

# 羌族教育发展史

Educational Development History of the Qiang Ethnic Group

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吴定初 张传燧 朱晟利 著

Wu Ding-chu Zhang Chuan-sui Zhu Sheng-li



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## 内 容 提 要

羌族是中国历史悠久、文化古老的民族之一,其教育历史源远流长。但遗憾的是,迄今尚无专门的教育著作对羌族教育发展史进行过论述。中国教育史虽然已出版了多种版本,但一般都以历代统治王朝所辖的中原地区作为中心研究范围,而对于僻处边荒之地的羌族的教育史则不够重视。本书试图弥补这一缺憾。

本书大体以时间为序,全面、系统地论述了从古羌人到2010年羌族教育演变、发展的历史过程。除绪论外,本书共分为十章。绪论简单陈述了羌族的形成、各历史阶段羌族社会发展概况及羌族文化教育发展概况。第一章介绍了先秦两汉时期羌人的教育内容、教育方式和社会教育概况。第二章论述了魏晋宋元时期羌人的教育发展情况。第三章与第十章分上下两部分介绍了对羌族教育发展有贡献和影响的教育人物的教育实践和教育思想。第四章论述了明清时期的羌族教育。第五章介绍了清末民国时期的羌族教育。第六章展示了中华人民共和国时期的羌族教育管理。鉴于中国1992年开始的建立社会主义市场经济体制的探索标志着社会主义现代化建设进入了新的历史时期,第七章、第八章大致以1992年为界,分上下两部分展示了中华人民共和国时期羌族的学校教育。第九章论述了中国人民

共和国时期羌族的社会教育发展状况。

作为一部少数民族教育史著作,本书考察了羌族的源流和在中国大地上变迁发展的历史;揭示了古代羌族聚居地区的教育既有其本民族的特色,又受到各个民族特别是中原地区汉族传统儒学教育的影响。明清时期,中央封建王朝进一步加强了对少数民族地区的控制,羌族地区的儒学、书院、社学、义学等官定教育机构相继设立。清末民国时期,羌族诞生了近现代教育。虽然穷苦的羌人子女缺少受教育的权利,但学校在羌区的设置毕竟起了促进文化发展的作用。中华人民共和国成立后,羌族教育事业快速发展。本书描述了这一过程,并分析了羌族教育快速发展的原因与规律,总结了几十年的办学经验和应当吸取的教训。全书将笔墨主要集中于羌族学校教育的发展,但由于羌族人民大部分居住在山区,所处的自然条件较差,因而开展各种形式的社会教育占有极其重要的地位,所以本书也阐述了羌族社会教育的发展状况。

2008年5月12日,中国发生了震惊世界的汶川特大地震灾害。羌族教育事业遭受了巨大损失。在各族人民的帮助下,灾后羌族教育重建迅速,为羌族教育的腾飞搭建了全新的、更高的平台。本书反映了这段历史。

古羌人没有自己的文字记述其历史,用汉文撰写的史书对羌族教育的记述也微乎其微。我们努力从浩繁的史籍中去搜寻、研究,还到羌族地区从事调查与探访以获取有关的史实材料。本书既注重考据,又注重辞章,并力图引发人们对少数民族教育发展的思考。

## ABSTRACT

The Qiang ethnic group has a long history and glorious culture in China. It also has a lasting history of education. Unfortunately, so far there is no specialized educational works on its education history. Although the history of Chinese education has published several versions, they still research on the education of the central plains region which were under the jurisdiction of the successive ruling dynasties, and don't pay enough attention on the education of the Qiang ethnic group which is in remote areas.

In chronological order, the educational history from the times of ancient Qiang ethnic group to 2010 is discussed comprehensively and systematically. In addition to introduction, the book is divided into ten chapters. Introduction tells the formation, the historical stage of social development situation and the culture and education development of the Qiang ethnic group. The first chapter introduces the educational content, educational methods and social education of the Qiang people in the Period from Pre-Qin to Han Dynasty. The second chapter discusses the education development of the Qiang people in the Dynasties of the Wei, the Jin, the Song and the

Yuan. The third chapter and the tenth chapter both introduce the educational practice and educational philosophy of the great people of the Qiang ethnic group. The fourth chapter explores the education during the Ming and the Qing Dynasties. The fifth chapter describes the education of the Qiang ethnic group during the late Qing Dynasty and the Republic of China. In 1992, China began to build up the socialism market economy system which symbolizes the construction of modernization entering into a new era. Therefore, we divided the study of the school education of the Qiang ethnic group in the period of the Peoples' Republic of China into chapter seven and chapter eight. In chapter nine, we focus on the social education in the period of the Peoples' Republic of China.

As an educational history book of ethnic group, the history of the Qiang ethnic group is discussed. The education characteristics of ancient Qiang ethnic group which also affected by the Confucianism education philosophy is revealed. In the Ming and the Qing Dynasties, central government enforced the control to ethnic group areas. Many official educational organizations were built. During the late Qing Dynasty and the Republic of China, the modern education was established. Although poor children of the Qiang ethnic group are still lack of educational opportunities, but the modern school in the area of the Qiang ethnic group improved the development of culture. After the establishment of Peoples' Republic of China, the educational enterprises of the Qiang ethnic group developed rapidly.

The educational development procedure, the reasons, the rules and the enlightenment were explored in this book. The main focus of the book is on school education development. However, because of the importance of social education for the Qiang ethnic group, social education is another focus.

A furious earthquake took place in Wenchuan of China on May 12, 2008. It caused enormous losses on the education of the Qiang ethnic group. With the help of whole country, education of the Qiang ethnic group was reconstructed rapidly and set up a new and higher development start. The book reflects that.

Ancient Qiang people do not own their history in words. The educational documents also very rare in the history write in Chinese. We make a great effort to find and study those documents from the voluminous historical records. In addition, the fieldwork was carried for the purpose to collect materials from real life. This book is not only focus on textual criticism, but also pay attention to rhetoric. It also tries to lead people to do some review towards minority education in China.



# 目 录

内容提要 .....	( 1 )
ABSTRACT .....	( 1 )
绪 论 .....	( 1 )
第一节 羌人的发展与羌族的形成 .....	( 1 )
第二节 各历史阶段羌族社会发展概况 .....	( 8 )
第三节 羌族文化教育发展概况 .....	( 13 )
第一章 先秦两汉时期羌人的教育 .....	( 25 )
第一节 古羌人的文化与教育内容 .....	( 25 )
第二节 教育过程与教育方法 .....	( 39 )
第三节 教学人员和教学方式 .....	( 47 )
第二章 魏晋宋元时期羌人的教育 .....	( 54 )
第一节 晋代后秦的学校教育 .....	( 54 )
第二节 西夏的学校教育 .....	( 66 )
第三节 魏晋宋元时期其他羌族地区的教育概况 ...	( 91 )
第三章 教育人物的教育实践与教育思想(上) .....	(105)
第一节 重教兴学的五位帝王 .....	(105)
第二节 三位教育实践家 .....	(114)

第四章 明清时期的羌族教育 .....	(124)
第一节 羌汉人民的文化教育交流 .....	(124)
第二节 学校教育的曲折发展 .....	(134)
第三节 广泛多样的社会教育 .....	(142)
第五章 清末民国时期的羌族教育 .....	(155)
第一节 近现代学校教育的产生与发展 .....	(156)
第二节 教会教育与社会教育 .....	(171)
第三节 红军在羌区的革命教育活动 .....	(179)
第六章 中华人民共和国时期的羌族教育管理 .....	(185)
第一节 教育行政 .....	(188)
第二节 学校管理 .....	(197)
第三节 教育经费筹措 .....	(203)
第四节 教师队伍建设 .....	(217)
第七章 中华人民共和国时期的羌族学校教育(上) ...	(230)
第一节 学前教育 .....	(234)
第二节 小学教育 .....	(237)
第三节 普通中学教育 .....	(246)
第四节 中等职业教育与高等教育 .....	(253)
第八章 中华人民共和国时期的羌族学校教育(下) ...	(259)
第一节 学前教育 .....	(264)
第二节 九年义务教育 .....	(271)
第三节 普通高中教育 .....	(301)
第四节 中等职业教育与高等教育 .....	(316)
第五节 汶川大地震后羌族学校教育的恢复	

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与重建 .....	(327)
第九章 中华人民共和国时期的羌族社会教育 .....	(356)
第一节 社会习俗教育与卫生教育 .....	(358)
第二节 民族文艺教育与民族体育 .....	(363)
第三节 扫盲教育与干部教育 .....	(369)
第四节 科技教育与广播电视教育 .....	(375)
第十章 教育人物的教育实践与教育思想(下) .....	(383)
第一节 教育人物综述 .....	(383)
第二节 对羌族教育有贡献的羌、回、满族人物 ...	(386)
第三节 对羌族教育有贡献的汉族人物 .....	(392)
主要参考文献 .....	(400)
后记 .....	(404)

# CONTENTS

Abstract .....	( 1 )
Preface .....	( 1 )
Section 1 Development of the Qiang People and Formation of the Qiang Ethnic Group .....	( 1 )
Section 2 Survey of the Social Development of the Qiang Ethnic Group in Each Historical Stage .....	( 8 )
Section 3 Survey of the Culture and Education Development of the Qiang Ethnic Group .....	( 13 )
Chapter 1 Education of the Qiang People in the Period from Pre-Qin to Han Dynasty .....	( 25 )
Section 1 Culture and Educational Contents of the Ancient Qiang People .....	( 25 )
Section 2 Educational Process and Educational Method .....	( 39 )
Section 3 Teaching Staff and Teaching Method .....	( 47 )
Chapter 2 Education of the Qiang People in the Dynasties of the Wei, the Jin, the Song and the Yuan ...	( 54 )

## 2 羌族教育发展史

---

Section 1	School Education in the Period of Jin Dynasty and Late Qin Dynasty .....	( 54 )
Section 2	School Education in the Western Xia Dynasty .....	( 66 )
Section 3	Education Survey in Other Areas of the Qiang Ethnic Group in the Dynasties of the Wei, the Jin, the Song and the Yuan .....	( 91 )
Chapter 3	Educational Practices and Thoughts of the Great People(I) .....	( 105 )
Section 1	Five Emperors .....	( 105 )
Section 2	Three Education Practitioners .....	( 114 )
Chapter 4	Education of the Qiang Ethnic Group during the Ming and the Qing Dynasties .....	( 124 )
Section 1	Cultural and Educational Communication between the Qiang and the Han Ethnic Group .....	( 124 )
Section 2	Tortuous Development of School Education .....	( 134 )
Section 3	Various Social Education .....	( 142 )
Chapter 5	Education of the Qiang Ethnic Group during the Late Qing Dynasty and the Republic of China ...	( 155 )
Section 1	Emerge and Development of Modern School Education .....	( 156 )
Section 2	Church Education and Social Education .....	( 171 )

Section 3	Revolution Education Activities Committed by the Red Army in Qiang Areas .....	(179)
-----------	--	-------

Chapter 6	Educational Management of the Qiang Ethnic Group in the Period of the People's Republic of China .....	(185)
-----------	--	-------

Section 1	Educational Administration .....	(188)
Section 2	School Management .....	(197)
Section 3	Funds-raising of Education .....	(203)
Section 4	Organization of Teaching Staff .....	(217)

Chapter 7	School Education of the Qiang Ethnic Group in the Period of the People's Republic of China(I) .....	(230)
-----------	---	-------

Section 1	Preschool Education .....	(234)
Section 2	Primary School Education .....	(237)
Section 3	Ordinary Secondary School Education .....	(246)
Section 4	Secondary Vocational Education and Higher Education .....	(253)

Chapter 8	School Education of the Qiang Ethnic Group in the Period of the People's Republic of China(II) .....	(259)
-----------	--	-------

Section 1	Preschool Education .....	(264)
Section 2	Nine-year Compulsory Education .....	(271)
Section 3	Ordinary High School Education .....	(301)

#### 4 羌族教育发展史

---

Section 4	Secondary Vocational Education and Higher Education .....	(316)	
Section 5	Restoration and Reconstruction of School Education after the Wenchuan Earthquake .....	(327)	
Chapter 9 Social Education of the Qiang Ethnic Group in the Period of the People's Republic of China .....			(356)
Section 1	Social Custom Education and Hygiene Education .....	(358)	
Section 2	Folk Arts Education and Ethnic Sports .....	(363)	
Section 3	Literacy Education and Cadre Education .....	(369)	
Section 4	Science and Technology Education and Broadcast Television Education .....	(375)	
Chapter 10 Educational Practices and Thoughts of the Great People(II) .....			(383)
Section 1	Summary .....	(383)	
Section 2	Great People of the Qiang, the Hui and the Man Ethnic Group .....	(386)	
Section 3	Great People of the Han Ethnic Group .....	(392)	
Bibliography .....			(400)
Postscript .....			(404)

# 绪 论

## 第一节 羌人的发展与羌族的形成

我国是一个多民族国家。羌族是这个大家庭中的一员。据2000年第五次全国人口普查,羌族共有306072人,主要分布在四川省阿坝藏族羌族自治州的茂县、汶川县、理县、松潘县、黑水县,绵阳市的北川羌族自治县、平武县,甘孜藏族自治州的丹巴县以及贵州省的石阡县、江口县和云南省的文山州等地,尤以茂县、北川、汶川、理县为多。现代羌族作为古羌人的一支后裔,是在长期的历史演变中逐渐形成的。在历史发展的各个不同阶段,羌族不仅为华夏民族及其文化的形成和发展作出过突出贡献,而且也形成了独具特色的文化传统。

### 一、羌人与华夏文明

羌族作为我国最古老的民族之一,分布很广。近年来,在甘肃、青海黄河上游和湟水一带发现的新石器文化,就可能与古羌人有关。古羌人是汉族的前身——“华夏族”的重要组成部分。3000多年前商代的甲骨文就清楚地记载着羌人活动的种种内容,表明那时羌人在历史舞台上十分活跃。在古老的传说资料



中,有不少关于“羌”和“姜”的记录。《说文·羊部》释“羌”为“西戎牧羊人”,把羌作为从事畜牧且以养羊为特色的民族;而“姜”应是羌人中最先由游牧转向农耕的一支。“羌”和“姜”本为一字,“羌”从人,作族名;“姜”从女,作羌人女子之姓。传说我国农业始祖炎帝即姓姜。《太平御览》卷七八引《帝王世纪》说:“神农氏姜姓,牛首人身,长于姜水,以火德王,故谓之炎帝。”“牛首人身”,当是由牧羊转为用牛耕的标志。《庄子·盗跖篇》说:神农之世,“民知其母,不知其父”。可见此时为母系社会。母系社会的人类处在从游牧到农耕的过渡阶段,一般是男子从事渔猎,女子从事采集和农耕,女子在社会生活中居于主导地位。从“羌”到神农“姜”,正好反映了这种社会进化过程。《国语·晋语》说:“昔少典娶于有蟠氏,生黄帝、炎帝。黄帝以姬水成,炎帝以姜水成,成而异德,故黄帝为姬,炎帝为姜。”可知黄帝和炎帝为同父母兄弟,各自成为两个原始部落的代表。两大部落在长期交往中,关系日渐密切,共同形成了一个更大的部落炎黄联盟。这就是中华民族泛称“炎黄子孙”的原由。传说周人的祖先后稷就是炎黄部落后裔。黄帝之曾孙帝喾娶姜姓部落之女姜嫄为妻,生子后稷。另据传说,夏朝建国者禹也是西羌人。《史记·六国年表》:“禹兴于西羌。”《吴越春秋·越王无余外传》:禹“家于西羌,地名石纽,石纽,在蜀西川也”。《太平御览》卷八二引皇甫谧《帝王世纪》说:禹“生于石纽。……长于西羌,西羌,夷也”。石纽在今何处?一说在茂县,一说在汶川县,一说在北川县。尽管说法不同,但可以肯定,禹是生长在今川西北岷江、涪江上游地区的羌人。禹之兴地在西,当时这些地