

The Enlightenment From the Inheritance of Buddhist Music to Modern Education

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Abstract

Buddhist music has already existed for over a thousand years and education occupies a very important role in the inheritance and evolution of Buddhist ceremonies. Buddhist music, as an indispensable part of the Buddhist ceremony is naturally carried forward by the role of education and continues to evolve, develop and change. Through the education inheritance property existing in Buddhist ritual music, this paper analyzes its enlightenments to modern education: first, modern education should aim at human development; second, modern school education evaluation should take development-oriented evaluation methods; third, in modern school teacher recruitment, we should avoid “inbreeding”. These enlightenments have formed a reflective role on the formation of modern education and then produce more far-reaching important issues.

Key words: Buddhist music inheritance modern education; Enlightenment; Tradition

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INTRODUCTION

Tradition is a river. During the passage of the years in history, in the four sections of Chinese traditional music,

the contemporary inheritance of folk music, literary music and court music is very precarious. Some of them do not physically exist; the main body of some of them has disappeared; some of them have been changed in the development and some of them are depending on artificial modification. Buddhist music, as an important part of Chinese traditional music and an important national cultural heritage, is regarded as treasure by more and more home and abroad musicologist. It has been inherited for over a thousand years, still lively and widely exist in the world and is still in its internal inheritance system making Buddhist music continue to be inherited and stick to its unique form. This paper takes two sets of yoga crater ritual music used in the Luohan Temple in Chongqing in the past 30 years as living specimens to study the inheritance of Buddhist music with the aim to compare its evolution and inheritance situation in the past 30 years and summarize its educational inheritance properties. About educational inheritance properties, the author has carried out a detailed explanation in another paper, such as educational property and artistic property, the external constrain and internal development, the process and result of evaluation and other properties. The unique educational inheritance properties of Buddhist music will be conclude to contrast with modern education. It will provide important implications and references to school education and allow school education to study and learn from it.

1. MODERN EDUCATION SHOULD AIM AT HUMAN DEVELOPMENT

In the inheritance process of Buddhist music, “people” are the subject of such an inheritance and the core element of the inheritance is also “people”, that is the inheritor. Inheritance relies on inheritors to achieve. Inheritors are important bearers and transmitters. The subjective sense of inheritors, namely the singing types and percussion plate typed used by the inheritors in the ceremony conveys

the inheritors' correct singing and instruments. They are just like yoga crater ritual music and they all are special professional content needing inheritors' special study to understand and master. They must have a certain expertise to inherit them. Therefore, inheritors are the important guarantee in the inheritance of Luohan Temple yoga crater ritual music.

Modern education is the same. Modern education should aim at human development. Generally speaking, the aim of education refers to the general provisions and requirements of the country or community regarding the quality specifications that education creates. Specifically, the aim of education refers to the desired result that education activities is expected to achieve and is people's expectations of the educatees, that is the say, people expect what physical and mental changes happen to the educatees through education, or what results education produces. By the type of education, educational purposes can be divided into the educational purposes of school education, the educational purposes of social education and the educational purposes of family education. This article attempts to explain the enlightenment from Luohan Temple Buddhist music to the educational purposes of modern education from a broader perspective; there are hierarchical difference in educational purposes. According to the hierarchy of educational purposes, they can be divided into the educational purposes at the national level, the training purpose of local schools and the teaching purpose of classroom teaching. From the educational purposes at the national level, our country takes the form of laws to regulate the national educational purposes. Education, especially compulsory education, in China at this stage must implement the national education policy, implement quality education, improve the quality of education, promote the all-round development in moral, intellectual, physical aspects of school-age children and adolescent, and lay the foundation for the cultivation of socialist builders and successors with ideals, morality, knowledge and discipline¹. The country has provided directional guide for the education and teaching activities implemented in schools education from the macro level. All types of schools at all levels need to determine their own targeted training purposes according to the actual situation of their school, the local conditions and the requirement of the times.

From the ideal perspective, any type of education (family education, social education and school education) should purport to human development. Family education should take children's healthy and happy growth as its primary purpose, rather than pursue high points; social education should create a good social atmosphere and guide public opinions to the development of human subjectivity, rather than the extrinsic goals simply

pursuing utilitarian; school education should teach the profound understanding of the power of ideas, the beauty of thoughts and the cohesion of thoughts and a special kind of knowledge. This knowledge and the knowledge masters' life have a special link (Whitehead, 2002, p.21). UNESCO has proposed that education should take "human development" as its basic goal. Famous educationist Professor Ye Lan once defined education as this: "Education is a unique social cause which is facing human life, through human life, and eventually for the development of human life." This clearly tells us that the starting point and the goal of education is human development. As part of education, the campus culture, of course, should serve this goal; therefore the construction of campus culture must be people-oriented and human-development-centered. However, due to the esteem of exam-oriented education, modern school education gradually deviates from the original goal of human development and goes to the alienated path. School education on human cultivation, compared with Buddhist music education on human cultivation, displays greater utilitarian and instrumental properties, and it is not really to promote the development of students just like the self-practice in Buddhist music. Currently, in the blind pursuit of enrollment rate of school education, its educational purposes are sided and narrow-minded. They put too much emphasis on knowledge and test-taking skills. The teaching content is mainly confined to the scope of the exam syllabus. The teaching focus is on the key points in the exam. The teaching ignores those that are not in the exam. This phenomenon has become a common phenomenon in school education, directly resulting in students' narrow knowledge, high academic performance but lack of life skills, low learning enthusiasm, weariness and other negative effects. Schools become "educational machines" which follow the unified model to train people, obliterate the personality of students, so that students lack appropriate training in creative spirit and practical ability.

Buddhist music inheritance pays attention to the cultivation of people's inner minds and self-practice, which is worth learning for school education. School education should clarify the relationship between ends and means of education. Education itself is an end rather than a means. "End" is a name by which a series of behaviors are collectively considered, such as the word "army"; "means" is a name by which the same series t is considered individually, such that soldier and that officer (Dewey, 1922, p.35). Dewey believes there is no purpose other than education, and he believes the purpose of education is not for the future or the past, but the present, and this emphasis of present seems to refuse to consider any profound or long-term goal (Emerson, 1983, p.17).

1.1 Education Should Aim at the Comprehensive Development of Human

Comprehensive human development is the common goal

¹ *Compulsory Education Law of People's Republic of China (Presidential Decree 10th No. 52). 2006-6-29.*

of modern education and it is about the full, harmonious and unified development in people's moral, intellectual, physical, aesthetic, labor and other aspects. In Ancient Greek, Aristotle advocates a "harmonious education" which contains the thought of all-round comprehensive development. Comenius on the title page of his book *Didactica Magna* writes that "education is the art to teach all people all the knowledge". The pan-wisdom education thoughts reflected hope that all people are subject to comprehensive education and make people get development in many aspects and become harmoniously developed men. This is invisible critique to capitalist education, but also the manifestation of the educational ideal of overall development of educators. As an important representative of the French Enlightenment, Rousseau's opinion of education is completely consistent with his political views. In his book *Emile*, he uses naturalist educational principles to conduct education and believes that the purpose and essence of education is to promote people's natural instincts, namely the all-round development of freedom, reason and kindness. Man is born free, but he is in chains everywhere (Rousseau, 1980, p.8). Many educators give a different interpretation for the comprehensive development of human from their own class position, and Marxism, based on the summary of previous thoughts, using historical materialism and dialectical materialism view, for the first time in history clearly defines that the essence of human is formed in the realistic practical relationship between man and object, subject and object; the most basic emotional human social activity is labor; the essence of man, in its reality, is the sum of all social relations (CPC Central Committee Compilation, para.7, 1972, p.363), and he strongly criticizes that the division of labor in capitalist society is the root causing the one-sided development and alienation of human and based on this he proposes the theory of comprehensive human development. The overall development of people refers to the full, free and harmonious development of people in physical and intellectual aspects. The comprehensive development of people in the process of China's social practice continues to be localized and institutionalized. *Education Law of the People's Republic of China* promulgated in 1995 clearly provides that education must serve the socialist modernization construction and must be combined with productive labor to train socialist builders and successors who are comprehensively developed in moral, intellectual, physical and other aspects. *The CPC Central Committee State Council's Decision on Deepening Educational Reform and Promoting Quality Education* promulgated in 1999 points out that the implementation of quality education is to fully implement the Party's education policy with the improvement of the quality of our people as the fundamental purpose and the cultivation of students' innovative spirit and practical ability as a focus to create comprehensive developed builders and successors with

"ideals, morality, knowledge and discipline" for the socialist cause.² Quality education and comprehensive human development are consistent in terms of their connotation. This provides policy and legal guarantee for school education to train comprehensively developed people. School education should take comprehensive human development as its purpose, focus on cultivating students' comprehensive quality and sense of innovation and get out of the examination-orientation education morass.

1.2 Education, Especially School Education, Is the Education of "Becoming a Person"

School education is an important place for students to "practice" and should take the training of students' good character and noble ideals as the main objective rather than just teach students to learn scientific and cultural knowledge. Both the education of "becoming a person" and the education of "becoming a talent" need the attention of school education; however, the focus of school education should be on the education of "becoming a person". When students have virtuous morality, lofty ideals and strong wills, they will consciously abide by certain standards and continue to improve their self-learning ability. Moral education in schools should not only emphasize the direct moral teaching, namely moral knowledge content, but also focus on the indirect moral influence. This more hidden content has a more lasting and far-reaching impact on people. For human, inheritance provides material basis for human development, but when human wants to become a person, he must be educated and socialized. The socialization process is the process of human to become a person. Education teaches people "to become people" and is the most basic form to meet the needs of human life. Therefore, education for people is the most basic needs in life (Jointly Compiled by Twelve National Key, para.2, 2002, p.37). School education provides the conditions for human development and allows individuals to pursue spiritual freedom and bright minds in the development process. Education by imparting knowledge teaches people "the truth, goodness and pure beauty" and promotes human emotions, senses and knowledge and all-round development so as to create a free personality and create free people in activities. Educated people are free people and are also happy people³. School education should take the training of students' experience of happiness as its value pursuit. The education of experiencing happiness of life is appropriate education. School education not only teaches students "to learn to know", but also teaches students to "learn to be, learn to do and learn to get along with people". It should take the form of a variety of themed experiential activities

² *CPC Central Committee State Council's Decision on Deepening Educational Reform and Promoting Quality Education* (Central Government Issuing (1999) No. 9). 1999-6-13.

³ Ditto.

to teach students to be grateful, be kind to nature and life, improve students' spiritual realm and value pursuit and allow them to establish lofty ideals and grand ambition since they are young and have compassion and know how to care and pay. These parts should be strengthened now in school education.

1.3 Music Education Is an Important and Indispensable Part in Aesthetic Education

Aesthetic education is the education of aesthetics and the education mainly aiming at cultivating students' healthy aesthetic views and developing students' ability to appreciate aesthetic and create aesthetic. Aesthetic education is seemingly unimportant in school education, but its impact on people is continued lifelong. In the comprehensive development of people, aesthetic education occupies an important position. The great educational thinker in our country, Cai Yuanpei, proposes the education initiatives of "five domains simultaneously": national education, utilitarianism education, civic and moral education, worldview education and aesthetic education, and he advocates aesthetic education to replace religions. He believes that aesthetic education is free, but religion is mandatory; aesthetic education is progressive, but religion is conservative; aesthetic education is popular, while religion is bounded. In Cai Yuanpei's view, replacing religion with aesthetic education, making people's feelings not contamination and irritation and making them upfront with the influence of arts have met the internal demand of human development (Liu & Cai, 2007). Aesthetic education should be carried out through many aesthetic things in arts, nature and social life. The content of aesthetic education covers a very wide range, including artistic aesthetic, natural aesthetic, humanistic aesthetic, science and technology aesthetic, tourist aesthetic and other aspects. Aesthetic education conducted through arts is art education, which is the main aspect of school education, or we can say that it is the narrow understanding of aesthetic education in school education. School education understands aesthetic education only as art education and it is deviated.

Aesthetic education has been presented in the educational purposes in our country, but because it does not directly contribute to improving students' scores, in practice it is ignored by many schools and even cut off from curriculum planning, and eventually students cultivated with such curriculum generally lack the ability to percept aesthetic, appreciate aesthetic and create aesthetic. Buddhist music provides a good approach for school education. School education can develop school-based courses of literary appreciation to cultivate students' ability to percept and appreciate aesthetic; music and art courses, as traditional art courses, not only teach students music and painting, but also require students to master the mood and feeling a song or a piece of artwork conveys. This ability cannot be taught by examination-oriented teaching and it requires carefully perception and

appreciation in practice. Aesthetic education and moral, intellectual, physical education is an organic related unity. That is to say, in any kind of education, it is doped with components of aesthetic education, but it has not yet attracted the attention of teachers. Therefore, the school aesthetic education should be based on the basic task of socialist aesthetic education to cultivate students' ability to percept, appreciate and create authentic, develop their aesthetic emotions to resist all kinds of spiritual pollution, develop a variety of artistic interests and hobbies in the process of a perception and appreciation, and develop and improve students' aesthetic analytical and judging ability to distinguish between the truth, the good, the beautiful and the fake, the bad and the ugly.

In short, school education is not simply a place to impart knowledge to students. Schools need to change their concepts of education, consider students as a whole person, take the concept of quality education with comprehensive development as a guide, emphasize the development of good moral characters, the establishment of correct values and the cultivation of aesthetic taste of students, take the cultivation and enhancement of the overall quality of students as the purpose, and guide students to the way of lifelong development, comprehensive development and happy life.

2. MODERN SCHOOL EDUCATION EVALUATION SHOULD TAKE DEVELOPMENT-ORIENTED EVALUATION METHODS.

In the inheritance process of Buddhist music, monks have independent right to choose. They can choose different genres and singing styles to learn. In this way, students' criteria for their master's oral teaching are quite demanding. If the master does not teach well, students are entitled to have a natural selection of masters and do not follow this master to learn ritual music. Monks have such natural screening and selection of their masters. This undeliberate evaluation criteria and management is beneficial to supervise masters to teach effectively. However, school education evaluation mainly focuses on the practical value and effective teaching of teachers in education; therefore, modern school education evaluation should take development-oriented evaluation methods.

School education evaluation is an important part in the field of education evaluation, covering a very wide range, including the content of many aspects such as teacher evaluation, student evaluation and management evaluation and so on. School education Evaluation started with the prevalence of educational measurement since the mid-19th century, and has gradually embarked pluralistic and dynamic evaluation developing path. Over the eighty years from mid-19th century to the 1930s, educational measurement has made important

progress in the quantitative, objective and standardized aspects of examination. It emphasizes using quantitative methods to measure students' learning situation. However, because tests then could only measure the relatively objective knowledge memorization, there was a big one-sidedness. The father of modern education evaluation, Ralph W · Tyler, proposes education evaluation principles with educational objectives as the core, namely Taylor principle of education evaluation, and clearly proposes the concept of "education evaluation", and thus distinguishes education evaluation and education measurement. The study of education evaluation is born and developed on the basis of the Taylor principle. On the basis of "eight years of research" (1933-1940), Ralph W · Tyler points out that evaluation should be a process rather than just one or two tests. Evaluation process is not only to report students' achievement, but also to describe the degree of consistency in educational outcomes and educational goals, so as to find the problems and continue to improve curriculum materials and teaching programs (Tyler, 1949, p.136). Later, Bloom evaluates the educational objectives and divides the educational objectives into cognitive learning objective, skill learning objective and emotional learning objective. With the scientific development of evaluation, evaluation gives more emphasis on the attention of individuals in the evaluation process and combines self-evaluation and evaluation of others.

Based on different criteria, school education evaluation can have different categories. based on assessment of student development, it is divided into individual evaluation and comprehensive evaluation; based on the evaluation time and purpose, it is divided into diagnostic evaluation, formative evaluation and summative evaluation; based on the results of evaluation, it is divided into reward and punishment evaluation and development evaluation; based on analysis method of evaluation, it is divided into quantitative evaluation and qualitative evaluation; based on the subject of evaluation, it is divided into evaluation of others and self-evaluation; based on the state of the object of evaluation, it is divided into static evaluation and dynamic evaluation. Traditional school education evaluation is primarily about static summative evaluation and the evaluation methods are mainly quantitative evaluation with the main concern of measurable explicit knowledge learning of students. It is a top-down single evaluation mode. It focuses on students' academic performance and academic achievements and pays less attention to students' emotions, attitudes, values and values. This is one of the reasons why part of students in school education has moral failure, that is to say, the early warning mechanism of educational evaluation has not been effectively carried out. Traditional evaluation mode places the development of students outside the evaluation, pays much more attention to the transition rate and students' achievement and other explicit indicators; such unequal evaluation relationship is not conducive to

a harmonious and all-round development of students, is not conducive to the establishment of healthy teacher-student relationship, is not conducive to the formation of harmonious, democratic and liberal campus culture, and is not conducive to long-term development of the school.

The specific objectives of basic education curriculum reform states that education evaluation shall change course evaluation with too much emphasis on the screening and selection function of evaluation, play the role of evaluation to promote students' development, improve teachers and their teaching practice⁴. The new curriculum reform implements educational philosophy with a focus on the development of students; therefore, education evaluation should fully embody the concept of student development. Therefore, for teachers, their teaching practice should reflect the educational philosophy to promote student development.

2.1 To Analyze Course Standards and Course Content in Depth

Schools and teachers need to follow the curriculum standards and the scientific system of teaching content to orderly teach and assess whether students effectively complete the basic explicit objectives of knowledge and skills provided by the standards. After evaluation, if students achieve these goals, schools and teachers can successfully conduct the next part of teaching; if students do not achieve these goals in a timely order, then schools and teachers and students are required to reflect on why and how to improve.

2.2 To Look at Students With a Developing and Dynamic View

Education evaluation needs to focus more on development objectives such as students' emotional experience, character development and values formation. Evaluation of these aspects should be treated with a dynamic, developing perspective to look at. Students' mistakes are tolerant, and they are given the opportunity to positively correct their mistakes. It should be established that the purpose of evaluation is not selection and screening, but better improvement and enhancement.

2.3 To Highlight the Independence and Initiatives of Students

Buddhism emphasizes a self-learning and practice process. Yoga crater ritual music is hosted a ritual performer, Jin Gang High Master. To become a true Jin Gang High Master, one must have an important discipline, Xiang Shui, that is a contemplation practiced through their own perception. This contemplation needs everyday comprehension. After practicing 49 days of such practice, one can be sent by the Master to the seat and become a real Jin Gang High Master. Meanwhile, in

⁴ The Ministry of Education. (2001, June 8). *Basic Education Curriculum Reform (Trial)*.

yoga crater ritual music, one of the important parts of Jin Gang High Master is “contemplation”. “Contemplating, as an important category in Buddhist philosophy and aesthetics, no matter from the object of contemplation or contemplation conscience of view, is a contemplation role of Buddhist wisdom, a kind of meditation, an intuitive and an intuitive way of thinking.” (Pi, 2012, p.109). Zeng Yuanzhao in Song Dynasty in *The Preface of on Meditation* says: “it’s called meditation, or contemplation, or Ji Zhao, or Ming Jing, and they all refer to the same thing but with different names.” Zhi Ye also says: “The nature of practice is Chang Ji, that is Zhi Yi. Ji and Chang Zhao is contemplation.” We can see that, contemplating is meditation, and contemplating is wisdom. Contemplating is to observe rules and laws with Buddhist wisdom and is devoted to the enlightenment. Yoga crater ritual music reflects a person’s inherent ideological motivation, autonomous and active internal driving force and shows the self-learning of monks in all aspects of a ceremony.

Therefore, the inheritance way in Buddhist ceremonies to actively play monks’ and autonomous and initiative role is very inspiring for teachers in the teaching process. Teachers need to carefully study classroom teaching strategies, stimulate students’ enthusiasm, reflect students’ subjectivity, encourage students to explore and efficiently achieve the objectives. In the teaching development process, teachers realize the role change and become the guide and the method founder of students, rather than simply knowledge importer. They should fully play the initiative of students in the learning process, so that students can experience the joy of learning in autonomous learning, inquiry learning and cooperative learning.

3. IN MODERN SCHOOL TEACHER RECRUITMENT, WE SHOULD AVOID “INBREEDING”

From the author’s studies, it is concluded that in nearly 30 years the development of Buddhist music tends to be steady with subtle changes. It is not individual characteristics, but common characteristics. The common characteristics are the subject of the “inbreeding” within internal Buddhism. It is necessary to inherit the original Buddhist traditions. Of course, if analyzed with the perspective of development, adding the learning way of music education will create novel Buddhist music, and perhaps this is more in line with the modern aesthetic principles. This article is to state that, if we reflect modern school education, in teacher recruitment and appointment, students from the school are hired. This situation has been discussed by the domestic and foreign scholars and formed a certain academic point of view. Many scholars call this phenomenon “inbreeding”. This selection and recruitment system has certain limitations. Inbreeding is a concept in genetics and it originally refers to the close genetic relationship of two breeding species, and now this

concept has been widely cited in other areas. Specifically in the field of education, the formation of the relationship is based on biological kinship in biology and in the field of school education it is linked with learning edge. The so-called learning edge refers to the original relationship between teachers and students in education and scientific research and academic factions. Specifically, it includes the formation of teachers, the equipment of academic echelon and the origin of graduate students, etc. (Liu, 2006). Just like a variety of adverse consequences such as species degradation and genetic diseases caused by inbreeding, inbreeding in schools is not conducive to academic development, because it violates the normal development law of things.

The inheritance of Buddhist music is mainly based on the secret apprenticeship-based within Buddhism. The master passes dharma to his disciples. The Jin Gang High Master in Luohan Temple in Chongqing is Zhifeng Master, the direct disciple of Changfa Master. Changfa Master was the Jin Gang High Master in Luoman Temple in Chongqing in the 1980s. The direct succession, to some extent, ensures the legitimacy of Buddhist music and the purity of Buddhism. This remarkable apprenticeship is like the “inbreeding” in academics. Is this “inbreeding” suitable for school education, particularly higher education? Some scholars have conducted research on this issue and have found that “inbreeding” in universities is a common phenomenon in the world. In the early 20th century, American scholars began to conduct research on “inbreeding” in universities in their country. In 1902, “inbreeding” teachers accounted for 31%; in 1912, it accounted for 34% and 33% in 1922; in 1932, it accounted for 41%. Therefore, “inbreeding” in the first 30 years in the 20th century is exacerbated rather than alleviated (Eells, 1935). The distribution difference of university teachers “inbreeding” in terms of university level is very clear: in research universities, more than half of the teachers are “inbreed”, followed by ordinary colleges and universities (29.8%), while the lowest goes to vocational colleges (6.0%). “Inbreed” teachers in universities directly governed by the Ministry of Education account for more than half of their teachers and in local universities the ratio of non-inbreed teachers is as high as 72%. The difference between the two is very obvious (Lin, 2009). As Luohan Temple Buddhist music inheritance, “inbreeding” in universities also has the important function of specific academic inheritance, and it can save costs in recruiting and employing teachers. From this perspective, university “inbreeding” is necessary. It is these positive features that make “inbreeding” exist in the world. However, since it is not conducive to academic freedom, academic innovation and it leads to academic closure, institutional guarantee of the freed and relaxed academic environment, a modest reform of the personnel and the establishment of a fair and reasonable competition mechanism are necessary strategies to avoid “inbreeding” in universities.

CONCLUSION

Buddhist music maintains its unique charm in the preservation and changes. According to the author's studies, it is concluded that the inheritance of the "form" of Buddhist ritual music is the manifestation of the inherent Buddhist doctrine. The changes of Buddhist music rhythm and tempo highlight the comprehensive effects from social factors in the educational inheritance process of Buddhist music. In contrast with today's school education, its cultivation objectives, education evaluation and teacher recruitment are worthy of discussion and reflection. The educational purpose of modern education should be based on human development. The modern school education evaluation should adopt development-oriented evaluation methods. It should be emphasized that this paper tries to introduce the advantages of Buddhist music education worthy of study and learn from in a manner of analogy to the field of education, and it is not simply the integration of education and religion. For aspects that need to be improved in Buddhist music inheritance such as "inbreeding", they also exist in school education and need to be avoided and improved. The enlightenments formed can reflect modern education and produce more far-reaching important issues.

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