

# Society and Education

September 11, 2014

# Questions to keep in mind

- 1) What was the most significant thing you learned in the previous lecture?
- 2) What was the most surprising thing you learned in the previous lecture?
- 3) What question was raised but unanswered in the previous lecture?

# Secondary Sons

- What arguments were brought forward to support discrimination against secondary sons?
- What were Yu Suwŏn's argument against such discrimination?
- What reasons did Yi Sudŭk give for abolishing discrimination against secondary sons?

# Inheritance Practices

- What was the rationale for denying daughters the right to the same inheritance share their brothers received?
- Is there any evidence that fathers loved their daughters less than they loved their sons?
- Why didn't daughters protest the discrimination against them?

# Popular Unrest

- Why do peasants rebel?
- What role does religion play in popular rebellions?
- Why did the northwest erupt in violent protest in the first part of the 19th century? (The Hong Kyōngnae rebellion of 1811-12)

# The philosophical foundation of education in Chosŏn times.

- Neo-Confucianism: the official ideology.
- Affirmed the reality of the world of change in which we live.
- A moral metaphysics--based on belief in normative patterns of change, patterns of change human beings should all conform to.
- The world was made of li (i) and ki

# Li and Ki

- Li is the cosmic network of patterns of appropriate interactions.
- Ki is the matter-energy that li shapes into the specific configurations that interact.
- There is no room for God in the Neo-Confucian universe. It has morality without religion.
- Promotes ritual and social hierarchy.

# More on Neo-Confucianism

- it's not only li and ki.
- Human nature--the optimistic assumption of human perfectibility. Education is the means to reach moral perfection.
- Ritual has moral and cosmic implications. It is so important the state has to claim ritual hegemony.

# Education: Chapter 21

- The Schools for males:
  - Södang--elementary schools for boys
  - Hyanggyo--official secondary schools
  - Söwön--private Confucian academies
  - Sönggyun'gwan--the national Confucian Academy.
  - No formal education for females.

# Questions on education

- ◆ How practical was the Neo-Confucian educational curriculum?
- ◆ Was there universal elementary education?
- ◆ What was the purpose of education for women?
- ◆ What kind of person did Song Siyŏl think was the ideal woman?
- ◆ Who was Lady Hyegyŏng?
- ◆ How practical was the education Tasan wanted for his sons?
- ◆ What do you think of Yi Tŏngmu's advice for men?
- ◆ How were Chosŏn women expected to behave?