

The Construction of Teacher-Student Relationships in Song Dynasty Academies under the Imperial Examination System*

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ABSTRACT: In the Song Dynasty, the academy flourished under the improvement of the imperial examination system, the decline of the official school and the impetus of the Neo-Confucianists, the development of various educational activities was more mature, the educational function was complete, the rules and regulations are sound, and the construction of teacher-student relationship in the institutional aspect has already been shaped. Based on this, the construction of the teacher-student relationship in the academy relies on the appointment of teachers, the strict selection of students, the innate advantages of natural space, the norms of the rules and regulations and the freedom of lecturing activities, and ultimately began with a firm two-way choice, refined in the high-quality consultation and refinement, and lasted in the solid emotional snuggling. In the overall construction process, the fundamental traits of being «both teacher and friend, long-lasting and stable» were gradually cultivated, not only to promote the dissemination and development of the Neo-Confucian, but also to a certain extent to purify the social atmosphere at that time.

EET/TEE KEYWORDS: Academy; Teacher-student relationship; Imperial examination; Neo-Confucian; Tutorial system.

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The academies hold a significant position in the history of Chinese education, playing a critical role in children's development and students' learning. The academy sprouted in the Tang Dynasty, was completed in the Song Dynasty, continued to develop in the Yuan Dynasty, Ming Dynasty, and was abolished in the Qing Dynasty, and continued to develop with twists and turns. Mao Zedong pointed out in the *Declaration on the Establishment of Hunan University of Self-Study* 湖南自修大学创立宣言 in 1923 that «the academy and the school each have their reputable features» and the merits of the academy are that «teachers and students are very close to each other», «there are no professors to manage the academy, but it is a place for spiritual exchange and free research», and «the curriculum is simple and the seminars are strict, so that one can have a pleasant and relaxing time»¹. The strengths of the academy are summarized in three aspects: teacher-student relationship, teaching and curriculum. Among them, the harmonious teacher-student relationship, which is based on the principle of «making friends with the Tao», «sharing the same aspiration», «helping each other with love», and «teaching benefits teachers as well as students», is the key reason to promote the development of the academy.

Since the 1920s and 1930s, many scholars have conducted multi-level and multi-faceted research on the academy and achieved fruitful research results. Among them, the discussion on the teacher-student relationship in traditional academies mainly focuses on two aspects. On the one hand, some scholars focus on summarizing the reasons for the formation of good teacher-student relationships in academics. From the perspective of education management, Fei Zhenxin analyzed the purpose of running the academy, the criteria for selecting master teachers, the way of learning guidance and the academic management mode². Huang Manyuan started with the rules of selecting teachers and students and the rules of admitting students, exploring the teacher-student relationship, «for what reason it was established, and how it developed»³. On the other hand, some scholars focus on the value of a good teacher-student relationship in the academy. «The harmonious teacher-student relationship greatly facilitated the inheritance of the academic lineage at that time through the cooperation of teachers and students in writing and researching, the establishment of the academy by the disciples to teach their students, and the worship of the ancestors»⁴.

¹ Hunan Student Union *et alii*, *Xiangjiang Review, New Hunan, New Era*, Changsha, Hunan Normal University Press, 2009, p. 239.

² Z.X. Fei, *The foundation of good teacher-student relationship in ancient academies and its contemporary revelation*, «Journal of Inner Mongolia Normal University (Education Science Edition)», n. 7, 2013, pp. 26-29.

³ M.Y. Huang, *On the construction, features and value of teacher-student relationship in Chinese traditional academies*, «Social Science Front», n. 1, 2022, pp. 236-243.

⁴ J.X. Li, *Teacher-student relationships in China's academies (Shuyuan) in the Song Dynasty (960-1279)*, «Modern University Education», n. 3, 2019, pp. 70-75.

In general, the existing research results on the teacher-student relationship in the Song Dynasty academies are relatively few, and most of them analyze the causes of the construction of good teacher-student relationships in the academies, the basic form and its characteristics from a macro point of view, which is relatively static. And the historical materials of teacher-student interaction are still to be further excavated.

1. *Development of academies in the Song Dynasty*

«The Song Dynasty was a period of great educational development»⁵, and the academies ushered in a golden age of vigorous development, with the total number of academies «reaching 720 during the Song Dynasty, more than ten times the total number of academies in the Tang and the Five Dynasties»⁶. The four great academies are famous all over the world, although historians have not yet been able to form a consensus, such as Fan Chengda thinks that it is «Cu Lai, Jin Shan, Yue Lu and Shi Gu» 徂徠、金山、岳麓和石鼓, Lv Zuqian thinks that it is «Song yang, Yue lu, Sui yang and Bai lu dong» 嵩阳、岳麓、睢阳和白鹿洞, and Ma Ruilin thinks that it is «Bai lu dong, Shi Gu, Ying tian fu and Yue lu» 白鹿洞、石鼓、应天府和岳麓, but from the side also reflects the «hundred schools of thought» 百家争鸣 at that time. Specifically, first of all, all kinds of educational activities in the Song dynasty academy have developed more mature, the formation of research, lecturing, book collection, book engraving, sacrifices and school farms six major undertakings of the academy. Secondly, the academy system in the Song dynasty was basically established, such as the election and recruitment of the chief director 山长, teachers appointed and the admission of the management of the students. Academy formed a complete set of teachers and students management system, as well as the funding, daily teaching management, all have a rule to follow, laid a good institutional foundation for the construction of harmonious teacher-student relationships. Finally, in the «strict righteousness, heavy ethical» 严义利、重伦理 cultural atmosphere, the academy teachers and students have a common ideal pursuit, and really achieve «to the Dao of fellowship, like-minded» 以道相交, 志同道合, then another future generation of the academy to look forward to. The root of the development of the Song Dynasty academy could not

⁵ J.S. Yuan, C.S. Lin, *The ways, characteristics and contemporary response of prodigy education in the Song Dynasty*. «History of Education & Children's Literature», vol. XVIII, n. 2, 2023, pp. 103-124.

⁶ H.B. Deng, *History of Chinese academies*, Shanghai, Orient Publishing Center, 2004, p. 39.

be separated from the openness and fairness of the examination environment, the decline of the official school and the prosperity of Neo-Confucian.

1.1. *Open and fair examination environment*

In the Song Dynasty, the wars have just subsided, and the chaotic situation of constant regime change since the Five Dynasties has been completely changed. In order to learn from the experience of the former military generals who supported their armies and the recurrence of mutinies, Emperor Taizu of the Song Dynasty established the basic state policy of «valuing literary talent above martial arts» 重文轻武, on the one hand, taking away the military power and increasing the strength of the «suppression of the military officers»; on the other hand, emphasizing the use of civil officers, increasing the proportion of literati. The number and scope of the gentry 士大夫 were constantly expanding. According to statistics, the average annual number of students enrolled in the Song Dynasty was about five times that of the Tang Dynasty. However, the old official school system is in a state of basic paralysis. The central government can only barely maintain the Imperial Academy of Learning 国子监 and the National University 太学. In the face of the rapidly expanding demand for talent but nowhere to raise elites, at this time the academy naturally assumed the responsibility of «raising elites». Therefore, at the beginning of the Song Dynasty, the academy was to a certain extent forced to develop in order to fill the vacancies in official school education.

At the same time, the imperial examination system, as an important way of «selecting officials», also began to improve, further promoting the development of the academy. First of all, in the context of the exponential increase in the quota of enrolment students, the restriction of birth has been completely abolished, so the scholar, farmer, industrialist and businessman can be enlisted in the civil service, for the middle and lower classes of the society to provide the space for upward mobility. Secondly, the «Exam Paper system» 行卷制度和 the «recommendation system» have been abolished, and the «paste name, transcription system» 糊名、誊录制 has been strictly implemented. «Everything is based on exam paper for deciding whether to stay or go» 一切以程文为去留, the imperial examination has become more fair. Secondly, the increase in the Palace Examination which the student admission power transferred to the emperor, only based on merit, completely replaced the hereditary system of the clan. Finally, in the content of the examination, rote memorization subjects such as «Paste the Five Classics» 贴经 and «Moyi» 墨义 have been abolished. The examination was gradually shifted from poetry and fugue to essay on current affairs, focusing on the selection of «men of practical knowledge». This open and fair competitive environment greatly stimulated the scholar's enthu-

siasm for learning, and the academy happened to provide valuable educational resources, the apprentices «begged for the nine scriptures to study» 乞赐九经肄习. The improvement of the imperial examination system closely integrated school education with talent selection, and the academy, as an important educational institution in the Song Dynasty, naturally developed rapidly.

1.2. *Official school is riddled with shortcomings*

The limitations of the development of the scale of the academy make it impossible to completely replace the official school. The contradiction between the expansion of the number of scholarships in the imperial examination and the inadequacy of government education to meet the demand for education became increasingly prominent. As a result, it directly promoted the Northern Song Dynasty three «Set up Schools» movement. The status of the official school has been continuously upgraded, and the scale of school education has been expanded. «The edict of the districts, regions, commanderies are set up schools, set up officials to teach»⁷, under the sky there is no official school. Gradually, there was a certain difference between the academy and governmental education, that is, the academy no longer aimed at participating in the imperial examinations and training officials, but paid more attention to the cultivation of the student's moral character and the formation of critical thinking.

With the increasingly close links between the official school and the imperial examination, the drawbacks of official education in the cultivation of talents are also gradually highlighted. The learning atmosphere is impetuous, and the utilitarian tendency is obvious. Central and local official schools are «empty words with no meaning of the text and more than the intention of profit and wealth, teachers and the scholars of Confucian school all pursuit it» 文具胜而利禄之意多, 老师宿儒尽向之⁸. The school should have been in order to select a «person of practical learning». The examination candidate should be all for the sake of righteousness and not for the sake of profit 士之来者应皆为义而不为利. In the period of Renzong, «the students who studied at the Imperial College were of good moral character, and those who were called government students were all pleasing to the eye» 游太学者, 端为道艺, 称弟子者, 中心说而诚服之. But after the «Set up Schools» reform, official schools have often become a field of profit, «the person in charge of teaching takes its

⁷ (Song) M. Hong, *Rongzhai Suibi* 容斋随笔 2, 3, 16 vols., Shanghai, Shanghai Bookstore Publishing House, 1984, p. 95.

⁸ (Ming) D.X. Wu *et alii*, *Yuelu Shuyuan Zhi* 岳麓书院志, Changsha, Yuelu Press, 2012, p. 98.

good for the imperial examination article»掌教其事者, 不过取其善为科举之文, «those who aspire to righteousness and reasoning have nothing to seek in the official school, and go to the school one after another, but only for the quotas of Xie Zhuang and She Xuan»士之有志于义理者, 既无所求于学, 其奔趋辐辏而来者, 不过为解额之滥舍选之私而已⁹. Zhu Xi in the *Jing Jiangfu School Biographies*静江府学记 also mentioned that

The schools set up in the latter days, though not different from those of the former times, have forgotten their roots in the teaching of the teachers and in the learning of the pupils, and have turned away from righteousness to profit. No return to the intention of the late king. Therefore, although the name of the school is in, but in fact not raised. Customs are deteriorating, talent is declining.

后世学校之设, 虽或不异乎先王之时, 然其师之所以教, 弟子之所以学, 则皆忘本逐末, 怀利去义, 而无复先王之意。以故学校之名虽在, 而其实不举。其效至于风俗日敝, 人才日衰¹⁰。

It can be seen that the official school at this time is full of shortcomings and, to a certain extent, has existed in name only. The official school students only know that there is the imperial examination and do not know that there is learning, know that there is the sound of profit and do not know that there are virtues. The accumulated shortcomings of the official school pushed the academy on the road of independent development, and the development of the academy once again reached its peak was a revival movement that took the initiative to remove the old shortcomings.

1.3. Prosperity of Neo-Confucian

Academy education is also Confucian education to a certain extent. The Confucian heritage of the Song dynasties emphasized the interpretation and understanding of Confucian doctrine, and in the process of studying the ancient classics, the distinctive theories of Neo-Confucian were constructed. The theory advocates the «Way of the Sage», which should go beyond the pursuit of fame and fortune, «to enter into the ear, to be stored in the heart, to be embodied in virtue»入乎耳, 存乎心, 蕴之为德行, 行之谓事业. It emphasizes the individual's intrinsic moral self-consciousness, rather than the pursuit of the imperial examinations and career paths. «Those who only use words and rhetoric as a means to achieve the goal of success are ugly».

⁹ (Song) X. Zhu, *School Examination Private Discussion*学校贡举私议, in Id., *Zhu Zi Quan Shu (Revised)*, Shanghai, Shanghai Classics Publishing House, Hefei, Anhui Education Publishing House, 2010, Vol. 23, p. 3363.

¹⁰ (Song) X. Zhu, *Jing Jiang Fu Xue Ji*静江府学记, in Id., *Zhu Zi Quan Shu (Revised)*, cit., Vol. 24, pp. 3741-3742.

In the face of the failure of government education, the Neo-Confucianists at first tried to start from the government school system itself. They lectured and spread the ideas of Neo-Confucian in government schools at all levels, but the government schools have accumulated shortcomings for a long time. The scholar knows that there is the imperial examination and does not know that there is learning, see the benefits but not see the righteousness of the school. At the same time, the contents of the teaching are all the «secular book». From the content of the teaching, talent cultivation objectives, and so on, it is difficult to change, and its pursuit of the gentleman's way is very different. Therefore, the Neo-Confucianists had to seek a path outside the official school in order to get rid of the thick atmosphere of the pursuit of fame and fortune. They look for «leisure and open space» where they seek the Dao and learn together. So they were actively involved in the revival of the construction of the academy movement. Not only for the thousands of miles to seek teachers and friends of the «aspirants» to provide a place suitable for cultivation and learning, but also to meet the Neo-Confucianists' educational ideals.

Zhu Xi, Lv Zuqian, Zhang Shi and other Neo-Confucianists carry out their governance of the world in the practice of education. On the one hand, integrate Neo-Confucianism thought into education and teaching practice, to help students to refine their character and set a lofty ambition. On the other hand, taking the academy as the position promoted the spread of Neo-Confucianism ideas. The close combination of Neo-Confucianism and academies was also deepened in this process, which directly promoted the prosperity and development of academies in the Song Dynasty.

2. The Construction of Teacher-Student Relationships in the Song Dynasty Academies

The essence of a relationship is the process of establishing intersection and connection, so the formation of a good teacher-student relationship should be considered from the perspective of a dynamic process. The generation of teacher-student relationships in academies stems from the increasing strengthening of its teaching function, which fundamentally lies in the interaction between teachers and students. On the basis of mutual understanding of each other's choices, teachers and students form a strong emotional connection through the interaction in teaching and life.

2.1. *Two-way choice between teachers and students*

2.1.1. *Selection and recruitment of teachers for the Academy*

From the time when Confucius traveled around the world lecturing, the «Example-Following» cultural tradition has been formed, with students and teachers drinking and sleeping together, implicitly accepting the cultivation of the teacher's personality and morals. *The Book of Rites·Studies* 礼记·学记 also mentions «choosing a teacher can not be careful», reflecting the importance of choosing a teacher. Zhu Xi in the Nankang military tenure, for the revival of the Bai ludong Academy formulated a series of measures, «hiring teachers, enrollment» which is an important one. Teachers have the importance of connecting between the beginning and the end.

In contrast to the official schools of the Song Dynasty, there were a series of positions in the school, each with clear responsibilities. The main ones responsible for teaching affairs were the doctor, the director of studies, the sub-registrar and the instructor 博士、学正、学录、学谕. Their selection and recruitment were mainly made by officials directly appointed by the government. The Bai Ludong Academy practiced the system of responsibility of the dean (the chief director of the cave). The management of cave affairs is centered on the chief director. Chief secretary «draw up the discipline of the common affairs and exemplify the students and disciples» 纪纲庶事, 表率生徒. The vice lecturer assisted the master of the chief director in the management of the teaching and learning work. In addition, there are also teaching management positions such as Dongzheng, Jiangshu, Tangshu, Zhixue and instructor 洞正、讲书、堂书、直学、学谕. In general, the teaching of Bai Lu Dong Academy is based on the dean, as well as other hired or invited vice lecturers. The dean plays an exemplary role in the academy. Therefore, the selection and hiring criteria of the teachers in the academy are the most stringent, especially for the chief director.

About the dean's selection and recruitment, the character is obviously put in the first place, «must be careful to seek people of good character and knowledge»¹¹. «Those who know the Five Classics and are committed to love and friendship» are qualified to be a dean. In terms of qualifications, «if people knowledge of the scriptures and moral integrity, although the civilian can be; if people are not knowing the scriptures and not being of good character, although juren, jinshi can not also». Zhu Xi believes that even if the academy can not «build lots of houses», owning high-quality teachers will be able that «on the announcement of the reconstruction of the humanities of the dynasty's main purpose, under the continuation of the sages of the wind in the party to come» 上以宣布本朝重建人文之大旨, 下以续先贤之风声于方来

¹¹ H.B. Deng, *Statutes of the Xiangshan Academy* 象山书院章程, in *The Collection of Chinese Academy Rules*, Shanghai, Zhongxi Company, 2011, Vol. 2, p. 695.

¹². After the departure of Zhu Xi, the Jiangxi judicial commissioner江西提刑 hired scholar Zhou Si as dean, «who had a quiet personality, was liberal and good at antiquity, with a name for poetry», «set Zhu Zi words record, in order to introduce the later school» 性沈静, 博雅好古, 有诗名, 集朱子语录, 以绍后学. Jia Ding ten years, Zhu Xi's son to undertake his ambition. During his tenure as the dean, the scale of the academy was so large and magnificent that it was «superior to the academies in other district schools». After that, Zhu Xi's disciples Zhang Qia and Tang Jin «two gentlemen from Hui An's theory of deep force for a long time». «Many scholars came to gather in the wind, and used their spare time to repair the hall, straighten up the wings, and widen the scope of the old days» 多士闻风来集, 又以暇日大葺堂宇, 整整翼翼, 增广于旧日. Another scholar Guo Yuanren, known as «Mr. Liuzhou», once served as the Bai Ludong Academy lecturer with «excellence in learning and behavior and teaching in a structured manner» 学行兼优, 教学有法. Zhu Xi's disciple Chen Wenwei in the face of Bai Ludong Academy's teacher strength, once exclaimed «I know that the sword is still in the Bai Ludong Academy, teacher scale is more and more broad that is how the chakra stays alive, how fortunate they are» 窃知琴剑尚处白鹿, 非特老师规模愈增弘广, 而此气脉赖以不绝, 何其幸也¹³.

Throughout the Song Dynasty Bai Ludong Academy successive chief directors, we can find: first of all, the dean will generally choose to have a certain reputation in the community of Confucianism, in the application to the higher level of approval of consent, hired into the college. For example, Hu Yong, Tang Jin and Rao Lu were all hired by the Nankang prefect南康知府. Secondly, the dean himself must have a high degree of learning and good moral character. Ou Yang Shoudao mentioned in *A Record of the Hall of the Chief Director at the Bai Luzhou Academy*白鹭洲书院山长厅记 that «those who can be called deans are thought to be incapable of living here unless they have real talent and knowledge» 自是山长之称, 人以为非有实行粹学者莫宜居¹⁴. He should be able to attract the students to come to pursue their studies. Finally, the dean needs to undertake a lot of duties other than teaching and should be committed to the inheritance and development of the spirit of the academy in particular.

¹² (Song) Z.Q. Lv, *Bai Lu Dong Academy Ji*白鹿洞书院记, in C.D. Li, Q.N. Xiong, *Bai Lu Dong Academy monument record collection*, Nanchang, Jiangxi Education Publishing House, 1995, p. 8.

¹³ (Song) W.W. Chen, *Reply to Du Shengzhi's Book Again*再答杜升之书, in Id., *Chen KeZhai Ji*, Beijing, Zhonghua Book Company, 1985, pp. 30-31.

¹⁴ (Song) S.D. Ouyang, *The record of the dean of the Bai Lu Zhou Academy*白鹭洲书院山长厅记, in Z.Z. Zeng, L. Liu, *All Song Texts*, Shanghai, Shanghai Lexicographical Publishing House, Hefei, Anhui Education Publishing House, 2006, Vol. 347, p. 89.

2.1.2. *Admission of Students to the Academy*

In terms of the source of students in the academy, on the one hand, under the influence of the «Example-Following» cultural tradition, the collection of great Neo-Confucianists naturally attracted apprentices from all over the world to study. On the other hand, it stems from the academy's initiative to enroll students.

When Zhu Xi rebuilt the Bai Ludong Academy, he posted a «recruitment provincial graduate into the academy» to convene the students. He thought that «today students of Bai Ludong academy have been scattered, this is the place where scholars can think and study hard» 今白鹿洞诸生各已散归, 正学者潜思进学之所¹⁵, indicating that the academy for students provides a meditative learning place of orientation. However, the scale of the academy itself and its resources are limited. For example, Bai Ludong Academy only has more than twenty huts and only one or two dozen students and disciples for the initial construction of funds; Yuelu Academy initially determined the number of 20, then added 10, and fixed the number of students at about 30. It is not difficult to find, not all students have the opportunity to enter the academy and have been studying in the academy, the academy itself will be in accordance with certain criteria for screening out.

Zhu Xi believes that scholars should learn to cultivate one's morality and pursue a higher realm, rather than stay on rote memorization and empty words. Students must be ambitious, «the book is not remembered, read can remember; the truth does not understand, serious thinking can understand; only ambition does not stand, straight is no force» 书不记, 熟读可记, 义不精, 细思可精, 唯有志不立, 直是无着力处¹⁶, which implies a certain standard of selection of students. Before students enroll in school, the first thing to go through is an examination of morality. For example, Yuelu Academy needs to «wait for in-service inspections and searches, and those who have been allocated to the program» 听候当职考察搜访, 径行拨入者, «all so that scholars know what they need to do, not exclusively in the area between the course test» 凡使为学者知所当务, 不专在于区区课试之间¹⁷. Lv Zuqian also emphasized in the Rules of the Lize Academy 丽泽书院学规 that «all the people who gather here should be filial piety, brotherhood, loyalty and faith-based» 凡此预集者, 以孝弟忠信为本, 以讲求经旨、明理躬行为本 and «should seek the scriptures, to understand the principles of reasoning and behavior». If people «who are not obedient to par-

¹⁵ (Song) X. Zhu, *Recruitment of provincial graduate to the academy* 招举人入书院状, in M.Y. Li et alii, *Bai Lu Dong Academy Gu Zhi Wu Zhong Shang*, Beijing, Zhonghua Book Company, 1995, p. 52.

¹⁶ (Song) X. Zhu, *And Oracle Scholars* 又谕学者, in Id., *Zhu Zi Quan Shu (Revised)*, cit., Vol. 24, p. 3594.

¹⁷ Id., *Tan Zhou Wei Jiao Shou Zhi Yuelu Academy Die* 潭州委教授措置岳麓书院牒, in (Ming) D.X. Wu et alii, *Yuelu Shuyuan Zhi Jing*, Changsha, Yuelu Press, 2012, p. 71.

ents, not friendly to brothers, not amicable to the clan, not sincere to friends, contrary to words and deeds, covering up faults and following mistakes»其不顺于父母, 不友于兄弟, 不睦于宗族, 不诚于朋友, 言行相反, 文过遂非者¹⁸, the academy will not admit them. In addition, some of the academies also need to examine the students' learning, such as Mingdao Academy Regulations clearly stipulates that «those who have the will, regardless of the distance, to visit the dean to enter the curtain, need to cite doubts and meanings of an article», in which only the 'literacy', can be invited into the Academy士之有志者, 不拘远近, 谒山长入状帘, 引疑义一篇, 其中只有文理通明者, 才能请入书院, so as to ensure the quality of the students of the academy¹⁹. Although Bai Lu Dong Academy did not put forward a clear standard of student admission, Zhu Xi also formulated the «Bai Lu Dong Shuyuan Reveal» during his tenure, requiring scholars to be asked to speak to each other about compliance and to lead by example. To a certain extent, it standardizes the daily learning life of the students of the academy.

Although at this time there were no specific requirements for students' origins, conduct and learning, it is not difficult to find out from the above rules. First of all, the students' conduct was put in the first place. For those who pursued fame and fortune as well as those who did not conform to the Confucian ethic of filial piety and fraternal duty, the academy would not be admitted, and even if they were admitted, they would be expelled from the academy if found to be of bad conduct. Secondly, students were required to have a certain degree of academic ability, to be able to question the defense and to seek the truth and understanding of the scriptures. Finally, the academy gradually developed strict admission criteria and began to control the number of students enrolled in the academy by means of inspections and examinations to ensure the quality of the students.

2.1.3. *A two-way trade-off between the two*

The selection of teachers and the admission of students to the academy are both quite strict, but the formation of a teacher-student relationship requires a two-way choice and trade-off between the two.

First, the teacher chooses the students. The selection of students by academy teachers is generally reflected in the acceptance of students. Students are

¹⁸ (Song) Z.Q. Lv, *The September Statute of the Fourth Year of the Qian Dao*乾道四年九月规约, *The Statute of the Fifth Year of the Qian Dao*乾道五年规约, in L.G. Huang, Z.L. Huang, *Lv Zuqian Quan Ji*, Hangzhou, Zhejiang Classics Publishing House, 2008, Vol. 1, pp. 359-361.

¹⁹ (Song) Y.H. Zhou, *Jing Ding Jian Kang Zhi*景定建康志 (3), Nanjing, Nanjing Press, 2009, p. 763.

examined on the basis of their character, ability to learn and academic potential, and those who do not pass the examination are not admitted. At the same time, students should be able to identify with the teacher's values and teaching philosophy and resonate with them ideologically. Secondly, students choose their teachers. When students choose to study in the academy, in addition to focusing on the academy's tuition rewards, it is more important to seek teachers who match their aspirations. Therefore, when students choose the academy, they will first pay attention to the teachers in the academy, considering whether the academy has rich academic resources and strong teachers to support their academic development, and whether the teaching concepts and morality of the teachers in the academy are conducive to the growth of their personalities. To a certain extent, it depends on the rich charisma of the teachers.

On the whole, unlike the teacher-student relationships in government schools, where teachers were directly appointed by the government and students were also selected by the government, the two were rigidly bound together, while the teacher-student relationships in the academy were based on the free choice of the two. Teachers attract students with their noble moral character and culmination of learning, students regard teachers as «the path of the road to the guide and even the embodiment of the way of the saints», full of respect and admiration. Teachers insist on preaching, teaching and clarifying doubts, regard students as like-minded people and the inheritance and dissemination of academic ideas. They focus on personality development and fully tap the academic potential of the students. As a result, a solid foundation was laid for the close interaction between teachers and students in the academy.

2.2. Bridging the gap between teachers and students

2.2.1. Physical proximity: the inherent advantages of natural space

Since the establishment of the academy in the Tang Dynasty, most of the academies have been located in places with beautiful scenery. The external environment 'quiet' will often bring people's inner peace and calm. The isolation of the physical environment makes the academy far from the hustle and bustle of the world, making it an excellent place for reading and lecturing.

Zhu Xi in his role as the Nankang prefect period, examined the old site of the Bai Lu Dong Academy. He «looks at its four sides of the mountains and water, profound and secluded, no noise of the city, there are springs and stones of victory» 观其四面山水, 清邃环合, 无市井之喧, 有泉石之胜, that it is a «really pure lecture area» 真闲燕讲学之区 and «a place where people lecture,

live incognito and write books» 群居讲学遁迹著书之所²⁰. So he determined to rebuild the Bai Lu Dong Academy, which led to its later brilliant development. Yue Lu Academy is also in a place of «quiet, deep and pure», and its «scenic beauty of mountains and rivers» makes people «wander around and be reluctant to leave». Yuan Xie's description of its environment in *Record of the East Lake Academy* 东湖书院记 makes people «long for it»:

The long embankment is surrounded by willows, the water shines brightly, the lotus flowers are red, as brilliant as a cloud of brocade, and it is heavily lined with ancient trees and flying beams, which makes it a wonderful place to visit

长堤回环, 柳荫四合, 水光照耀, 芙蕖舒红, 灿如云锦, 重之以古木森列飞梁之外, 佳致无穷²¹.

Yuan Fu's description of the Xiang Shan Academy in his *Essay of the First Establishment of the Academy to Mr. Lu Xiangshan* 初建书院告陆象山先生文 says that it is

Near to the mountains and I am pleased to consult with you, and I am pleased that I am able to obtain the best scenery in Xuyan, which is not too far from the mountains, but surrounded by three mountains. The three mountains are surrounded by a high hill that can be looked up to, and a large stream that can be cleaned, all created by heaven and earth

山之旁近, 爱咨爱度, 得胜境于徐岩, 离家山而非邈, 三山环峙兮高可仰, 小溪横陈兮清可濯, 殆天造而地设²².

In addition, there are Shi Gu Academy, Tai Shan Academy, Song Yang Academy and so on, which are all built according to the mountains and forests.

In the innate natural spatial advantage, all kinds of buildings in the academy are relatively centralized, which invariably brings students and teachers closer to each other in terms of physical interaction. Take the Bai Lu Dong Academy for example, the courtyard buildings can be roughly divided into six categories: one for the ritual class building, such as Zhu Xi in the restoration of the Bai Lu Dong Academy construct the Hall of Li Sheng, «respectfully repairing the rituals of the Shicai» 恭修释菜之礼 and worship sages to inherit the excellent cultural traditions and cultivate the students' moral qualities and cultivation of learning. The second is for the lecture building, such as the Princely Man Hall, the Minglun Hall and the Classics Hall. The third is a

²⁰ (Song) X. Zhu, *Bai Lu Dong Die* 白鹿洞牒, in Li et alii, *Bai Lu Dong Academy Gu Zhi Wu Zhong Shang*, cit., p. 236.

²¹ (Song) X. Yuan, *Dong Hu Academy Ji* 东湖书院记, in Peking University's center of compilation and research, *Ru Cang*, Beijing, Peking University Press, 2012, pp. 835-836.

²² (Song) F. Yuan, *Essay of the First Establishment of the Academy to Mr. Lu Xiangshan* 初建书院告陆象山先生文, in Id., *Meng Zhai Ji* (4), Beijing, The Commercial Press, 1925, p. 242.

book collection building, such as the Yunzhang Pavilion. The fourth is living buildings. There are special to guests living in the «guest of the pavilion», there are officials on duty residence «Zhi She», and there are students of the academy of the lodging place «Zhai She». Five for the pavilion building. The natural environment of the academy is very suitable for the construction of the pavilion this kind of ornamental building, in the pavilion where teachers and students discuss the circuit, or enjoy the scenery, giving a unique cultural connotation. For example, the Feng Yu pavilion is «more than a hundred feet high, surrounded by the placement of the stone, on the shade of the bridge wood, the next down to the stream»高百余尺, 环置石鹿, 上荫桥木, 下俯溪流²³, Zhu Xi and his students often sit on the Feng Yu stone to debate the Confucian together. Six for the bridge type of building, such as Guandao Bridge, pillow flow bridge, and so on. The centralized nature of the building provides spatial external possibilities for close interaction between teachers and students.

In this kind of «pure and clear space», teachers and students can often get rid of the heart of profit and fortune, guard against arrogance and impatience, cultivate the heart and concentrate on their studies. The tranquil environment of the academy provides a good friendship with the external conditions for teachers and students.

2.2.2. *Bringing psychological distance closer: integration of natural, educational and living spaces*

In the government school system, teachers and students are often «as indifferent as people on the road», and rarely produce exchanges, not only the lack of deep academic exchanges, but there is also a certain emotional divide. The deep integration of natural space and educational space, educational space and living space in the academy breaks this divide very well.

On the one hand, the natural space of the academy is integrated with the educational space, giving the natural environment an educational connotation, and at the same time internalizing the righteousness of the natural environment in the students. Students not only learn the Tao in various lectures but also experience the Tao in the natural environment. The Neo-Confucian seeks the harmony between the heaven and human, emphasizing the unity of man and the natural environment. Zhu Xi believes that heaven is spread in the natural environment of things, so a benevolent person should «be one with all things in heaven and earth». In order to realize that, we must insist on the principle of knowledge of things, and to know the reason why things are

²³ G.F. Wu, H. Ni, *Chinese academy culture series Bai Lu Dong Academy*, Changsha, Hunan University Press, 2013, p. 181.

what they are, and then to know the principle of what they are of course. The beautiful natural environment itself is endowed with the connotation of righteousness, art, Taoism and reasoning are connected, in which students realize and seek Taoism, and the natural space and the educational space realize the deep integration.

On the other hand, the educational space of the academy is integrated with the living space, and the concentration of various types of buildings in the academy makes the functions of different places not have obvious spatial boundaries, which seem to be dispersed but are actually integrated. The concentration of various buildings makes the living space and teaching space inseparable. The pavilion building can be used for students to play or strum a lute or other stringed instrument and chess and other daily life leisure activities but also learn and debate in the pavilion each other. Students will also name their dormitory. For example, «take the *Learn* of phase view and the meaning of good, named ‘Guan Shan lodge’» 取学记相观而善之义, 命之曰 观善之斋²⁴. In addition, students will give certain cultural connotations to the living buildings, encouraging themselves at all times.

Pavilions in the academy are not only places for teachers and students to live together but also cultural and educational places for teachers and students to learn and debate together. The concentration of physical distance makes the functions of each place interchangeable. The teachers and students have positive common experiences, thus showing a stronger willingness to interact and trust, further narrowing the psychological distance between teachers and students.

2.3. *Emotional resonance between teachers and students*

Human interaction is a continuous interactive process, teachers and students to form long-lasting solid emotional ties. It lies in the sincere emotional exchanges between the two, the more critical is to form an internal sense of value identity, with a common pursuit of value, that is, through the close academic interaction between the two, the formation of solid emotional ties.

²⁴ (Song) X. Zhu, *Wuyi jingshe miscellaneous aria poem preface* 武夷精舍杂咏诗序, in *Wuyi Mountain Zhu Xi Research Center, Wuyi wins the realm of science relics examination*, Shanghai, Sanlian bookstore Shanghai branch, 1990, p. 197.

2.3.1. *Academic regulations: excellent in character and learning, both rewards and penalties*

Since the Song Dynasty, the academic rules and regulations of the academy have been continuously improved, with strict requirements for students' daily lives and studies. On the one hand, students internalized the value system of the academy while abiding by these rules and formed a kind of value compliance with the teachers. On the other hand, through the daily admonitions and teachings of the teachers, students would also be grateful to the teachers and feel more charisma of the teachers' personalities.

Zhu Xi believes that the establishment of academic rules does not need to set up a more complicated statute entry. «Rules are a protective device, not to wait for others to set up and then have to follow», but also «great for each other» 规矩禁防之具, 岂待他人设之而后有所持循, 同时也是大为之防, 似不足以相浼. In the *Bai Lu Dong Academy Reveals*, Zhu Xi first emphasized the academy students to do the most basic moral requirements, namely, «there is a kinship between father and son, justice between ruler and subject, separation between husband and wife, order among the young and the old, and trust among friends» 父子有亲, 君臣有义, 夫妇有别, 长幼有序, 朋友有信. In the learning aspect, he emphasized that understanding through the four elements of «learning, questioning, thinking and discerning», and «discipline wrath, remove covetousness, work toward good, and put away transgressions» 以学、问、思、辨四者穷理致知, 以惩忿窒欲, 迁善改过. In terms of dealing with people, people should correct the attitude of interaction with others. A virtuous person should rectify his behavior and conform to the standards of justice rather than act for personal gain; at the same time, he should preach and practice correct principles and morals rather than be overly concerned with personal merit or achievement and should not aim at personal gain or merit in his dealings and actions. In the treatment of people, «do not do unto others what you would not have them do unto you», and when you «fail to act», «turn the tables on yourself». Although there were no detailed rules and regulations, the teaching philosophy and value orientation of the later generations of academies were laid down on the whole. Teachers and students observed the same value system, pursued the noble character of sages, and refrained from «fishing for fame and fortune».

In addition, some other academies added more specific rules and regulations on the basis of Zhu Xi's *Bai Lu Dong Academy reveals* in order to supervise the students' daily study. For example, *Ming Dao Academy Regulations* have made detailed provisions for students' classes, answering questions, examinations and so on. «Those with excellent grades will be recorded in the academy's Deye Book» 文理优者, 传斋书德业簿. For those whose leave of absence is not recorded in the book and those who violate the rules, dismissal will be considered. Lv Zuqian also made detailed regulations on students' behavior

and conduct, and the way of learning in the rules of Lize Academy, with clear rewards and punishments. For the students' daily questions, it is necessary to «set up a special book to record, comrades meet at different times, each out of the study and doubt, and discuss with each other»置专册记录, 同志异时相会, 各出所习及所疑, 互相商榷. For the students' daily study, «the daily record of the study in the book, more or less at will»日纪所习于簿, 多寡随意²⁵. A strict management system on the one hand, is to help students develop good learning habits; on the other hand, the teacher's admonition punishment can also reflect the degree of its attention to students' care and enrich the common experience between teachers and students.

In general, under this institutionalized management, teachers and students in the academy will consciously regulate their behavior. Teachers will answer questions for students, «and then know the difficulties they encountered», and students will record what they learn every day, «and then know the shortcomings», so as to realize the mutual growth of teaching and learning. Under the guidance of common values, the Neo-Confucian value system is continuously internalized in students' hearts, and they gradually change from «I» to «we» psychologically, forming a strong emotional connection between teachers and students.

2.3.2. *Lecturing: seeking the truth together, discussing and learning from each other by exchanging views*

In addition to daily teaching, the academy will also invite other prestigious scholars or educated officials to give lectures. In the Song Dynasty, the style of lecturing in the academy flourished, with one person as the teacher and hundreds of disciples gathered. As a result, it has triggered the exchange and debate between different scholars, the consultation and questioning between teachers and students, as well as the exchange and discussion between students and students. Strong emotional resonance is formed between teachers and students.

When Zhu Xi served as the dean of Bai Lu Dong Academy, he personally lectured around the orthodoxy of Confucianism, guiding students to think about

Yang, Mo's sayings are extinguished, but the flow of their sayings, is not there also have not been extinguished? In later times, there were the sayings of Buddha and Laozi, which were the same as those of Yang and Mo, or different from them? Since Yang Xiong, the

²⁵ (Song) Lv, *The September Statute of the Fourth Year of the Qian Dao* 乾道四年九月规约, *The Statute of the Fifth Year of the Qian Dao* 乾道五年规约, cit., Vol. 1, pp. 359-361.

two schools of right and wrong arguments, cover also many different people, and which is the right one?

杨、墨之说则熄也，然其说之流，岂亦无有未尽泯灭者耶？后世有佛、老之说，其与杨、墨之说同耶，异耶？自杨雄以来，于是二家是非之论，盖亦多不同者，又孰为得其正耶²⁶？

In addition, Zhu Xi will also invite other Neo-Confucianists to give lectures. Famous scholars such as Lu Jiubuan, Liu Qingzhi, and Lin Zizhi all came to give lectures. The most famous of these is Lu Jiuyuan's teaching of the *Analects of Confucius* in the cave, which states that «the gentleman is a metaphor for righteousness and the villain is a metaphor for profit», and points out that «the metaphor of a person is determined by what he learns, and what he learns is determined by what he aspires to do»²⁷. Zhu Xi evaluated «to its so invented perfunctory, and then pleading to understand, and all have to cut in the scholars hidden micro deep confinement of the disease, cover the listener is not creeping moving heart»至其所以发明敷畅，则又愚到明白，而皆有以切中学者隐微深锢之病，盖听者莫不悚然动心焉。As long as you study carefully and reflect, you can not be lost in the side of virtue²⁸. Yuan Fu, who was the supervisor of Jiangdong, couldn't help but sigh that Mr. Nanxuan, Mr. Huian and Mr. Xiangshan were all «the great section of the former sage», and their «work of preaching, which had not been seen at that time, but in the more visible»讲道之功，当时未见也，而见于更化²⁹. Chen Wenwei met Du Shengzhi when he traveled to Bai Lu Dong Academy and discussed his lectures on «many things will happen in the future, and with the change of things, there will be fewer and more deaths, and it will be difficult to be intermittent»日后多事，随物变迁，存少亡多，不胜断续as well as «if you want to save and nourish yourself, you can only wait for the quiet time, and I am afraid that those who are overwhelmed by the time are hard to get the quiet time»若欲存养者，惟待静时，恐应接不暇者，多难得静。He wrote *A Reply to the Book of Du Shengzhi of Bai Lu Dong* and *A Reply to the Book of Du Shengzhi*答白鹿洞杜升之书与再答杜升之书。In addition, there is the famous Zhu Zhang's meeting. In the Yuelu Academy and Chengnan Academy, Zhu Xi and Zhang Xi debated the issues of «Weifa» and «Yifa» of the doctrine of «Zhongyong». In the discussion of three days and three nights, there is still a certain amount of disagreement, but the two said that they have benefited a lot. After Zhu Xi re-

²⁶ (Song) X. Zhu, *Bai Lu Dong Academy Questioning*白鹿洞书堂策问, in Q. Guo, B. Yin, *Zhu Xi Ji* 7, Chengdu, Sichuan Education Publishing House, 1996, p. 3884.

²⁷ (Song) J.Y. Lu, *Bai Lu Dong Academy handouts*白鹿书堂讲义, in Li et alii, *Bai Lu Dong Academy Gu Zhi Wu Zhong Shang*, cit., pp. 74-75.

²⁸ (Song) X. Zhu, *After the Lecture on the Book Hall of Bai Lu Dong Academy by Master Lu of Jinxi*跋金溪陆主簿白鹿洞书堂讲义后, in Id., *Zhu Zi Quan Shu (Revised)*, cit., Vol. 24, pp. 3582-3583.

²⁹ (Song) F. Yuan, *Re-establishing the Bai Lu Dong Academy*重修白鹿书院记, in Li, Xiong, *Bai Lu Dong Academy monument record collection*, cit., p. 15.

turned, he said, «Last winter in Huxiang, the benefit of the lecture quite a lot» 去冬走湖湘, 讲论之益不少³⁰. Through this conference, each gave the other a key influence that led to the refinement and systematization of their ideas. This created a precedent for the meeting of lectures between different schools of thought in the academy.

In this academic atmosphere of questioning and debating and preaching together, teachers and students are no longer limited to the relationship between teaching and learning but gradually formed a kind of «learning from each other and discussing the classics together, in the process of understanding, realization, practice the way of the process of mutual promotion and enlightenment of the academic community» 相互切磋砥砺、相与讲明其道, 在领悟、体认、践履道的过程中相互促进、启发的学术共同体. Teachers with profound knowledge and charisma attract and inspire students. Students' humble attitude to learning and sincere heart for learning will also inspire the teacher's expectations, happiness, and other positive emotional experiences. Teachers and students form emotional resonance based on morality and the common goal of understanding and seeking morality.

3. *The Basic Characteristics and Value Implications of Teacher-Student Relationships in Song Dynasty Academies*

3.1. *Basic features*

The formation of the teacher-student relationship in the academy begins with a firm two-way choice, relies on the physical and psychological distance, is refined by high-quality consultation and refinement, and finally forms a long-lasting and solid emotional connection. In the process of overall construction, the basic characteristics of equal communication, long-lasting stability and deep feelings are formed.

3.1.1. *Equal communication between teachers and students*

China's ancient teacher-student relationship emphasizes the dignity of the teacher, students should maintain respect and admiration for teachers. As early as in the *Records of Rites – Records of Learning*, there are pointed out that «in all the ways of learning, it is most difficult to honor the teacher». «When a

³⁰ (Song) X. Zhu, *A Reply to Cheng Yunfu* 答程允夫, in Id., *Zhu Zi Quan Shu (Revised)*, cit., Vol. 22, p. 1871.

teacher is honored, the truth and knowledge he teaches will then be respected. When the knowledge is honored and then the people know the respect for learning»凡学之道, 严师为难。师严然后道尊, 道尊然后民知敬学³¹. As an important position of Neo-Confucianism, the academy inherits and develops the Confucian dignity of the teacher.

On the one hand, the teacher-student relationship is one of equality, with the teacher treating all students as his children, and all students believing and loving them as his father and brother. Teachers and students are equal in terms of personality, emotion and other aspects, and the two should not be the relationship between guided and be guided or supervised and be supervised. Confucius and Mencius in the disciples, called themselves elders. «Old» means older than age and experience for ‘young’. As if the disciples of the father and brother of the children, teachers and students get along more like brothers. It invisibly narrows the psychological distance between teachers and students, educational behavior is more likely to occur. Zhu Xi in the reconstruction of the Bai Lu Dong Academy enrollment, pointed out that as long as the students are willing to come here to study, will provide accommodation and food. For the Yuelu Academy, «the aspiring scholar from thousands of miles away to seek a teacher to make friends», but there is no place to live in the difficulties, Zhu Xi put forward «increasing the quota by ten» while providing one liter of four hectoliters of rice per day and sixty cents of treats. Fan Zhongyan has also taken out his salary to fund the «four sides traveling scholar», to help them study. From this, we can see that the teachers love and care for the students. In addition, teachers and students would actively discuss and exchange ideas during their daily lectures. In the teaching place of the academy, there is a lecture in the middle and listening positions around it. Teachers and students talk about the questions and answers with each other, and often «hate at that time so that the consultation is not yet finished» 又恨当时所以相切磋者犹有所未尽. At this time, teachers and students for equal academic exchanges, the two interact harmoniously, and seek common reasoning.

On the other hand, the nature of the teacher-student relationship is the nature of education. On the basis of equal communication, the teacher is the student's academic guide and the personality development of the leader. «A teacher is someone who imparts knowledge, teaches academics, and answers questions» 师者, 所以传道授业解惑也. Teachers «It can lead all the sages, advocate with one heart, not to their private intermediary in the chest, then the students have to view the law» 若能领袖诸贤, 同心倡导, 不以彼己之私介于胸中, 则后生有所观法³². So the teacher must continuously cultivate moral char-

³¹ G.W. Cui, *The Book of Rite* 礼记, Shenyang, Liaoning Education Publishing House, 2000, p. 124.

³² (Ming) T.H. Zheng, *Showing the Master of Bai Lu Dong* 示白鹿洞主帖, in H.B. Deng, *The Collection of Chinese Academy Rules*, Shanghai, Zhongxi Company, 2011, Vol. 2, p. 652.

acter and improve himself 正身修德, and serve as a role model among students. In their daily lives, students must not «bully their teachers and friends» and «insult the sages». For students' questions, teachers are often tireless to answer. Academically they see students diligently learning, then «happy to see in words», and if they find that students' progress is slow, and every time «face light up with worry». *Zhu Xi's Annals* 朱熹年谱 recorded that Zhu Xi takes a lot of work to govern the districts, but in the evening discussed with students, «slightly without tiredness». He taught students to be practical, «do not hate the humble near and admire the high and distant» 毋厌卑近而慕高远. «Sincerity» to the hearers is touched 恳恻至到, 闻者无不感动. However, the teacher is only a guide, to be a proof, discussing difficulties with students only. The key is still for students to realize and cultivate themselves. Encourage students to think independently and focus on the development of student autonomy.

3.1.2. *Strong and long-lasting relationships between teachers and students*

In the Song Dynasty academy, teachers and students gradually formed an emotional and academic community in the process of friendship and sincere communication. Therefore, the relationship between teachers and students is not based on the survival of the academy and the teacher's position. To a certain extent, the academy becomes the emotional support of teachers and students. The shared emotional experience of 'being present' has led to a deepening of the teacher-student bond.

Zhu Xi impeached Song Ningzong's relative Han Chazhou stole the power of the loss, by their hatred was denounced as a «pseudo-scholarship leader», and was dismissed from office and deposed. At the same time, in the Qingyu-an party ban 庆元党禁, Zhu Xi's student Cai Yuanding could not escape their fate and was relegated to the southern barbaric land of Daozhou. But he «left without going home to say goodbye», acting openly and «not differently than usual». Although Zhu Xi was also in danger, at this time he still insisted on inviting disciplines to host a farewell banquet which can be seen how much he loved and cared for his students. Cai Yuanding also immediately wrote the poem «Never live up to what I've learned, and the heart is known to heaven» 断不负所学, 此心天所知, which expressed the surface of his heart of self-confidence and openness. Jiang Wanli, Wen Tianxiang's teacher, encouraged him to «observe the time and personnel, there will be changes. The responsibility of the world is in the gentleman, the gentleman must be encouraged» 观天时人事, 必当有变. 世道之责, 其在君乎, 君必勉之, earnest expectations overflowing. Wen Tianxiang finally also shows «life from ancient times who have no death, to take the heart of Khan Qing» 人生自古谁无死, 留取丹心照汗青 of the steadfastness of the sentiment. It can be seen that even if teachers and students

are no longer in the same field, they can still show similar emotional attitudes, behavior and value choices.

For disciples, «once a teacher, always a father» 一日为师终身为父. After Zhu Xi's death, Li Fan, Zhou Mo and other students defied the imperial court to hold a funeral for him. Thousands of people attended the funeral, and a large number of students ventured to, which Huang Gan is dedicated to its mourning for three years. With Zhu Xi's contemporaries Lu Jiuyuan, after his death the disciples nearly a thousand people who wailed and mourned. Students and disciples all miss the gentleman's high moral character. Yuan Fu praised Lu Jiuyuan's mind hermeneutics 心学 as «up to the ancient sages, down to the world», «the scholar's heart that his heart» 上接古圣, 下垂万世, 学者之心即先生之心. Ou Yangshoudao was known for his integrity when teaching as an official, and he died without a penny of the accumulation. Only his students donate funds to be able to bury him in the coffin. Teachers and students can be seen in the deep emotion.

3.2. Value Implications

The relationship between teachers and students in the academy with deep and intimate feelings, not only contributed to the prosperity of the academy itself but also promoted the dissemination and development of Neo-Confucianism at that time. Besides, it maintained the dominance of Confucianism, and thus brought about the purification of the social atmosphere, and pushed forward the reform and renewal of the entire social system.

3.2.1. *Passing on the academic tradition and inheriting the doctrine of the division* 传承学术传统, 光大师说

The rejuvenation of the academy lies in the understanding of reason and the search for Taoism 明理求道, «to discern the way of friendship and utilitarianism, so that the scholar's heart will not be ignorant of the tendency» 欲力辨道谊功利, 使士心之不昧所趋³³. Teachers and students make friends with each other through Taoism, advance together in Taoism, and eventually form a like-minded academic community. At the same time, while adhering to the inheritance of teachers and the theory of the Master, it also promotes the dissemination and development of the Neo-Confucianism system.

³³ (Song) Yuan, *Re-establishing the Bai Lu Dong Academy* 重修白鹿书院记, cit., p. 14.

On the one hand, through the «hundred schools of thought» type of lecture system, the exchange between teachers and students has greatly promoted the renewal and improvement of the Neo-Confucianism system. In the Southern Song Dynasty, the famous academies gathered a group of great Neo-Confucianists and formed different academic schools. For example, Zhang Shi, Lv Zuqian, Zhu Xi and Lu Jiuyuan formed the Huxiang School, Wuxue School, Kaoshan School and Xiangshan School respectively. The teachers and students of the four schools of thought often carry out various academic exchanges, and Zhu Zhang reached a lot of consensus after the Yuelu meeting, such as Zhu Xi advocated the ‘practice’ of the realization of the ‘prophet’ that is affected by the views of the Hunan school. At the Goose Lake meeting, Zhu and Lu discussed their academic differences, i.e., whether to emphasize the «knowledge of material things» or to insist on the «invention of the original mind», and debated with each other. Although they were unable to reach a consensus, they were also able to realize the flourishing situation of academic controversy, which further improved the system of science at that time. And then Zhu Xi also invited Lu Jiuyuan to lecture in the cave, reflecting the free academic atmosphere of eclecticism at that time. In the midst of the free lectures of the academy, students from all over the world «heard the wind and came to gather». When Zhu Zhang met in the academy, it is said that the people who came to listen to the lecture filled up the aisle of the lecture hall, and for a while the crowd of the public carriage and horses, and the water of the drinking pool dried up—一时舆马之众, 饮池水立涸, which greatly promoted the spread of Neo-Confucianism. In this kind of high-quality interaction between teachers and students as well as students and students, teachers and students questioned and debated with each other, constantly raising new questions and integrating new ideas and viewpoints, which resulted in the development of a prosperous academic scene.

On the other hand, the long-lasting and solid emotional connection between teacher and student has enabled the disciples to carry on the legacy and the spiritual character of the sages through the reconstruction and revitalization of the academy, and through the teaching of apprenticeships and lectures. All of them faithfully practiced the teachings of their teachers and kept the teachings of their teachers. At the same time, they pass on the Taoism tradition and the Way of the Master through the collection of books and writings and the establishment of academic rules. In addition, students often became the successors and disseminators of their teachers’ academic ideas by giving lectures and founding schools. Yuan Fu for «the spirit of Mr. House, Zhen Mr. Benduo» 宅先生之精神, 振先生之本铎, to inherit and develop Lu Jiuyuan’s mind hermeneutics, founded the Xiangshan Academy «to restore the old and the wisdom of the later» 复摩旧本, 以慧后学, which will develop the school of doctrine. Zhu Xi’s disciples, such as Huang Gan, Li Fan and Chen Wenwei founded the academy to disseminate and study Neo-Confucianism

ideas. When Huang Gan saw the restoration and revitalization of the Bai Lu Dong once again, «I grieve that I will never see the past. I am glad to see the goodness of the Marquis» 既悲往哲之不复见, 又喜贤侯之善继其志. The deep friendship between teachers and students not only promoted the inheritance and dissemination of teachers' academic ideas but also promoted the sustainable development of the academy itself.

3.2.2. *Promoting the development of Confucianism and purifying the social atmosphere*

Firstly, the teacher-student relationship of the academy purified the impetuous social atmosphere at that time and safeguarded the ethical value system of Confucianism. The development of the academies in the Southern Song Dynasty itself was promoted by the long-standing evils of the official schools. Neo-Confucians have always been critical of the culture of official schools, in which teachers and students sought to learn for the sake of profit and fortune. In addition, Buddhism and Laozi prevailed in the Song Dynasty. The territory of the temple is full of the sounds of bells and drums, with the coffin abandoned Yigiao and talking about empty fantasy 境内寺观钟鼓相闻, 殓弃彝伦, 谈空说幻. To a certain extent, it shakes the sole status of Confucianism. In the view of the Neo-Confucians, the study of the Buddha and the Laozi is considered «heresies». Zhu Xi believes that Confucianism and Buddhism for the «difference between the real and the virtual», the two «speech different places» pragmatic and vacuous differences.

Shishi's so-called respect to straight inside, just empty and unambiguous ground, there is nothing more, but will not be square outside. The saint's so-called respect to the straight inside, then the Chamran virtual bright, all the reason is sufficient, can be righteous to square outside

释氏所谓敬以直内, 只是空豁豁地, 更无一物, 却不会方外。圣人所谓敬以直内, 则湛然虚明, 万理具足, 方能义以方外³⁴.

The lectures in the academy and the discussions between teachers and students promoted the development and dissemination of Neo-Confucianism, and at the same time, formed a counterweight to the preaching of Buddhism and Laozi, which helped Confucianism to reshape its value system, and pushed it to return to the orthodox status.

Secondly, the emotional and academic community formed by the teachers and students of the academy enters the society and influences the value beliefs

³⁴ (Song) J.D. Li, *Zhu Zi Yu Lei* 朱子语类, Changsha, Yuelu Press, 1997, Vol. 4, p. 2720.

of the whole society with its consistent behavior and value choices. Cultivating talents and teaching students is the basic function of the development of the academy. Teachers instill various Confucian moral values in students during the teaching process, and students gradually internalize them into their value system and form a sense of value identity. The two became an academic community. Students were mostly committed to the teachings of the masters, inheriting the way of the teachers, insisting on cultivating themselves and establishing themselves. Through the dissemination of the Confucian ethical value system, they were committed to the establishment of a value belief system in the society that conformed to the concepts of Confucianism, which in essence also maintained the feudal rule of the society. At the same time, «the talents of the Song Dynasty were still mostly found in the Xuegong, not just in the academies». The students who had accepted the values of Neo-Confucianism became officials and entered the ruling class of the society. They politicized the concepts of Confucianism to form effective communication and dialogue between the state and society, and to promote the formation of a social culture that advocated righteousness over profit and the pursuit of inner sainthood and outer kingship.