

Theocracy Social Management Mode in Zhou Li ——A Classical Book in Ancient China

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ABSTRACT: According to Zhou Li, administrative and educational institutions had not been separate, which showed the integration of politics and education. Governments at various levels functioned as the venue where prospective officials and officials to learn skills for officers where teachers or professors themselves were government officials who undertook administrative responsibilities and education tasks. This situation reflected education served for politics and political affairs constituted a part of the educational content. Officials receiving education also got relevant education during their participation in political affairs. Therefore, education was basically limited in the way educating while participating in official affairs.

KEYWORD: Zhou Li; Integration of Politics and Education; Management Model

1 STUDYING IN GOVERNMENT

According to Zhouli, official education, the public education or skill education, they were all related to governments. From Zhou Li and its explanations, the official education was controlled by the government, whose laws, regulations and official orders should be systematically studied by the officials and then issued by the government level by level. Thus, the issuing process of laws and orders becomes the process of the subordinate officials' learning laws and orders. We believe that this phenomenon may have the following two causes:

1.1 *Officials with Books while the Public without*

There were a variety of officials with different kinds of official affairs. However, most involved official document writing. As On Lun Heng Liang Zhi said, "Officials have the ability of writing official letters and documents and can deal with official documents. [1]P548In addition, they can study and handle the chores."Therefore, writing and reading ability formed the basis for officials. From the perspective of literature from the Qin Dynasty, materials used by officials to learn characters and receive education mainly include bamboo barrel, wooden slip, knife and painted pens, which experience complex processes with high cost. In addition, most important books and teaching materials used for official education were documents with main materials of simple books, which are heavy and expensive.

Therefore, only governments have the power to use these books. Hence, Zhang Xuecheng wrote in the Jiao Chou Tong Yi, "Once there are officials, there are laws and regulations. Therefore, laws are specified by officials. Once there are laws, there are documents so that officials keep documents. Once there are books there are students so that teachers pass their knowledge and skills to others. Once there are students, there are performances so that students can achieve their performance. All officials come from one school and the public is governed by the same doctrine. [2]P1Therefore, no documents are written by private schools."As only government offered schooling and there were no private academia. Hence, it was of possibility to study in government once one wanted to learn special knowledge.

1.2 *Most educated people were officials and their students*

The difference between official education and normal schooling education lay in that most students were officials and their students. What students in official education learnt also included the codes, ritual systems as well as the laws and institutions. All teaching materials were curved on bamboo and wooden slips with most single and kept in governments. Special officials were employed to keep them, which made the public difficult to read. Therefore, to learn official skills, the only way was to study in governments. In addition, due to strong

professionalism of what officials studied, e.g., document writing skills and official ethic education. Knowledge gained from the daily official affairs treatment was more easily grasped. In this way, governments became the best venue for official education.

2 CONSISTENT IDENTITY OF OFFICIAL AND TEACHER

As Zhou Li recorded, official selection conformed to clear moral principles, e.g., “Six Moralities”, “Six Standards” and “Six Arts”. After entering the government, students had to receive education of official skills. Consequently, officials themselves boasted higher moral quality, knowledge and skills, which constituted the prerequisites of official educators. According to Zhang Xuecheng, “Official educators are both officials as well as teachers.” All teachers were assumed by officials. [3]P68 Thus, officials were educators while educators were officials. To have a further understanding of education characteristics of “the identity of official and teacher”, it is necessary to discuss about the relationship between officials and teachers.

According to Zhou Li, officials and teachers were not separated. Actually, the consistent identity of official and teacher was determined by determined by “studying in governments”. As “Analytical Dictionary” pointed out that “officials refer to officials serving the emperor”, which reflects the phenomenon that officials were taken as teachers. It meant students could learn skills from officials. “Teacher” specified in Zhou Li included officials governing various departments as well as the “teachers” responsible for education. It totaled more than 300 officials in Zhou Li, of which, 33 officials served as teachers. It implied that it attached great importance to education. It termed the speeches and order issued by the government as “teaching”. Hence, Zhang Xuecheng said, “People having an official post are teachers as well.” “Teaching” were implemented by officials. The central government education was controlled by Si Tu, an official post and appointed to local administrative organizations which were responsible for specific implementation. With the leadership of Si Tu, the Chief Educational Executive, chief officials at various levels of governments assumed different educational responsibilities.

According to Zhou Li, there were village teachers in rural areas. “They are responsible for reaching villagers and the local people are ruled by village teachers.” The deputy village governor was the specific manager in charge of the education in the village while the village was responsible for the politics and orders here. On the first day of the first month, village governor received the education

orders and issued them to the village officials to make them educate their own villagers. Then, they would review the public’s morality and ethnics. [4]P839 “Under villages, there are prefectures. Governors of the prefecture formulate the laws and regulations for the education of the area.” [4]P839 “Under the prefecture, there are Dang, whose official is responsible for administration and education. On the first day of the first month of each quarter, he would gather the public to study laws.” The officials at different levels also assumed their own educational responsibilities. [4]P868 Zushi read laws to the gathered public on the first day of each month, which recorded the people who were filial to their parents and respecting their brothers. [4]P878 Under Zu, there was Lv, whose head was called LvXu. The head was responsible for administering population, and labor as well as educating people with the government’s orders. As recorded in the literature, after reviewing and competition finished, the head of Lv should announced the orders to the villagers. In addition, in the administrative organizations, e.g., Sui, Xian, Bi, Zan, Li and Ling, the heads took specific educational responsibilities as well. Therefore, for the author of Zhou Li, there is a channel for national education in addition to schooling.

3 THE IMPACT OF “STUDYING IN GOVERNMENT” ON THE EDUCATION IN QIN AND HAN DYNASTY

“Studying in government” reflected in Zhou Li has a profound effect on official education in Qin and Han Dynasty. At that time, governments undertook arduous responsibilities, which required a large number of officials with professional skills. Therefore, it promotes the prosperity of official education. Zhou Li recorded the educational system—taking officials as teachers in the literature, which was inherited by Qin and Han official education. According to Shangjun, therefore, sage will definitely set officials for laws and orders, making them become the teachers for the public. In this way, titles would be determined. Which requires the coincide identity of officials and educations. Hanfei put up with requirements in Wu Du, “In a country with bright emperor, there are no tablets for writing. People are educated by laws and officials assume the responsibilities of teachers.” Qin people went against ancestors as they prohibited Poetry and Shangshu and took the laws as the teacher. During the prosperous period of Xia, Shang and Zhou dynasties, all teachers were officials. Zhang Xuecheng wrote in his Literature Interpretation, ““Taking officials as teachers’ are old system inherited from Xia, Shang and Zhou dynasties.” The policies of “taking officials as teachers and laws as

teaching materials” implemented in Qin Dynasty enabled the official education to become the single teaching form. “If one was not the student of the historiographer, he was not allowed to study in the special institution for studying.” [3]The institution refers to a special organization for training officials where the serving historiographers respectively responsible for official writing, documentation, secretaries, food and finance assumed the educational tasks the teaching responsibilities. They taught students the professional skills for becoming an official.

Since the Han Dynasty, Zhou Li continued to impose a impact on the following dynasties in terms of official education. Dong Zhongshu submitted a written statement to the Emperor Xiangwu. He started with educating the public by emphasizing officials’ educational functions. He said, “I hope the Emperor can make education develop prosperously and employ bright teachers, thereby attracting students to study from the world. He said that I hope My Majesty build state schools by employing erudite teachers, thereby training the talents for the nation. Exams should be frequently carried out to facilitate students to give full play to their potential. In this way, outstanding students can be selected. The serving mayors and magistrates will set examples for the common people by inheriting benevolence and educating others; therefore, if these models do not have virtue and talent, they fail to spread the benevolence of the Emperor. The existing officials are unable to educate the public and some even do not observe laws and regulations, abusing the public and collude with villains.[5]They are greedy for fortune and make the people suffer poverty and become disadvantaged, unable to support their families. All these are go against My Majesty’s vision.

Wang Chong gave a fair evaluation on official study in his *On Lun Heng Cheng Cai*, “Civilian officials enjoy advantages in dealing with affairs while lacking loyalty and uprightness; Confucians do well in keep ethnic standards while doing worse in dealing civilian affairs. Both of them have their own advantages and disadvantages so they have respective suitable jobs.” [1]P535Scholars in Han Dynasty have titles as “school boy”, “studying servant” and “writing servant”. According to *History of the Later Han Dynasty*, there were more than 200 people with the titles of “studying servant” and “writing servant” in the central government, excluding professional students majoring in astronomy and medical science. Official students focused on studying books and laws, as well as knowledge about irrigation and mathematics. For official education, also known as “the integration of officials and teachers”, students were junior officials who enjoyed certain official emoluments. Lv Simian referred to “taking officials as teachers” in the

History of Early Qin and quoted the explanations from Qu Li, “Li Si said, ‘If one wants to learn something, take officials as teachers’. It is what official means. According to Qu Li, ‘For pursuing official positions and education, without ritual, teachers and their students are unable to get closely to each other. Note: ‘officials, officers.’ Xiong Ansheng said, ‘Officials refer to those learning official skills, and scholars means people learning six arts. Both of them focus on studying while differing from each other by the fact that officials study official skills while scholars studying arts.’ In this way, the ancestor’s explanation of the term—studying official skills in governments.” [6]P470Lv Simian also added that “official education” could be explained as “taking officials as teachers”.

Through the discussion as above, we believe that the educational system—integration of officials and teachers has two implications at least. First, at the time when Zhou Li was created, the social labor division was not clear yet, with blurred social management specialization. An official could assume many titles. Second, education subordinated the normal administration when independent educational institutions had been founded yet, leading the inseparable relationship between political and educational affairs. Third, teacher had not become a social profession yet as most teachers were officers or civilian officials. Even the junior officials with the lowest social status had no worries about their lives, as their official salaries could support them. According to the *Book of Rites*, “Only having the ability to become a teacher, one can become an emperor. Therefore, those teaching others learn how to become an emperor.” Teachers were respected as the “dead” in the worship ritual. When an official became a teacher, the emperor had to exempt him from meeting in the north. No focus is placed on the question whether the record of teachers’ position in the *Book of Rites*. There is no doubt that teachers have certain social status. Zhang Xuecheng said in his work, “‘Taking officials as teachers’ is the old tradition from Xia, Shang and Zhou dynasties. After East Zhou Dynasty, education and politics were separated. Therefore, individuals wrote their works, which were not totally from governments. Qin people took officials as teachers by recovering the old tradition. Many institutions in Qin Dynasty went against those in the ancient times, but the system of “taking officials as teacher” was inherited from the former system. It can be seen that the educational system of “taking officials as teachers” was recorded in Zhou Li by characters. Out-school education in Zhou Li focused on the public’s education with most educated people. It aimed to “turning educating people into a customs”. Huang Shaoji held that “In ancient times, only governments offered education while the public were unable to study.” Based on the discussion in the text, we think such saying remains

to be proven as the public were also able to get educated in the ancient times.

CONCLUSION

Management system is a system combined the politics and education. It does not integrate politics and religion, but politics and education, which obviously differs from the out-school education. "Teaching" is an important administration or political behaviors, including various aspects of education for officials, the public and women in palace. The management system—an integration of politics and education—went through the links of out-school education. Finally, Confucianism absorbed nutrients from here. Confucians realized that management people should not be managed but also educated. However, the public's education process was not completed in schools, but in the entire life. For whether officials or the public, education existed links in the social life. Later, the Chinese ancient society realized the problem and recognized that it was not enough to rule the public with laws. Education should also be applied.

Therefore, importance should be attached to the government's educational functions. Until now, the Chinese society also emphasizes the government's guidance function in the education.

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