

Dissonance and Practice: Liang Shuming's Theory of Rural Education

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Abstract

Liang shuming believes that "the problem of China in the early 20th century is not another problem, but a cultural imbalance -- a very serious cultural imbalance. He proposed that the best solution is "rural construction". His theory of rural education comes from the inheritance and transformation of Chinese traditional culture and the capture of western modern civilization. Its main educational contents include knowledge and skills education and life friendship education. One of the important characteristics of rural education theory is that it has a strong practicality, which runs through practical activities from the beginning to the development and to the perfection. The rural education practice movement was launched to "save the village", but the real purpose was to establish a new social organization.

Keywords

Liang shuming, rural education thought, rural education practice.

1. Provide Context

The starting point of all history in the 20th century began from China to the final spring back, liang shu-ming covered in the course of his life, he has written in the disciple to his introduction of pu writes: "I was born in the years before the sino-japanese war, and experienced the g8 coalition invasion and the second sino-japanese war powers such as bullying and invasion of our country. From the fall of the qing dynasty and the success of the revolution of 1911, the collapse of Chiang kai-shek's regime and the establishment of new China, to the 'ten years of catastrophe', I have experienced a lot of political turmoil, warlord chaos and social unrest. Hear and see more." It can be said that liang shuming's life is the epitome of this long century. Liang shuming is a typical contemporary. In his life, he penetrated into the confusion and hesitation of China for nearly a century, penetrated into the revolutionary enthusiasm of Chinese society and deeply painful life experience, and experienced the crisscrossed and collision of various thoughts and realities, just like most people in that era. It was in the national contradiction that his rural education thought was formed, which was generated in the political, economic and cultural changes of the semi-colonial and semi-feudal society in modern China.

1.1. The Promotion of Political System Reform

Liang shuming said, "the destruction of the structure of the old Chinese society made Chinese politics helpless, and the failure of Chinese politics made the structure of the old Chinese society even more collapsed. The situation of the last 20 or 30 years can be summed up in these two sentences. The so-called political no way, that is, the national power can not be established, that is, the common said can not be unified. The failure to establish state power in China is the cause and consequence of the collapse of Chinese society." [[] liang shuming: theory of rural education [[] Shanghai people's publishing house, 2005, p. 64]] from more than 2000 years ago to the 18th century, China was the most powerful country in the world, with a huge economic scale and a leading scientific and technological level. But in the 18th century, due to the highly concentrated and isolation of the qing dynasty regime in China lags behind that of western countries,

although the outbreak of the revolution in 1911 over two thousand years of feudal rule, set up the republic of China, but the precipitation in the Chinese mind for more than two thousand years of feudal thought does not disappear with the fall of the qing dynasty. Later, including yuan shikai's "hongxian empire" and zhang xun's "braid army", the restoration showed that simply overthrowing the feudal dynasty and establishing the republic of China could not make the Chinese nation prosperous and powerful. The outbreak of the May 4th movement in 1919 brought hope to people, then shoulder the founding of the communist party of China led people to light, imperialist aggression and the dictatorship of the beiyang warlords realized that without a strong ally of the communist party, is impossible to defeat a powerful enemy, then the cooperation for the first time, the party with the kuomintang had three people's principles, obtained the victory of the northern expedition. However, due to the betrayal of Chiang kai-shek and wang ching-wei, the united front of the kuomintang and the communist party broke down, and China was plunged into civil war. In order to realize the early prosperity and independence of the country, the patriotic people kept trying to explore, and the rural education school represented by liang shuming proposed to start from the rural construction to realize the true democratic republic of the country.

1.2. Thinking About Economic Development

Since ancient times, China has always been an agriculture-oriented country. Before the opium war, natural economy was dominant. Farmers produced not only the agricultural products they needed, but also most of the handicrafts they needed. There were developments in exchange, but they were not decisive in the economy as a whole. The ideas of "valuing agriculture and suppressing commerce", "valuing cost over expense" and "enriching the grain of agriculture" were serious. The main reason for the continuation of this mode of production was that it had a certain stabilizing effect on the feudal system. In particular, the financial income, recruitment of military personnel and collection of labor services needed the support of the small-scale peasant economy. None of this can be achieved without an economic system dominated by farmers and smallholders. Under this system, peasant uprisings like Chen sheng and wu guang occurred frequently, but they were rarely successful. The countryside was always under the control of the rulers. After each uprising, the rulers took corresponding emergency measures to gradually restore peace and slowly develop the society. However, the outbreak of the opium war completely broke the past peace in China's rural areas, the natural economy was dissolved, the door was opened, and a large number of foreign goods poured in. China's small-scale peasant economy took the lead, gradually went bankrupt, failed to develop industry to create jobs for the surplus agricultural population, and the society began to be in turmoil. After the westernization movement, national capitalism developed slowly and gained its first golden period during the first world war. In the beiyang years, the inability of the government to give national capitalism room to develop was fragile. By the time of the kuomintang, foreign capital poured in, the four great families began to expand, national capitalism began to shrink under the condition of internal and external troubles, and peasants went bankrupt and went into exile. Under the combined oppression of imperialism and feudalism, China's economy presented a picture of depression. At this time, some people of insight hoped to save China by saving the rural economy. Yan yangchu's thought of civilian education and tao xingzhi's thought of life education were both put forward at this time. Of course, Mr. Liang shuming was also unwilling to be lonely and put forward his theory of rural education.

1.3. The Disadvantages of Traditional Education

The revolution in 1919 put an end to more than two thousand years of feudal rule in China, which was followed by the destruction of Confucian ethics based on the three cardinal principles and five permanent rules, which to some extent promoted the development of Chinese education towards modernization. After the founding of the republic of China, in order

to completely eliminate the influence of feudalism, CAI yuanpei and his colleagues established a new educational purpose for the educational reform and carried out a series of educational practices. Subsequently, yuan-shikai steal revolutionary fruit, feudal restoring ancient ways socialist education look up, yuan shih-kai proclaimed himself after failure, education policy in the early of the republic of China was restored, although this repeatedly told the people of the feudal dynasty was over, but more than two thousand years of feudal education -time is not can eliminate overnight, need people to long-term efforts. During the cooperation between the kuomintang and the communist party, education became a democratic right under the guidance of sun yat-sen's new three people's principles. After the revolution of 1911, China's education has changed and opened up a new situation. However, the education of the "old eight schools" and "foreign eight schools" is still divorced from the reality of people's lives. Therefore, patriotic intellectuals, combined with China's practice, constantly learn from and absorb western advanced education theories and methods, liang shuming's rural education theory is the representative of the trend of civilian education.

1.4. The Disorder of Social and Cultural Conditions

From the 19th century to the beginning of the 20th century, Chinese society was in a period of great cultural transformation, which can be summed up as "the battle between eastern and western cultures". During the May 4th movement, some people with new education advocated "anti-tradition, anti-confucianism and anti-classical Chinese". Chen duxiu published an article in the new youth edited by him, advocating democracy and science and criticizing the traditional and pure Chinese culture. In 1920, liang qichao mentioned in his "a guide to the heart of Europe" that western culture had fallen into despair during the first world war, while eastern culture might save the western world. In 1921, liang shu-ming published the famous "culture and philosophy, his country education theory is based on its things cultural viewpoint, which formed in this book, he thinks the world cultural development has three different way:" the western culture is its basic spirit to forward request, forward request, is struggling to get the required things, try to meet his demands, this is the original way of life, characterized by remaking nature, the pursuit of happiness life attitude. "Chinese culture is based on the fundamental spirit of self-seeking, reconciliation and moderation." when confronted with problems, it does not ask for solutions or change the situation, but seeks its own satisfaction in this situation. He did not want to struggle to change the situation, but to reflect on the situation. "Indian culture is based on the desire to reflexive and backward demand". Different from the former two, he would like to eliminate such problems or demands when confronted with problems, and turn to backward demand for life. At the same time, liang shuming quoted Bergson, boyikeng, Russell, Dewey, kropotkin and other scholars as well as the research results of modern western biology and psychology in his book eastern and western culture and its philosophy to prove his point: western culture is being sinicized, and the future world culture will be the Renaissance of Chinese culture. He believes that under the impact of western culture, it is important to carry forward the spirit of Chinese culture. From this point of view, liang shuming's thought should belong to cultural conservatism. The three forces of cultural radicalism, liberalism and conservatism have coexisted in the same framework since the May 4th movement, promoting the development of Chinese culture and Chinese society.

Based on the above background, liang shuming pointed out that the cure is to carry out rural construction, because "China's problems are not other problems, but cultural imbalance -- very serious cultural imbalance."] Since China's fundamental problem is the cultural imbalance, this predominantly agricultural society in China, the country is the root of Chinese culture, like the Soviet union, China relies on working-class by means of violent revolution to overthrow the old regime on the establishment of a new social system of road impassability, like Japan by top-down reform innovation way also lost the international and domestic conditions, like the

United States rely on methods of local autonomy in China is impossible. In a word, the conditions for the establishment of state power are completely absent in China, and state power in any form cannot be established. China's problems occur within China and have their own solutions. Therefore, in China, the structure of the country's social organization based on rural areas should start from rural construction, consolidate rural areas through educational means, and thus make Chinese culture revive and shine again. Liang shuming pointed out: "the so-called construction is not the other side of construction, but the construction of a new social organizational structure -- that is, the construction of a new custom. Why is that? Because the structure of our society in the past was shaped by social customs, not by national laws, everything in China was shaped by a social custom, by which we took the road (that is, order). I have often said that human life must be social life, and social life must depend on order. Without order, social life cannot go on. ... New organization, new customs, the two are one thing." That is to say, the basic content and task of rural construction is to construct new social organization structure or new customs, that is, rural organization and farmers consciousness.

2. The Basic Content

2.1. The Meaning of Rural Education

Liang shuming refers to education as a kind of extensive education. Regarding rural education, he thinks: "what is education? Unification is education. To read at school is education; to work at home is education; to know friends is education; to talk in the street is not education; education is a very broad thing." his country education is not a special school literacy and knowledge education, but including the personality education, life education, life-long education, extensive education idea, the education idea even in today's education ideas are valuable.

Liang shuming emphasizes and pursue equality in education, whether in slave society, feudal society, or the modern of semi-colonial and semi-feudal society, and education object has a class nature, can only be a few dedicated, while the general by the exploiting classes and their children and education, liang shu-ming is tough to expose and criticize the education, and education in the country, the advocates of civilian education, rural education, the public education and national education, think that the education right and the right to life, liberty and the pursuit of happiness is the life is in one of the most basic rights, and social members everyone is influenced by the object of education.

In addition, liang shuming also believed that people's life is inseparable from education, education is not a period of time in the course of life, life with the increase of age, more and more need to learn, only continuous learning, constantly enrich themselves, life can be increasingly perfect, not out of the society. School education and social education can not be separated, usually can focus on school education, but for China in the period of social reform, it should pay more attention to adult education, social education and public education, "this public education or social education, that is, rural construction".

Liang shu-ming's theory of rural education from the content or from the form and spirit are essentially derived from "conventions", the "conventions" here is not the government of Ming and qing dynasties use political power to promote the conventions, but by the song dynasty Lv He uncle Mr Create a rural autonomous organizations, launched by the "conventions" here is full of the spirit of the Chinese - up the meaning of life, it advocates "counsel DE industry, fault phase rules, custom intersection, affliction shirt", this is the most significant it and local autonomous laws and regulations, local autonomy law removed up the meaning of life, at the same time with rights as the standard, ethics friendship means. This thought was fully embodied in his rural education practice. In accordance with the "rural agreement", liang

shuming made the rural agricultural school he founded become a "theocracy" complex integrating education, politics, cooperation and self-defense training.

2.2. The Purpose of Rural Education

The purpose of rural education is to promote learning through language education on an individual level; Support health through health education; Learning skills through vocational education; Enlighten the mind through character education; Improve social and cultural life by involving rural residents. At the national level, it aims to accelerate the popularization of education, train and improve the people, realize people-oriented politics and support the national life. In rural society, it aims to improve agriculture, promote cooperation and enrich rural economy. Eliminate illiteracy, change people into customs, refresh rural civilization; Advocate self-defense, banish violence, lay the foundation of peace; Subtract the resistance of rural construction, increase the power of rural construction. Liang shuming believed that "the so-called construction, not the construction side, is the construction of a new social organization - that is, the construction of a new custom. A new society, a new life, a new custom, a new organization -- they are all the same thing, just different terms. That is to say, the purpose of liang shuming's rural education was to establish a new social organization, and the rural agricultural school he set up was actually the embryonic form of this new social organization.

All rural education is to "extend the culture and seek its progress", "in other words, 'do not make the culture lost', do not make the culture stagnant". However, liang shuming also clearly pointed out that the rural education movement was launched from "relief villages" and "transformation villages". From this point of view, the recent rural education is to relieve and transform the countryside, so that the countryside has hope and China has hope; In the long run, it is to inherit and develop the culture, to actively create new culture, that is, to absorb the advantages of western culture on the basis of the inherent culture. Therefore, liang shuming emphasized that rural construction is not a simple rural relief, or the construction of economy, politics and education, but a kind of cultural construction in a broad sense, seeking the way out of Chinese society through the reconstruction of culture.

2.3. The Content of Rural Education

Liang shuming believed that compared with western countries' emphasis on knowledge and skill education, our country is obviously deficient, so we must make up for our shortcomings with the strengths of others. According to his consistent view, there are two main types of rural education, namely knowledge and skill education and life friendship education. He once said, "knowledge and skill are the tools of life. Only life itself is alive. Must wait for the lively life to pursue, then knowledge and skills to have; Must wait for the lively life to use, and then its function is ". It can be seen that compared with the education of knowledge and skills, liang shuming paid more attention to the education of friendship in life. The so-called life friendship education mainly refers to the life attitude, conduct, morality, etiquette and behavior of the education, the specific step is "probably to first follow his psychology, to stabilize their will, the old Chinese morality to consolidate people's confidence. And then they import new knowledge to adapt everything that did not previously apply to the present world." Only in this respect, can stimulate people's spirit, make people full of vitality, can undertake the heavy responsibility of social transformation. Knowledge and skill education is different because of the particularity of farmers. For example, farmers living in mountainous areas should be taught to plant trees, while farmers living in cotton-producing areas should be taught how to select seeds. The content of rural education is very extensive, including language education, health education, agricultural improvement, advocacy of cooperative undertakings, establishment of rural construction finance, improvement of local customs, etc.

3. Rural Education Practice

3.1. The Dawning

Liang shuming began to think about how to solve the rural problems after his views on eastern and western culture were formed. The early practice of rural education was about running schools in caozhou from 1922 to 1925. Actually, liang shu-ming's education practice should be to CAI yuanpei Peking University in 1918, has already begun, in his tenure thinking hard about Chinese education way, through his pku students introduced shandong I landed gentry Wang Hong one, wang used to be the clearance of the scholar, went to Japan to study abroad after, participated in sun yat-sen's brothers, engaged in revolutionary activities. Both people is same, is the construction of China as own duty, to find a way around, talk to a few times a brief encounter feeling, liang shu-ming should Wang Hong invited 1921 years after the summer vacation to shandong jinan as "culture and its philosophy" speech, it was during this period, two people together to discuss the "university of qufu" matter. Liang shuming gave this account of the memory: "[wang hongyi] was a powerful figure in shandong province who regarded running a school as a revolutionary movement. At the beginning of the republic of China, he once served as the director general of education, and he devoted his life to the present no. 6 middle school in shandong province (in caozhou). This middle school has very noticeable value, its future development, is infinite. I went there once this year (in 1922), but I don't want to mention it here. He often ill. The current education situation, the so-called school, is only a school of knowledge, in life itself with no, so he school is not only to pass the knowledge that, but very bitter conflict of ideas, can not be resolved, often asked how to be able to solve the way, then asked me. I went to shandong to speak... We often talked after each lecture, so we talked about running a university. In his opinion, after we have been solved, we should play positively according to what we see and do it actively. It is necessary to build a university. And he no. 6 middle school every year to the north and south schools of the students are a lot, and in the north and south schools, always dissatisfied, so he would like to run a university for its students to study. At the invitation of wang hongyi, liang shuming quit his job at Peking University in 1924 and went to caozhou to devote himself to education.

Liang shu-ming argues that the current new education system in China, "empty talk dry knowledge thought education", this is not used in the education or make some fall not strong man, or can make the youth into boredom pain, so he wants to study Confucius education mode, in the Confucian teacher friends, carry forward the traditional way of education, to give young people advice on life path. It was clear that he wanted to create an education that would not only impart knowledge and skills, but also take into account the students' entire life path. How to realize such a kind of "a lack of religious stink, second is not ancient academy, and not let dangling about Chinese philosophy, Indian philosophy" of the school, such as liang shu-ming people make such a plan: first is the recruit students, students must take two admissions tests, for the first time to investigate students' Chinese, foreign culture and common sense, the first exam eligible to enter the second examination, interview, through one interview to know his physique, aptitude, character, temperament, attitude, etc., by contrast, admissions this link is on the second interview. Second, schools should take care of all aspects of students' lives, including their physical and mental health. Thirdly, it is required that the life of both teachers and students should be simple and simple, and all piecemeal things should be done by themselves, and logistics personnel should be used as little as possible, so that "scholars should be diligent and frugal". Finally, tuition, meals, accommodation and other expenses voluntarily pay by the students, the school does not make unified regulation, teaching and life will not according to how much to pay the difference, "NaFei more or less, how can a student family and happy to lose", the aim, one is to make as much as possible and for the students a chance to

accept education, moreover also is because "think laws uniform way than human natural reasonable way to consider the profit and loss".

Liang shu-ming's educational idea with "utopia", to some extent, volunteered to pay this cost, in particular, was scattered with the impact of western education in Chinese traditional education under the condition of whether can work, even to himself didn't grasp, only said, "this way, what do not dare not know" easy, sure enough, tsaochow school did not last long, about half a year's time, before and after the spring of 1925, liang shu-ming will tsaochow delivered to senior high school students, after Chen Sanya left tsaochow back to Beijing. The main reasons for the failure of running a school in caozhou are as follows: first, it has a direct relationship with wang hongyi. On the one hand, compared to the liang shu-ming Wang Hong one was a "very complicated of person", in order to achieve something in politics, involved in local warlords war will tsaochow involved in the war, on the other hand, liang shu-ming Wang Hong discontent to promote all in the name of his own thoughts, these two aspects makes liang shu-ming tsaochow leave not. The second reason is that liang shuming imitated the way of Confucius in running a school, which was contradictory with the education system at that time and divorced from the social reality, which was also the fundamental reason for the failure of running a school in caozhou. Shanfeng once commented that liang shuming's idea of running a school in cao zhou was divorced from the reality and concentrated on the payment of tuition fees. "fees are more or less dependent on students' family circumstances and they lose their own happiness". Except in the era of "zhong ni yanju", this practice is mostly an illusion in other times.

3.2. Development Period

Tsaochow school after failure, liang shu-ming back to Beijing, with some young friends behind closed doors to read and think, it is because of the tsaochow school lesson of failure, that prompted him to calm to rethink and seek more realistic jianguo road, making the further the development of rural education theory, the period from roughly 1926 to 1930, during which his practice is mainly a Li Jishen invitation to guangzhou and guangzhou institute of township governance, the second is to investigate the tao xingzhi, huang yanpei, James yen and others country education experiment and shanxi sports village, Three is to participate in the management of henan village college.

In 1927, at the repeated invitation of the guangxi military, liang shuming finally went south to guangdong to meet li jishen, who was then a member of the central executive committee of the kuomintang, President of the huangpu military academy and chairman of guangdong province. Liang shuming proposed to set up a rural administration workshop in guangdong, but failed to do so because of various reasons. However, during this period, he gave "ten lectures on rural governance" to the students of the institute of rural governance, which was the first time that he elaborated his theory on rural education in a comprehensive way. In 1928, liang shu-ming from guangdong to Shanghai, nanjing visit education reformers, he twice visited nanjing city tao's famous xiaozhuang test rural normal school, was praised, in light of tao's work, he immediately set about transforming guangdong the first secondary school work, and as far as possible according to the image of the xiaozhuang is modified. Liang shuming proposed a reform program to train students to "take out their powers of mind, eyes and feet, to make their own lives, to establish their own public lives, so that they can independently solve any problems they encounter in the future... [] ai kai. The last Confucianism -- liang shuming and the dilemma of Chinese modernization. Jiangsu people's publishing house, 2004, p. 117.] Teachers and students basically undertake all the school chores and take over the administration of the school. The basic tendency of guangdong no. 1 middle school is the same as that of liang shuming's experiment in shandong no. 6 middle school. Later, liang shuming studied huang yanpei's rural education reform experiment in xugongqiao, jiangsu province, yan yangchu's

civilian education experiment in dingxian county, and yan xishan's village governance movement in Shanxi Province, and wrote the strategy of seeing in the north.

After his journey to the north, liang shuming did not return to guangdong. Instead, he joined wang hongyi's rural reform movement in the north, namely henan village administration college. In the purport book of henan village administration college, he put forward the basic principles of rural construction thought for the first time. The article begins: "Chinese society - village society. To ask for what is called China is not to ask of 300,000 villages." He pointed out that China is a village community, naturally by the western culture and the historical development of the system basically don't adapt to China, Chinese society because of the particularity of its own determines the Chinese could not walk the path of European countries, "European don't have to be good, the lack of law", China is a peace-loving, rambling society, therefore, to solve the problems of the Chinese society will only from the country by the path.

3.3. Perfect Time

In shandong province in 1931, liang shu-ming Han Fu, chairman of the canal's support, the shandong province for seven years of zouping county rural construction experiment, launched "shandong rural construction research institute", a study on rural construction, guide the practice of rural construction on the one hand, research at the institute is divided into rural construction, rural service personnel trainers and implementation of the construction of the rural experimental counties, carrying out the township NongXueJiao, self-defense training farmers, agricultural scientific experiment, a social custom improvement, cooperative ventures throughout, and so on. Liang shu-ming shannon education experiment is mainly through the township NongXueJiao organization, he points out: township NongXueJiao this stuff, is added in the modified conventions it is only natural that some organs, the township NongXueJiao on the one hand is the social education training public authority, on the one hand, it is the administrative organ at a lower level, which is "the unity of" political JiaoWei farmers organizations at the grass-roots level. Rural rural education experiment at that time made a relatively obvious effect. These practical activities also enriched and improved liang shuming's theoretical system of rural education. At the same time, liang shuming published a series of treatises on rural education, elaborating his theory of rural education in detail and concretely.

4. Evaluation

In the period of social transformation in China, liang shuming attempted to educate the peasants and save the collapse of the countryside by establishing rural agricultural schools through the rural construction movement, so as to fundamentally solve the problem of Chinese cultural revival and Chinese nation's self-help. This fully embodies his sense of distress and patriotism as a patriotic intellectual. Liang shuming realized the particularity of Chinese society and believed that it would be impossible to transform Chinese society by copying western and Soviet models. According to China's national conditions, China is a large agricultural country that is exaggerated by Confucian culture. In a crisis, he believed that the main component of Chinese society is the countryside. Only when the countryside is stabilized can the whole society be stabilized, and the solution to the farmers' problem is the only way out for China. This is a profound understanding. However, he overemphasized the particularity of Chinese society, believing that China's problems could be solved through peaceful reform, and opposing the agrarian revolution and the armed revolution of workers and peasants of the communist party of China, believing that the revolution would only bring greater damage to the society and could not fundamentally solve the problem. As a result, although he made some achievements in his rural education campaign, he failed to realize that the real root causes of the rural collapse were imperialist colonial plunder and cruel exploitation by the landlord class, and he failed to

realize that the solution to the problem must first be the solution to the land problem, which could only end in failure.

In the ideal society conceived by liang shuming, he tried to reconstruct the politics, economy and culture of Chinese society under the impact of western forces with traditional ethics and life philosophy. He hoped that the society could be improved through intellectuals' educational activities in the countryside. He tried to abstract ethics as society must follow the fundamental principles, he tried to without changing the traditional culture, on the basis of absorbing western culture to realize the cultural innovation, carry forward the positive and effective part of the traditional culture, and then put the good things in people's heart by the way of education, implementation of the so-called "heart up", finally to realize the ideal society. This was too unrealistic for modern China, where social relations were extremely complicated. In 1946, during liang shuming's visit to yan 'an, zhu DE expressed his views on China's political construction, saying, "that may be 30 years from now." this sentence is worth thinking about.

Destruction of the outbreak of the Anti-Japanese War from objectively and termination of the development of the rural construction movement, liang shu-ming's political ideal and education blueprint also declared to burst, his rural education activities had not been for the Chinese nation to a save and liberate the real right of way, but in fact, liang shu-ming's rural construction theory and experiment, the construction of rural cultural heritage as an intent, many of the content, especially liang shu-ming to realize China's problem is to solve the problem of rural China, at the same time practice to solve problems from urban to rural, from practice summarizes the related theory of rural education is very precious. Especially today, when imperialism and feudalism have been overthrown and socialism with Chinese characteristics has been built, liang shuming revealed many problems in the rural construction, for our ongoing rural modernization, no doubt has a very profound reference significance.

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