

The Influence of Dewey's Pragmatism Educational Thought on Chinese General Education: A Historical Summary

Fang Lin^{1*}, Poon Chiew Hwa², Cheong Ku Wing³

¹Department of Music, Faculty of Creative Arts, University of Malaya, Kuala Lumpur 50603, Malaysia.
Email: 1178588053@qq.com

²Department of Music, Faculty of Creative Arts, University of Malaya, Kuala Lumpur 50603, Malaysia.
Email: chiewhwa.poon@um.edu.my

³Institute of Music, UCSI University, Kuala Lumpur 56000, Malaysia.
Email: cheongkw@ucsiuniversity.edu.my

ABSTRACT

CORRESPONDING AUTHOR (*):

Poon Chiew Hwa
(chiewhwa.poon@um.edu.my)

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John Dewey (1859-1952), one of the western educational philosophers who significantly impacted modern Chinese education with his pragmatism philosophy which was widely spread during his lecture tour in 1919-1921. The objective of this study is to shed light on the historical development and impact of Dewey's pragmatism in China's educational reform. This article adopted a historical research method employing primary and secondary source materials, including letters, preserved documents, literature, and publications. The results demonstrated that Dewey's pragmatism has an indelible influence across China on: 1. Chinese education theory, especially impacted the Chinese educator Tao Xingzhi's "life education" theory and its application to school constructions; 2. reform of the "1922 New School System"; 3. practicality of general education curriculum in expanding students' exposure to society and nature; 4. use of vernacular language as the medium of textbooks and revisions of teaching content based on children's life and experiences. The findings reveal that Dewey's educational theory had undergone a multitude of criticisms and revival processes adapting to the cultural needs of education in China. His educational philosophy has flourished persistently, cultivating the establishment of Dewey's research centres by several Chinese universities in recent years.

Contribution/Originality: This study contributes to the existing literature by summarizing the significance and influence of Dewey's pragmatism educational thought on Chinese general education in the past century. This provides a historical background for future research on the Dewey's pragmatism educational thought in various educational fields.

1. Introduction

Pragmatism as a philosophical genre emerged around the late 19th century in America (Legg & Hookway, 2021), emphasizing human value and opposing metaphysics. It advocates people's focus on a practical understanding of real-world problems, it also promotes educational and social connection (Yang & Wang, 2014). Pragmatism can be applied in many fields, including economics, politics and education. It has since become a representative of American philosophy, known around the world.

Pragmatism was first inspired by Charles Pierce, then developed by William James, and finally adapted to its current state by John Dewey, who applied the practice to many disciplines, particularly education, and who formed the educational theory of pragmatism. Dewey (1916) believed education to be a guarantee of the continuation of social life. Further, Schiro (2012) explained Dewey's educational ideology by arguing that education is a "crucial ingredient in social and moral development" (p. 174). The core of Dewey's (1916) educational thought is embodied in his *Democracy and Education* (1916), and the nature of his thoughts on education concern growth, education as life, and learning by doing (Dewey, 1916). His educational thought not only has affected modern education in the United States, but also indirectly influenced China's new education (Tao, 2014). This study focusses on Dewey's influence in China in a specific history stage.

A century ago, Hu Shi, Jiang Menglin, Tao Xingzhi invited Dewey to visit China from 1919 to 1921 for a lecture tour (Li, 1985). Disseminated pragmatism, political philosophy, educational philosophy, and ethics. The Chinese philosopher Hu Shi said no one else, neither Chinese nor Westerner, could have had such a profound impact (Clopton, 1965). Yang and Wang (2014), Zhou and Xiang (2001) summarized this past century by outlining the three stages of Deweyan thought in China: the prosperous period (1919–1925), the dilemma period (1925–1980), and the revival period (post-1980–present). The prosperous period was during the May Fourth Movement, when China required a new culture to break from the barriers of the feudal culture. The emergence of pragmatism became their weapon to overthrow the old thought (Yang & Wang, 2014), with some scholars believing that Dewey provided important information to China in a turbulent time, filling the gap between traditional and modern education (Sun, 2004; Zhou & Xiang, 2001). Meanwhile, the dilemma period came about due to wars and political struggles. China had experienced the Anti-Japanese War, the founding of New China, and a Cultural Revolution, as well as suffered the impacts of the international political environment. After the Second World War, the two camps of socialism and capitalism were formed (Yang & Wang, 2014). Thus, the development of pragmatism in China was hindered. In this period, some scholars criticized Dewey's educational theory and instrumentalism for weakening traditional Chinese culture (Sun, 2004). Finally, in the revival period, due to reform and opening, Chinese and Western scholars began to interact frequently (Yang & Wang, 2014), such that multiple philosophical thoughts began to commingle, so the pragmatism research was revived.

Throughout this long history, Dewey's experience and effects should be recorded as the greatest attempt in modern history (Smith, 1985). Nowadays, Dewey's educational thought is revere and respected. In fact, two universities established Dewey Centers—Fudan University and East China Normal University—to expand research on his philosophy and his educational thought.

The resurgence of his pragmatism in China is not accidental, it is the consequence of the inherent development demands in modern China (Chu, 2019). However, at present, society is in a transitional period and is facing many new contradictions and challenges. There is no synergy among the educational forces of society, family, and school (Wang & Wang, 2020), education it still in need of additional philosophical guidance. As such, this study explores the feasibility of pragmatism in education from a historical perspective.

This study describes the historical context of Dewey's pragmatism in China and the influence of his educational theory on Chinese education. First, the historical context of Dewey in China is categorized into three periods: (1) spread and development period (1919–1925); (2) the dilemma of pragmatism in China (1925–1980); and (3) the revival of Dewey's pragmatism (post-1980–present). Second, the inspiration for his educational thought on Chinese education will be analyzed from four aspects: (1) the influence of theory; (2) the new school system; (3) the new curriculum; and (4) teaching materials and instruction methods. Finally, discuss whether Dewey's pragmatism educational thought still has significance to Chinese educational instruction today.

2. Methodology

This article adopts the historical research method. Historical research is conducted by searching for historical materials, as well as analyzing and reviewing relevant historical events to explain the development process and historical development of the research object itself (Johnson & Christensen, 2014). This research adopts primary sources, including books, newspapers, and letters, while secondary sources are based on the records of history books and the information of authoritative educational historians. To ensure the validity of historical sources, researchers must combine different types of information to be effective (Gray et al., 2007). Therefore, this research collects different types of information from China and Western countries to ensure validity.

3. The Development of Dewey's Pragmatism in China

3.1. The Beginning of Pragmatism Educational Thought During the May Fourth Movement (1919–1925)

On April 30, 1919, Dewey was invited to give a lecture tour in China by students Hu Shi, Jiang Menglin, and Tao Xingzhi (Li, 1985). Before he arrived in China, there had been publicity for and an introduction to Dewey's pragmatism in China. In February 1912, Cai Yuanpei was the first to adoption Dewey's pragmatic education, and he published his paper *Opinions on New Education* in the "Minli Daily" and in *Education Magazine* (Jin, 2000; Zhou & Xiang, 2001). Cai Yuanpei took Dewey's pragmatism educational thought as an example of the need to introduce the new education to the world. In March 1919, Cai Yuanpei had been encouraging people to try Dewey's new doctrine, and later that year, Dewey's special account was established in the magazine "New Education" (Yang & Wang, 2014; Zhou & Xiang, 2001). Jiang Menglin, Hu Shi, Tao Xingzhi, Liu Boming, and others disseminated Dewey's doctrine and education in depth. Before Dewey even arrived in China, "Dewey fever" had been aroused, and pragmatism educational thought spread widely.

On April 30, 1919, Dewey reached Shanghai from Japan and stayed in China for two years, two months, and 12 days, leaving China and returning to the United States on July 11, 1921 (Li, 1985). From 1919 to 1921, he gave lectures in 14 provinces and cities in

China, including Shanghai, Beijing, Tianjin, Liaoning, Hebei, and Guangdong (Clopton & OU, 1973; Li, 1985). In total, the 58 lectures in Beijing, called *Dewey's Five Series of Lectures*, were fully recorded and reported, the themes of which include "16 lectures on society and political philosophy," "16 lectures on a Philosophy of Education", "15 lectures on Ethics", "8 lectures on Types of Thinking," and "6 lectures on Three Contemporary Philosophers" (Clopton & OU, 1973). No matter the city in which Dewey lectured, he was always warmly welcomed by scholars, students, teachers, governments, and the public. His lectures included spreading the pragmatism philosophy and promoting American culture, politics, morals, and education. Dewey stated that China needed comprehensive education (Dewey & Dewey, 1920), and he pointed out the crux of the spiritual and cultural problems in Chinese society at the time. He believed that these problems must be solved through education, and aesthetic education could be used to transform the national spirit of China (Chen, 1991). Many scholars have edited and polished Dewey's speeches or published them in journals and newspapers. For example, Chen Bao (晨报) compiled the Beijing speeches, and Jin Haiguan compiled Dewey's speeches in Nanjing on the philosophy of education and published them through the Commercial Press (Zhou & Xiang, 2001). Since then, Dewey's educational thought has spread to more than half of China.

The reason pragmatism was so widely promoted and accepted in China during this period relates to the social background. At the time, China was amid the New Culture Movement. Intellectuals opposed the traditional feudal culture and advocated for a new culture, which required a new world outlook for cultural reform. Pragmatism advocates facing reality and opposes separation from reality, and this idea met the requirements of society at the time for the promotion of science and democracy. Against such a social background, the upsurge of pragmatic development in China was ushered in.

3.2. The Dilemma of Pragmatism in China 1925–1980

Pragmatism faced three stages of dilemma in China. The first was 1925–1927, the second 1927–1949, and the third 1949–1980. The first setback, the May Thirtieth Movement, was an anti-imperialist patriotic movement that broke out in Shanghai on May 30, 1925 (Ku, 1979; Ao, 2007). It dealt a heavy blow to imperialism and greatly enhanced the ideological consciousness of the Chinese people. Western social systems and theoretical concepts experienced criticism under the impact of Chinese patriotism. The China Education Improving Institute and National Education Federation, which previously spread Dewey's pragmatism in education, began to focus on the relationship between education and national culture, and Dewey's influence gradually declined. After the failure of the Northern Expedition in 1927, the Chinese Revolution was experiencing a low ebb and entered the period of the Agrarian Revolution. In the same year, after the Chinese Kuomintang established the National Government, emphasis began to be placed on party-oriented education. In this historical context, pragmatism encountered its first setback in China.

The second setback occurred in 1927–1949, after the Mukden Incident in 1931, when the national crisis in China underwent unprecedented expansion. In the face of such internal divisions and external invasions, China had to save itself by carrying out a revolution based on a set of systematic ideological theories to solve the political and economic crisis (Sun, 2004). Dewey's theory could have solved the national crises, but Marxism–Leninism was able to provide a clear and systematic guide instead. As such, Marxist philosophy became the mainstream. In addition, from 1927 to 1949, national

education adopted *San Min Zhu Yi* (三民主义) as a fundamental principle (Gordon, 1993). Thus, the spread of pragmatism in China began to face serious challenges. However, the educational thought on pragmatism did not disappear, but began to develop vertically. In the 1930s and 1940s, scholars not only published papers on pragmatism, but they also translated and published many of Dewey's original works (Yang & Wang, 2014; Zhou & Xiang, 2001; Zhang & Liu, 2019). This shows that his pragmatism educational thought was still influencing Chinese educational theory and practice (Zhou, 1991). This period paid more attention to specific practices and Sinicization, such as the Xiaozhuang School and Yucai School founded by Tao Xingzhi (Zhang & Sheese, 2017), as well as to Chen Heqin's "living education" (Zhang & Liu, 2019).

During the third setback, pragmatism was thoroughly criticized in Chinese academic circles in the mid-1950s (Yang & Wang, 2014). On December 2, 1954, the Chinese Academy of Sciences and the Chinese Writers Association held a seminar in Beijing to criticize Hu Shi's philosophy (Yang & Wang, 2014), and Dewey's educational philosophy was considered reactionary and subjectively idealistic. In 1963, there was another systematic critique of Dewey's epistemology and education (Sun, 2004). During the Cultural Revolution from 1966 to 1976, Dewey's ideas were suppressed (Schulte, 2011), and this critique continued into the early 1980s. The complete critique of pragmatism was led by many factors, including the influence of the international political environment and of the Soviet Union's philosophical thought (Yang & Wang, 2014; Sun, 2004). However, it is undeniable that this critical movement provided valuable experience for the later comprehensive understanding of pragmatism and modern Western philosophical thought.

3.3. Revival of Dewey's Pragmatism, Post-1980–Present

In December 1978, Deng Xiaoping proposed reform and opening up at the *Chinese eleventh CPC Central Committee Third Plenary Session*, re-established the Marxist ideological line, and downplayed the class struggle (Ye, 2015). The 1980s was a new era of Chinese education, differing significantly from China during the Cultural Revolution. After the 1980s, China was open, and exchanges with the West were increasingly extensive. Chinese intellectuals developed a renewed interest in Western philosophy and, at the same time, China's education system changed, not only focusing on the education of professional knowledge, but also on the cultivation of practice, technology, and ability (Ye, 2015).

In this social context, the study of pragmatism was revived. In 1982, the second meeting of the China Education History Research Association held a Dewey Symposium. Scholars proposed to treat Dewey's educational theory with an open mind and to evaluate his theory objectively. On May 25–30, 1988, the pragmatism symposium was held in Chengdu by the Chinese Modern Foreign Philosophy Society, summarizing the experiences and lessons of the Chinese philosophical circles criticizing and studying pragmatism since the founding of New China (Liu, 1988). These two conferences both promoted the development of pragmatism research. In the mid-1980s, Chinese universities established educational cooperation with West, initiating the largest wave of overseas study in the history of studying abroad (Hayhoe & Bastid, 1987). Many Chinese students and scholars were studying in the United States, and many American scholars went to study in China.

Therefore, the exchange of culture and ideas enabled scholars to evaluate fairly Dewey's effect on improving China's educational practice. In the early 1990s, Chinese academic circles paid attention to the development of new pragmatism while studying classical pragmatism. The researcher organized the American New Pragmatism Symposium in Guilin (Li, 1996; Yang & Wang, 2014). Further, the study of pragmatism in the 21st century is flourishing in China. In 2004, the Dewey Center was established at Fudan University, which is a leading comprehensive research university in Shanghai that has provided sufficient research texts and materials for Chinese studies of Dewey's philosophy. For more than a decade, Chinese scholars have explored the ideology of pragmatism and its inner logic and meaning.

Pragmatism has experienced a century of tumult in China. It underwent highs, suffered lows and defeat, and at last prospered. Simultaneously, it shows the difficult process of Chinese scholars' cognition of the pragmatism philosophy. That said, the pragmatism philosophy of the 21st century can still be valued in China because it has a certain influence on and role in the development of China's education.

4. The Influence of Dewey's Educational Thought on Chinese General Education

4.1. Dewey's Impact on Chinese Education Theory

The educational theories of modern China are mainly based on the pedagogical theories introduced into China from Japan, such as the theories and works of Comenius, Rousseau, Spencer, Herbart (Zhou, 1991). During the New Culture Movement, Dewey's pragmatic philosophy began to dominate educational theory. Chinese educational scholars began to use pragmatic educational theory to correct the shortcomings and defects of the previous pedagogy, and gradually, in combination with the reality of China, they established a pragmatic education theory suitable for national conditions.

At this time, Dewey's influential educational works have been translated into Chinese by many scholars (Clopton & OU, 1973), including *My Educational Creed* (1897), *Schools and Society* (1899), *The Child and the Curriculum*, *School of Tomorrow*, *Experience and Education*, *Democracy and Education*, and *Interest and Effort in Education*. Scholars have also widely adopted Dewey's opinion in the field of education, particularly by using *Democracy and Education* as a textbook in normal universities and education disciplines and as a primary reference book for educational theory research (Chen, 1991).

At this stage, Dewey's pragmatism theory dominated education, and Chinese pedagogy shifted from traditionalism turning to the path of pragmatism (Chen, 1991). In fact, Dewey's theory influenced most of the pedagogical works edited by Chinese educational scholars. For example, almost all pedagogical works published in the 1920s and 1930s were based on Dewey's educational philosophy, including Wang Chichang's *Pedagogy*; Zhuang Zexuan's *Introduction to Education*, which directly quotes Dewey's educational viewpoints; and Qian Yishi's *Modern Educational Principles* (Zhou & Xiang, 2001).

Furthermore, Dewey's students, Tao Xingzhi and Chen Heqin, established a systematic educational theory suitable for China based on Dewey's educational theory. Tao Xingzhi advocated teaching reform and promoted the new education movement, and he asserted that the experimental method was sufficient for the purpose of saving the country (Tao, 2016). After 1921, he successively edited educational publications "New Education", participated in educational reform activities and the first national education conference, established educational groups, carried out the civilian education movement and rural

education movement, and establish the new educational institutions like Anhui public school, Xiaozhuang school, Yucai school, Shanghai Engineering Group (Zhang & Sheese, 2017; Zhang & Liu, 2019). In addition, in the long-term educational reform and school-running practice process, he founded the “life education” theory, believing that children are educated for life in terms of moral education, intellectual education, and craft and art skill training (Sun & Du, 2019). Tao (1985), whose educational philosophy and school principal were deeply influenced by Dewey, mentioned that democratic education aims to guide people toward using science, art, labor, and democracy to contribute to a harmonious life.

Chen Heqin (1892–1982), a famous child educator in China, was referred to by Hu Shi as one of the mighty educators of the Dewey school (Huang, 2020). In 1940, Chen Heqin put forward the theory of “living education” (Chen, 1940), the educational principle of which is to learn by doing, teach by doing, and seek progress by doing. He advocates that children gain experience and knowledge through direct contact with nature and society and through observation (Chen, 1989). Further, the curriculum of living education takes the form of five groups of activities, among which children’s activities include music, arts, and crafts (Chen, 1940). Dewey influenced each of his curriculum theory, methodology, and preschool education theory (Chen, 1992; Sun & Du, 2019), and his thought inherited and transformed Dewey’s educational theory, making it more suitable for the development of Chinese education.

Chiang (1947) mentioned that Dewey’s works, speeches and interaction with Chinese educators during his stay in China had significant impact on China’s educational theory and practice. He emphasized that Dewey’s practical philosophy coincided with the Chinese practical psychology. China’s old educational ideas slowly turned into certain moral dogmas regulated by ancient traditional. Since the theories of Rousseau, Pestalozzi, Froebel and Dewey were introduced to China. People began to have a clear understanding of Mencius’ theory. The children should be liberated from the hidebound behavioral rules that do not meet the modern China (Chiang, 1947). Education should help children grow in mentally, physically and through group activities (Chiang, 1947).

4.2. Dewey’s Influence on the New School System

Under the influence of the American model and Dewey’s educational pragmatism, the Chinese education system has undergone major changes (Clopton & OU, 1973). In 1919, the introduction of Western educational theory, represented by Dewey, inspired the enthusiasm of Chinese intellectuals for educational reform. Thus, the state began to promote civilian and professional education. In particular, the trend of professional education had the impact on the new national school system in 1922.

In October 1921, the National Education Federation was held in Guangzhou to propose educational system reform (Sun & Du, 2019). In November 1922, a new school system was established, adopting the 6-3-3 decision for an American system (Clopton & OU, 1973; Sun & Du, 2019). The seven standards of school reform put forward were to: (1) fit the requirements of social evolution; (2) carry forward the essence of democratic education; (3) heed the growth of individuality; (4) follow the national economy closely; (5) regard living education; (6) make education simple to disseminate; and (7) ensure flexibility to run schools according to each regional condition (Sun & Du, 2019).

In June 1923, the Curriculum Standards for Primary and Secondary Schools was promulgated, including civics, health, and public arts classes in elementary schools. Meanwhile, the secondary school curriculum included society, Chinese, mathematics, nature, art, and physical education, where art includes painting, crafts and music (Sun & Du, 2019). The content of these standards is centered on pragmatic educational theory, as education is life, child-centered, and democratic, reflecting the important role of Dewey's educational theory in the new school system. Meanwhile, the new educational system has also actively promoted China's education.

4.3. Dewey's Influence on the General Education Curriculum in China

After experiencing the agitation of the ideological emancipation trend of the May Fourth New Culture Movement, pragmatic education advocates that education should adapt to children's personality development and to the requirements of social development (Zhang & Liu, 2019). Further, Hu Shi believes the spirit of the new system is in developing the personalities of young people.

The novel school syllabus introduced in 1923 and the amended curriculum introduced in 1929 both emphasized child-centeredness (Clopton & OU, 1973). In 1923, the Outline of Curriculum Standards for the New Academic System stipulated that middle schools must adopt a credit system and elective system, and middle school courses were mainly divided into six categories: society, literature, arithmetic, nature, arts, and sports (Gu, 1998), while the high school was divided into general subjects and vocational subjects (Gu, 1998). The course content is in line with the development and needs of life and society (Jia, 2011), exposing students to society and nature and demonstrating the practicality of education. The reform of the new curriculum upholds and develops Dewey's educational thought.

4.4. Dewey's Influence on General School Education Instruction Methods

After the May 4th Movement, China's attitude towards education changed from compulsory and state-oriented to global and peaceful (Chen, 2009). The trend of the world at that time was democracy, so the educational thought was also advocated democratic education. Before the May 4th Movement, Chen Du Xiu and Jiang Meng Lin both motioned the democratic education. After Dewey's visit, China's democratic educational ideology followed the trend of the world and became popular (Chen, 2009). Chiang (1947) emphasized the children's needs in pedagogy and supported Dewey's proposition on *Democracy and education*.

In terms of the teaching method, the implementation of the new school system has promoted teaching method reform. Since the New Culture Movement, popular teaching methods from western countries have been introduced in China, such as the project method, Dalton plan, and Wennetka plan (Sun & Du, 2019). Project method is a form of teaching organization founded by Dewey's student William Kilpatrick. It became popular in China in 1920 and 1921. The teaching method is characterized by breaking the old subject system and organizing teaching materials with children as the center, including knowledge and skills related to school and life (Chen, 2009). The principle is based on Dewey's statement that education is life, and school is society (Chen, 2009). Teaching designs and activities are developed by children themselves or in collaboration with teachers. This method was first piloted in Nanjing, Suzhou, and Nantong, and was most strongly advocated by Yu Ziyi, using this method in primary school affiliated with

Nanjing Higher Education Normal School, as reflected in his book *A Record of Ten Years of Effort in a Primary School* (Chen, 2009).

In 1921, the National Education Union Conference passed the “Promoting Project method in Primary Schools” (Sun & Du, 2019). Due to theoretical deviations in the pedagogy itself, almost no schools implemented this teaching method after the 1930s. However, this theory also influenced Chinese education; until 1949, the project method was an important part of Chinese educational theory and pedagogy research in normal universities. Other teaching methods have also been tested and introduced to classrooms in China. Their common characteristics have been to highlight the socialization function of schools, to link teaching closely with life, and to develop students’ individuality and creativity.

5. Conclusion

In summary, Dewey’s pragmatism educational thought has played an important role in the history of modern Chinese education, despite having led to various difficulties and dilemmas in China, from the prosperous period of its dissemination in 1919, to its thorough criticism in the 1950s, and, finally, to its revival after reform and opening up. This was due to the complexity of history, but it proves that Chinese scholars have been studying and commenting on the practical significance of pragmatism. This tortuous route conforms to the law of natural development, the emergence and application of a new theory will inevitably experience these ups and downs. Only through repeated reflection and objective evaluation will we find a pragmatic approach suitable for Chinese education. Regardless, it is undeniable that Dewey’s lecture tour during the New Culture Movement provided the right direction for China’s new education system (Su, 1995; Zhou & Xiang, 2001). It is well known that in the course of history, there have been many ideas and educators who have had a profound impact on the Chinese education development. however, this article only explores Dewey’s inspiration in China’s educational reform at a specific stage un history.

In March 2019, the second academic forum, jointly sponsored by the China Education Improving Institute and Columbia University Global Center, was convened at Capital Normal University with the theme “Dewey and Chinese School Education.” More than 120 scholars participated, and six experts made a special report on Dewey’s theory and practice of school development (Ding, 2019). In April 2019, the third Dewey-themed academic conference was held to honor the 100th centenary of Dewey’s lecture tour in China (Bi & Ding, 2019). The consensus reached by more than 30 people’s reports and discussions was that the modernization of China’s education also needs Dewey, and his pragmatism educational thought is still an important resource in the modernization of Chinese education (Bi & Ding, 2019). In 2019, East Normal University established the Dewey education thought research center to inherit and carry forward Dewey’s educational and philosophical thoughts.

In summary, Dewey’s pragmatism educational thought has indeed had a profound impact on Chinese education. However, his traditional education has been criticized for ignoring the natural abilities of learners (Chu, 2019), for replacing the systematic curricula, and because its teaching materials address the connection between schools and society, which led to negative effects in the 1920s (Zhou & Xiang, 2001). However, Dewey did not indulge students’ freedom; he wanted to build a community of learning and living that would enable students to become active citizens who promoted social

progress and democracy. Moreover, Dewey had been emphasis in his speeches that China should learn rather than blindly imitate the West, Chinese education system must be built to operate under specific conditions and meet specific needs (Clopton & OU, 1973). Regardless of whether future evaluations of Dewey will include praise or criticism, the development of modern Chinese education is still inseparable from his pragmatism educational thought.

This article only provided preliminary discussions in terms of the integration of Dewey's pragmatism into Chinese education from a historical perspective. The impact of pragmatism on education cannot be ignored; especially with its increasing research interest which deserves the attention of academic circles. Therefore, it is suggested that future research should investigate the details of his historical development in China in order to provide a more comprehensive view of this area. Additionally, researchers can further explore the application and development of Dewey's pragmatism philosophy on diversified subject such as art, music and educational philosophy.

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