mine).

These musicals are used for different purposes in ceremonies. Specifically, Yun Men is played to worship Heaven. Xian Chi is used to worship earth. Da Shao demonstrates emperor Shun’s great virtue. Da Huo celebrates the ancestors for their courageous efforts to fight for peace. Da Xia pays tributes to the Emperor Yu’s upright moral character and his endeavor in flood control. And finally Da Wu presents a series of significant historical events; and worships all the founding fathers of the Zhou Dynasty (Chunguan Zongbo: 101 - translation is mine).

On the other hand, music in the Confucian period also refers to an official position designed by the government to be responsible for teaching music and making ceremonial and musical arrangements. The Rites of Zhou, an important book to record the duties of officers of Zhou, documents the responsibility of music master and his educational duties:

“using the morality of music to teach students loyalty, proper manner between tough and tender, respect, principles, fidelity, and friendly; using the language of the music to teach analogy, reference, recitation, dictation; using dance and music to teach the beautiful dance of Yun Men, Juan, Xian, Shao, Xia, Yan, and Wu. Using the six melody, six harmony, five sound, eight notes and the dances of six dynasties to perform to worship ghosts, people, the lord of heaven and earth, to unite nations, harmonize all the fellows, bring safe and security to hosts and guests, and spread pleasantness and nurture plants and animals (Chunguan Zongbo, The officers in the department of music: 100 – Translation is mine).

The role of music is not only to entertain, but also to make a greater social and political effect. The Confucian education explains: “For changing their manners and altering their customs, there
is nothing better than music. For securing the repose of superiors and the good order of the people, there is nothing better than the rules of propriety (The Classic of Filial Piety: Amplification of “The All-embracing Rule of Conduct” in Chapter I). Artistic expressions illustrated through music and dance help students to accept moral and ethical ideal innately. In addition, the Confucian education prepares students to become a master of music to participate in the social reorganization.

The Confucian education combines music (poetry, music and dance) with rites so that students will realize that it is human feelings holding the structure of rites together; and that it is ceremonies and joy constituting the relations in society (Tan, 2003, p. 70). Ritual propriety, music, and joy share the value of ren (benevolence) for the Confucian education and are representative of everything ethical and aesthetic. It asserts: “What has a person who is not authoritative got to do with the playing of music?” (Book 3: 3). The Confucian education claims that a man lacking human feelings is like music lacking joy. Thus, the Shao music is greatly appreciated: “the shao music that it is both superbly beautiful (mei) and superbly felicitous (shan)” (Book 3: 25) because the Shao music is made by the King of Shun who is a virtuous person. The Confucian education speaks highly of the Shao music and claims that after hearing it, “for several months he did not know the taste of meat” (Book 7: 14). Moreover, proper music must be “pleasing without being excessive, is mournful without being injurious” (Book 3: 20). Thus, the value of music is to nurture a sense of proper human emotions. The Confucian education states, “we see that the ancient kings, in their institution of ceremonies and music, did not seek how fully they could satisfy the desires of the appetite and of the ears and eyes; but they intended to teach the people to regulate their likings and dislikings, and to bring them back to the normal course of humanity” (Book of Rite, Record of Music: 6).
To summarize, poetry, rites and music are means to cultivate individuals’ aesthetic character. According to the Confucian education, “I find inspiration by intoning the songs, I learn where to stand from observing ritual propriety (li)” and “I find fulfillment in playing music” (8. 8). Confucius’ own learning experience explains what he means:

Confucius wants to learn and asks Xiang Zi to teach him how to play zither. Xiang Zi taught him a song and Confucius practiced it for ten days. Xiang Zi said to Confucius, “You shall begin to learn another one”. Confucius responded: “though I can play the song, I am not familiar with its melody”. After a few days, Xiangzi said: “you are familiar with the melody now. You shall begin another one.” Confucius responded: “I do not know its meaning”. A few days passed. Xiang Zi said: “You now know the meaning of the music, you shall begin to learn another one”. Confucius responds: “I do not know what the composer is, and what his character is?” After a few days, Xiang Zi said: “from the sound you play, I can feel that there is a serious person. He is in a deep thinking, but seems delighted and joyful. He seems quite visionary”. Confucius said: “I can feel his seriousness, his tall figure, his deep eye-sights and his soft heart. Ah, isn’t that the King of Wen?” When Xiang Zi heard Confucius, he seemed surprised. He stood up and bowed to Confucius: “You are right. My teacher told me that the name of this song is called “the virtue of King of Wen” (Records of the Grand historian – 47: translation is mine).

This story illustrates exactly that from following the procedure such as “getting familiar with the melody”, “understanding its meaning”, and “knowing the composer”, Confucius gradually establishes his meticulous character. As a set of curriculum, poetry gives students a sense of motivation; rites equip students with proper skills; and music directs appropriate expressions of emotions. These educational contents are means to train students’ heart, mind and conducts. Thus, a joyful experience of learning and living can be developed.
Dewey and Confucius’ Educational Methods

Dewey’s educational method – indirect learning

Johnston believes that Dewey’s emphasis on the role of interest in education is a case in arguing curriculum in the fashion of informal and lively coverage of material - “the quality of the experience” (Johnston, 2009, p. 69). Dewey states that “the crying evil in instruction today is that the subject matter of the curriculum, both as a whole and in its various stages, is selected and determined on the objective or logical basis instead of on the psychological” (EW5: 171). Dewey describes interests with direct and indirect qualities. A direct interest has no separation between ends and means. Interest is “natural interests” (MW7: 161). They are needs to be met from the activities of moving in one direction rather than another. Taking children’s playing for example, it is doing as well as enjoying and there is no demand for goals beyond them. Children engage in role-playing when re-enacting the fundamental occupations of the home. They are also engaged in pursuits like building playhouses and in taking a variety of adult roles in games. Considerable time is devoted and the involvement is without a long-range objectivity. Dewey argues that although energy is expanded and the child is intended upon the project, there is no conscious effort or attention (Reflective attention) (MW1: 100).

On the other hand, an indirect interest appears when a child pursues goals requiring more elaborate means. For instance, a child who is intrigued by the songs wants to play on the piano. He/she does not have sufficient skills to do so. Thus, he/she may develop an interest in the mastery of techniques that would seem less interesting to him before. Genuine interests under this circumstance include actions and objects or skills that are necessary to achieve a desired goal (MW7: 170). Dewey calls this the principle of indirect learning: when “attention is not upon the idea of learning, but upon the accomplishing of a real and intrinsic purpose” (EW5: 239). Dewey
applies this method of indirect learning in studying history. He argues that the study of history begins as an investigation of the occupational activities from their simple origins to their present complex state. A child’s interest in the historical evolution of the occupations and social life can proceed naturally from a personal involvement with them in the present.

Further, the method is to follow out these activities into their social ramification. Present social life, on the one hand, is too complex for realization by the child, while past life, taken as past, is remote and psychologically inert. But through his interest in his own activity of cooking and primitive building, the child is interested in the different forms this activity has assumed at different times. He can be led to analyze the existing complex social structure by following up the growth of the homes, foods, etc, of men, from the pre-historic cave dweller through the stone and metal ages up to civilization, etc (EW5: 231).

The child who engages studying history and constructive activities develops a consideration of innovations and inventions (Kim, 2009). According to Dewey: “Whatever history may be for the scientific historian, for the educator it must be an indirect sociology – a study which lays bare its process of becoming and its mode of organization” (MW1: 104). This approach to study history is primarily industrial, economic (in terms of the way people make a living), and social (in terms of the effect of occupations on social life). It connects children’s interests and the cultural and technical achievements of adult life. The implication of applying the method of indirect learning into the study of history is that it represents an attitude toward social and intellectual conditions. This condition represents a given industrial device, type of scientific interest and the individual connection with their human context.

Dewey makes indirect learning his elaborate method of interest, effort, and activity to underscore the point that the fact and truths of geography, history, and science are seen as
intentionality of human experience (Manns, 1987). Dewey labels it the “method of discovery” (LW8: 67). Children are encouraged to explore a range of materials because they provide a natural medium of creative expressions. Materials such as water and soil, vegetable and animal life are studied as aspects of nature that are interacting with people’s activities. Arithmetical, chemical, and physical processes are studied as the forms in which materials are controlled (EW5: 231). Cooking, carpentry, and sewing or textiles afford “adequate opportunity, on the psychological side for constructive work, while socially they represent the fundamental activities of the race” (EW5: 231). According to Dewey’s theory, the child by the age of nine attains “the level of reflective attention”, which makes it possible for him/her to cope with the material and the methods of the later years. “With growing power, the child can conceive of the end as something to be found out, discovered, and can control his acts and images so as to help in the inquiry and solution” (MW1: 101). For example, a child can use a saw, or a needle and thread to attain ends; such tools require mastery of new skills and coordination. This, in turn, makes new levels of development possible. “The discovery and use of extra-organic tools has made possible, both in the history of the race and of the individual, complicated activities of a long duration” (MW7: 188). For example, when a child shifts from “playing boat” to making one, he/she must bring to bear net intellectual skills needed to regulate a series of acts. Play, as a form of work, “covers all forms of expression and construction with tools and materials, all forms of artistic and manual activity so far as they involve the conscious or thoughtful endeavor to achieve an end” (MW7: 190). The combination of goals together with the need to develop skills to utilize more complicated tools and techniques leads to the increased use and development of intelligence. Creative work is thus distinguished from dull work in which activities are performed in the absence of personal and intrinsic motivation.
Thoughts and reflective thinking for Dewey is aesthetic. Johnston (2009) calls this “satisfactory experiences” (p. 69). In *How We Think*, Dewey presents a five-step method of inquiry, for educators. The first step involves the occurrence of a disruption in activity. This experience is clear that the “unsettled or indeterminate situation might have been called a problematic situation. This name would have been, however, proleptic and anticipatory” (LW12: 111). Next comes the specification of the problem. Dewey remarks: “it is a familiar and significant saying that a problem well put is half-solved. To find out what the problem and problems are which a problematic situation presents to be inquired into, is to be well along in inquiry (LW12: 112). To achieve this, teachers encourage students to select data and carry out operations and note consequences. Teachers also advocate curiosity, orderliness, and flexibility. The third step involves introducing a hypothesis that can solve the problem. Possible solutions demand careful analysis of data, self-controlling skills and precision. Fourth, the hypothesis requires elaboration as to possible consequences. It must be compared to other hypotheses to determine its relative value among them. Inferences and implications need drawing out. Having elaborated the hypothesis by a course of reasoning, it is time to test it experimentally. Students must carry out operations that establish conditions in accordance with the dictates of the hypothesis to see if the idea actually works out and the consequences intended occur. Dewey calls this “the meaning of truth: processes of change so directed that they achieve an intended consummation. Instrumentalities are actually such only in operation” (LW1: 128). The use of five-step method of inquiry is pedagogical work of educators who discover the urgent needs, habits, and powers of children and provide the materials, the ideals, and programs that will engage children in exploring and inquiring.

*The Confucian educational method – skillful directing*
The Confucian teachers never engage in “spoon-feeding”. Quite the contrary, its educational method focuses on students who have the attitudes of “eager” and “anxious”. The *Analects* records Confucius’ well-known statement: “I do not open the way for students who are not driven with eagerness; I do not supply a vocabulary for students who are not trying desperately to find the language for their ideas. If on showing students one corner they do not come back to me with the other three, I will not repeat myself” (Book 7: 8). The right teaching moment is when an eager student wants to understand but can not after giving numerous thoughts; or an anxious student wants to express but still do not know how after accumulated some experiences and thought things through. Otherwise, for Confucian education, it is not the time to teach.

Tan (2003) speculates that “Confucius often associates *zhì* [to know] with authoritative conduct (*ren* 儒), which is both person making and community making (p. 97). The Confucian education encourages the approach of using wisdom to inspire students to develop deeper and more complex knowledge:

Zixia inquired: “What does the song mean when its says:

Her smiling cheeks-so radiant,
Her dazzling eye-so sharp and clear,
It is the unadorned that enhances color?”

The Master replied, “The application of color is to the unadorned.”

“Does this mean that observing ritual propriety (*li*) itself comes after?” asked Zixia. The Master replied: “Zixia, you have stimulated my thoughts. It is only with the likes of you that one can discuss the *Songs.*” (Book 3: 8).
In this example, Zixia asks the meaning of the poem that describes the beauty of smile, eyes, and colours. The Confucian teaching does not intend to give the student a direct answer. Instead, the student is told to pay attention to the relation of things. Zixia realizes that rites must be established on the basis of human feeling as benevolence; Zixia is not certain so he asks another question: “Ceremonies then are a subsequent thing?” or “Rites is after, isn’t it?” Confucius is pleased to hear his thought and praises him “I can begin to talk about the Odes”. This teaching moment demonstrates that Zixia meets the Confucian teaching standard of “presenting one corner and returning three” (举一反三) or “hearing one point and knows all about a subject” (闻一知十).

In other words, the Confucian education expects students to be able to be creative - to master the subject via comprehensive study of related areas and draw inferences about other cases from one instance (Tan, 2007, p. 157). In the above example, the Confucian philosophy of education is not merely concerned with providing an ethical training, but vividly uses the situation of drawing to inspire Zixia to think about the relationship between rites and benevolence. This approach avoids the attempt of forcing students to accept abstract concepts. Instead, it encourages students’ independent thinking skills and protects their self-esteem. Furthermore, this teaching method leaves a lasting impression in students’ mind and encourages them to take initiative to inquire the meaning of “benevolence”. Ultimately, this self-learning experience will help students willingly accept the principles of ritual propriety.

The Confucian philosophy of education believes that students are the best teachers for themselves. Teachers’ roles are to help them realize this potential. In the Analects, it states: “Do I possess wisdom (zhī)? No, I do not. But if a simple peasant puts a question to me, and I come up empty, I attack the question from both ends until I have gotten to the bottom of it” (Book 9: 8). What is expressed here is that when a student expresses interest in learning, he is ready to learn. He/she now is like a bell, and the teacher’s role is to knock on the bell and the sound will play. It
is recorded in the *Analects* that, one time, Confucius is discussing with Zigong the nature of good and bad. Zigong asks:

“What do you think about someone who is loved by everyone in his village?”

“It is not enough,” said the Master.

“What if everyone in the village despises a person?”

“It is not enough. It would be better that the best villagers love, and the worst despise, this person.” (Book 13: 24).

The Confucian teaching does not provide a straight answer. Rather, it follows student’s way of thinking and directs him to analyze the nature of a thing from two conflicting sides. When the student gives his thoughts, the Confucian teaching is to help him reach the conclusion that a good person is one who is loved by good persons and hated by bad persons. It can be implied from this story that the student knows all possible information to constitute the principle of things. The Confucian teaching is to apply a skillful method to teach students the way of thinking that they know but cannot think of.

The Confucian education emphasizes the importance of interests and joy in learning (Tan, 2003, p. 105). It is acknowledged that if one wants to study extensively, he/she must learn with joy; if one wants to achieve an ideal learning result, one must have a delightful spirit (Tan, 2007, p 149). The *Analects* describes this passion of learning: “Having studies, to then repeatedly apply what you have learned – is this not a source of pleasure?” (Book1: 1). The Confucian education also views joyful learning as the highest teaching method. It claims: “To truly love it is better than just to understand it, and to enjoy it is better than simply to love it” (Book 6: 20). The Confucian education categorizes learning into three levels: knowing, loving and delighting, and
the best learning approach is when one is interested in the subject and is able to find joy in learning. To reach this goal, the Confucian teaching aims at encouraging students to develop interests in what one sees and hears. The results of seeing more and hearing more are deep understanding: “There are probably those who can initiate new paths while still not understanding them, but I am not one of them. I learn much, select out of it what works well, and then follow it.” (Book 7:28). Interested in different voices and opinions help students establish proper manners that are in accordance with social rules. The Confucian education explains: “If you listen broadly, set aside what you are unsure of, and speak cautiously on the rest, you will make few errors; if you look broadly, set aside what is perilous, and act cautiously on the rest, you will have few regrets (Book 2: 18). An interested learner should be like the following: “He was diligent and fond of learning, and was not ashamed to ask those of a lower status – this is why he has been called ‘refined’” (Book 5: 15). He/she ceaselessly cultivates him/herself by “reviewing the old as a means of realizing the new” (Book 2:11). The Confucian education promotes a joyful learner who “is driving by such eagerness to teach and learn that he forgets to eat, he enjoys himself so much that he forgets to worry, and does not even realize that old age is on its way” (Book 7: 19). The joy Confucius experiences makes him a simple-minded but happy soul: “To eat coarse food, drink plain water, and pillow oneself on a bent arm – there is pleasure to be found in these things (Book 7: 16).

The Confucian education also encourages students to cultivate their interests in learning (Shim, 2007). The Confucian teaching skillfully guides students to a mind state where they feel that learning is an aesthetic experience: easy and pleasant. A devoted teacher who appreciates his students and believes that students can cultivate such joy. The Confucian teaching advocates a close relationship with students. Teachers love students. For example, when the Confucian student Boniu is ill, Confucius “went to visit him. Grasping his hand through the portal, he said,
“We are losing him, and there is nothing we can do. But that this man should have this illness, and there is nothing we can do! That this man should have this illness” (Book 6: 10). Confucius’ sadness for Boniu’s failing health is like a father to son. When Confucius’ favorite student Yanyuan dies, Confucius grieves excessively (Book 11: 10). On the other hand, the teachers’ love toward students earns great respects from students (Gier, 2001). The Confucian students treat their teacher like their own parent. After he passes away, Confucius’ students practiced the three-year filial ceremony for him:

When Confucius died, after three years had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Zi Gong, as they looked towards one another, they wailed, till they all lost their voices. After this they returned to their homes, but Zi Gong went back, and built a house for himself on the altar-ground, where he lived alone another three years, before he returned home” (Mencius).

The Confucian students deeply missed their fatherly teacher. They want to bring him back and always feel that there is something missing in their hearts. “Zixia, Zizhang, and Ziyou, thinking that You Ruo resembled the sage, wished to render to him the same observances which they had rendered to Confucius” (Mencius). These examples illustrate the Confucian teachers’ fatherly image and the deep emotions between the teacher and the students. A loving devotion from the teacher inspires students to “seek the company of his teachers….and has all confidence in their course” (Book of Rites: Record on the subject of education: 6). Students’ confidence in their learning comes from their trust in their teachers. Naturally, they develop a great interest in learning and confidence within oneself.
Comparisons between Dewey and Confucius

Both Dewey and the Confucian education emphasize that beauty is the result of the interrelationship between arts and virtue (Grange, 2004, p. 11). Dewey believes that people, nature and society become a unity that have strong bonds and cannot be separated. In this way, arts become an inclusive category containing the beauty of nature, the beauty of society and the beauty of art (p. 13). Arts in Dewey’s opinion are a conclusive conception, and it permeates our life. Arts for Dewey are creation and practice. Works of arts concentrate and expand experience. They also make an artist a lively being for one has to be aware of the relations among different constituents and carry on an art work in an order that every successive part flows freely, without seam and without unfulfilled blank, into what ensues. At the same time “there is no sacrifice of the individuality of the parts… As one part leads another and as one part carries on what went on before, each gains distinctness in itself” (LW10: 43).

Arts for the Confucian philosophy of education are harmony (Grange, 2004, p. 7). When good brings society together, arts are instruments to reach this goal (p. 89). In the Book of Rites it asserts that “now music produces pleasure – what the nature of man cannot be without (Book of Rites, The record of Music: 47). The Confucian education reminds us that pleasure shall be contained. “Music is the definite limitation of harmony” (Zhong-ni at home at ease, 6). One needs to be clear of the advantageous and injurious music and its pleasure it brings. It further explains: “One stands to be improved by the enjoyment found in attuning oneself to the rhythms of ritual propriety (li) and music (yue), by the enjoyment found in talking about what others do well (shan), and by the enjoyment found in having a circle of many friends of superior character (xian); one stands to be injured by finding enjoyment in being arrogant, by finding enjoyment in dissolute
diversions, and by finding enjoyment in the easy life” (Analects, Book 16: 5) These three injuries are against the Confucian principles of “pleasing without being excessive” (Book 3: 20).

Dewey’s aesthetic experience is a reconstructive experience that leads to growth (Grange, 2004, p. 62). Good and duty is in accordance with artists’ desires to make, express, communicate, and inquire. Dewey’s educational aim is to cultivate good citizenship with consummate character because “the experience of living creature is capable of aesthetic quality” (LW10: 22). This insight is deeply embedded in the characteristic of experience, which is consummatory-instrumental (Grange, 2004, 35). Consummate character pays attention to the present moment and focuses more on emotions and a concrete problem-solving method to engage in the reconstruction (Grange, 2004, p. 62). Consummation, as quality of ordinary experience, is “complete because it absorbs into itself memories of the past and anticipation of the future…[but] only when the past ceases to trouble and the anticipations of the future are not perturbing, is a being wholly united with its environment and therefore fully alive” (LW10: 24). During the journey of aesthetic experience, an artist’s work is not the “mere giving way to an impulsion, native or habitual”. Rather, it is an expression from within where “the welling up must be clarified and ordered by taking into itself values of prior experience” (LW10: 67). Thus, an appreciation of ordinary experiences, people, and events as well as the emotions derived from the creation of technology, history and civilization is aesthetic.

The aesthetic significance of emotions in the Confucian education is to see how ethical life is an emotionally full life (Hochsmann, 2002). In the Analects, Confucius is described as a person full of emotions because he expresses his ethical aspirations by way of emotions such as sorrow and joy and he exemplifies his ethical ideals through specific emotions rather than logical reasoning. For example, “When dining in the presence of someone in mourning, the Master
would not eat his usual portion” (Book 7: 9). “On a day when the Master had wailed in grief, he would not sing” (Book 7: 10). To the extent that Confucius lives through the manifestation of emotions, it is justifiable to say that the aim of the Confucian education is to advocate ethical agents rather than simply moral theorists.

Nevertheless, aesthetic goodness for the Confucian education is an external illustration whereas for Dewey, it is internal. As far as the Confucian education is concerned, beauty and joy have to be established on the basis of rites (Gier, 2004). The established ritual propriety such as giving filial love for parents or providing reverence for the sage king is the heart-felt behavior code (Tu, 2001, p. 260). Therefore, the Confucian education focuses on practicing concrete ritual propriety in human relations because without such a context, the aesthetic goodness cannot be shown. On the other hand, consummation for Dewey is holistic. Tendency, habits and intelligence carry out modifying transactions with each other and constitute the wholeness of virtue. Thought and reflection brings wisdom and is artistic. It allows us imaginatively to perceive the relations between the actual and the possible. Therefore, Dewey claims that a beautiful and loving self can be cultivated.

Dewey points out that teaching arts involves being sensitive to the child’s interests and goals, and being imaginative in knowing how to direct him/her to the deeper meanings and insights of social ideals. He holds:

This utilizing of interest and habits to make of it something fuller, wider, something more refined might be defined as the teacher’s whole duty. And the teacher who always utilizes interest will never merely indulge it. Interest in its reality is a moving thing, a thing of growth, of richer experience, and fuller power. Just how to use interest to secure growth in knowledge and efficiency is what defines the master teacher (EW5: 143).
Dewey reminds teachers to pay attention to children’s genuine interests rather than interested children. The conception of genuine interests is different than interests as indulgence of the whims of children. They relate to children’s personal goals, but they are not final. Thus, curriculum such as history and science teaches students the temporal and dynamic structure of the experience. Pedagogical methods such as playing and practicing occupations are representational activities and reflect the human transactional experience where the process or activity of knowing and manipulation are primary. That is why Dewey emphasizes that education is life and education is growth.

On the other hand, the Confucian education cultivates aesthetic character (Tu, 2001, p. 252). Learning and practicing arts is necessarily a moral affair as it entails transforming the self, finding a place within a tradition, and otherwise entering into signify relationships with others. Music, poetry and dance balance one’s mind and constrain emotions so that manners are altered and customs changed. Yet, changes must be in accordance with heart-felt teaching experience. If we ignore this fundamental spirit of the art of the teaching, it is impossible to understand the nature of beauty and the practice of it, and it may fall into a superficial format (Tu, 2007, p. 116). Thus, the Confucian education explicitly points out that the danger of “a man without the virtues” (人而不仁) is the disappearance of manner and ceremonies (Tan, 2003). The Confucian teachers’ loving devotion toward students illustrates that teaching “does not come down from heaven, it does not come forth from the earth, it is simply the expression of the human feelings” (Book of Rites, Questions about mourning rites: 9).
Chapter 6

The Enlightenment of Dewey and the Confucian Philosophy of Education as Truth Good Beauty in Current Education

It must be acknowledged that currently, education in general and early childhood education in specific have been confronted with issues. People from across society are increasingly casting their attention to the quality of education. There are also current concerns relating to the relationship between intellectual heritage and inquiry-based learning (Fang & Cox, 1999; Annevirta & Vauras, 2001; Lockl & Schneider, 2007; Larkin, 2009; Salmon & Lucas, 2011); how parent-child, teacher-student and child-child’s relationship influence child’s development (Kontos, 1983; Gauvain & Rogoff, 1989; Harris et al, 1999; Perry, et al, 2002; Larkin, 2006); and students as autonomous learners (Estes, 1998; Jacobs, 2004; Whitebread et al, 2005; Manfra & Winsler, 2006; Davis et al, 2010). These concerns force everyone to question the function of school. Most importantly, we start to ponder even deeper questions such as: what kind of person is education trying to cultivate? How to cultivate such persons? These questions are ones that no educator can ignore.

Education that Realizes Truth

Truth for Dewey and the Confucian Philosophy of Education

Truth for Dewey is embedded in his theory of inquiry (Thayer, 1947). Dewey states: “Inquiry is the controlled or directed transformation of an indeterminate situation into one that is so determinate in its constituent distinctions and relations as to convert the elements of the original situation into a unified whole” (LW12: 108). Analysis should be a tool for the production
of satisfactory outcomes, and not an end itself. Dewey emphasizes on the value of knowledge. He explains:

knowledge is humanity in quality not because it is about human products in the past, but because of what it does in liberating human intelligence and human sympathy. Any subject matter which accomplishes this result is humane, and any subject matter which does not accomplish it is not even educational” (MW9: 238).

Therefore, “knowledge” is not fixed and unchangeable. It is a mind-liberating action and that is why Dewey prefers “knowing” in order to emphasize the fact that knowing is always a part of a larger process of inquiry. He seeks to demonstrate that there are no fixed or certain truth. Inquiry enables humans to exert control over their own habit formation, thereby creating new instruments (Winther, 2014).

Dewey’s truth grows as its tools of inquiry become more refined. It does not say how the world “really” is in any final sense, and it is not the knowledge for all other forms of inquiry. Dewey calls this tool inquiry of inquiry, which he terms the “theory” or “function” of inquiry (Johnston, 2006). This inquiry “is itself causa essendi of the forms which inquiry into inquiry [or logic] discloses” (LW12: 12). It is to arrange its subject matter into settled forms. During the process of inquiry, new tools and materials are produced and applied to the next inquiry. Subject-matter and conclusions are important in inquiry because it constitutes what he calls logical forms. “Logical forms accrue to subject-matter in virtue of subjection of the latter in inquiry to the conditions determined by its end-institution of a warranted conclusion” (LW12: 370).

“Warranted” denotes an individual outcome. It is the result of reflection that has been effective in the sense that some specific doubt or difficulty has been resolved.
Truth generated from inquiry is “laws” or “principles” (Johnston, 2006). If we are going to reason, we must take them into account. They are habits and are “valid as directive principles, as regulative limiting ideals of inquiry” (LW12: 345). For example, we know the shadow of the tree is not the same as the tree itself; refraction is the change in direction of a wave. Such “directive principles” regulate the way of thinking and keep the science functioning. But the origin of these “laws” or “principles” is subject-matter: and their destination is also subject-matter. The function of inquiry is to satisfy this condition. He points out that the

“face that disjunctions which were at one time taken to be both exhaustive and necessary have later been found to be incomplete (and sometimes even totally irrelevant) should long ago have been a warning that the principle of excluded middle sets forth a logical condition to be satisfied in the course of continuity of inquiry. It formats the ultimate goal of inquiry in complete satisfaction of logical conditions. To determine subject-matters so that no alternative is possible is the most difficult task of inquiry (LW12: 344).

“Laws” and “principles” are habits, rather than specific actions. They are general. Dewey admits that what is operationally an inquiry, then, is what has been brought to current inquiry as a byproduct of an inquiry. No inquiry is absolutely external to experience.

Truth in the Confucian philosophy of education is the law of the universe and social principles. They can be found in the Book of Changes, the Doctrine of Means, and the Great Learning (Tu, 2001, p. 246). The enduring impact of the Changes simply reflects the great concern that humans feel toward their own fates, to improve their daily lives by discovering which objects, relations, and acts please or displease the spirits – the practice of self-cultivation (Judy, 2011). One of the main points articulated in the book is the functioning of its symbolism:
(The sage) was able to survey all the complex phenomena under the sky. He then considered in his mind how they could be figured, and (by means of the diagrams) represented their material forms and their characters. Hence those (diagrams) are denominated Semblances. A (later) sage was able to survey the motive influences working all under the sky. He contemplated them in their common action and special nature, in order to bring out the standard and proper tendency of each. He then appended his explanation, to determine the good or evil indicated by it. Hence those explanations are denominated limitations. The most thorough mastery of all the complex phenomena under the sky is obtained from the diagrams. The greatest stimulus to movement in adaptation to all affairs under the sky is obtained from the explanations. The transformations and shaping that take place are obtained from the changes; the carrying this out and operating with it is obtained from the general method. The seeking their spirit-like intimations and understanding them depended on their being the proper men; and the completing (the study of) them by silent mediation, and securing the faith of others without the use of words, depended on their virtuous conducts (Xici I).

Here, intelligence can be obtained from the powerful relations among words, images, and signs because they are designed to instill in people a simultaneous awareness of the deep significance of ordinary human life and of the ultimately mysterious character of the cosmic processes (Chang, 1997).

The life principle is embedded in the Doctrine of the Mean. Man has received his nature from Heaven. Conduct in accordance with that nature constitutes what is right and true - a pursuing of the proper Path. The cultivation or regulation of that path is what is called Instruction’ (The Doctrine of the Mean, 1). It is with these axioms that the Treatise commences, and from such an introduction we might expect that truth would go on to unfold the various principles of duty, derived from an analysis of people’s moral constitution. At all levels of society, moral constitution can be realized as spirit communication marked the beginning and end of the
sacred rites. They are celebrated in connection with momentous occurrences, including births, betrothals, travel, marriages, severe illnesses or prolonged infertility, appointments to office, the selection of accession of an heir, and deaths (Yao, 2012). The Confucian philosophy directs people to engage in a spectrum of ritual acts to avoid wrathful spirits be provoked and to confine oneself. In the Doctrine of the Means, a book of Confucian philosophy, it explains,

the path may not for an instant be left, and that the superior man is cautious and careful in reference to what he does not see, and fearful and apprehensive in reference to what he does not see, and fearful and apprehensive in reference to what he does not hear. There is nothing more visible than what is secret, and nothing more manifest than what is minute, and therefore the superior man is watchful over his aloneness’ (The Doctrine of the Mean, 1).

The passage contains what is called “making the thoughts sincere”. The Confucian philosophy reminds us to “keep thy heart with all diligence, for out of it are the issues of life” (The Doctrine of Mean, 1).

The Great Learning celebrates the value and function of learning as those of the perfecting oneself, and of the practice of virtue by all individuals (Tu, 2001, p. 248). What the Great Learning teaches, is to illustrate illustrious virtue; to love the people; and to rest in the highest excellence’ (The Great Learning, 1). It advocates a faith that if the lessons be learned and carried into practice, the result will be that “illustrious virtue will be illustrated throughout the nation” (2). Ultimately, this faith will be brought, through all its length and breadth, to a condition of happy tranquility. In this method, he/she reaches from the cultivation of the person to the tranquilization of the kingdom, through the intermediate steps of the regulation of the family, and
the government of the State, there is room for setting forth principles that parents and rulers
generally may find adapted for their guidance.

Truth in educational context

Dewey stands on the side of inquiry to conduct scientific experimentation and the
Confucian philosophy emphasizes the importance of learning about virtuous intelligence. For
Dewey, inquiring for truth is a devotion to the shared process of discovery; children should seek
to cultivate the kind of scientific disposition. This scientific disposition is to learn, which Dewey
takes to be an important category of habits (Bleazby, 2011). When habits are organized into an
interpenetrating system, they constitute mind and thinking. Habits consolidate the thoughts and
actions that constitute human life. Dewey depicts the absence of such important belief and habit:

Because of the importance of attitudes, ability to train thought is not achieved merely by
knowledge of the best forms of thought. Possession of this information is no guarantee
for ability to think well. Moreover, there are no set exercises in correct thinking whose
repeated performance will cause one to be a good thinker. The information and the
exercises are both of value. But no individual realizes their value except as his is
personally animated by certain dominant attitudes in his own character (LW8: 135).

Since Dewey thinks of inquiry as a type of criticism, he also thinks of inquiry as education
(Kirsch, 1963). Inquiry involves the critical acquisition of habits controlled by the ideal values
that nurture human growth.

Dewey’s effort to cultivate students’ mind for inquiry is through designing a curriculum
around the theme of emerging civilized experience. Areas of concentration centered on critical
junctures in people’s historical development – junctures that occurred when both materials such
as tools and techniques and modes of thought changed the course of things (Fairfield, 2009).

Dewey says in *Democracy and Education*,

> Such matters as knowledge of the past, of current technique, of materials, of the ways in which one’s own best results are assured, supply the material for what may be called general method. There exists a cumulative body of fairly stable methods for reaching results, a body authorized by past experience and by intellectual analysis, which an individual ignores at his peril (MW9: 177).

Education is to help children develop scientific problem-solving habits. These scientific habits can then be used to develop further scientific habits. Habits of intelligent conduct, based on curricular of values determined by reflective inquiry and criticism, produce wisdom that goes beyond knowledge of the actual to embrace possibilities.

From Dewey’s perspective, human beings must act. Thus, the development of scientific way of thinking begins modestly with the unity of the act: “the mode of behavior [activity] is the primary thing, and …the idea [object or objective] and the emotional excitation are constituted at one and the same time;…in deed, they represent the tension of stimulus and response within the coordination which makes up the mode of behavior” (EW4: 174). Action assists us to recognize the initial unity of trans-action between human nature and the rest of nature. Upon analysis and abstraction, can we discriminate between organism and environment, and physical and biological processes of change and growth. Occupation activities such as gardening, cooking, textile work, carpentry, hunting, farming, trading and manufacturing demonstrate cultural customs, feelings, and products. Dewey hopes that through actions, students would be led to create and to see the value of intelligence and feel that it is their destiny to innovate in thought and technique in order to be part of the evolving history.
For the Confucian education, moral intelligence is truth. Moral knowledge of Ren (benevolence) determines the devotion to the spirit of ancestors, the effective and nonassertive government, and commitment to the welfare of the people (Yu, 2005). It is important for students to learn ancient wisdoms, traditions and practices because they not only provide intelligent thought and practical skills, but also enhance the moral quality of a person (Zhao, 2013). Moral knowledge is taught through the Book of Changes, so that students can learn to speak; to be able to perform a task with persistence; and to understand the universe as a value system (Tan, 2007, p. 156).

For the Confucian philosophy of education, skills and knowledge are means to achieve the educational goal of cultivating intelligent characters (Chang, 1997; Yao, 2012). Reading (書) is taught through books that demonstrate a wide comprehension (of things), and know what is remote and old” (Book of Rites The Different teaching of the different kings: 1, 2). Calligraphy, as the standard of writing, is a form of art and can illustrate the writer’s literary cultivation and inner quality. Mathematics (數) learning consists of learning about the history of math, the principle of math, and the transferable relation between scientific knowledge and social knowledge. The Confucian students learn that the quality of Ren is a necessary component of human life and true life. Even charioteering (戎) and archery (射) are channels through which we conceptualize the benevolent self and of life.

Issues and recommendations: Truth in early childhood education

Research in the field of early childhood education indicates that one of the most important skills in the 21st-century is inventive thinking, including adaptability/managing complexity and self-direction; and high-order thinking because “it is impossible to predict the type of jobs and other challenges that students will have in 5, 19, or 20 years” (Perkins, 2009).
“Creative thinking” is not merely encouraging students to learn about things, but have the ability
to solve problems, face challenges, accept multiple correct answers, and maintain high level of
curiosity. How should we educate young children to discover the unknown?

Researchers examining young children’s cognitive activity are facing two specific issues
in children’s metacognitive development. First, most of young children did not believe that
mental processes were important in cognitive activity (Annevirta & Vauras, 2001, p. 276). They
had difficulties in thinking of mental processes such as memory in connection with
comprehension and reading in relation to remembering, which in turn is related to understanding.
Similarly, the issue that challenges young children’s cognitive development is self-appraisal and
self-management. Self-appraisal means awareness of one’s own cognitive processes and products.
Self-management means the active monitoring and consequent regulation and orchestration of
one’s intellectual performance (Fang & Fox, 1999). Metacognitively skilled children better
understood the reasons for their metacognitive experiences. Therefore, they could give adequate
explanations of why particular strategies or factors were helping in remembering, understanding
or learning something. They begin to understand the importance of the active role of a learner
him/herself in cognitive activity, instead of being a passive receiver of instruction.

“Metacognition itself was seen as complex, so that number of incidents of metacognition
was not taken as evidence of high levels of metacognition. Instead the types of metacognition
demonstrated were analysed in relation to the learning partnership. In this way the complexity of
a metacognitive profile for a partnership related to variety, type and quality of metacognition
demonstrated” (Lakin, 2009, p. 157-8). Here, the complex metacognition refers to “task oriented
motivation; co-operative rather than competitive interaction; attention to task instructions; degree
of joint ownership of the task; periods of talk interspersed with silence and periods of writing and
emotional stability or calmness” (p. 158). Psychological research recommends reading, writing and drawing-telling as effective educational methods to cultivate young children’s systematic way of thinking and doing such as planning, analysis, drawing on knowledge strategies, reflecting, evaluating and revising (Lakin, 2009, p. 159). Developing an understanding of sign system and having the skills to reproduce elements which conform to this system represent our ideas and thoughts as cognitive models. Thus, young children are able to exercise executive control over their own thought processes and are capable of using their speech to regulate literacy events (Fang & Cox, 1999). Finally, children are capable of engaging in the more sophisticated types of thinking through classroom activities such as drawing-telling technique (Salmon & Lucas, 2011). Given the critical importance of the early years in the development of thinking, the major focus of literacy activity is on the “development of understanding and thinking” (p. 373).

The second issue in early childhood education is this: students with proficient metacognitive knowledge were typically not used to the idea of working independently when learning something (Annevirta & Vauras, 2001). Dewey tells us that science “refers not to the constitution of things already in existence…but to a desired future which our desires, when translated into articulate conviction, may help bring into existence” (MW11: 4). A creative mind embraces the meaning of life as creation and enrichment of meanings of life. Such a “fundamental disposition” (MW9: 338) can be constituted through science education: learning abundant knowledge and diverse skills, and transform them to create new system of knowledge and new material. These knowledge and material enable us to improve conditions that we deem unsatisfactory. This organic activity maintains our survival and enables us to influence the course of our own evolution.
Truth as inquiry and scientific experimentation in Dewey’s philosophy of education helps us recognize the relevance of the current educational aim of fostering higher order reasoning and autonomous learners who are able to function successfully in the rapidly changing information age. Educational research results demonstrate that knowledge is constructed by engaging actively with the physical and the social world. Abstract thinking is built on concrete experience, and conceptual change occurs through assimilation and accommodation (Johnston, 2009). The current educational task of fostering inventive, creative, and critical thinkers is to figure out what the learners already know and how he/she reasons in order to ask the right question at the right time so that learners can build his/her own knowledge (Sharkawy, 2010). Dewey believes that teachers must balance an understanding of the habits, traits, and dispositions of individual children with an understanding of the means for arousing children’s curiosity. Education to developing mind, not rote recall, means that teachers need a sympathetic and scientific insight into the working of individual minds and a very wide and flexible command of subject matter (Johnston, 2009). Introducing specific occupations to students and telling them stories about experts and role-models in scientific fields help them develop knowledge in their social environment and cultivate them with a sense of identity to solve problems for the purpose of justice and courage (Sharkawy, 2012).

China

Since 1997, China has launched a series of basic education reforms. In the main, this set of education reforms has attempted to reorient the system from traditional curricular orientation towards a focus on knowledge and skills that are perceived as requisite for globalized knowledge and shift the emphasis of teacher-centred pedagogy to student autonomy and from knowledge transmission to knowledge construction (Shi & Liu, 2005). More recently, the reform has placed
a strong focus on “creative thinking”. As far as I am concerned, the framework of Dewey’s science education and the Confucian education for intelligence provides insights into innovating the early childhood educational theory such as “creative thinking”.

If we conceptualize a young child’s characteristic as scientist, his/her cognitive development as a process of learning and feeling, curriculum structure can be designed as science-based and educational instruction can be made as self-initiated exploration. The Confucian education teaches archery, charioteering, reading, and mathematics. Archery and charioteering are not only skill-preparations for war or competition, but affective experience. We are all children of our parents. Illness can only make parents worry. On the other hand, as a social being, there is no honorable obligation than serving the nation such as joining the army. If one is not a healthy and strong individual, he/she is not qualified for drafting nor winning the war. Without which, how can anyone feel a sense of honor and loyalty? Maintaining physical health does not only reflect one’s fulfillment for familial obligation, all moral conducts rely on people with healthy bodies. Healthy body gives us positive energy as the main physical power. Lacking energy makes us ill. It’s the state we need to avoid. The Confucian philosophy tells us that circumstances change; sadness and happiness constantly occur. They are normal state of life; therefore, we should keep a mind that is open, clear and alert. This way, we can maintain a high spirit. To become moral, to serve the nation and the world, and to fulfill one’s value for life, one must begin with maintaining a healthy state of mind and body.

When one has a healthy and strong body, one must remember to pursue knowledge and learning skills. If an individual has a healthy body but insufficient knowledge, such a person will not be able to make any accomplishments. Dewey’s philosophy of education teaches us that knowledge is the base of the principles regarding nature and society (Bleazby, 2011). The
improvement of career depends on the development of knowledge. To determine whether knowledge is valid depends on whether people can trust it; to determine whether knowledge can be developed depends on whether people can question about it. A person who is not good at questioning is impossible to obtain reliable and valid knowledge. Dewey tells us that when we read, or listen to others’ opinion, we need to have our own doubts. Sometimes we cannot gain a clear understanding. At that time, we need to think and reason until we reach the stage of complete understanding and absolute doubt-free (Johnston, 2009). That is the moment we can say to ourselves: “I have gained true knowledge”. Merely imitating what others’ say instead of obtaining one’s own understanding cannot be called knowledgeable. On the contrary, people who have pre-existed bias or against others’ opinion without inquiry are having too many doubts. They have no idea what to learn. Inquiry, doubt or questioning, is the mean to push intellectual development, it is not the end (Kirsch, 1963).

Dewey and the Confucian education teach us that knowledge helps people develop noble characters (Kim, 2003). An individual with polite and humble deeds must be someone with abundant and deep knowledge. He/she knows what’s right or wrong, so his/her behavior is sincere and is admired by others. Those who do not have sufficient knowledge have no concerns about future. Knowledge can open our eyes and help us see far so we can avoid short-sighted visions and narrow-minded deeds. Knowledge and capacities equip us to become real humans (Kim, 2006). To cultivate knowledge and capacities, we must have a method. Experience is the first method; reading is the second method; learning with teachers is the third method. Experience is the origin of all knowledge and morality. If we want to obtain experience, we must know how to appreciate right and wrong. Books record the achievements of the remote and the foreign as well as the knowledge contribution from the intellectuals. They greatly benefit our learning skills. Yet, we are not the ones who have general understandings about all branches of knowledge, and
the sensible ability to distinguish right from wrong. Thus, it is important to learn with teachers. Teachers teach us experience and method of reading, and educate us the ability to make free choices (Connolly, 2013).

Dewey and the Confucian idea of truth make us ponder. For every one of us, as far as family, society, nation and the world are concerned, we have the responsibility to self-reflect. Obtaining knowledge and skills demand us to be focused. Thinking and decision-making depends on sufficient knowledge, creation of innovative materials depends on master skills, and learning depends on a healthy and energized body. Why do we need to think about these trivial and personal things? Is it only because we need to look good, to complete schools, and to find a job? I do not think so. The true reason is because we have the obligation for our family, society, nation and the world. People who do not understand truth, will commit in mistakes or crime of self-destruction only because of small life obstacles or negative feelings such as anger or frustration. Those who think that freedom comes from harm and destruction toward lives are in fact uses personal feelings to hide collective reasoning. Only those historical figures who use their lives to exchange for truth are seen as fulfilling the ultimate life responsibilities. To care for one’s health, to learn knowledge and to train one’s skills demonstrate one’s strong faith and capabilities to overcome difficulties. Such persons can be called true heroes. The spirit of thinking and inquiry helps accomplish anything and everything.

**Education that Approaches Good**

*Good for Dewey and Confucius*
For Dewey, good is the result of human conducts. It has to be connected with faith to
good citizenship. The religion of good citizenship demonstrates that the good cannot just be the
possession of material, but possession of one’s morality. The “great community” (LW2: XXIX) is
good. He explains: “Whenever there is conjoint activity whose consequences are appreciated as
good by all singular persons who take part in it, and where the realization of the good is such as
to effect an energetic desire and effort to sustain it in being just because it is a good shared by all,
there is in so far a community” (LW2: 328). Shared activity and common values are part of
individuals, and such activity is similar to “taking part in a game, in conversation, in a drama, in
family life” (LW7: 345). Each individual in a society that is held together by shared values, “feels
its success as his success, its failure as his failure” (MW9: 18).

This is what Dewey means by “assured and integrated individuality is the product of
definite social relationships and publically acknowledged functions” (LW5: 67). More
importantly, for Dewey, is that good must be shared by all who are involved in the action. For
instance, when carrying out a project, all participators have to consider the blueprint as good.
Otherwise, the execution of the project is missing the spirit of enthusiasm and turns into a
mechanical operation. This consequence is called “Great Society”. Dewey is against the idea of
“Great Society” because it lacks the good value of the “Great Community”. How to achieve such
a goal? Dewey answers, it is through communication. Communication is the precondition of
participation and sharing. It operates through symbol. “Events cannot be passed from one to
another, but meanings may be shared by means of signs” (LW2: 331). Under this circumstance,
meaning and good are one.

Dewey argues that good is a foreseen consequence, which has to be appreciated by all
participators. Yet, this type of “end-in-view” is not static. Rather, it has to be experimented and
adjusted along with the changes of the environment. Good is not reality itself. On the contrary, one proves his or her social value only through a process of imagining and enriching which breaking the acculturated shell. In other words, good is established via interactions between persons and environment. Its value is determined by whether it keeps pace with the social progress and whether it is the “new”, which is generated from the “old”.

For Dewey, the educational aim is to cultivate students to be faithful to good in communal life. In other words, Dewey’s hope is to prepare the young to become “good citizens, in the broadest sense”, who are capable of “recognizing the ties that bind them to all the other members of the community, recognizing the responsibility they have to contribute to the upbuilding of the life of the community” (MW15: 158). This educational aim is important because it creates in the young “an interest in all persons in furthering the general goal, so that they will find their own happiness realized in what they can do to improve the conditions of others” (LW7: 243). This spirit of service can be developed as a kind of individuality which is “intelligently alive to the common life and sensitively loyal to its common maintenance” (MW1: 57).

The Confucian definition of good is established on the idea of Ren (benevolence). Li (ritual propriety) is the concrete representation of Ren (Lai, 2007). The Confucian philosophy believes that ren is to self-regulate one’s conduct: “Through self-discipline and observing ritual propriety (li) one becomes authoritative in one’s conduct” (Analects, Book 12: 1). As explained earlier, the Confucian propriety means “The ruler must rule, the minister minister, the father father, and the son son” (Book 12: 11). This way, moral concept such as Ren not only serves as the criteria for exemplary person, it sets up the order for a good society. The Confucian philosophy consists in the necessary connection between forms of the good and social structures
(Tan, 2003). The result of it is “a grand unity” (大同) where peace prevails, order abounds and harmony sustains. Within this society, a good or benevolent individual is not their simple-minded adherence to social codes but rather their ability to become who they uniquely are. It is the duty of the social good to provide the means whereby such growth can occur. This society reflects the basic human nature and life expectations. Therefore, good is to have a strong determination to achieve unity between heaven, earth, and humanity (Tan, 2003).

A comprehensive understanding of benevolence as good comes from one’s strong feeling about it, and the motivation and determination to approach it through action (Lai, 2010). For instance, the Confucian philosophy always stresses on the importance of cultivating one’s body and nurturing one’s energy. The result of such person is the combination of virtuous character with kingly accomplishments in the world (Shuo & Lin, 2006). Nurturing energy does not direct another set of physical training. It denotes the practice of sagehood to reach an eternal quality of Ren (Benevolence). Ren is a universal concept and has to be shared by everyone in society. For example, filial love is a love toward parents. It is also a respect for elderly persons and a righteous love for all under the sky (An, 2008; Bi & D’Agostino, 2004). Subduing one’s personal wishes to return to rites such as those expressing filial piety is an individual’s ren (benevolent) conduct of being respectful to others and finding brothers within the world (Mullis, 2010).

Good in educational context

One’s ability to solve problems, for Dewey, represents the source of good because a critical mind and ability are attuned to observation and experiment rather than individual bias or acceptance of a prejudice that might be imposed from outside (Kim, 2009). Dewey insists that “the social responsibilities of education must present situations where problems are relevant to the problems of living together, and where observation and information are calculated to develop
social insight and interest” (MW9: 200). Therefore, the young must be able to refer their actions to that of others, and this, for Dewey, results in a common understanding.

Civilized experience is used as the unified theme for Dewey’s curriculum. A joint study of social science, natural science and humanity aims to help students acquire the habit of seeing patterns of causes and effects. The skill of learning to recognize background and causes of things assist students to make sense of their own complicated world and appreciate the means required to improve human kinds’ survival chances. Such learning can be understood as an experience of “the great community” where associated activity of care and just is organic and spiritual. In this situation, faith is established toward ordinary people’s lives; one finds the purpose of meaning in life through contributing collective conducts (Bruno-Jofre & Henley, 2001).

Dewey advocates child-centered approach to achieve good citizenship (Lester, 2011). He recognizes that each child has unique interests, capacities, and needs (psychological dimension) and experiences or perspectives (social dimension). School is the most effective tool for social progress and to create the necessary “good” habits for democratic society. To be effective, teachers must begin with understandings of how the child’s capacities, interest, and habits can be directed to help the child succeed in the community (Glassman & Patton, 2014; Jonas, 2011). Dewey states:

“If we take an example from an ideal home, where the parent is intelligent enough to recognize what is best for the child, and is able to supply what is needed, we find the child learning through the social converse and constitution of the family. There are certain points of interest and value to him in the conversation carried on: statements are made, inquires arise, topics are discussed, and the child continually learns. He states his experiences, his misconceptions are corrected” (MW1: 25).
Dewey believes that the only way a child would develop to its potential is in social setting. School should be a microcosm of its community and that education is associated living and a great community (Johnston, 2006).

The Confucian good character is taught through “rites” (礼) (Brindley, 2011). This curriculum’s components are deeply rooted in the cultural and ethico-political tradition attributed to Zhou dynasty (Tan, 2003). Ji Li (吉礼) worships the gods, nature and ancestors. Jia Li (嘉礼) is the ceremony of wedding and festival activities. Bin li (宾礼) is the diplomatic and hospitality ceremony. Jun li (军礼) is the Code of Conduct in warfare. And Xong li (凶礼) is mourning and sympathy courtesy ceremony (The Book of ceremonial Rites). These refined cultural practices direct sage-kings and exemplary persons’ good conducts. Consequently, when individuals habitually perform disciplined, graceful and deferential physical postures and movements, they develop reverential, dignified, and modest intentions toward others. In other words, these intentional qualities constitute the moral substance of the embodied and ritualized cultural forms. They are the good exemplifications of the human relations (Fernandez, 2004; Lai, 2007; & Tan, 2003).

Because all people possess a heavenly nature endowed with good, they participate in his/her effort to govern in accord with Heaven’s mandate (Tan, 2012). The Confucian educational ideals encourage students to establish a determined goal and strive to fulfill it (Zhao, 2013). The Book of Rites and the Spring and Autumn, the collection of canonical writings that transmit the rituals and political thoughts, help students to “self-control”, to reflect one’s own position in this world and to think about how to establish one’s moral character in human relations and affairs (Analects, Book 16: 13).
Issues and recommendations: Good in early childhood education

Research in the field of psychology suggests that an important learning model that occurs everywhere is “learning by observing and contributing to ongoing activities of importance in the community” (Rogoff, 2003). Children who are included in the wide range of activities of their communities have many opportunities to learn in this way. People’s participation in cultural practices is a way of living. This human development as a cultural process by recounting the life and work illustrates the cultural aspect of how children learn. How to motivate young children to build on cultural heritage from others while also creating new ways of living?

Research on the influence of social interaction on metacognitive development has emphasized the role of parents, other adults and peers as expert models of mature cognitive skills. For example, older children and adults are more likely to plan prior to acting and that such foresight related to the efficiency of the task they developed. 5-year-old children who actually shared decision making in mother-child and peer teams have opportunities for developing metacognitive strategies. Individuals who are experienced in a collaborative cognitive activity support individual child’s participation in a task by structuring the problem and by guiding the child’s participation in its solution (Gauvain & Rogoff, 1989).

“Self-system” (Larkin, 2006, p. 8) and its correspondence with the development of self-regulated learning can be understood as the development of the self and the development of metacognition. They describe “how membership of a group collaborating towards a single goal can impact on students’ metacognition” (Larkin, 2006, p. 8). Children are not often given the opportunity to work collaboratively. The emphasis is on individual achievement and individual progress. Collaborative group work among peers and teachers is about “providing opportunities
for and provoking the need for students to reflect on their thinking”, and “constructing new thought” (p. 25).

Self-regulated learning is defined as independent, academically effective forms of learning that involve metacognition, intrinsic motivation, and strategic action (Winne & Perry, 2000). Yet, one of the self-regulated learning problems facing educators is that children demonstrate motivational vulnerabilities. For example, they exhibit negative affect when offered feedback that pinpointed errors in their work, and they chose easy tasks over challenging tasks that provide opportunities to develop and practice self-regulated learning (Perry, VandKamp, Nercer & Nodby, 2002). These perceptions influence their beliefs about themselves as learners, their goals and expectations, and the decisions they make about how to regulate their behavior in school (p. 5).

As Dewey and the Confucian education point out, educating good is a moral vision of human growth and flourishing. It is also the spirit of sage and the spirit of social service. Dewey tells us that fulfilling educational aim of cultivating “good citizenship” is important because it creates in the young “an interest in all persons in furthering the general goal, so that they will find their own happiness realized in what they can do to improve the conditions of others” (LW7: 243). This spirit of service can be developed as a kind of individuality which is “intelligently alive to the common life and sensitively loyal to its common maintenance” (MW1: 57).

Dewey recommends child-centred education as practicing good (Lester, 2011). It is to place the child at the centre of the sociality, and that he/she has been given full license to determine the course of his/her own education and to call his/her own signals; as he wills it, so shall it be. Child-centered education is to help realize that it is he/she for whom education is intended. The curriculum is planned in reference to him/her instead of to factors which are
extraneous and unrelated to them. Educational practice should be relatively free of risks and fear. The competition that characterizes most classrooms must be replaced with cooperation, just and fair so that schools can achieve the important goal of developing the individual and citizenship: duty or responsibility as in the fullest sense of the word (Johnston, 2006).

The Confucian education always stresses the importance of cultivating one to establish a strong determination to use one’s knowledge for the common good (Lai, 2007). “Authoritative persons establish others in seeking to establish themselves and promote others in seeking to get there themselves.” (Analects, Book 6: 30). The result of such person directs the practice of sagehood to reach an eternal quality of Ren (Benevolence). For instance, one shows respect for one’s profession and one’s ability to contribute to the good of individual, family, society, country and the world. Subduing one’s personal wishes to return to rites such as filial piety is an individual’s ren (benevolent) conduct of being respectful to others and finding friendship within the world (An, 2008; Bi & D’Agostino, 2004).

The Confucian educational curriculum is designed to teach “rites” (礼). It reflects its educational aim to establish a unified society with order (De Barry, 1998). Such society is built upon the idea of “loving to all” and self-discipline to subdue one’s desires. This ideal is the fundamental lesson to teach young children to adapt to and prosper in the world today. Dewey and the Confucian education tell us that intellectual ability plays a critical role in achievement and behavior. They also consider innate ability to be a factor in student achievement and emphasize family and school environment in explaining individual differences (Brindley, 2011; Park, 1997).

If we conceptualize a young child’s characteristic as good citizenship or sage-like individuals, and his/her moral development as good, the teacher will understand the root of
conceptual or skill development as a prelude to guide the child from a nascent to a more mature form of understanding or skill of socialization. Socialization as good represents problem-solving – what one intends to do and how in relation to education (Glassman & Patton, 2014). It works toward belief-based and value-based educational curriculum and practice (Lester, 2011). Teachers need to understand how children approach and solve specific types of problems within content areas and how the development of domain-specific reasoning is linked to everyday reasoning (Jonas, 2011). Dewey and the Confucian education identify “good citizenship” and “sage-like” concepts of the child as a doer, knower, thinker, or expert with associated ideas about what they acquire in school (skill/ability, knowledge, beliefs, and expertise, respectively) and the abilities that make learning possible (ability to do, learn, think, and contribute to cultural store, respectively) (Fishman & McCarthy, 2010). This concept encourages teachers to reflect on their practice: what are their personal belief systems of teaching? How do their developmentally perspectives influence their classroom practices and their interactions with students, families, and other professionals? How are their developmental perspectives related to their goals or expectations for students and to the developmental outcomes of their students?

China

Education that teaches ethics is a way to understand the moral personality in the context of China’s educational reform focusing on suzhi jiaoyu (quality education) because it encourages individuals to discover one’s own good, master one’s own good, and practice one’s own good. I propose that such an approach to learning represents the child’s emerging internal representations of his or her experiences. Specifically, his/her experience of engaging in committed learning about oneself comes to be represented in the child’s view of him/herself as a good individual and that is then incorporated in him or herself. Research results in the field of psychology have shown
that children are more likely to embrace and internalize values and goals when they willingly
engage in the corresponding behavior. Such determination serves as the motivation of self-
cultivation from external to integrated regulation that applies to most socially expected activities.
The early moral self emerges in a secure, supportive relationship with the parents, teachers and
peers, incorporating the “do’s” and “don’ts” of early socialization, and acting as a guide for early
moral conduct (Gauvain & Rogoff, 1989).

Dewey emphasizes that good habits are our second nature. They have the power to
influence personality. Our thoughts change constantly along with the change of time and space.
When we pick up a pen, we want to read. When we pick up an instrument, we want to play. It
happens to all of us, especially when we are young or at early childhood. Things we experience
on a daily basis can merge into our attitudes and become part of our personality. Morality has no
difference in scale such as big or small. If we cannot make changes on small things and allow
them to occur multiple times, once they become habits, they will make impact. Thus, it is
important to know what is good and what is bad. Once we are able to distinguish boundaries
between them, and cultivate habits of not making mistakes and doing things for good, then
without pressure, our moral development will naturally improve.

For instance, everyone’s body is not merely his or her personal asset. It is because no one
can isolate him/herself from their social relationships and survive independently. When the
Confucian ethical education talking about the importance of filial piety toward parents, what it
tells us is that without our parents, we do not have our bodies; thus, children’s responsibility to
look after their parents is a natural thing. People in other relationships such as brothers, husband
and wife, or friends also have their duties depending on the social roles they have to play.
Children at early childhood shall listen to other adults and older peers in terms of developing
good social habits such as containing food consumption, maintaining personal hygiene, exercising regularly, sustaining good sleep, and being positive. As far as our personal health is concerned, if we can think from the social perspective, self-care becomes a form of duty. It is wrong to ignore the goodness of others and claim: “I take full responsibility of my unhealthy and weak body and it has nothing to do with others”.

To communicate with others is important. Ritual propriety, or manner, is a necessity for communication. It also possesses the power to generate good habits (Connolly, 2013). Mind can adjust posture; body can also regulate mind. If we present ourselves with good posture, appropriate appearance attire and considerate words, unkind mind will not emerge; moral ends such as being loyal, trustworthy, sincere and respectful that people’s language and behaviours intend to approach will be reached naturally (Lai, 2010). The Confucian education teaches the notion of Ren as “Do not look at anything that violates the observance of ritual propriety; do not listen to anything that violates the observance of ritual propriety; do not speak about anything that violates the observance of ritual propriety; do not do anything that violates the observance of ritual propriety” (Analects, Book 12:1). They are requirements for benevolence. Using outer appearances to regulate inner thoughts, this is what the sage’s education teaches us. Simple words reveal extensive meanings. Thus, we must teach young children the right way to communicate.

For example, at school, teachers replace parents’ responsibility to educate their sons and daughters. Students should respect, love, follow teachers and never forget about them. This is an appropriate thing to do. From the perspectives of teachers, the hardest thing is to educate. Why? It is because young children do not have the ability to distinguish truth from false or right from wrong. Every word and every deed depends on teachers’ skillful direction. To help students develop good habits, and to establish a mind that is pure and correct are teachers’ duties; how to
help students become valuable resources, and contribute to the development of society and nation are teachers’ great concerns. The profession of teaching is laborious; teachers’ concerns are inclusive. For those who pursue knowledge, how can we not appreciate teachers?

Teachers’ practice of delivering knowledge is centred on the idea of cultivating students’ development (Shim, 2008). Seeing students trust their knowledge and engage in dedicate learning is a joyous thing. Teachers are not pleased about their own accomplishment, they are pleased about the students’ capability to develop and grow. When students start to believe that education is not for teachers but for themselves, they will naturally trust their teachers and become interested in learning. They will not be afraid of difficulties, but engage in independent learning and demonstrate progress. Being students, we shall respect and love teachers even when we are not learning from them anymore. We shall be the same way as when we were their students.

On the other hand, friendship is important (He, 2007). Peers help us forget about unpleasantness and bring us joy. When we have a happy moment, without peers to share, the joy we obtain by ourselves is limited. When we feel dull and lonely, peers comfort us and accompany us to go through sadness and hardship. It will make us see things from a whole different perspective. Peers save us from making mistakes. As ordinary people, we all have the tendency to be irrational and forget to self-reflect. At this time, if a sincere friend can offer us truth and skillfully direct us, we will immediately realize our mistakes. How great a friend can be! Friends are also partners in our career and life. Seldom can one complete a career alone. The development of the science and technology in the modern world results in complicated works. Without collective power and collaboration, it is unlikely to succeed in any career. When we strike by illness or encounter unforeseen life circumstances, besides our family, whom else can we seek for support and protection except friends?
The duty to friendship is credibility and just (Mullis, 2001). The absence of these two qualities leads to mistrust among friends. Friends’ words may be bland and direct and some of them make us feel unacceptable. At this time, it is better to listen attentively, then make a careful reflection. It does not matter whether friends’ words are appropriate or not; the qualities of friendship as openness and caring are valuable. If we cover mistakes, and dislike friends’ constructive feedback, aren’t we behaving like those who do not trust their own doctors and have doubts on their practices? Genuine friends share both joy and hardship. We cherish this type of valuable friendship to a great extent.

The basic standard for moral and ethics are not about things that are far and high. They exist in words and deeds that are close to us such as communicating with others such as with parents, teachers and peers. Self-regulation means to subjugate things we desire to do. If we do not apply intelligence from reasoning and strong will to regulate, moral defects from our wants are obvious. For example, we need to be clear about the fact that friendship belongs to personal morality whereas nation’s responsibility concerns public morality. When conflicts occur among the two, we should always obey public morality. The same thing can also happen to the whole country and to all citizens. If we become slaves of our own desires, then the reform of political system, the progress of arts and sciences will not be hopeful for us. The civilization of the nation will also be in danger. This is the main reason to commit self-regulated behavior and good citizenship.

Dewey tells us to believe in the power of goodness (Lester, 2011). The Confucian education shows us that the general representation in our behaviors is making good on one’s word and seeking out to do what is appropriate (Ames, 2002). They tell us to be truthful - do not violate justice for personal interests. All social events are established on the basis of these qualities. If we
allow people’s behavior of breaking these two moral qualities exist in the nation, then this nation’s moral habits and customs will be worsening. The Confucian education says: “If you do your utmost to make good on your word, and you are earnest and respectful in your conduct, even though you are living in the barbarian states of Man or Mo, your conduct will be proper” (Book 15:6). Here, it teaches us that people shall approach moral characteristics of making good on one’s word and seeking out what’s appropriate. If an individual can use these two standards to guide his/her communication with others, have no concern for one’s own benefits, and to be open and considerate, even the most ignorant and worst person cannot offend him/her. If one disobeys moral standards, and treats others with untruthful manners, then even the most gentle and polite person will treat him/her with impolite manner. Thus, we must teach young children the law of love and justice.

**Education that Pursues Beauty**

*Beauty for Dewey and The Confucian Philosophy*

For Dewey, life is beauty. It is human experience in an artistic form and at consummate end (Grange, 2004). Experience is “an affair primarily of doing,” of what people do and suffer, “to strive for, love, believe and endure” (LW1: 18). Any given individual is the series of interactions with his/her environment. Hence, growth occurs and all beings are ongoing, open and developing. In this life process, “the career and destiny of a living being are bound up with its environment, not externally, but in the most intimate way” (LW10: 19). He states:

The undefined pervasive quality of an experience is that which binds together all the defined elements, the objects of which we are focally aware, making them whole. The
best evidence that such is the case is our constant sense of things as belonging or not belonging which is immediate (LW10: 198).

Such experience becomes intelligent when the qualities undergoing inquiry into the object are isolated and controlled; and when the active inquiry further discovers and integrates qualities. In this sense, experience means novelty, creativity, and the intelligent direction of future consequences (Grange, 2004; p. 33-34).

Dewey views perception as essentially an aesthetic rather than an epistemological category:

To see, to perceive, is more than to recognize. It does not identify something present in terms of a past disconnected from it. The past is carried into the present so as to expand and deepen the content of the latter. There is illustrated the translation of bare continuity of external time into the vital order and organization of experience. Identification nods and passes on... the extent to which the process of living in any day or hour is reduced to labeling situations...marks the cessation of a life that is a conscious experience. Continuities realized in an individual, discrete, form are the essence of the latter (LW10: 30).

Beauty is the living and concrete proof that human beings are capable of restoring consciously. The union of sense, need, impulse, and action is, Dewey describes, the idea of beauty in art. “The process of art in production is related to the aesthetic in perception organically...Until the artist is satisfied in perception with what he is doing, he continues shaping and reshaping” (LW10: 56). This continuity in the life of civilization is artistic (Tan, 1999).

Beauty in art can stimulate and draw out one’s hope, will and feelings (Hohr, 2010). Dewey notes: “Common things, a flower, a gleam of moonlight, the song of a bird, not things rare and remote, are means with which the deeper levels of life are touched so that they spring up as
desire and thought. This process is art” (LW: 2, 349-350). The quality of beauty in life satisfies “all the other [than one of the single, specialized] structures and needs that have a part in the experience, so as to bring it to a completion as a complex of all elements” (LW10: 120). Dewey states that “all art is a process of making the world a different place to live” (LW1: 272).

Everything contained in the art-process must lead on to consummatory fulfillment or qualitative situation:

“in such experience, every successive part flows freely, without seam and without unfilled blanks, into what ensures. At the same time there is no sacrifice of the self-identity of the parts…in an experience, flow is from something to something. As one part leads into another and as one part carries on what went before, each gains distinctness in itself. The enduring whole is diversified by successive phases that are emphases of its varied colours (LW10: 45).

As far as Dewey is concerned, beauty not only calls upon a social being’s will and feeling, it also reveals human kinds’ attitude toward the fondness of life. It diminishes the distance between individuals and unites them to make communication possible (Kosnoski, 2005).

The Confucian notion of beauty is exemplary person’s character as humanism (Xu, 1993). The holistic humanism is expressed in the state of equilibrium and harmony:

When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full
development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion (23).

The heart-mind feeling that is described here is the Confucian idea of beauty as \( xin \) (thinking and feeling) (Grange, 2004). Feelings define the quality of one’s interaction of Heaven, Earth, and humans; the proper expression of such feelings is an important value in Confucian conception of exemplary person as “the unity of Heaven and Humanity”. \( Xin \) is an affective experience that is the content of the life experience that is constantly reforming our natural tendencies as human beings. Filial love toward one’s parents is not simply providing food, drink or clothes. It is an inclination in the human heart. Heart-felt emotions toward one’s parents can be extended to brotherly duties. And this quality is “carrying out the work of government” (Analects, Book 2: 21). This ideal reminds us to reflect on human equilibrium and harmony; and the interactions among persons disclose their feelings for one another, and for their environments (Tan, 1999).

Harmony represents another Confucian character of beauty. It is both physical and psychological. Harmony is the art of combining and blending varieties so that they mutually enhance one another without losing their distinctive flavours (Grange, 2004). Harmony entails both the integrity of the particular ingredient and its ease of integration into some larger whole, where integrity is to be understood as “becoming whole in relationships”. For instance, the chef himself is a creator as well as an appreciator whose mind, body and heart are all aroused during the preparing process. It is like the energy of sky, earth, mountains, and rivers displaying the power of Heaven’s life-generating process (Tu, 2001). In the Book of Change, the cosmos is the harmony of \( Qian \) (乾) and \( Kun \) (坤). \( Qian \) consists of “all things owe to it their beginning…it contains all the meaning belonging to (the name) heaven…the sage appears aloft, high above all
things, and the myriad states all enjoy repose” (Tuan Zhuan: Qian). The Kun indicates “all things owe to it their birth… It receives obediently the influences of Heaven. Kun, in its largeness, supports and contains all things” (Tuan Zhuan: Kun). By implication, beauty, a form of self-cultivation and spiritual exercise, emulates heaven’s creativity.

For Confucian philosophy, beauty is celebrated as the highest moral achievement. If a person has no ren (benevolence), which can be taken primarily as emotional affection, he/she will have nothing to do with li (rites) (Book 3: 3). The aesthetic character of sage-rulers “was generous in his devotion to the gods and the spirits of his ancestors” and “cultivates themselves by being respectful” (Book 8: 21; Book 14: 42). Joy accompanies a Confucian commitment to the good. It says in the Analects, “To eat coarse food, drink plain water, and pillow oneself on a bent arm- there is pleasure to be found in these things. But wealth and position gained through inappropriate (buyi) means-these are to me like floating clouds” (Book 7: 16). Benevolent actions, therefore, cannot be done and evaluated separately from emotional responses.

*Beauty in educational context*

Dewey stands on the side of emotions and interests to pursue inner beauty and the Confucian education emphasizes the importance of music and poetry to pursue beautiful characters. For Dewey, life is an artistic experience, which occurs whenever a satisfying situation is undertaken. Emotion and interests denote the state we are in. When they are presented to children, an existential state and situation are introduced to them: a desire to create. Dewey says that if individual growth directs to the present life and capacities of the children, education focusing on the future is taken care of (MW9: 61). For Dewey, this sense of wholeness is gained through the ways in which an artist allows the parts of the experience to work together. Instead of
separation, one feels a fusion of differences such that the individuality of the parts is respected and the parts are made contributors to a growing whole.

Children’s emotion and interest represent their “power that insure growth” (MW9: 56). Social, making, inquiry and art are children’s four basic instincts. They transform into four natural interests: communicative, constructive, explorative and expressive (MW1: 29). These four interests constitute children’s aesthetic characteristics to think, to know, to do, and to appreciate. Dewey explains:

One may cry out with joy or weep upon seeing a friend from whom one has been long separated. The outcome is not an expressive object - save to the onlooker. But if the emotion leads one to gather material that is affiliated to the mood which is aroused, a poem may result. In the direct outburst, an objective situation is the stimulus, the cause, of the emotion. In the poem, the objective material becomes the content and matter of the emotion, not just its evocative occasion (LW10: 74).

Dewey believes that emotions are children’s inward flow of “ideas” or “sense data” which are then recognized as “mind”. This mind leads to the development of inner beauty as excellence. It is tasteful rather than mechanical. Dewey emphasizes the role imagination plays in excellence. He also believes that fairy tales, myths, and verse are agencies for developing imagination and appreciation. For example, to understand the history of Parthenon, one must remember “the bustling, arguing, acutely sensitive Athenian citizens, with civic sense identified with a civic religion, of whose experience the temple was an expression, and who built it not a work of art but as a civic commemoration” (LW10: 10). The neglecting imaginative vision “leads to method which reduce much instruction to an unimaginative acquiring of specialized skill and amassing of load of information” (MW9: 246).
*Indirect learning* is Dewey’s elaborate method of interest, effort, and activity. It is used to underscore the point that the exploration of truths and the pursuing of beauty are the same thing. For example, five-step method of inquiry represents aesthetic “satisfactory experiences” of thoughts and reflective thinking (Croce, 1952). Dewey calls it the “method of discovery” (LW8: 67). It allows children to find out what the problem is and inquiry into the solution. Children carry out operations and note consequences of the possible solutions. Inferences and implications are drawn out. Through this procedure, students are able to discover their needs, habits, and powers and look for the materials, the ideals, and programs that will engage them in exploring and inquiring.

The Confucian education indicates that poetry (詩) and music (樂) are aesthetic activities and are used to cultivate individuals’ aesthetic character. The function of learning poetry is to “arouse your sensibilities, strengthen your powers of observation, enhance your ability to get on with others, and sharpen your critical skills” (Analects, Book 17: 9). A poetic character is vital for an exemplary person; and the teaching of the Odes aims for “mild and gentle, sincere and good” personality (Book of Rites: The different teaching of the different kings: 1). Through learning about poetry, students connect with the poets’ emotions and understand the poems’ meanings so that they can listen to different views, see different things and be adaptive in complex situations while expressing their wishes and desires. One also learns from the Poetry “to serve your father”, “to serve your lord” and “instills in you a broad vocabulary for making distinctions in the world around you” (Analects, Yang 17: 9). Thus, the character of “having no depraved thought” reflects the pureness of the man of virtue (彬彬君子) who has both free spirit and good knowledge (Cai, 1999).
Music nourishes an aesthetic character that is “large-hearted and generous, bland and honest” (The different teaching of the different kings: 1). The Confucian education appreciates the Shao musical, and says that “is both superbly beautiful (mei) and superbly felicitous (shan)” (Book 3: 25) because the Shao music is made by the King of Shun who is a virtuous person. The Confucian education speaks highly of the Shao music and claims that after hearing it, “for several months he did not know the taste of meat” (Book 7: 14). Music learning helps students develop a sense of appreciation. When learning a composition, students can follow the procedure of “getting familiar with the melody”, “to understand its meaning” and “knowing the composer”. This process helps establish “the composition of the character for sage” (Tan, 2003, p. 96). And only after knowing the composer and his appearance and personality, one can be at the stage of “finish”. In fact, the “finish” stage is an achieved experience from not only mastering the technique, but also having imagination and appreciation of the background of the music – a joyful experience. Thus, it can be implied that the role of music is not for entertainment; it is to transform individuals’ feelings toward the rational world into art so that the emotions such as joy, sorrow, anger, reverence and love can be formalized and concretized (Gier, 2001; 2004).

The cultivation of aesthetic character demands artistic educational practice. The Confucian educational method focuses on students who have the attitude of “eager” and “anxious”. The right teaching moment is when an eager student wants to understand but cannot after giving numerous thoughts; or an anxious student wants to express but still do not know how after accumulated some experiences and thought things through. Otherwise, for the Confucian education, it is not the time to teach (Analects, Book 7: 8). The Confucian teaching emphasizes the importance of interests and joy in learning (Tan, 2003). It claims: “to truly love it is better than just to understand it, and to enjoy it is better than simply to love it” (Book 6: 20). Thus, the Confucian teachers skillfully guide students the way of thinking that he knows but cannot think of,
instead of giving them direct answers. Finally, the Confucian education encourages students to become teachers themselves. It states: “In striving to be authoritative in your conduct (ren), do not yield even to your teacher” (Book 15: 36).

**Issues and recommendations: beauty in early childhood education**

Researchers are concerned about young children’s self-awareness. Self-awareness is to know oneself and how one’s individual characteristics influence one’s behavior. It is commonly believed that children have a pervasive lack of awareness of their mental activity. Children’s “mental activity” includes their metacognitive knowledge and metacognitive regulation (Flavell, 1987). Metacognitive knowledge refers to the individual’s knowledge about personal strength, weaknesses and preference, task attributes, and knowledge about strategies and procedures. Thus, the inner mechanism of children’s learning helps them understand how they think and learn (Jacobs, 2004). On the other hand, “metacognitive regulation” reflects the requisite awareness to choose when faced with negative situations (Davis, et al, 2010, p. 507). Children who are self-aware are willing, open, and able to discuss their own meta-cognitive behavior and problem-solving. The consequence of children with less proficient self-awareness exhibits behavioral problems later in childhood, including difficulty with peer relationships and school adjustment (Jacobs, 2004).

Self-awareness is a metacognitive ability requiring “processes which are characteristic of the concrete operational stage of development, and were consequent upon a shift from automatic to control processing” (Whitebread et al, 2005). The processes consist of metalinguistic awareness, metacognitive awareness and metacognitive emotion regulation. Metalinguistically, children who were aware of their private speech were more advanced with respect to expressive language. They performed better in cognitive task compared to those who were not aware of their
private speech. The results suggest, “The rich use of language help children understand that they can use speech to not only communicate with others but also that they can overtly communicate with themselves” (Manfra & Winsler, 2006, p. 537). Thus, speech used during adult-child interactions helps young children’s development.

Are young children aware of metacognitive regulation strategies? The answer is yes. Young children can talk about some complex cognitive functions. They can form, transform, and accurately respond to questions about mental images, thereby demonstrating a capacity to consciously reflect on this kind of mental representation when carefully guided by specific instructions to do so. These results suggest educational practices contributing to the development of children’s self-awareness: visual plays the prominent role of imagery in early cognitive development; problem-oriented mental activity elicited mental activity that was more effortful; the repetition of a particular mental activity contributes to children’s awareness (Estes, 1998).

Young children’s metacognitive emotion regulation strategies are a state of self-reflection. They were able to describe a variety of strategies for alleviating negative emotions such as sadness, anger, and fear. Children who are more aware of themselves as mental agents use more self-regulatory skills and demonstrate flexibility. They use metacognitive strategies such as changing thoughts and changing goals to regulate negative emotions. Gains in emotional knowledge allow children to increasingly reflect on their emotional states and engage in flexible emotion regulation. The more proficient children can regulate their emotions, the less likely they are to experience these difficulties and the more likely they are to enjoy academic success in the long run (Davis et al, 2010).

The main issue in early childhood education is this: to understand goals and thoughts, to understand how they can influence self-awareness would be a powerful way to illuminate the
precise unfolding of regulation skills. As Dewey and the Confucian education point out: education as arts is an aesthetic vision of human growth and flourishing. It is also the spirit of artist and the spirit of life. Theoretically, Dewey tells us that art not only calls upon a social being’s feeling, it also reveals human kinds’ feelings of awe, wonder and attitude toward the fondness of life. It diminishes the distance between individuals and unites them to make communication possible. Thus, Dewey says:

Just because art, speaking from the standpoint of the influence of collective culture upon creation and enjoyment of works of art, is expressive of a deep-seated attitude of adjustment, of an underlying idea and ideal of generic human attitude, the art characteristic of a civilization is the means for entering sympathetically into the deepest elements in the experience of remote and foreign civilizations (LW10: 336).

As a result, the thought and the goal of an artist should focus on consummatory experience (Tan, 1999). Dewey explains such experience: “the individuals who have minds pass away one by one. The works in which meanings have received objective expression endure. They become part of the environment, and interaction with this phase of the environment is the axis of continuity in the life of civilization” (LW10: 330). Experience, as a form of practice, originates from life and returns to life. This circulating procedure is uniformity itself. It is artistic procedures aiming at enrichment and consummation of life rather than an illustration of abstraction (Kosnoski, 2005).

For the Confucian ideals, education that is missing the component of arts is the ignorance of aesthetic cultivation, which leads to inability to express. While we acknowledge the significance of development of cognition, we must not ignore the expressive skill and the determining character of aesthetic arousal and emotion that accompany it (Cavanaugh, 2014; Xu, 1993, Wong, 1998). In practice, the Confucian education emphasizes the importance of aesthetic
emotion within communication. Learning poetry (詩) does not stop at the stage of memorizing. Poetry and music nourish human sensitivity toward Heaven, earth, ancestors, and sage-rulers’ great virtue and upright moral characters. The Confucian education states, “we see that the ancient kings, in their institution of ceremonies and music, did not seek how fully they could satisfy the desires of the appetite and of the ears and eyes; but they intended to teach the people to regulate their likings and dislikings, and to bring them back to the normal course of humanity” (Book of Rite, Record of Music: 6).

Dewey and the Confucian education tell us that if we conceptualize a young child’s characteristic as artist, and his/her aesthetic development as beautiful, classroom can be designed as settings in which we live for understanding children’s behavior and establishing productive programs to promote their aesthetic development (Wong, 2007). Teachers make many decisions that can be informed by an understanding of the context in which children live. Teachers’ guidance of children’s classroom learning can be fostered by understanding how the knowledge, practices, and language socialization patterns within children’s families and communities contribute to children’s ability to function in the classroom, how to communicate and work with children’s families, as well as how to promote children’s participation and positive social relations in the classroom (Johnston, 2009). The result of such organized behavior is “consummation”. It is what Dewey calls a “qualitative situation” and what the Confucian education labels “harmony”.

China

China’s educational reform is advocating an educational development “cultivating students’ aesthetic interests and humanistic quality” (Guidelines, 2010). The background of the guidelines is that a flourishing and strong society demands quality and all-round development of
citizens. Dewey and the Confucian education deeply believe that in order to bring the abstract beauty to concrete reality, beauty has to be immersed in everyone’s feeling and will, and convert itself to become a sense of agency for one’s conduct. Beauty understood by Dewey and the Confucian philosophy of education, is neither personal nor narrow-minded. It must enter into children’s emotions, reactions, and transform itself to become an inner strength and self-initiation (Froese, 2008).

The Confucian notion of beauty emphasizes the nurturing of each individual’s inner aesthetic quality (Xu, 1993). For example, the feeling of anger is the strongest. Endurance helps us conquer anger. Each of us has different perception just like each of us has different appearance. If we are mad at people who hold different views than ours, we will see fathers and sons who stop talking to each other, husband and wife who start to hate each other, brothers who fight with each other or friends who become enemies. Isn’t this consequence led by being narrow-minded? The Confucian education teaches us: “To demand much from oneself personally, and not overmuch from others, will keep ill will at a distance” (The Analects, 15:15). This is the method to cultivate aesthetic virtue of endurance.

Another aesthetic character is courage (Jiang, 2012). Whether it is life accomplishments or academic performances, nothing can be obtained with ease. To face difficulties, to accept challenges, to welcome uncertainties, and to use full strength to reach the final goal no matter how difficult the circumstances are, they are motivation that courage brings. Courage is not just a physical form of beauty. As far as physical strength is concerned, cows’ or horses’ physical strengths are far better than humans. Human courage must include aesthetic qualities such as morality and wisdom. Courage always manifests itself at the moment of completing a professional career and during the experience of revealing the truth of life. Dewey says:
experience should be “ideal” and “spiritual” (LW10: 35) and should teach “integrity of character” (LW7: 257).

Historically, those who hold the “integrity of character” such as courage are likely people who have contributed to the progress of civilization. It is because things that demand change or reform are either controlled by power or are chained by tradition or customs. Without the work of removing all the obstacles and applying full strengths, changes are impossible to occur. Therefore, accomplished individuals must be moralists who challenge power, or patriots who refuse to please; they must be philosophers who love freedom, or entrepreneurs who care for public well-being. Once they consider things good and truthful, hardship or obstacles will not frustrate them or stop them. People like Dewey and Confucius not only have great knowledge, they also stand for truths no matter what sacrifices they have to make. How can those who change directions, lose a sense of honor, and ignore rationality compare to the great sage and the great master?

An important component of courage is independence. Independence refers doing our own profession and not relying on others. What keep us standing on the ground are our feet. What keeps us positioning in life and making a living is independence. To think with our own mind, to do things according to our own will, to live with our own capabilities, these are independent things. On the other hand, humans are creatures with feelings. Things we encounter can produce huge impact on us and change our feelings. They make us forget our focus, and give up the duties we have for others, just to meet the immediate need. Theses distractions are feelings. If feelings emerge and we have no clear mind to carefully judge its contents, we have no control of them. In other words, if we merely let feelings to replace mind, we will be in the risk of making mistakes. We cannot blame on feelings for mistakes. The responsibility belongs to those who do not use feelings in the correct way.
To reasonably use feelings, we need rationality to regulate them just like we use a
delicate switch to channel the power of steam from a steam machine. We have to control feelings.
What are the specific self-control strategies? To be flexible when encountering unforeseen life
circumstances rather than holding unpleasant emotions, to have appropriate level of joy rather
than having limitless wanting, to listen to classical music to calm down our feelings; to recite or
even write poem to express ourselves; when we are sad, we can climb mountains to relax. Then
when we try to remember the angry feeling and sad attitude, we realize that anger and sadness are
unnecessary. When we accomplish these things, we can be called an independent and mature
person.

An independent spirit is to self-respect and to respect others. To do this, our
independence will not disappear. Being independent, does not ask for being different. If we do
not inquire for truth and false, and insist on meeting ones own needs and against others’ wills, we
become single-minded. How different is this kind of behavior than ignoring the right and wrong
and simply following others’ will? If we do not hold bias and use rationality as standard to make
judgment, then when a savage speaks wisdom, we shall accept.

Most importantly, the aim of Dewey and the Confucian education is “consummation” or
beauty, the level of self-consciousness and reflection where we become aware of ourselves as
human and as an autonomous individual. Human life, when constituted with individuals, is called
family; when constituted with families, it is society; when it is constituted with society, it is
nation; when it is constituted with nation, it is world. In this way, how can human relation not
depending on cooperation and support to seek collective happiness? The key to maintain
harmonious interactive communication is this: for every one of us, we should take the
responsibility we have for community (Tan, 2004). This is the true spirit of independence.
What shall we do? Dewey and the Confucian ideal tell us that a person with high morality and master skills has both a sincere heart and gentle appearance (Kim, 2006). He/she may present him/herself as humble and low, for those who have contact with such person, it is naturally to respect him/her quality, imitate his/her words and deeds, and even feel that “he/she is beautiful and I am ugly”. There are a lot of people whose ability, talent, reputation and fame have surpassed us. For these people, we shall love and respect them. We shall pay close attention on the characters they have but we do not, then make immediate movement to catch up with them. If we do not learn from them, but keep holding ignorant feelings toward them, what can we gain? This type of behavior is foolish and laughable. This mind-set is unpleasant. Thus, we must teach children at early age to appreciate beauty and to create beauty.
Conclusion

Dewey and the Confucian theoretical wisdom as truth, good and beauty are key points to understand the nature and the function of education. This argument is based on three reasons. First, the idea that truth as the end of people’s mindful behavior is the reason why education exists. It is originally a solution to solve authentic problems humans encounter in nature and to meet the needs for human survival (Hall & Ames, 1999; Fairfield, 2009; Johnston, 2006). Later on, with the living environment becoming more complex, education raises new questions and offers insights. Therefore, from the aspects of existence and organization, the essence of education centres on inquiry. Education shares this value with other scientific disciplines (i.e. perspectives and issues related to young children’s metacognitive development).

Second, good understood by Dewey and the Confucian educational ideal, is neither personal nor narrow-minded. The Confucian educational ideal emphasizes on the nurturing of sagehood and his ethical quality of ren (benevolence) and li (ritual); it must enter into students’ emotions and transform itself to become an inner strength and self-initiation. The Deweyan insights about intelligence, habits and impulse demonstrate such beliefs. Good citizenship consists of connections between forms of the good (knowledge and capabilities) and its application in social services (Cheng, 1987; Tan, 2003). Cultural landscape of the social influence on children’s metacognitive development demonstrates this point.

Third, Dewey and the Confucian educational perceptions about aestheticity acknowledges the interconnected relationship between nature and art and avoids the extreme perception of life as future life. As far as Dewey and the Confucian philosophy of education are concerned, ethics is the practical science; aesthetic order is the tool to recover wholeness (Grange, 2004; Tu, 2007). The Confucian artistic exemplary person is someone who possesses keen
observation about nature, sensitivity about human experience, and effective communication about feelings. Dewey’s artistic character unites thought and feeling, inquiry and art, and human growth and social development. The result of such organized behavior is the heart-mind of people and depth of understanding. It is also the perception to view young children and their self-awareness as harmonious.

Dewey and the Confucian educational wisdom as truth, good and beauty are united wholeness. It transforms itself: from the perspective of cognition, it is truth; from the perspective of will, it is good; from the perspective of appreciation, it is beauty. From this perspective, a social being should be a whole being; and the aim of education is to cultivate truth, good and beauty as fundamental characteristics. Yet, we have forgotten the teachings of our sage and our past master. That is why the philosophers ask us to reflect on world problems of war, violence, unbalanced natural habitat, as well as using material means rather than ethical ideals to realize life meanings (Grange, 2013; Tu, 2007). That is why the educational theorists remind us to focus on the holistic development of individuals: intellectual, moral and aesthetic, because the world problems are the results of problematic individuals. The problematic human mind, conducts and feelings are results of unbalanced education focusing solely on science, technology and material gain. The absence of moral and ethical cultivation of individual heart-mind-body is the reason why the “philosophical” aspect of education and culture is missing. The absence of truth, good and beauty in education results in people who deprive of wisdom in mind, morality in conducts and beauty in heart.

What can we learn from Dewey and the Confucian educational wisdom as truth, good, and beauty? I think for everyone who is concerned about education, we have a sense of responsibility for each individual, society, nation and the world. This responsibility is a sense of
emotion and creativity - an emotion to understand truth, to approach good, and to pursue beauty; a creativity to use various educational design and methods to guide children to explore, master and practice truth, good and beauty. Dewey and the Confucian educational ideal remind us that each of us is a social being and that society is an organic union of each of us. If we eliminate the social factor from the child we are left only with an abstraction; if we eliminate the individual factor from society, we are left only with an inert and lifeless mass. Education, therefore, must begin with a psychological insight into the child’s mind as truthful, conducts as good and spirit as beautiful.

Dewey and the Confucian education tell us that when the basic moral and ethical value of loving parents and respecting brothers and sisters are extended to the field of politics, and later on to the whole society, then every one will be loyal and responsible and each of us will cherish life, wealth and fame of others and prohibit harmful conducts toward others. If each of us does well things that you and I should do, then still has spare time and energy to love and care for others’ well-being and volunteer for collective good, later on we can extend this principle to the whole nation and the world. When the citizens in the world are facing a crisis, we should tie our own fate with the fate of human kind without considering personal interests. At that time, we can say that we are fulfilling the duty of citizenship at national and international level. The characteristics described above are all educational concerns. We have no choice but strive to achieve them.

Education focusing on the value of truth, good and beauty aims at a well-rounded student: he or she can be a scientist, a sage and an artist at the same time. They are committed in discovering truth not only because they have a wide range of knowledge, but with strong self-confidence. They do not change thoughts because the authorities press them to; they do not move their will because the public opinion tells them to. Their remarks will only show their truthfulness.
as time passes by. Their courageous behaviours are in line with common good. They set up righteousness as their highest code of ethics; praises and criticizes cannot frustrate their principles; life and death cannot threaten their command. They have eyes to see not only the light of the moon and the Sun, but also the radiance of rationality; they have both emotions toward the external world and intimacy with the inner world. Their heart is widely open and their speech and deeds are fine and gentle. His or her innovative spirit, good citizenship, and autonomous individuality shall have impact in solving problems in disciplines such as natural science, social science and humanity.

The ultimate purpose of seeking truth, good and beauty in education is to enhance the heart-mind-body quality of each child. Truth, good and beauty within education cultivate mind, body and heart that embrace like sky’s broadness, earth’s profundity, and nature’s simplicity. They represent human beings’ natural characteristics and the abilities to challenge the conventional way of thinking. They teach us to not to hold on to hardship, but apply one’s wisdom to conquer difficulties. They teach us the philosophical insights one is able to produce. Such education will ultimately teach children the authentic meaning of human life. The joy from such education is a heart-felt experience; the heart is experiencing the joy of truth, good and beauty- this is the highest realm of education.

For the prosperous tomorrow, for the establishment of an innovative world, for the bright human future, let education for truth-realizing come alive! Let education for good-approaching carry forward! Let education for beauty-pursuing soar, because - the future world will belong to the ones with truth, good and beauty! Truth, good and beauty are power. The world is calling for education that seeks truth, good and beauty.
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