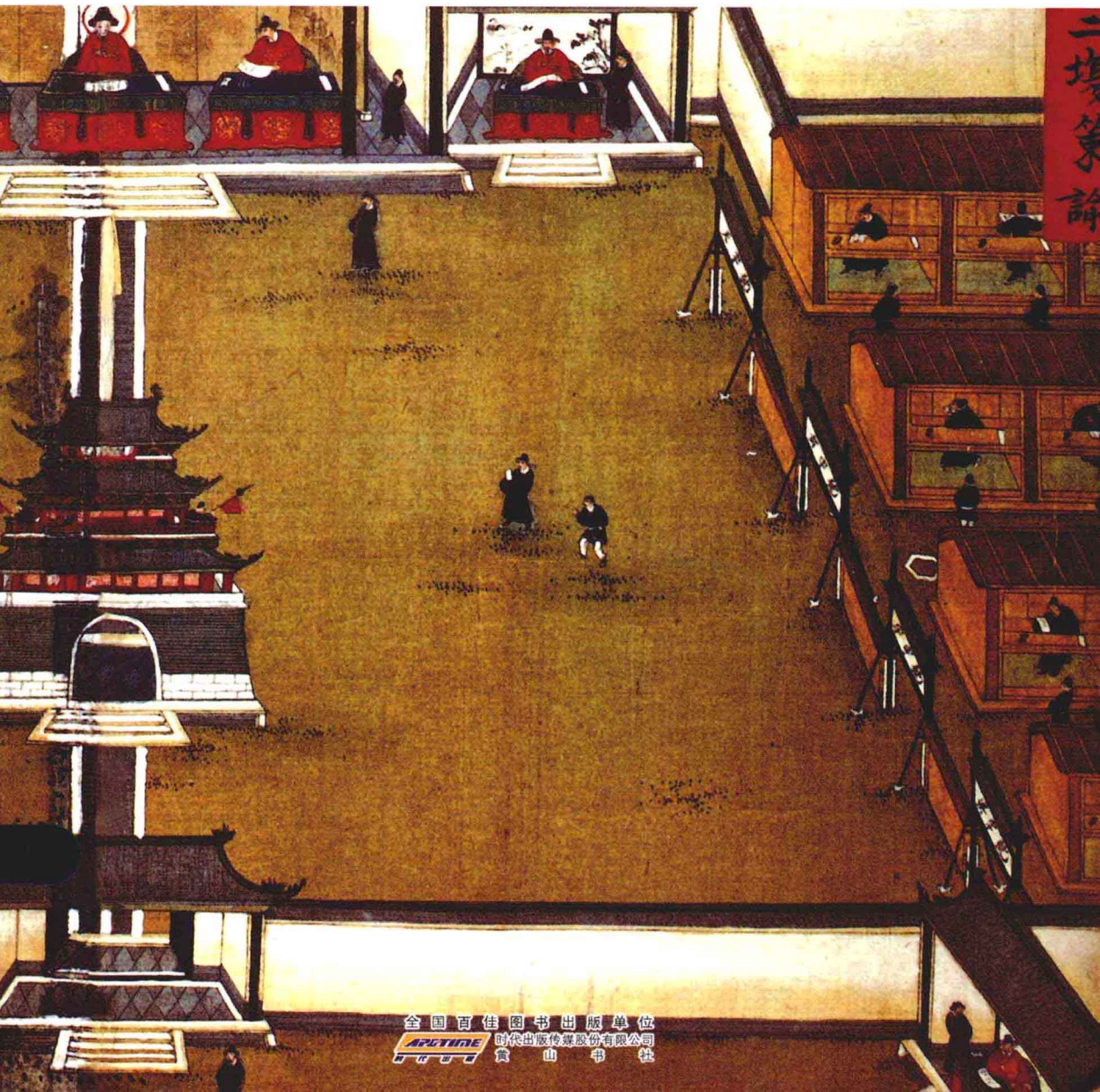


Education in  
Ancient China

# 中国古代教育

张光奇 © 编著





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## Education in Ancient China

张光奇 ◎ 编著



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中国古代重要的典章制度书籍《礼记》有云：“建国君民，教学为先。”自古以来，教育在中国人的社会生活中始终占据着非常重要的地位。无论是学校教育，还是家庭教育，在经过漫长的历史发展之后，都形成了一套严密的系统。

西周时期（前1046—前771），官学就已形成，并奠定了其在社会教育中

In *The Book of Rites*, an important Chinese classic on laws and institutions, it is stated: “To build the country and to manage public affairs, education should be given the priority”. Since ancient times, education had always occupied an important position in Chinese people’s social life. After a long history of development both school education and home education established their own strict systems.





不可动摇的地位。因为在等级森严的封建社会，官学决定了入学读书本身便带着尊贵与高人一等的色彩。而被历代封建统治者奉为圣人的孔子，则开启了兴盛私学的大门。他提出的“有教无类”的思想，扩大了古人受教育的范围，对中国古代灿烂文化的形成具有贡献。

本书介绍了中国古代教育制度，涉及官学、私学、书院、私塾与家庭教育等，并阐述了中国古人对教育重视和对教师尊敬的缘由，希望读者通过本书对中国古代教育有一个基本的了解。

As early as during the Western Zhou Dynasty (1046 B.C. - 771 B.C.), official schools were formed. These government sponsored education institutions laid a solid foundation for the unshakable position of official schools in education. The reason was because that in a feudal society where hierarchical distinctions were very strict, the very nature of official schools determined that those who could attend these schools were naturally from families of distinction. Confucius was regarded by ensuing feudal rulers as a sage who opened the door for private schools. His idea of “Education for all” expanded the scope and coverage of education and contributed to the building of a splendid Chinese culture in ancient times.

This book describes the ancient Chinese education system, involving official schools, private schools, academies of classical learning, old-style tutorial schools and home teaching. It also explains why the Chinese people in ancient times attached great importance to education and why they had high respect for teachers. It is our sincere hope that the book will provide the reader with a basic understanding of education in ancient China.



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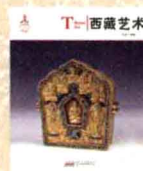
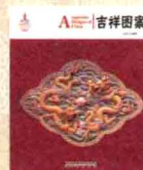
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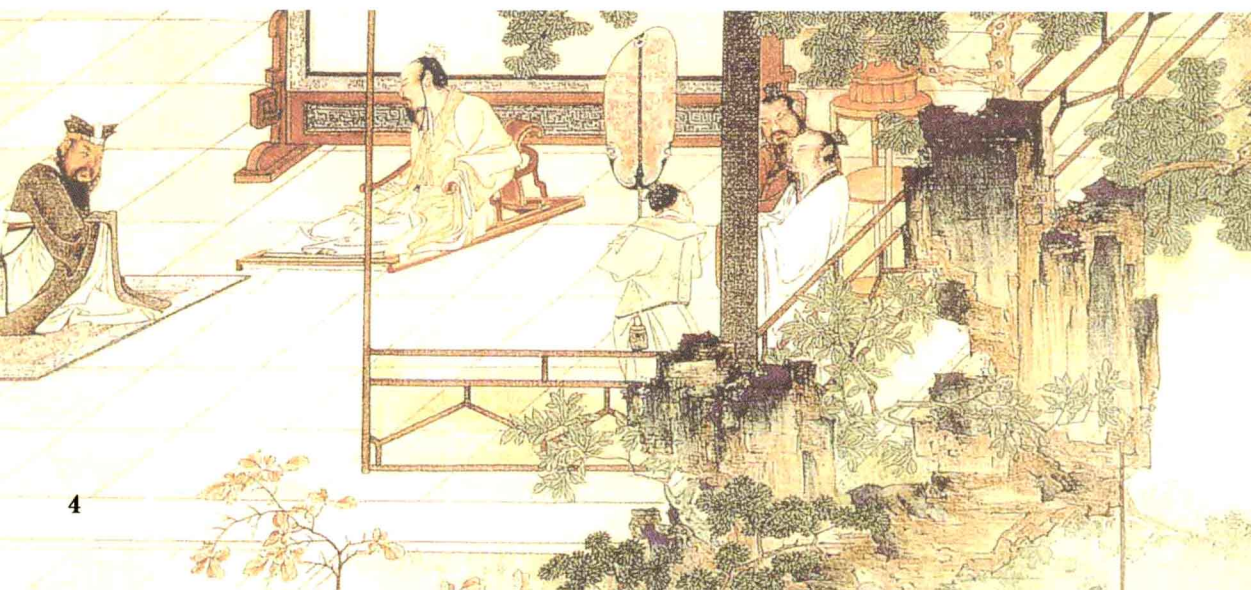
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# 中国古代教育制度

## Education System in Ancient China

中国古代的学校主要由官府创办的官学和民间自办的私学组成。还有一部分介于二者之间，这便是拥有着诸多名家讲师，并培养了无数学者鸿儒的书院。这种官学、私学与书院三位一体的教学机构组成并延续下来，一直到封建社会的尽头。

The Chinese education system in ancient times consisted mainly of official schools run by the government and private schools run by civil society. In addition, there was a third type of institutions between the two, i.e., academies where many famous celebrities served as lecturers. These institutions turned out numerous scholars and men of great learning. This trinity composition of teaching institutions continued until the end of the feudal society.



## > 官学

早在原始社会中，人类便通过原始的教育活动向后代传授社会生活和生产的知识、经验和规范，从而使他们成长为人类社会生活所需要的社会成员。当社会发展到一定历史阶段的时候，学校便随之产生了。据西周（前1046—前771）的

## > Official Schools

As early as in primitive times, mankind passed on their knowledge, experience, and norms of social life and production skills to their descendants through primitive forms of educational activities, so that they grew into members of the society that is needed in social life. When society developed to a certain historical



• 带盖铜簋 礼器（西周）

A Bronze *Gui* with Lid—A Ritual Object (Western Zhou Dynasty, 1046 B.C.-771 B.C.)



## 五帝时代

据史书记载，在夏朝（约前2070—前1600）以前是三皇五帝时代。五帝时代大约为公元前30世纪初至约公元前21世纪初，三皇时代则要更早于五帝时代。

## Era of the Five Emperors

As recorded in historical annuals, prior to the Xia Dynasty (approx. 2070 B.C.-1600 B.C.) China was ruled by the Three Sovereigns and the Five Emperors. The Five Emperors era covered the period between the 30th-21st century B.C. and the Three Sovereigns era covered the period before the Five Emperors.



### • 黄帝像

据《史记》记载，五帝为黄帝、颛顼、帝喾、尧、舜。黄帝为五帝之首，是传说中的中华民族始祖。

### A Portrait of the Yellow Emperor

According to *The Record of the Grand Historian*, the five emperors referred to the Yellow Emperor, Zhuan Xu, Diku, Yao and Shun. Yellow Emperor ranked the first among the Five Emperors and as legend has it, was the forefather of the Chinese nation.

《周礼》和西汉（前206—公元25）的《礼记》记载，早在五帝时代已有学校，名为“成均”。所谓“成均”，是当时举行宗教仪式或进行公众集会时的演奏、歌唱之地，亦是实施礼乐教化的场所。成均，亦可以被看做是学校的原始形态。

phase, schools emerged. According to records in *The Rites of Zhou* of the Western Zhou Dynasty (1046 B.C.-771 B.C.) and *The Book on Rites* of the Western Han Dynasty (206 B.C. - 25 A.D.), schools existed during the era of the Five Emperors. These schools were called “Chengjun” where it was the



• 龙纹玉璜 礼器（西周）

A Jade Pendant With Dragon Patterns—  
A Ritual Object (Western Zhou Dynasty,  
1046 B.C.-771 B.C.)

除了成均，古代还有“谨庠序之教”的记载。《礼记》中说：“有虞氏养国老于上庠，养庶老于下庠。”庠是氏族敬老、养老、行礼之地。由于老人经验丰富，加之年老体弱，在劳动中能够发挥的作用不大，因此就承担着教育后代的任务。所以“庠”也兼为教育的场所，成为中国古代学校的另一原始形态。

西周是中国历史上政治、文化、教育均相当发达的朝代，可以说其是中国奴隶社会发展的最高峰。也正是在这时，确立了一套以“学在官府”的官学为绝对权威的完整的教育制度。

学在官府，又称“学术官守”，是西周时期文化教育的主要特征。当时的教育机构设在官府之中，无论是学术还是教育都由官府把持，教育

venue for singing and performance during religious ceremonies or public assemblies as well as for learning music. These “Chengjuns” were the primitive form of school.

In addition to “Chengjun” there was the record of another teaching venue in ancient times called “Xiang”. A “Xiang” was a place where public grains were stored and elderly people were requested by the families to guard the family property. It was also the place where the elderly were rendered respect and care and where some ceremonies were performed. Because the elderly were unable to undertake strenuous work, yet they had rich experiences, so they were given the responsibility of educating the young. Hence these “Xiangs” became concurrent venues for teaching the young people. A “Xiang” was another primitive form of school.

The Western Zhou Dynasty in Chinese history was a rather advanced regime in terms of political, cultural and educational development. It was around this peak period of the slavery society in China that a complete education system featuring the absolute authority of official schools was established.

The major feature of education during the Western Zhou Dynasty was





被视为贵族的特权、尊贵的象征。正所谓“礼不下庶人”，朝廷将各种有文字记录的典籍文献、礼法规章，以及实施礼、乐、舞、射等教育所需的器物设备，全部秘藏于官



• 云雷纹铜钟 撞击乐器（西周）

A Bronze Bell with Patterns of Clouds and Lightning—A Strike Musical Instrument (Western Zhou Dynasty, 1046 B.C.-771 B.C.)



• 石磬 打击乐器（西周）

A Chime Stone—A Percussion Musical Instrument (Western Zhou Dynasty, 1046 B.C.-771 B.C.)

government-run schools. Since education institutions were set up in the government premises, the government controlled both education and academic activities. Education was regarded as a privilege and symbol of the nobles. As it was stated, “Rites do not extend to the common people”, the imperial court kept all textual records, documentation, ritual regulations, as well as utensils and equipment for teaching rituals, music, dance and shooting in the government premise. These objects and documents were supervised by court officials and were not accessible to the common people. There were no enabling environment for carrying out academic activities among the civil society, nor were there schools. Teachers engaged in education activities in schools also held concurrent civil servant posts. It could be concluded that the then education system and politics were almost entirely integrated.

During this period, the school education system was rather well established with two types of schools, i.e. State Schools and Township Schools, divided according to their geographical regions and different sponsors.

State schools were specially set



• 铜矛 兵器（西周）

Bronze Spears—Weapon (Western Zhou Dynasty, 1046 B.C.-771 B.C.)

府，由官司（即官吏）主管，百姓根本无缘接触。民间没有条件进行学术活动，更没有学校。而在学校中从事教育工作的教师，同时兼任国家公职人员。可以说，当时的教育与政治几乎是完全一体的。

这一时期，学校教育体制已经较为完善。按照地域和主办者的不同，学校可以分为两类，即国学和乡学。

国学是专门为统治阶级和贵族子弟设立的学校，一般都设在王城和诸侯国都。按学生的年龄和受教育程度的不同，国学分为大学和小

up for the ruling class and children of nobilities and were generally located in the capital city of the Kingdom or Prince States. State schools were divided into two levels of primary and higher learning institutions according to the different age of students and their varied literacy levels. While higher learning state schools focused on poetry, calligraphy, propriety and music, primary schools focused on ethics, behavior, arts and etiquettes. Among higher learning state schools, the one set up by Emperor Zhou was the largest in scale, known as the “Five School” or the “biyong (Circlet)”.



学两级。大学的教学内容以诗、书、礼、乐为重点，而小学的教学内容则主要是德、行、艺、仪等方面。在国学中，由周天子所设的大学规模最大，被称为“五学”或“辟雍”。大学四面环水，在水中高地上的东、西、南、北四个方向，分别建筑四个学宫——东序（东学）、瞽（gǔ）宗（西学）、成均（南学）和上庠（北学）。东序教授干戈羽龠（yuè），瞽宗教授礼仪，成均教授乐，上庠教授书。诸侯所设大学称为“泮宫”，是三面环水的建筑。



#### • 青瓷“辟雍砚”（唐）

砚，是用来研墨的文房用具。辟雍，亦称“璧雍”，取“圆如璧，雍以水”（形圆如璧，四面环水）之意。

A Celadon Biyong (Circlet) Ink Slab (Tang Dynasty, 618-907)

An ink slab is one of the stationery for grinding ink. "Biyong" adopts the name because of the round shape of the stone surrounded by water.

The school was built on a high island surrounded by water. Four learning palaces were built in the four directions respectively to the east, west, south and north of the island and the fifth one in the center. Each palace was devoted to a specific discipline. The East Palace for military subjects; the West Palace for rites; the South Palace for music and the North Palace for literacy. Higher learning schools built by princes were called Water-side Palaces as they were surrounded by water on three sides.

Township schools belonged to the realm of local schools. Students attending these schools included children of junior officials as well as those of economically well-off civilian families. Township schools could be regarded as primary education institutions on the local level. There were no higher learning schools on the local level. Content of the teaching in township schools was very similar to that in the primary state schools.

Education during the Zhou Dynasty was rather advanced with its major teaching scope centered on the "six arts": propriety, music, archery, chariot-riding, writing and mathematics. Among them, propriety and music were the most important disciplines. Propriety