



**Cross-Cultural Communication**  
Vol. 10, No. 5, 2014, pp. 65-71  
DOI: 10.3968/5541

ISSN 1712-8358[Print]  
ISSN 1923-6700[Online]  
[www.cscanada.net](http://www.cscanada.net)  
[www.cscanada.org](http://www.cscanada.org)

## Participation of Different Forces and Coeducation in Peking University: From Reports of Newspaper Media, 1918-1920

XIE Dexin<sup>[a]</sup>; XIE Changfa<sup>[b]</sup>; TANG Tingting<sup>[c]</sup>

<sup>[a]</sup>Ph. D., Candidate, Faculty of Education, Southwest University, Chongqing, China.

<sup>[b]</sup>Professor, Doctoral Supervisor, Faculty of Education, Southwest University, Chongqing, China.

<sup>[c]</sup>Master's Candidate, College of International Studies, Southwest University, Chongqing, China.

\*Corresponding author.

Received 12 March 2014; accepted 28 July 2014

Published online 31 August 2014

### Abstract

It was an important achievement that Peking University abolished female forbiddance and implemented coeducation in Women's Liberation Movement during the May 4<sup>th</sup> New Culture Movement. In this period, newspaper media kept up with the historical trend. As the leader of public opinion, Newspaper media intervened, reported and publicized the abolishment of female forbiddance and the implementation of coeducation in Peking University. It promoted the involvement of different social forces: the Principal of Peking University — Cai Yuanpei, female intellectuals, teachers and students of Peking university. These various forces played different roles in this trend. In their interaction, the abolishment of female forbiddance and the implementation of coeducation in Peking University began with appeals and debates and eventually ended with the realization. Furthermore, it aroused a nationwide impact in the education field. It not only reflects that coeducation in universities is a historical trend of democratization and modernization in higher education, but also indicates that newspaper media plays an indispensable role in Women's Liberation Movement.

**Key words:** Newspaper media; Abolishment of female forbiddance; Coeducation in university; Peking university

Xie, D. X., Xie C. F., & Tang, T. T. (2014). Participation of Different Forces and Coeducation in Peking University: From Reports of Newspaper Media, 1918-1920. *Cross-Cultural Communication*, 10(5), 65-71. Available from: <http://www.cscanada.net/index.php/cc/article/view/5541> DOI: <http://dx.doi.org/10.3968/5541>

### INTRODUCTION

As the leader of public opinion, newspaper media has a large circulation and a wide audience, which spread rapidly, popularizes widely and impacts profoundly. An important responsibility and an era mission of newspaper media are to serve the society, reflect and comply with the public opinion, spread the mainstream value and promote the progressive concept. During the May 4<sup>th</sup> New Culture Movement, women's liberation, with "gender equality", "education equality", "coeducation" as important contents, became the mainstream of social discourse and frequently appeared on the mass media (mainly newspapers and magazines) at that time. When most women at that time had not yet awakened and the traditional ideology had not yet been civilized, newspaper media allocated attention accordingly and had continuous publicity and reports upon coeducation in university, which created a public opinion environment favorable to the abolishment of female forbiddance and the implementation of coeducation in Peking university. "In a sense, this issue was seen as a more effective enlightenment." (Xu & Tang, 2012, p.23) Keeping up with the historical trend of Women's Liberation Movement, newspaper media expressed their support of coeducation, which wakened women, enlightened the public and changed the traditional ideas in the fields of education, female and ideology. It was the awakened intellectual women who realized that gender equality was the aim of women's liberation while educational equality was the root of gender equality and that the educational equality could be realized through coeducation. In order to gain women's right, female intellectuals were actively involved in the rising Movement of Women's Liberation, persued education equality, requested the abolishment of female forbiddance and the implementation of coeducation in university.

The implementation of coeducation in Peking university is an important achievement of Women's Liberation Movement in the May 4<sup>th</sup> Movement. Although

it has aroused enough attention in the academic circles, the existing research results show that it is still a brief introduction rather than an in-depth and systematical research. Meanwhile, most scholars attribute coeducation in Peking University to the individual, Principal Cai Yuanpei, while a few researchers focus on some intellectual women (Huang, 1990; Deng, 1996; Xi, 2004; Chen, 1991; Qiu & Fang, 2002; Yao, 2003; Yuan, 2004; Xi, 2007; He, 2011).. In fact, female intellectuals, teachers and students of Peking University are also involved, who play various roles and have different effect. This thesis maintains that, in a specific historical context, the abolishment of female forbiddance and the realization of coeducation in Peking University results from an interaction of various powers. Based on this argument, this article, with the realization of coeducation in Peking University as a point cut, represents the publicity and report of newspaper media at that time and analyzes the various forces involved so as to reveal the indispensable role played by newspaper media in Women's Liberation Movement.

## 1. LEADER: DISCOURSE ORIENTATION OF CAI YUANPEI, THE PRINCIPAL OF PEKING UNIVERSITY

As the principal of Peking university, Cai Yuanpei's attitude towards "abolishment of female forbiddance" and "coeducation in university" was very important. The implementation of coeducation in Peking University was closely connected with Principal Cai's support. Some scholars noted that, "People who learned even slightly about Peking university history would know that this sensational event received support from Principal Cai." (Xie, 2006, pp.207-208)

On April 19<sup>th</sup>, 1919, "Education Problems after World War I" by Cai Yuanpei was published in *Peking University Journal*. He provided an introduction on the changes of education between pre-war and post-war in the major countries around the world, and then pointed out problems existing in the old education system in our country. As for women education, Principal Cai said, "Institutions of higher education neither permit coeducation nor offer opportunities to women" (Cai, 1919, April 19). On April 23<sup>rd</sup>, Cai's "Relationship between Protectorate and Pauper Education" was again published in *Peking University Journal*. This article noted that China should conform to the development of world women's rights, respect women's personality and abolish the outmoded conventions and customs such as inequality between men and women in traditional Chinese society. According to Cai, it was education institutions who improved the relationship between men and women and promoted them to form good habits. He admitted, "primary schools and colleges in western countries are almost coeducational. Also, most middle schools in the United States are coeducational.... (However,) except elementary

schools, there exists no such organization in China." (Cai, 1919, April 23) These two articles suggested that Cai recognized that coeducation was the urgent need of social development although he did not present his claim too clearly.

On September 19<sup>th</sup>, 1919, Cai Yuanpei returned to Peking university before classes started and served as the campus principal, receiving a warm welcome from teachers and students. On December 9<sup>th</sup>, a girl with a signature of "Xie Chuzhen, a member of New Youth", wrote a letter to Cai and requested Peking university to start female education on behalf of the national female circle. She pointed out that after May 4<sup>th</sup> Movement, most people "advocate liberation and think it should begin with women's liberation. Liberate women and allow women to receive education which is equal to men." (Zhou, 1984, p.215, 219) The letter also enumerated various favorable conditions to accept women in Peking university. On December 13<sup>th</sup>, Cai replied to her and made it clear in the letter,

When it comes to female education, girls are not forbidden to attend university according to relevant constitutions; the entrance examination is designed for high school male and female graduates rather than specially designed for male. Therefore, there is no forbiddance for women attending university. If women graduates from high school and intend to receive preparatory courses, there is no reason prohibiting them from taking the examination. (Geng, 1994, p.335)

In other words, there was no female forbiddance in university. Women were allowed to take examinations and to attend Peking University. Cai Yuanpei's words were fair and reasonable. It was easy to understand that, Principal Cai's reply was not only his response to Xie Chuzhen, but also his attitude and position towards the implementation of coeducation. It indicated the direction of the efforts for intellectual women who required attending Peking University.

At the end of 1919, Cai Yuanpei explicitly demonstrated in an interview of *Shanghai Chinese Times*, "According to the regulations set by Ministry of Education, just as electors in the election laws, university are approachable to both male and female. In addition, in view of admission of both male and female in Western universities, I believe there doesn't exist such problem as female-forbidden abolishment in university. Next year when Peking University enrolls students, female students can prepare for the entrance examination. They will be accepted if they pass the exam." (Cai, 1920, January 1) Cai talked publicly about the female-forbidden abolishment in university in newspaper, put forward his own view and attitude. No matter it was an indication or an implication, his words manifested female were acceptable in Peking University. After the publication of "Cai Yuanpei Meets the Press" in newspaper, a heated debate on coeducation in university started in society. Support activities were reported one after another in Beijing, Shanghai, Nanjing, Guangdong,

Zhejiang and some other cities. (Wang, 2010, p.176) Coeducation in Peking university was about to operation. Cai's attitude towards coeducation received wide support.

When girls requested access to Peking university, the administrators felt helpless to deal with it. Gu Jiegang, a student of Peking university at that time, recalled, "To admit, or not to admit, this is a tough problem. Principal Cai said, 'According to regulations of Peking university, enrollment targets are not limited to male. So we can accept female.'" (Gu, 2009, p.69) Compared with the indifference of some administrators in Peking university, Principal Cai showed support and approval.

On February 16<sup>th</sup>, 1936, Cai Yuanpei, in the dinner party of Peking University Alumni Association in Nanjing, mentioned the three achievements in the reform of Peking University: establish research institution, abolish female forbiddance in university and popularize colloquialism. Cai said, "From 1917 to 1926, I have been the principal of Peking university for ten years. However, I have been in power only for five years. So the achievements are limited." (Cai, 1993, pp.685-687) Cai viewed the implementation of coeducation as an important achievement, which reflected his attention and the social effects of this matter.

In later memories, Cai Yuanpei also mentioned the recruitment of female in Peking university. In the article "My Experience in Education", Cai pointed out,

At that time, some women who received secondary education wanted to attend university while universities did not dare to propose to the Ministry of Education. Actually there was no regulation showing that only males were acceptable. I advocated that Peking University should start coeducation. Women should be acceptable in Peking University if they enroll and pass the entrance examination.(Cai, 1943, p.39)

In "My Experiences in Peking University", Cai stressed,

I always approve of the equality between men and women. In 1920, Peking University accepted a girl who asked to attend university as an auditor for she missed the entrance examination. In the summer entrance examination, women are accepted formally. Someone asked me, 'For recruiting women is a new law, why does not Peking University wait for the approval of Ministry of Education?' I answered, 'No regulation from Ministry of Education shows only male is admissible. There were no women in the past for they had no requirement while women are admissible now for they make requests and meet the qualification. University has no right to refuse their requests.' It is a new beginning of coeducation in China, which will be followed by other universities.(1943, pp.51-52)

On this matter, we not only witnessed Cai's good insight into the defects of education system and wisdom of seeking legal basis for coeducation in university, but also appreciated his firm attitude, inner joy and comfort to this matter.

Amid intense media attention, Principal Cai's attitude towards coeducation directly affected the intellectual women's judgment, choice and action. In the process of implementation of coeducation in Peking university, Cai's

words not only created a good environment for public opinion, but further eliminated some social barriers. Thus, Cai's words was a good guide, which to some extent, led the trend of public opinion at that time.

## 2. INITIATOR: FEMALE INTELLECTUALS' DETERMINATION

Newspaper media has a subtle effect upon culture transmission and conceptual transformation. Western communication scholar, Cooley, stated in *Social Organization* (1909), "New transmission is the light that is shining the world, promoting the awakening, enlightening human and bringing new hopes."(Jiang, 2005, p.11) During May 4<sup>th</sup> Movement, newspaper media publicized "equality of education" and "coeducation", which wakened female intellectuals such as Deng Chunlan. These female intellectuals became initiators upon the abolishment of female forbiddance in college education.

With the development of Women's Liberation Movement, newspaper media's publicity and report towards coeducation in university gave rise to intellectual women's motivation to attend Peking university, and also inspired them to put the appeal into action. One day in 1919, Deng Chunlan read Cai's article about coeducation in *Peking University Journal* and desire to write a letter to Cai Yuanpei, requesting Peking University to abolish female forbiddance and implement coeducation. With the enlightenment of newspaper's report, the encouragement of Women's Liberation Movement and the support of her families, Deng Chunlan strengthened courage and confidence to write to Cai Yuanpei about coeducation. In the letter, Deng mentioned that she longed for "gender equality, occupation equality and political power equality". Also, Deng asserted that "education equality should be viewed as the foundation", "national universities should increase female seats" and "men and women should receive education in a class" so as to break through the traditional barriers and create opportunities that men and women can work together. Meanwhile, she added, "If we follow outmoded custom and take no action, we will be eliminated and ruin our state." (Gao, 1999, p.234) The letter — earnest, far-sighted — illustrated the necessity of coeducation from the perspective of national self-reliance and women's liberation. It reflected female intellectuals' desire to abolish female forbiddance for higher education, liberate women and realize equality between men and women. On May 19<sup>th</sup>, the letter was sent to Cai Yuanpei through Cai Xiaozhou from Lanzhou to Beijing. Unfortunately, after May 4<sup>th</sup> Movement, Cai Yuanpei left his position as the principal of Peking University and Deng's petition had to be put aside. A month later, Beijing Women's Higher Normal College went to Lanzhou and recruited women students and eventually accepted six girls including Deng Chunlan. On



July 26<sup>th</sup>, the six girls left Lanzhou and arrived Beijing on August 27<sup>th</sup>. (Local Chronicle Institute, 1997, p.33)

Before arriving in Beijing, Deng Chunlan wrote "A Letter to the National Women's Middle and Primary School Graduates", attached "A Letter to Cai Jiemin". Cai Xiaozhou showed the letter to the press, hoping that the press could reprint 'A Letter to the National Women's Middle and Primary School Graduates' and appeal to public opinion to implement coeducation and win the women students an access to national university. Soon, Deng's appeal raised the newspaper media's concern about coeducation and got a response. On August 3<sup>th</sup>, *Beijing Morning News* published "A Letter from Deng Chunlan: Appeal Universities to Start Coeducation in University" in the 6<sup>th</sup> issue; On August 8<sup>th</sup>, *Shanghai Republic Daily* published "Petition on Coeducation by Deng Chunlan" in the 8<sup>th</sup> issue. Meanwhile, *Women's Magazine* published Deng's petition on the section of "communication" in the 9<sup>th</sup> issue, 5<sup>th</sup> volume in 1919.

According to her memory in 1961, Deng Chunlan thought twice before she wrote to Cai Yuanpei. Deng's initial interest was in Women's Liberation Movement. Considering about education, especially the inequality between sexes in higher education, Deng determined to fight against this inequality. Thus, Deng shared the idea with her husband and two brothers, Deng Chungao in Peking University and Deng Chunlin in Tsinghua University. Deng won their considerable support. In the article "Experience of Appealing Peking University to Start Coeducation", Deng said, "We deliberate and decide that I write to Principal Cai Yuanpei and ask to abolish female forbiddance in Peking university. If Principal Cai admits and Peking University could accept women students, some other universities will welcome female intellectuals." (Meng, 1992, p.83)

On February 17<sup>th</sup>, 1920, Wang Lan became the first female student to attend Peking university. In fact, she had a desire to attend university all the time while the New Culture Movement made her thought more mature. Wang felt very disappointed when she heard that Deng Chunlan's letter didn't change the education situation in Peking University. Later, Wang took courage and tried to apply for Peking University. Fortunately, Wang realized her dream. "I asked myself 'Why not have a try?' So I went to visit the provost, Tao Menghe. Beyond her expectation, Provost Tao agreed to her request. A few days later, I had the right to attend the Philosophy Department of Peking university", Wang recalled. (Wang, 1980, May 4) On February 18<sup>th</sup>, i. e., the next day after Wang Lan received the permission of Peking University, *Beijing Morning News* reported it and pointed out that "it was a very start of accepting female intellectuals in Peking University...Knowing this news, nationwide women will try to receive higher education, which will start a new era in the education field". *Shanghai Daily* (the February 23<sup>rd</sup> edition) claimed that Peking University was about to accept female intellectuals and

saw the event of Wang Lan as "the beginning of female acceptance in Peking University." Next day, the section "Beijing Communication" of *Shanghai Daily* published Jing Guan's understanding on coeducation in Peking University. Jing appreciated it as "an unprecedented event worth a detailed and particularized record" (Jing, 1920, February 24). *Republic Daily* (the February 27<sup>th</sup> edition) viewed this event as "the dawn of the equal education between men and women" and gave a detailed introduction about the related situation. *Education Magazine* ((March 20<sup>th</sup>) also published a similar article titled "Origin of Female Acceptance in Peking University". The news that Wang Lan was allowed to enter Peking University brought hope and motivation to female intellectuals, such as Zha Xiaoyuan and Xi Zhen, who were attending the North China Union College for Women. Zha Xiaoyuan said, "Knowing that women are allowed to attend Peking University and that Wang Lan has already enrolled, I left the North China Union College for Women in Peking University with Xi Zhen." Cheng Qinruo also mentioned, "Hearing at Wang Lan's success, I came to Peking University and request to enroll. Fortunately, Provost Tao answered my request." (Xu, 1981, pp.270-272) Audited by the administration committee of Peking University, Xi Zhen and Zha Xiaoyuan were permitted to take liberal arts courses with Wang Lan. The three ladies were seen as auditors because they hadn't received Ministry of Education's permit, also because they missed the entrance examination. At the beginning of March, another six women including Deng Chunlan were allowed to attend Peking University as auditors. In total, there were nine women receive the acceptance as auditors in Peking University.

As for the enrollment situation, *Chinese Education Field* (the February 15<sup>th</sup> edition) described, "Hearing at the news, female intellectuals begin to take actions. Five women students in Ginling Women Collage and thirty women graduates in Tianjin Women's Normal University applied for Peking University. Receiving Principal Cai's admission, these female intellectuals were allowed to attend higher preparation courses." *Morning News* (the February 26<sup>th</sup> edition) reported, "Peking University starts to accept female intellectuals. More than ten female students have already enrolled." On February 28<sup>th</sup>, *Morning News* said, "Since Beijing University accepted Wang Lan as auditor, over ten female intellectuals quitted women collages and turned to Peking University, in which Xi Zhen and Zha Xiaoyuan were from the North China Union College for Women. Xi and Zha, both from Jiangsu Province, attended the English Department as freshmen in Peking University." Although the exact number of enrollment was inconsistent under the report of the newspaper media, female intellectuals, on campus which belonged to male intellectuals only in the former situation, gradually came into the sight of mass media through the stage of university.

After awakening, female intellectuals resolutely acted as initiator of coeducation in university and positively

publicized the equality of education between the sexes. The effort to gain the right of receiving higher education reflected their independent consciousness and persistent pursuit. Among them, Deng Chunlan, with courage, determination and perseverance, was particularly outstanding.

Deng's words caused the attention of the mass media, received the support of progressive intellectuals, set up a new image of the intellectual women, and eventually became the most prominent representative among female intellectuals who requested coeducation in universities.

### 3. PARTICIPANT: A HEATED DEBATE AMONG TEACHERS AND STUDENTS IN PEKING UNIVERSITY

Through the newspaper media's publicizing and reporting, Deng Chunlan's request was coupled with the advocacy of educational equality between men and women. Pioneers in the New Culture Movement, such as Chen Duxiu, Li Dazhao, Hu Shi, etc., wrote articles to advocate women's liberation and support coeducation. Abolishment of female forbiddance and implementation of coeducation in the university became a hot issue. University open female banned, coeducational, become today to discuss important issues. Teachers and students from Peking University actively participated in relevant debates.

Actually, in 1918, students of Peking University started debates upon the implementation of college coeducation on *Women's Magazine*. In the article "Coeducation in University Is Inappropriate in China", Wang Zhuomin opposed to college coeducation, which caused Kang Baiqing's refutation. Kang approved of implementation of coeducation in university and published an article, titled "Question Wang Zhuomin's 'Coeducation in University Is Unfavorable in China'", to counter this question. Shortly, Wang made a response with the article "A Further Study on the Inappropriateness of University Coeducation in China". Then Kang continued the debate with Wang in another article titled "A Response to 'A Further Study on the Inappropriateness of University Coeducation in China'". Kang and Wang's debate on coeducation in university caused the attention of intellectuals, also made the development trend of higher education clearer to more people. In the "Communication" section of *Women's Magazine*, Qu Xuanying published the article "Defense of Coeducation". Qu pointed out that coeducation in university was in accordance with the will of people and the trend of the times. According to Qu, what we should do was to break feudal barriers and see college coeducation as a prelude of equality of men and women (Qu, 1919, p.2).

On May 4<sup>th</sup>, 1919, *Beijing Morning News* published an article "Thoughts on Communication between Men and Women" by Xu Yanzhi. It revealed that women's desire of profound knowledge was under restriction because

coeducation in university was forbidden and women colleges were limited. The supplement of *Beijing Morning News* serialized Kang Baiqing's article "University Should Abolish Female Forbiddance". Then, *Beijing Morning News* set up "Women's Issues" column, which mainly published articles about women's education. On May 11<sup>th</sup>, Luo Jialun's article "University Should Accept Women" was published as a response. From aspects of theory and practice, the necessity of abolishment of female forbiddance in university was proved. After May 4<sup>th</sup> Movement, a debate on "Whether Coeducation Should be Implemented or Not" was aroused by Peking University students, such as Xu Yanzhi, Wang Ruoyu and Kang Baiqing. It received the appreciation and support of progressive intellectuals, such as Li Dazhao, Zhang Shenfu, etc..

On July 1<sup>st</sup>, 1919, Youth China Association (YCA) was set up, and successively founded two magazines: *Youth of China* and *Youth of World*.<sup>1</sup> They published a special issue "Women", which focused on women's issues, such as educational equality between sexes, occupation equality, marriage and family. In August, the 4<sup>th</sup> issue of *Youth of China* published Deng Chunlan's letter to Cai Yuanpei, and discussed questions about women's liberation. In October, in order to improve the speech authority and influence of *Youth of China*, Hu Shi was invited to talk about "Coeducation in University", which was put in the first place of the special issue of "Women". In Jiang Menglin's memory, this event was also mentioned. Jiang said, "In October, the 4<sup>th</sup> issue, Volume 1, *Youth of China* published especial issue 'Women's Liberation'. The first article was Hu Shi's 'Coeducation in University'. There was another article discussing women's liberation by five female intellectuals including Wu Ruonan (Zhang Shizhao's wife). There were some other articles by progressive intellectuals of May 4<sup>th</sup> Movement, such as the article 'Absolute Coeducation' by Kang Beiqing, the article 'Open University and Women's Liberation' by Zhou Binglin." (Jiang, 2006, p.419) Meanwhile, the article "My Plan of Women's Liberation with My Personal Way of Practice" by Deng Chunlan and the article "Issues about Abolishment of Female Forbiddance in University" by Wang Guangqi were also published on this special

<sup>1</sup> Youth China Association (YCA) was set up by Wang Guangqi, Li Dazhao, Chen Yusheng, Zhang Shangling, Zhou Taixuan, Zeng Qi and Lei Baojing. It was a famous youth institute with the greatest number, the most profound influence, the most widespread and the longest period during the May 4<sup>th</sup> Movement. Also, YCA is one of the famous organization debating the implementation of coeducation in university. Its objective is "to have scientific spirit, to hold social activities, to creat youth of China". *Youth of China* started on July 15<sup>th</sup>, 1919, stopped in July 1925, a total of 12 issues, 4 volumes. Li Dazhao served as editorial director, in charge of the editing and publication work. *Youth of World* started in January 1920, stopped in December 1920, a total of 11 issues. Tian Han and Huang Zhongshu served as editors, edited by Nanjing branch. More details please see Zhou Hainan (2011), Youth China Association: the youth institute with the most profound impact in May 4th Movement. *Beijing Archive*, (7).

issue. In addition, the magazine, *Xin Long* (Gansu), published “Obstacles and Settlements of Women’s Liberation Trend” by Deng Chunlan, which illustrated the fight for equality between men and women and the idea of women’s liberation from the perspectives of education, marriage, occupation, children education and so forth. (Local Chronicle Institute, 1997, p.33)

As for the debate of teachers and students from Peking University, a research pointed out in 1933, “Publications at that time, such as *New Youth*, *A New Trend* and *Liberation and Reform* often published articles about the discussion of female education, especially the ‘Women’ issues on *Youth of China* and *Youth of World* by Youth China Association (YCA). Articles involving female education stressed educational equality between men and women, attacked the former ideas that women were inferior to men, advocated to break the “housewife” style education and started the humanistic education. (He, 1933, pp.58-59)

Humanistic education emphasized gender-equality education, which is an important embodiment of equality between sexes in Women’s Liberation Movement. Therefore, the abolishment of female forbiddance and the implementation of coeducation in university conformed to the trend of the times and received more and more people’s support, including teachers and students of Peking university.

With the promotion of newspaper media, in a short time, “coeducation in university” became a hot issue in the fields of education, women and public opinion. Teachers and students of Peking University actively participated in the debate of “coeducation in university” and “formed the support group represented by Kang Baiqing, Wang Ruoyu, Xu Yanzhi, Zhou Binglin, Chen Duxiu, Cai Yuanpei, Hu Shi and Li Dazhao; also formed the opposition group represented by Wang Zhuomin and Liu Shuang”. (Yi, 2009, p.34) The debate between two groups is not only beneficial to the enlightenment of thoughts and ideas, but also to the implementation of coeducation in Peking university.

---

## CONCLUSION

---

In the history of China’s education, “female forbiddance in university” is a common view although there was no clear stipulation. During May 4<sup>th</sup> New Culture Movement, because of the intervention of newspaper media, the so-called “common view” began to decline. Educational equality and coeducation gradually became the mainstream of social discourse. As the authority of the feudal system in the education field, Peking university once was challenged, coeducation in university would gradually become a reality. Female intellectuals found a suitable position in university and gradually achieved the systematic legitimacy. Although the implementation of coeducation in Peking university was not smooth, the publicity and report of newspaper media prompted various social forces to involve it and play different roles. In the interaction of these forces, coeducation eventually succeeded in Peking university.

Abolishment of female forbiddance upon higher education and implementation of coeducation in Peking University is not only a success of education equality between male and female during the May 4<sup>th</sup> New Culture Movement, but also an achievement of Women’s Liberation Movement. Canadian scholar, Professor Ruth Hayhoe (Chinese name: Xu Meide), who devoted himself in China’s higher education, said, “Undoubtedly, that women won the right to receive higher education was the most important event in the education field of China during that period” (Hayhoe, 1999, pp.71-72). Some domestic scholars pointed out that “nothing was more important than women’s access to knowledge area which belonged to male originally” (Zhang, 2007, p.207), and said that “at the beginning of the 20<sup>th</sup> century, Chinese women gained an access to university, which is significant not only for the development of university, but also for women’s liberation” (Yan, 2007, p.49), also stressed that “for a long time, ‘coeducation’ is seen as a sign of education progress. Many women gained the right to receive education because university abolished female forbiddance. Coeducation greatly promoted the development of women’s movement in China”. (Liu, 2010, p.155)

Actually, the impact of coeducation in Peking University is beyond the field of higher education and highlights its unique significance. On the one hand, coeducation in university is a significant transformation of China’s college education from the single gender to both genders (Xie, 2013, p.113). In the period that higher education resource is very scarce, coeducation in the university is in favor of the integration and utilization of resources, which promotes the development of women’s higher education. Meanwhile, as an important occasion of public communication between men and women, the realization of coeducation can make up for gender-ecology imbalance in university and promote the harmony between men and women. It reflects that gender segregation in higher education has gradually faded away, and the opportunity of both genders to attend university has realized step by step. It witnesses the improvement of openness and fairness in China’s higher education and speeds up democratization and modernization of China’s higher education. On the other hand, coeducation in university is a promoter of Women’s Liberation Movement in the May 4<sup>th</sup> New Culture Movement. That women attends university and receives higher education helps them to adapt society, get a suitable job, get income and get rid of attachment to men. Therefore, the implementation of coeducation in Peking University frees women from feudal laws, plays down the traditional concept of discrimination against women, breaks through the rigidity of social psychology, improves women’s social status and pushes ahead Women’s Liberation Movement. Undoubtedly, it is closely connected with the publicity and report of the newspaper media. Therefore, the newspaper media plays an indispensable role in the Women’s Liberation Movement.



## REFERENCES

- Cai, J. M. (1920). Conversation on education diplomacy. *Shanghai Chinese Times*, (4).
- Cai, Y. P. (1919). Education problems after World War I. *Peking University Journal*, (3).
- Cai, Y. P. (1919). Relationship between protectorate and pauper education. *Peking University Journal*, (3).
- Cai, Y. P. (1943). My experience in education. In N. Gao (Ed.), *A Brief Biography of Cai Jiemin* (p.39). Beijing, China: Commercial Press.
- Cai, Y. P. (1943). My Experiences in Peking university. In N. Gao (Ed.), *A brief biography of Cai Jiemin* (pp.51-52). Beijing: Commercial Press.
- Cai, Y. P. (1993). Reform of Peking university: Speech in the dinner party of Peking university alumni association in Nanjing. In S. Sheng (Ed.), *Shanhong. Selections of Cai Yuanpei* (pp.685-687). Hangzhou, China: Zhejiang Education Publishing House.
- Chen, Z. (1991). Deng Chunlan and the struggle for abolishment of female forbiddance in University. *Journal of Literature and History*, (2).
- Deng, Z. (1996). Cai Yuanpei and female education. *Higher Education Research*, (6).
- Gao, P. S. (1999). *A chronicle of Cai Yuanpei*, (Volume 2, p.234). Beijing, China: People's Education Press.
- Geng, Y. Z. (1994). *Posthumous manuscript and private letters by Hu Shi*, (Volume 39). Hefei, China: Huangshan Publishing House.
- Gu, J. G. (2009). *The world: Essays by Gu Jiegang*. Beijing, China: Peking University Press.
- Hayhoe, R. (1999). *Chinese universities 1895-1995: A century of cultural conflict*. New York, NY: Comparative Education Research Centre.
- He, D. (2011). The first woman, Deng Chunlan, who broke through the female forbiddance in University. *Writer in the North*, (3).
- He, Z. C. (1933). Theories and practices of women's education in modern China. Diss. Wuhan: National Wuhan University.
- Huang, X. (1990). Cai Yuanpei's female education view. *Chinese Journal of Education*, (5).
- Jiang, M. L. (2006). *Western study trend and new tide: Jiang Menglin memoirs (with illustrations)*. Beijing, China: Orient Publishing House.
- Jiang, X. L. (2005). *Chinese modern mass media and Chinese modern literature* (p.11). Chengdu, China: Bashu Publishing House of Sichuan Publishing Group.
- Jing, G. (1920, February 24). *Origin of female acceptance in Peking university* (p.1). *Shanghai Daily*.
- Liu, H. F., & Shi, J. H. (2010). *History of higher education*. Beijing, China: Higher Education Press.
- Local Chronicle Institute in Qinghai Province. (1997). *Record of Qinghai scholars: A brief introduction of university students from Qinghai province, 1920-1949* (p.33). Xining, China: Qinghai Xining Printing House.
- Meng, G. F. (1992). Deng Chunlan's experience to attend Peking university by Meng Guofang.
- Qiu, F., & Fang, X. (2002). Deng Chunlan and *Chunxiao institute quarterly*: Collection in archives of Gansu province. *Archive*, (2).
- Qu, X. (1919). Defense of coeducation. *Women's Magazine*, 5(3), 2.
- Wang, C. X. (2010). *Start a new era and expend field: A research on new education in China (1912-1930)* (p.176). Jinan, China: Shandong Education Press.
- Wang, K. L. (1980, March 4). Stories about Cai Yuanpei (p.3). *Guangming Daily*.
- Xi, R. (2004). Cai Yuanpei's thought on female education and the reasons. *Lanzhou Academic Journal*.
- Xi, X. (2007). Lanzhou woman, Deng Chunlan broke through the female forbiddance in University. *Archive*, (3).
- Xie, C. F. (2006). *China's history of education abroad* (pp.207-208). Taiyuan, China: Shanxi Education Publishing House.
- Xie, D. X., & Xie, C. F. (2013). Origin of coeducation in Chinese universities. *Journal of Educational Studies*, (5).
- Xu, J. L., & Tang, X. (2012). History, reality and reflection of public opinion. *China Book Review*, (12), 23.
- Xu, Y. Z. (1919, May 4). Thoughts on communication between men and women (p.7). *Beijing Morning News*.
- Xu, Y. Z. (1981). Record of coeducation in Peking university. Women's movement committee forum of China women's federation. *Selections of Women Issue in May 4<sup>th</sup> Movement*. Beijing, China: China Women Publishing House.
- Yan, G. (2007). The historical position and function of university on the process of women's liberation. *Journal of Nankai University*, (2).
- Yao, L. (2003). Deng Chunlan and the Abolishment of Female Forbiddance in Peking University. *Teaching*, (15).
- Yi, Q. (2009). Process and significance of "abolishment of female forbiddance in university" during May 4<sup>th</sup> Movement. *History Teaching*, (2).
- Yuan, P. (2004). Deng Chunlan, the pioneer to break the female forbiddance in University. *China Women*, (8).
- Zhang, S. L. (2007). *Culture, gender and education: Chinese female college students, 1900-1930*. Beijing, China: Science and Education Press.
- Zhou, T. D. (1984). *Biography of CAI Yuanpei*. Beijing, China: People's Publishing House.