interested in studies on Chinese education or organizations in an East Asian context.

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The edited book *Chinese Philosophy on Teaching and Learning: Xueji (学记) in the Twenty-First Century* contains two parts: A new translation of the Chinese Confucian classical text *Xueji* by Xu Di, Yang Liuxin, Hunter McEwan, and Roger T. Ames, and eight essays by various scholars providing contemporary interpretations and discussion of the implications of *Xueji* for education today. It is the result of a timely and rare collective effort by Chinese and Western (mainly American) scholars to make this earliest Chinese classical text on education relevant to the contemporary educational world. A highlighted point of this book is to emphasize the original meaning of *xue* (学) in this text as well as in Chinese ancient tradition as the holistic relationship between teaching and learning. As *Xueji* (学记) quoted in the “Command to Yue” (*yueming*, 兑命) says: “Teaching and learning are two halves of a whole that inform each other”\(^2\) (p. 10). A more familiar expression of this idea is “Teaching and learning complement each other”\(^3\) (p. 10). In modern education, the integrative relationship between teaching and learning is often forgotten. Can our understanding of the idea of teaching and learning be refreshed by the vision expressed in this text? What is its implication for contemporary education worldwide?

\(^2\) Xiaoxue ban, 教学半.

\(^3\) Jiaoxue xiangzhang, 教学相长.
As for the research essays in the second part of the book, the first chapter discusses the root of the holistic relationship between teaching and learning in Confucian education. The second chapter explores the principle of teaching and learning of Xueji in relation to educational practices in the world today, mainly in China but also in English-speaking countries or regions. Both chapters emphasize the ethical dimension of education in Xueji and in the Confucian tradition and how it is relevant for today’s education. Chapter Three compares pedagogies in Confucian and Western thought. In the following chapters, the authors address ideas of education and learning in Confucian thought (Chapters Four and Six) and the image of Confucian teachers (Chapter Five). Though these chapters introduce interesting points on Confucian education, it is unfortunate that these latter three chapters do not continue the comparative perspective found in the first three chapters but mainly focus on the idea of Confucian education itself. Also, these chapters do not directly explore how Xueji may stimulate innovation in today’s educational world. The content of Chapter Four overlaps with that of Chapter Six to some extent.

It is great that Chapter Seven comes back to the topic of Xueji again and explores the implication of Xueji for re-envisioning science education today. The author makes the creative observation that Xueji offers a paradigm shift for envisioning science education that includes the cultivation of a relational person, in addition to developing a capacity for understanding and practicing science (p. 134). She suggests that science education should situate scientists as leaders who unite content learning and character development with self-reflection. This idea is critical, especially in today’s globalized world which is connected by rapidly changing technological innovation. I have highlighted this chapter in the book because it sets an excellent example of how one can bring an ancient classic text into today’s lively but challenging educational context. This is a promising and exciting innovation in terms of the application of the educational thought in this classical text. As contemporary educational scholars and practitioners, we may have much more to do in this direction. Chinese philosopher Chen Shaoming addressed the innovative potential of Chinese classical thought in Doing Chinese Philosophy: Some Methodological Thoughts⁴, where he suggested that the key to

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