

Postgraduate Assignment coversheet & feedback form

THIS SHEET MUST BE THE FIRST PAGE OF THE ASSIGNMENT YOU ARE SUBMITTING
(DO NOT SEND AS A SEPARATE FILE)

For completion by the student:		
Student Name: Kehan Dong		
Module code: SICH7023 Module title: : Research Methodology for the Study of Sinology	Student ID number: 2016148	Educational support needs: Yes / No
Module tutor: Fengyuan Chen Assignment due date: 29/05/2026		
If your module has multiple submissions please indicate which piece of work this is. 1 st ☒ 2 nd ☐ 3 rd ☐ 4 th ☐ 5 th ☐ 6 th ☐		
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Final Mark	
NB. All marks are provisional until confirmed by the Final Examination Board.	

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Reflections on the Data-Driven Contemporary Education: a Perspective From Tseng Chao-hsu's 曾昭旭 *Yilixue* (義理學, Neo-Confucianism)

Module code: SICH7023

Module tutor: Prof. Feng-Yuan Chen

Student name: Kehan Dong

Student ID: 2016148

Date: 23 May 2026

CONTENTS

1. The Data-Driven Contemporary Education
2. Practicing Education with a Heart of Humanity
3. Conclusion

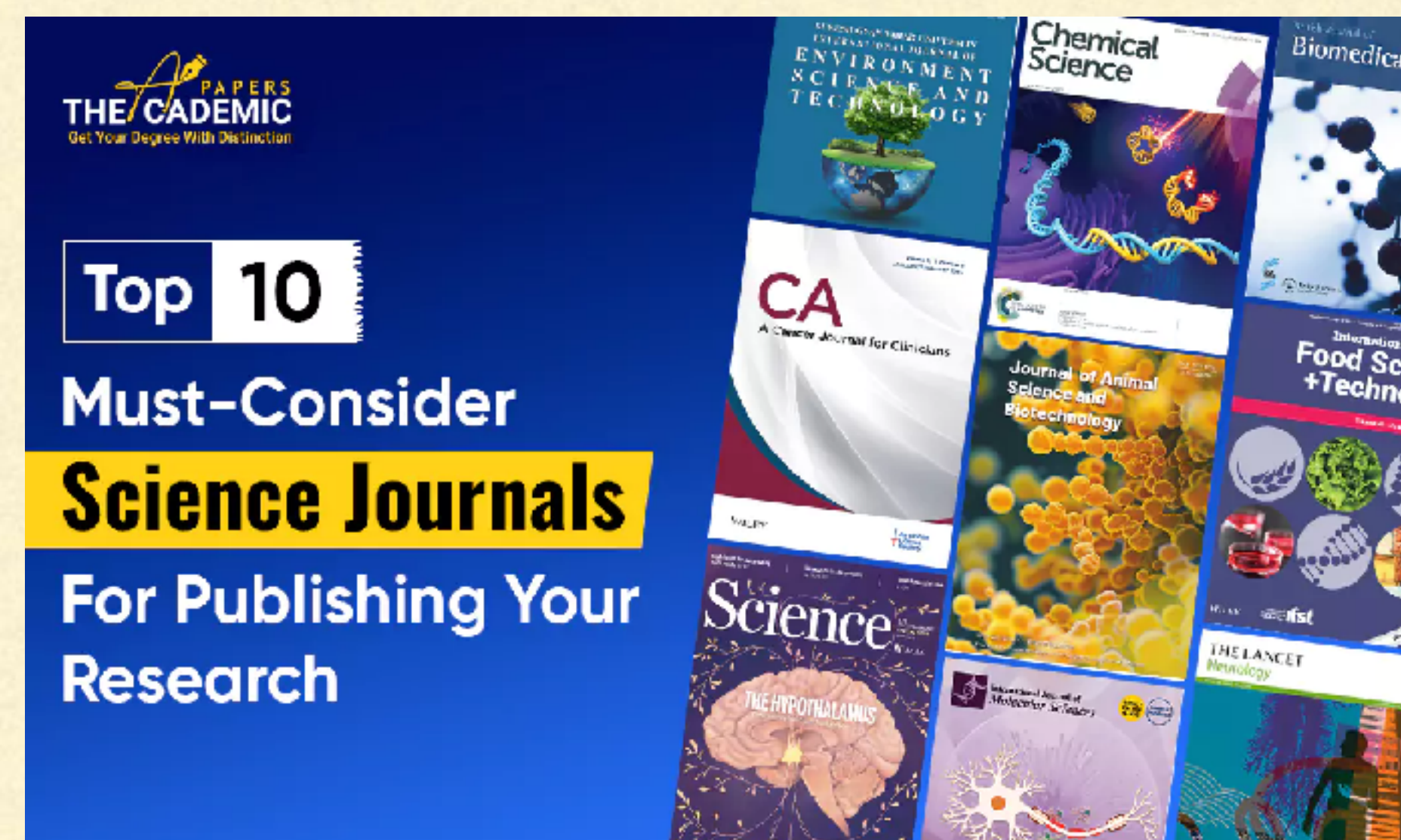
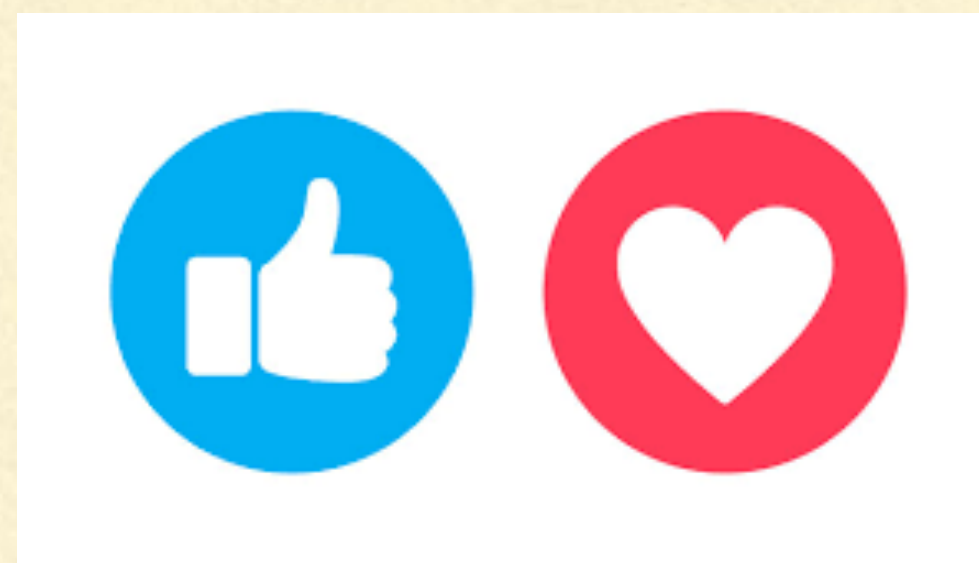
CONTENTS

1. The Data-Driven Contemporary Education
2. Practicing Education with a Heart of Humanity (ren, 仁)
3. Conclusion

A political shift towards the collection of student data is catalyzing significant technological development and organizational activity. It is focusing the sector far more closely on measuring and comparing students 'learning gain', their 'engagement' in their studies, their 'satisfaction' with the 'student experience', and on the overall 'quality' of learning provision in different institutions and degree programmes.

Ben Williamson, Sian Bayne & Suellen Shay (2020), The datafication of teaching in Higher Education: critical issues and perspectives

Research metrics are used to audit, compare, and assess the quality of research outputs and impact (Wilsdon et al. 2015), and the rating of university teaching quality and the ‘value’ of academic labour has increased ‘quantified control’ and ‘metricization of the academy’ (Burrows 2012, 356).



MERITOCRACY

*THE RISE
OF THE
MERITOCRACY*

Michael Young

With a new introduction by the author

■ Merit=IQ+Effort

Differential status and differential income are based on technical skills and higher education.

Daniel Bell, The Coming of Post-Industrial Society

When a measure becomes a target, it ceases to be a good measure.

Marilyn Strathern. 'Improving ratings': audit in the British University system

Any observed statistical regularity will tend to collapse once pressure is placed upon it for control purposes.

Charles Goodhart, Problems of monetary management: the UK experience in papers in monetary economics

It's true Trezevant's incidences of grade changing are, as Superintendent Dorsey Hopson described, "absolutely the most egregious thing you could think about when you talk about changing grades." An investigation revealed more than 1,000 grades changed on transcripts, without authorization and years after students took the class. At least 53 students graduated without earning their diplomas.

"We are under the impression that you don't want to have too many F's or D's because the district is looking at the school overall to see how many" they have, she said.

Wilkes said thanks to a trust in God, she doesn't fear losing her job. But she still worries about her evaluations, which give teachers a number of one through five. SCS often ties pay raises to those evaluations and recruits the highest-rated teachers to jobs that pay more.

“985”高校教授，被质疑顶刊论文造假



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来源：中国新闻周刊

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近日，同济大学生命科学与技术学院教授王某团队发表于国际顶级期刊《自然》的论文陷入争议。

受到质疑的论文为《人类HDAC6通过感知缬氨酸丰度调控DNA损伤》（以下简称《HDAC6研究》），于2024年11月20日在线发表于《自然》。王某为该论文唯一的通讯作者。自去年6月以来，《HDAC6研究》被陆续质疑存在图片重复使用、数据异常等问题。

The **risk aversion** that pervades contemporary education puts teachers in a very difficult position. While policy makers and politicians look at education in the abstract and from a distance and mainly see it through **statistics and performance data** that can easily be manipulated and about which one can easily have an opinion, **teachers engage with real human beings** and realize at once that education cannot be “fixed” that simply—or that it can only be “fixed” at a very high price. The desire to make education strong, secure, predictable, and risk-free is in a sense an attempt to wish this reality away.

Gert J. J. Biesta, Beautiful Risk of Education

It is an attempt to deny that education always deals with living “material,” that is, with human subjects, not with inanimate objects. The desire to make education strong, secure, predictable, and risk-free is an attempt to forget that at the end of the day education should aim at making itself dispensable—no teacher wants their students to remain eternal students—which means that education necessarily needs to have an orientation toward the freedom and independence of those being educated.

Gert J. J. Biesta, Beautiful Risk of Education

CONTENTS

1. The Data-Driven Contemporary Education
2. Practicing Education with a Heart of Humanity (Ren, 仁)
3. Conclusion

If principle is originally used to guide affairs rather than to restrict them, then conceptual systems will not become rigidly ossified and the mind arises which harms governance.

理原以導事而非以限事，則觀念系統亦不至死煞而生心害政矣。

Zengzhao Xu 曾昭旭, *Zhongguo yilixue* 中國義理學

People harbour such a mind of benevolence and righteousness to study all morality and knowledge in the world. This is what is called *Yilixue* (義理學, Neo-Confucianism)

而秉如此仁義之心懷以研究世間一切道德學問，乃謂之義理學。

Zengzhao Xu 曾昭旭, *Zhongguo yilixue* 中國義理學

Regarding the reason why the two hearts can mutually feel and resonate with each other, it must be said that the two hearts **share the same essence**, or even that both are the division of one substance and all of them are the substance. This is what is called the **‘mind-substance’** (Xinti, 心體). Consequently, that which was originally divided from one substance and embedded within the psycho-physical endowment (Qixing, 氣性) of each individual **can connect through mutual interaction**, and concretely and genuinely return to that unified whole. This is what Confucius said, ‘the person of benevolence loves others’.

而兩心之所以能交感共鳴，則必須說兩心具有相同之本質，乃至說兩心即是一體之分化而皆是體，此即謂之心體也。則此原是一體所分化而內在於一人心氣性中者乃可**徑由其交感相通**而具體真實地復為一體。此即孔子所謂「仁者愛人」也。

- Education is **relationship-centred**.
- Love what you teach, but **love who you teach more**.



Brad Johnson

Few students today have not been lectured on the necessity and importance of a good education, but the dictum "Get a good education" may be too nebulous for easily distracted young minds. Their focus easily shifts to other more pressing problems, particularly when they are living in poverty.



Jaime Alfonso Escalante

How to cultivate the heart of humanity?



Meditation



Confucius looked startled and asked, ‘What do you mean by “**sitting in oblivion**”?’ Yan Hui replied, ‘Sloughing off the physical body, discarding acuity and intelligence, departing from form and casting away knowledge. When you are as same as the great Pervader (*Dao*), this is what is called ‘sitting in oblivion’.

仲尼蹴然曰：「何謂坐忘？」顏回曰：「墮肢體，黜聰明，離形去知，同於大通，此謂坐忘。」



— Zhuangzi, “Da Zongshi” 莊子·大宗師

One day Cheng Hao 程顥 said to Xie Xiandao 謝顯道, ‘You all follow me here merely to learn my words. Hence, your learning remains a gap between the mind and the mouth. Why not put it into practice?’ Xie Xiandao then asked Cheng Hao. He replied, ‘For now, sit quietly’.

Whenever Cheng Yi 程頤 saw someone sitting quietly, he would praise the person for excelling at learning.

明道一日謂之曰：「爾輩在此相從，只是學某言語，故其學心口不相應，盍若行之？」請問焉。曰：「且靜坐。」伊川每見人靜坐，便嘆其善學。

In the past, when I resided in Chuzhou, I noticed that most students strove for mere intellectual understanding and the differences between reading and listening. This brought no benefit to self-cultivation. Therefore, I temporarily taught them quiet-sitting. For a time, they caught a glimpse of the inner light and reaped immediate results. Over time, however, they gradually grew to like tranquility and hate activity, slipping into the lifeless malady or they strove for arcane interpretations and marvellous enlightenments to persuade people to listen. Thus, recently I speak only of the ‘extension of pure knowing’. Once pure knowing is fully clarified, you may cultivate and realise it in quiet places, or temper yourself in the affairs. It is because the pure knowing is originally neither in motion nor at rest. This is precisely the brain (the guiding principle) of learning.

吾昔居滁時，見諸生多務知解，口耳異同，無益於得，姑教之靜坐。一時窺見光景，頗收近效。久之漸有喜靜厭動，流入枯槁之病，或務為玄解妙覺，動人聽聞。故邇來只說「致良知」。良知明白，隨你去靜處體悟也好，隨你去事上磨練也好，良知本體原是无動無靜的。此便是學問頭腦。

—王陽明 《傳習錄》

Reading



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- In reading, people should immerse both mind and body entirely into the passage, paying absolutely no heed to whatever external matters there may be. Then you can see that the principle underlying that passage manifest itself.
 - 讀書， 須是要身心都入在這一段裡面， 更不問外面有何事， 方見得一段道理出。
 - For scholars, what matters most is simply thorough mastery, and their practice is completely pure and focused.
 - 學者只是要熟， 工夫純一而已。

CONTENTS

1. The Data-Driven Contemporary Education
2. Practicing Education with a Heart of Humanity
3. Conclusion

-
- Integrating the Benevolent Mind into Data-Driven Education and Scholarship is needed.
 - Through meditating and reading, the hear of humanity can be cultivated.

THANK YOU
FOR
LISTENING

