

Research on the Development and Characteristics of Women's Education in Modern Kang District

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Abstract. In modern history, Kang district education has always been a major concern of the government and scholars. Against the background of Zhao Erfeng's schooling, Kang District's women's education gradually emerged. From the time when the Minister of Sichuan and Yunnan Border Affairs operated Kang District to the construction of Xikang Province, in these decades, Kang District women's education experienced a tortuous process from prosperity to decline to rise again. There is also a qualitative leap in the background. The development of women's education has not only promoted the reform of modern Kang district education, cultivated talents for ethnic minority areas, but also changed the stereotyped concept of children in Kang district, that is, they are on duty, laying a foundation for the development of Kang district in all aspects. Most importantly, women's education in Kang District promoted the emancipation of women's minds, realized the education method combining skills education and knowledge education, and also cultivated the thoughts of women's national consciousness and home country in Kang District, and accelerated the prosperity of Kang District.

Keywords: Kang District, women's education, feature research

1 Introduction

Traditionally, the geographical scope of the Kang district includes the Tibetan-dominated minority settlements such as Yunnan Diqing Tibetan Autonomous Prefecture, Ganzi, Aba and parts of Liangshan in Sichuan, Changdu in Tibet and Yushu in Qinghai. This place is located at the junction of Sichuan, Yunnan, Gansu, Tibet, and Qinghai provinces. Its geographical location is very special, and it is often referred to as "Chuanbian" or "Borderland" in the Qing Dynasty literature.¹ Due to the closedness and backwardness of the geographical location, the development of Kang District has always lagged behind the mainland. Especially the backwardness of education became a problem that the government urgently needed to solve. In the late Qing Dynasty, Zhao Erfeng was stationed in the Kangxi District and began to vigorously study there. When Zhao developed education in Kang District, he attached great importance to women's education. Not only did they set up elementary schools for men and women, but they also set up special girls' schools in some places. So how does the development of women's education affect Kang District? What are the characteristics in the process of learning? From the perspective of women, this paper uses the research results of previous people to study the problems and characteristics of women's education in Kang District on the basis of historical documents.

2 Development of Women's Education in Kang District

Late Qing Dynasty, in order to stabilize the social order in the border areas of Sichuan. The Minister of Tibet made recommendations: "Develop education in Sichuan's border areas and start education first. The people of other countries are not yet in danger. They are anxious to set up education, and they are worried about my territory, and for my people, they have abandoned the principle of not teaching. This is the first time that a few people can deter the vassals from outside, and they can Jingshu inside." [1] Therefore, women's education in Kang District is carried out in this context.

¹ This definition is a broad definition of Kang district, but the area described in this article generally refers to the jurisdiction of the Ganzi Tibetan area in Sichuan after the construction of Xikang Province in 1939.

After the "Batang Incident" in 1904, the Qing government made up its mind to start implementing the New Deal reform on the border. Starting education in Kang District is one of the contents of the New Deal reform.

In the 30th year of Guangxu (1904), Zhili Hall Wuwenyuan set up Datong School on Zhuge Street in the city, the response was mediocre. After taking office, Zhao Erfeng witnessed the fierceness of the people in the Kawabe area, determined to start school in the Kawabe area, in order to educate the people, broaden their wisdom, and change their customs. Therefore, Zhao Erfeng believes: "Only education in the border area can improve people's customs and stubbornness. Therefore, starting education is a top priority." [2] Another reason for Zhao Erfeng's determination to carry out educational reforms is that Zhao felt that the lack of communication between the Chinese and Tibetan languages had caused a huge obstacle to Tibetan government affairs. Therefore, in the thirty-three years of Guangxu (1907), Zhao set up the Academic Affairs Bureau in Guanwai (Batang), and the Qing court set aside thirty-two thousand silver for the purpose of running the school. He appointed Wu Jiamo, the principal of the Supervisory Committee's branch, as the General Office of the Foreign Affairs Bureau. After the establishment of the Kwai Wai School Affairs Bureau, Kang District Education officially started to develop under the leadership of the government. Under this background, women's education began to develop in Kang District. Throughout the development process of women's education in Kang District, the most important development stage can be divided into two periods of the late Qing Dynasty and the Xikang Province of the Republic of China.

2.1 The Development of Women's Education in Kang District in the Late Qing Dynasty

After the establishment of Guanwai School Affairs Bureau in 1907, women's education was included in the school system, and women's schools were established in various places. For example, in the thirty-three years of Guangxu (1907), the School Affairs Bureau set up two women's mandarin schools on the west street of Batang County. This is the beginning of women's education in the practical sense after the formal start of modern schooling in Kang District. The establishment of the government-run women's school has provided a place for women's education in Kang District, breaking the leap from scratch in Kang District Women's Education School. In the following period, Kang District women's education has developed rapidly. From the thirty-four years of Guangxu (1908) to the three years of Xuantong (1911), women's education has developed rapidly, and the scale of schooling has also been rapidly improved. It can be called the golden period of modern education development in Kang District.

Later, Liu Manqing commented: "Zhao Erfeng started education with great credit. Several men's and women's schools he set up are of great significance to the development of Kang District." [3]

Women's education in Kang District breaks the dilemma of education for poor families and also lays the foundation for women's education in Kang District. At this time, Kang District's primary higher education has not yet started. The government focuses on the establishment of primary education, and the goal of running the school is relatively simple, so that students can "learn the text" and "roughly understand Chinese". However, education during this period has exposed some women to new ideas and laid the ideological foundation for their active pursuit of school and career.

However, with the subsequent murder of Zhao Erfeng and the collapse of the Qing government, education funds were stretched, and education in Kang District began to decline. Coupled with the frequent wars and the turbulent situation, Kang district education is dying, and women's education is not as grand as that year. Moreover, as the war intensified, the situation became tenser, and materials became scarcer, which also directly affected the allocation of education funds and arrangements for teachers and equipment.

2.2 The Revival of Women's Education in the Kang District during the Period of Xikang Jianjian

During the period when Liu Wenhui took over Xikang, the situation in the Kang district gradually stabilized, and education in the Chuanbian area began to revive.

In the twenty-third year of the Republic of China (1934), Deng Xiang submitted the "Xikang Construction Project Opinion", which covered various aspects such as the transportation of the financial military education industry. In terms of education, he mentioned that: "except for Kangding and Luding,

which are close to the mainland, there is still a little foundation. In other regions, insufficient funds for development education, poor equipment, and lack of teachers are the main reasons for the stagnation of education.” Therefore, Liu Wenhui strongly supports the development of education, especially the development of women’s education. Such as, Xikang Women’s Teacher Training Center, county second-class boys’ primary school and second-class girls’ primary school; Luding County has 1 second-class primary school and 1 girls’ primary school.

In the twenty-fourth year of the Republic of China (1935), the Xikang Construction Provincial Committee was established on July 22, and Liu Wenhui was appointed chairman. Liu Wenhui has always attached great importance to the development of local education, and he has spared no effort to reform the education of Kang District. Another factor that affects the development of Xikang education is the importance that the Kuomintang Central Government attaches to Kang district education: the central government subsidizes Kang district education funds by tens of thousands of yuan each year for the development of Kang district education. With the support of the central government and local governments, Kang District’s new-style education has developed rapidly. Women’s schooling in Kang District started to improve.

3 The Characteristics of the Development of Women’s Education in Kang District in Modern Times

From the late Qing Dynasty until Liu Wenhui took over Xikang, the development of women’s education in the Kang District has made great progress and formed its own characteristics for more than 40 years. Women’s education in Kang District has its own school-running characteristics: such as diversified types of school-running, the combination of knowledge education and skill education, and the equal emphasis on national culture and home country awareness education.

3.1 Diversified Types of Schools

The types of women’s education in Kang District are diversified, and there are several kinds of girls’mandarin schools, church schools, and women’s teachers’ schools.

3.1.1 Women’s mandarin school

The first school established by Kang District Women’s Education was the Women’s Mandarin School.² The Women’s Mandarin School was mainly a government-run high school that focused on cultivating languages, and all enrolled girls. In addition, there are girls’ primary and secondary schools in Kang District, but most of them are Mandarin schools. In the thirty-three years of Guangxu (1907), the Qing government promulgated the "Charter for Women’s Primary Schools."

The main content is that: “The school can be divided into two levels: elementary and advanced, and the length of study is four years: the elementary school accepts girls aged 7 to 10, and the advanced school accepts girls aged 11 to 14.”[5] Therefore, with the support of the central government and local governments, the Kindergarten Girls’Primary School has been actively established.

For example, in 1908, the government established more than 30 elementary schools in Batang, Yajiang, Xiangcheng, Litang and other regions, with more than 1,000 male and female students. The second year of Xuantong (1910) was the fourth year of Kang district in the late Qing Dynasty. In Ba’an only, there were 2 women’s elementary schools, 4 women’s Mandarin schools and 2 women’s kindergartens. After entering the Republic of China, under the influence of the new education in the mainland, co-educational schools gradually began. Although there are no specific statistics, the enrollment of women should be better than in the late Qing Dynasty. These are the results of the development of women’s elementary education. Compared with the Mainland, although the number is not very large, for the Kang District, the establishment of women’s education is effective.

3.1.2 The missionary school is also an important part of women’s education in Kang district

² Mandarin School, mainly refers to the school established by the government in the late Qing Dynasty to cultivate students’ Mandarin.

Among the primary schools in Kang District, there are not only schools run by the government, but also mission schools run by foreign missionaries. Church schools are distributed throughout Kang District. For example, in the late Qing Dynasty, Daofu County set up a Catholic church for boys and girls, and the school hired male and female teachers to do school work. Another example is that there are two churches, one branch church, one hospital, one school and three schools in Kangding's Catholic Church. One of the churches is located outside the South Gate, one is located on Shaanxi Street in the city, also known as Zhenyuan Church, and the other is the Shima Bridge. The church is engaged in missionary and medical education, and its organizational structure is relatively complete. Because of its rich funds, there are many free subsidies for students. Therefore, students are also willing to enter the church to study. For example, the school where the first female professor Deng Zhulam of Tibetan nationality was a child was the foreign school run by the Christian Church in Batang-Huaxi School. According to herself: "This school is very good. The newly built house has a hospital next to it. Poor children can live in school, have books and meals, send shoes in winter, they can learn a variety of knowledge, from elementary school to junior high school." [6]

3.1.3 Kang district also created a women's normal school

The goal of this kind of school is to improve the knowledge, prepare various occupations, and implement rigorous training in order to cultivate places where people from all over the country are trained. [7] The training of female teachers in the Kang District is quite troublesome. From the beginning of the male and female teacher training to the independent female teacher training institute, and then to the merged specialized teacher school, the training of female teachers is quite difficult. Kawabe's teacher education started in the 33rd year of Guangxu (1907). Later, Wu Jiamo presided over the establishment of the Batang Teachers' Training Institute, and successively opened classes to recruit students.

In the early years of the Republic of China, Kawabe Normal Education Center and Kangding Education Center were established successively in Kang District. In the fifteenth year of the Republic of China (1926), the Governor of Kangding County, Liang Renjun, allocated funds to set up a Kangding Women's Teacher Training Center in the county's second-class girls' primary school. After the establishment of the Xikang Administrative Committee, Chairman Long Shouxian actively promoted the establishment of the Xikang Special Zone Teachers' Training Institute. Later, the institute was renamed as Xikang Teachers' Training Center, and the original Kangding Women's Teachers' Training Center was changed into a girls' department, and the school system was changed to 4 years. According to the statistics of the twenty-four years of the Republic of China (1935), the school has a total of 50 students in 3 classes and 20 students in 1 class. [8] However, there are still disadvantages in the girls' schools, for example, the scale of the school is not very large, the students are young and the learning ability is different. [9]

3.1.4 The Kang district also partially preserves private school education for women

Most of the women in wealthy and powerful homes hire private school teachers to teach their studies. They did not enter government-run schools, but chose to hire private school teachers to teach them at home. For example, there are several private schools in the 28 villages under the jurisdiction of Wasi in Kang District. Han teachers are invited, but there are few students. The daughters of the chieftain, tushe, and the governor may invite Han teachers at home, or attend private schools and send them to Guan County, Chengdu and other places to attend Han middle schools.

It can be seen that the daughters of wealthy families in Kangzang region can receive a good education, even though they have not entered church schools or government-run schools. Therefore, private school education is also a way for women in Kang district to receive education.

3.2 Combining Education of Cultural Level with Education of Life Skills

In particular, women's teachers' schools and church schools are mainly focused on improving students' cultural level and improving life skills.

The children in Kang District's elementary school are younger. The school's mission is to help them improve their cultural knowledge and make them realize the importance of reading. In the teaching process, they mainly cultivate students' cultural education and instill in students equality and independence thought. In the primary education teaching in Kang District, the courses offered are basic courses such as Chinese, idioms, arithmetic, English, gymnastics, history, and geography. The content is simple and easy

to understand. In addition, according to the actual social situation in the Kang District, the concept of equality between men and women has been injected into the course content to help Tibetan women maintain self-esteem, build self-confidence, and cultivate a progressive spirit.[10]

During the school period, in order to teach students the equality of men and women, women should be self-improving ideology and teaching some content to students. It can be seen from this that in the primary school education in Kang District, the teaching content of women's education is also in line with the development trend of the times, encouraging women to become self-reliant and emancipate their minds.

Mission schools attach great importance to the combination of knowledge and skills. For example, in the eighteenth year of the Republic of China (1929), French missionary Hua Langting opened a school in Kangding. There are about 60 students in five classes. The courses are mainly Bible, Chinese, arithmetic, nature, common sense, history and geography. In Ba'an, American Hogden established the Ba'an Private West China Elementary School. The number of students is about 120. The courses are mainly based on the Bible. In addition to mandatory courses such as English and Tibetan, there are a large number of optional courses. Such as carpentry, sewing, Western medicine, printing, soap making and weaving technology. In this kind of church school, it is a coeducational school. Without separate education for girls'schools, it is directly for coeducational studies. And the idea of encouraging women to pursue equality between men and women is even more prominent. Foreign missionaries have not received the idea that men respect women in the traditional Chinese culture. They have always encouraged women to receive education, emancipate their minds, and pursue equality. Therefore, some courses focusing on life skills will be set up to teach students some manual skills to help them pursue their future careers.

In addition, the church school puts a lot of energy into cultivating local Tibetan children to become workers and missionaries with certain qualities. Although the main purpose of this move is to promote church culture, the establishment of church schools not only enables local school children to The knowledge and culture system has been comprehensively improved, and it has also promoted the development of Kang district society to a certain extent. For example, in the second year of Xuandong (1910), the Christian Church established the first school in Batang, named Huaxi School, which adopted students to study in the church. Many local knowledgeable people were hired as school teachers. The school offers courses in Chinese, Tibetan, history, geography, mathematics, English and health care. It is taught in three languages: Tibetan, Chinese and English. All courses have Tibetan translations. Every student who graduates from here can master Chinese, Tibetan and English at the same time.[11]

They are also taught various life skills so that they can find a career in the future. For example, girls learn to knit sweaters, socks, blankets, sewing and cooking; boys learn medicine, printing, tanning, soap making, leather shoes processing, wood processing and fruit tree grafting. In addition to these, they also learn Chinese, Tibetan, and English. Many local people have benefited from church schools and church hospitals, and many orphans have been properly adopted and placed. Among them, some people have become teachers and doctors, especially women.

After education, they will contribute their own strength to the social development of Kang District. For example, later Magnolia, Zhang Laxi (Chiren Laxi), Yixi Quzhen, Jie Guixiang and others. These are all female representatives who have taken up jobs to serve the social development of Kang district after receiving education.

Women's Normal Schools also pay great attention to the cultivation of skill education. The Women's Teachers' School is a school dedicated to the cultivation of teachers for Kang District Education. It was originally a Teachers' Training Institute. This is a skill school established by the government. When the Kang District started education, the government noticed that training teachers in Tibetan areas, especially in the absence of female teachers, also hopes to select female teachers among Tibetans.

In the late Qing Dynasty, the government vigorously supported the development of Kawabe's teacher education, and students were given preferential treatment when they entered the school, so teacher education developed rapidly. After entering the school, some of the female students can not only get enough food and clothing to solve, but also obtain textbooks, ink, ink, inkstones and other learning essentials. In terms of cultivating students' teacher skills, it is mainly the cultivation of language, especially the cultivation of students' proficiency in Sino-Tibetan languages. In its course setting, the language is also placed in the main position.

3.3 Equal Emphasis on the Education of National Culture and Family Awareness

Firstly, ethnic culture education. From the end of the Qing Dynasty to the development of Kangbian until the recovery of Xikang education during the period of Liu Wenhui, the entire process of the Xingkang school has paid great attention to the education of ethnic culture. The education of ethnic culture includes both the cultivation and understanding of the Han culture among Tibetan students and the cultivation of Tibetan students' knowledge. Understand and agree. This is mainly reflected in two aspects: First, from basic education to middle and higher education, training students to learn languages is a compulsory course, such as the establishment of Tibetan courses and Chinese courses. The government has established a textbook compilation committee to compile suitable for children in Tibetan areas. Local textbooks, etc. In particular, the establishment of Sino-Tibetan and Chinese-Tibetan courses can best reflect the cultivation of students in ethnic culture education in various schools. Because schools at all levels in the Kang district include both students from the collection and students from the Han nationality, offering Tibetan courses not only respects the Tibetan national culture, but also enhances the recognition of Han and Tibetan students to the minority culture. When setting up a Chinese language course, it can not only help Tibetan students learn Chinese, but also strengthen Tibetan students' understanding of the Han culture, thereby deepening their recognition of the Han culture. Second, on the basis of respecting the ethnic customs and religious beliefs of the Tibetan people, realize cultural heritage. For example, government officials respect the Buddhist beliefs in the Tibetan area. When renting temples and houses as school premises, they should also hire high monks as teaching teachers. Teaching students Tibetan. The vast majority of Tibetans in Kham District believe in Tibetan Buddhism, and the belief among religious people is above all else. Inviting senior monks to teach students not only enhances students' recognition of government-run schools, but also reflects the respect of local knowledge and beliefs of school personnel. Women's schooling in the Kang district is not only reflected in the strengthening of language training and respect for belief in ethnic culture education, but also in the elimination of feudal cross culture and education. For example, the Kang District Women's School never inculcates the idea that men respect women and humble women, but encourages women to stand on their own feet and actively pursue the right to equality and freedom. In summary, in the process of running the school, the government not only attaches importance to the cultivation of Tibetan students' understanding of the Han culture, but also attaches importance to the local ethnic culture of the Tibetan nationality. Actively cooperates with the local culture to teach, not only to achieve the original intention of running the school, but also for making a contribution to the ethnic culture of the Tibetan area.

Secondly, Education of family awareness. The development of women's education in Kang District not only cultivated students' knowledge of ethnic culture, but also gave them a sense of homeland. There are many manifestations in the local textbooks of the schools in Kang District. The textbook is also about the patriotic content of students. It can be seen that writing such content in the textbook is not only to cultivate the national consciousness of the children in the Tibetan area, but also to cultivate the children's concept of homeland and the consciousness of the five ethnic groups in the Han and Tibetan families. This was the educational environment at the time. Next, it is a very advanced teaching method. After the outbreak of the Sino-Japanese War, the Kang District School also emphasized that the Han and Tibetan families should jointly resist the Japanese when they taught the students. The sense of homeland that was instilled in the students at this time is not only the concept of homeland between the Han and Tibetan nations, but also placing the Tibetans within the scope of the entire Chinese nation and jointly fighting against the Japanese invaders. This was transformed from the original education of the Han and Tibetan ethnic groups into the education of the family nation awareness of the Chinese nation's common resistance to Japan.

In addition, it is worth mentioning that, throughout the whole process of running schools in Kang District, the school staff attaches great importance to the introduction of the achievements of modern civilization, which is also reflected in the process of running girls. Although no specialized vocational education institution has been established, modern civilization has been introduced into the Kang District through the establishment of industries and other means. For example, in the second year of Xuantong (1910), the Batang School Affairs Bureau taught Zhou Yuwen to try wild mulberry silkworms successfully. Bureau learning.¹² Therefore, school education with the nature of handicraft industry, such as female silkworm breeding technology, is also one of the manifestations of the spread of modern civilization in the process of cultivating students in Kang District. In the period of entering the Republic of China, there were

specialized vocational education schools. For example, in the courses offered by women's teachers' schools, in addition to the establishment of common subjects, courses of modern significance such as teaching methods of teacher's professional courses and child psychology were also established to a certain extent, it also promoted the widespread spread of modern civilization. Furthermore, the role of church schools in spreading modern civilization cannot be underestimated.[13] Because in the courses offered by church schools, there are not only English and other language courses, but also courses on modern science and technology. They also play an important role in introducing Western culture and disseminating modern technology. These are all important ways and means of introducing modern civilization into the Kang district. Therefore, women's education is indispensable to the social development of the whole Kang district.

4 Conclusion

In summary, the development of Kang district women's education has made important contributions to the modern Kang district society. Not only promoted the progress of Kang District's education, but more importantly opened a new situation for Kang District's education. The development of women's education has, to a certain extent, changed the dilemma of women's backward education in Kang District, instilled in them modern ideas and promoted the liberation of women's thoughts in Kang District. Although women's education in the Kang District has not yet reached the level of development of women's education in the interior, for the border areas of Kang and Tibet, there has already been huge progress. Moreover, the development of women's education in Kang District also provides a reference for women's education in modern minority areas.

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