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Police Education in China

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Paper Under Review

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I

Introduction

During the last 30 years of reform, China has undergone unprecedented changes, affecting every aspects of the society.¹ The process of reform - from liberalization of market to globalization of trade, from introduction of rule of law to promotion of human rights, from derogation of Party authority to decentralization of government administration - poses insurmountable challenges for policing and social control.²

The PRC police education system is particularly hard hit. It suffers from dated educational philosophy, old instructional materials, traditional teaching methods and incompetent academic staff.³ Overall, there is a gross mismatch between police education programs and the nation's reform agenda or police operational needs. PRC political leaders and police reformers are trying hard to catch up. In the process they are confronted with daunting challenges, from entrenched police culture to emerging economic interests.

A comprehensive review of literature shows that there is currently no academic study on PRC police education, in the West. More significantly, a review of a selected comparative criminal justice text books shows that the U.S. students are not being exposed to Chinese criminal justice and

¹ John W. Lewis and Xue Litai, "Social Change and Political Reform in China: Meeting the Challenge of Success," *China Quarterly* Vol. 176: 926 – 942 (2003)

² Wong, K.C. 1994b. "Public security reform in China in the 1990s." Pp. 5.1 to 5.40 in *China Review 1994* edited by Brosseau, M. and L. C. Kin. Hong Kong: Chinese University of Hong Kong.

³ Interview, Ex-PRC Police Instructor, CUHK, Nov. 1998.

policing.⁴ The lack of literature on China obstructs comparative criminal justice (police) research.⁵

This article of first impression seeks to provide an overview PRC police education system.

This article is organized as follows. To anchor the study, Section I provides a brief review of literature on general theory and best practice of police education in the West. Section II traces the “History of Police Education in China” from *Qing* dynasty to the PRC. Section III provides an overview of “PRC Police Education System.” Section IV: “PRC Police Educational Philosophy” discusses PRC police education philosophy, past as well as present. Section V: “US vs. China Police Education Compared

⁴ For a comprehensive treatment of comparative policing education in the U.S., see Jeffrey Ian Ross, "The Current Status of Comparative Policing in the Curriculum," *Journal of Criminal Justice Education*, Vol. 7, No. 2 (Fall, 1996), pp. 263-273.

⁵ See “The Chinese Justice System” in Frank Schmalleger, *Criminal Justice Today* (N.J.: Prentice Hall, 1997), pp. 614-622. (The section on Chinese CJS, while interesting and informative, is based on one book, i.e. *Criminal Justice in Post Mao China*, note. 15). “Policing in China,” Kenneth Peak, *Policing America* (N.J.: Prentice Hall, 1997), pp. 361-366. (The section provided a descriptive and journalistic account of Chinese policing based on non-researched sources, e.g. *Police, C.J. International*). “Post-conviction Remedies in the People’s Republic of China” in Ira P. Robbins, *Comparative Postconviction Remedies* (Mass.: Lexington Books, 1980), pp. 50-69 (After observing that it is most difficult to study Chinese CJS due to language, cultural, and source problems, the author nevertheless proceed to give a general overview of the system with limited documentation from primary sources, few empirical data gathered from field work, and concepts or ideas informed by disciplinary based generalized theory.) Some of the more prominent “comparative criminal justice system” books did not even include China, e.g. George F. Cole, Stanislaw J. Frankowski, Marc G. Gertz, *Major Criminal Justice Systems* (Beverly Hills, CA.: Sage, 1981) (The book reported upon three kinds of legal systems – common law systems, civil law systems, and socialist law systems. China was not included in anyone of the systems), the CJS International Curriculum Development Project of 1984 instructional materials, Dorothy Bracey and Charles Fenwick, *International Criminal Justice Systems II* (Omaha, Nebraska: University of Nebraska – ACJS, 1986) (Country lecture outline included: Denmark, Egypt, India, Israel, Ireland, Malaysia, The Netherlands, Nigeria, Saudi Arabia, Korea), and Erika Fairchild, *Comparative Criminal Justice Systems* (Belmont, CA: Wadsworth Publishing Company, 1993) (The book did not cover China CJS in spite of its uniqueness or significance.)

compares and contrasts police education in China vs. U.S. Section VI reports on “Police Studies in China” as an emerging academic discipline. Section VI reports the findings of a scientific survey conducted in China about police cadets’ assessment of their educational experience. Section VIII discusses some of the issues and problems with PRC police education during the reform period. The last section (IX) is a conclusion.

I

Literature Review on Police Education

Ever since August Vollmer introduced higher education to American policing in 1908,⁶ debates over the necessity, content, impact and effect have been unabated.⁷ While Police Chief David Geary of the Ventura California observed in 1966 that a four year college degree can reduce personnel turn-over and citizens complaint rates⁸ and Professor Saunders was quick to conclude in 1970 that: “The reasons advanced for college education for police are essentially the same as those used to justify higher education as preparation for any other career. They rest more on faith than on fact.”⁹ The balance of judgment in 2008 is for educated police officers.

⁶ William J. Mathias, “Higher Education and the Police.” In Arthur Niederhoffer and Abraham S. Blumberg (eds.), *The Ambivalent Force* 2nd ed. (Hinsdale, Ill.: The Dryden Press 1976), pp. 377-384. Vollmer was instrumental in introducing college level police training in 1908 at Berkley. *Id.* P. 379.

⁷ Robert E. Worden, “A Badge and a Baccalaureate: Policies, Hypotheses, and Further Evidence,” *Justice Quarterly* 7 (Sept. 1990): 565-592.

⁸ David P. Geary, “College Educated Cops – Three Years Later,” *Police Chief*, August 1970.

⁹ Charles B. Saunders, *Upgrading the American Police* (Washington, D.C.: Brokings Institution, 1970). (Saunders observed that a 4-years liberal arts college education should be required “if it is generally accepted as essential.”)

Over the years, policy makers, policing scholars, police executives and street officers have given different reasons for police higher education, including:

(1) Higher education has been perceived as a “cure-all” remedy for police ills of every kind and shape;¹⁰ more education makes for better police officers.¹¹

(2) Higher education contributes to upgrading of police services;¹² making them more efficient, effective¹³ and professional.¹⁴ “The police officer who must work with, and for, members of his community will not command respect or perform his task satisfactorily unless his educational achievements are at least equal to the average citizen whom he contacts.”¹⁵

Particularly:

The administrators, however, found more overall advantages to having college-educated officers, including better communication with the public; better written report; more

¹⁰ L. Sherman and the National Advisory Commission on Higher Education for Police Officers, *The Quality of Police Education* (San Francisco: Jossey-Bass, 1978), pp. 30-33 (Police higher education seen as “cure-all” remedy despite lack of empirical evidence and factual support.)

¹¹ Gerald W. Lynch, “Why Officers Needs a College Education,” *Higher Education and National Affairs* (September 20, 1986), p. 11. (Every national commissions on crime and violence since 1961 supported the use of education to reform the police.)

¹² Larry D. Soderquist, “Upgrading the Service,” *Police Chief* 36, no. 8 (August 1969).

¹³ C. Lewis, “Transitions in Police Education,” *Queensland Police Union Journal*, Sept. 1992, p. 21. D. Carter, A. Sapp, and D. Stephens, *The State of Police Education: Policy Direction for the 21s Century* (Washington, D.C.: Police Executive Forum, 1989), p. 9-15.

¹⁴ Carter, A. Sapp, and D. Stephens, *The State of Police Education: Policy Direction for the 21s Century* (Washington, D.C.: Police Executive Forum, 1989), p. 47. Lee H. Bowker, “A Theory of Educational Needs of Law Enforcement Officers,” *Journal of Contemporary Criminal Justice* 1 (1980): 17-24.

¹⁵ Stanley R. Schrotel, “Attracting and Keeping College Trained Personnel in Law Enforcement,” *The Police Yearbook*, 1966 (Washington: International Association of Chief of Police, 1966), p. 110.

effective performance; more initiative; more professionalism; wiser use of discretion; increased likelihood of promotion; better decision making; more sensitive to minority and ethnic groups; and fewer disciplinary problems.¹⁶

(3) Higher education makes police a more prestigious profession; thus more respectable to the public¹⁷ and satisfying to the officers.¹⁸

(4) Higher education helps the police to understand their work better, making police work more meaningful to the officers.

“... a police officer today is poorly equipped for the job if he or she does not understand the legal issues involved...the motives of the social problems... the psychology of those people whose attitudes towards the law differ from...the police officer. Such understanding is not easy to acquire without the broad general knowledge that higher education impart.”¹⁹

(5) Higher education helps the police to broaden their mind and expand their vision, making them less dogmatic and authoritarian,²⁰ less prejudice,²¹ more flexible,²² and less politically conservative and socially sensitive.²³

¹⁶ Kenneth Peak, *Policing America* (NJ:Prentice-Hall, 1997), p. 87

¹⁷ Egon Bittner *The Functions of the Police in Modern Society* (Rockville, MD: U.S. Government Printing Office, 1970) (Education removes the conventional label of “stupid cop”), p. 83.

¹⁸ Stanley K. Shernock, “The Effects of College Education on Professional Attitudes Among Police,” *Journal of Criminal Justice Education*, Vol. 3(1), 1992, pp. 71-92.

¹⁹ D. Chapell and P. Wilson (eds), *The Australian Criminal Justice System* (Sydney: Butterworths, 1977), pp. 257.

²⁰ Victor Kappeler, Allen D. Sapp, and David Carter, “Police Officer Higher Higher Education. Citizen Complaints and Departmental Rule Violation,” *American Journal of Police* 11 (1992), 37-54.

²¹ A. Dalley, “University versus Non-university Graduated Policemen: A Study of Police Attitudes.” *Journal of Police Science and Administration* 3:348-68 (1977) (The bulk of evidence seems to suggest that the most educated [officer] are lower in stereotyped beliefs about minorities and less prejudiced than people with less education.)

(6) Higher education helps police to be better thinkers and decision makers. It helps them to exercise their discretion more appropriately and use their power more legally: “They (police) should understand why one course of action should be preferable to another... should include contextual study ... should learn about their society ... should learn ... how to apply psychological knowledge to problematic situations...”²⁴

(7) Higher education helps police to build character and induct ethical conduct, making them more law abiding,²⁵ accountable,²⁶ and less susceptible to corruption of office and abuse of power,²⁷ less authoritarian and more accountable.

(8) Higher education inculcates in the police with democratic values – making them less conservative and more progressive.²⁸

In 1973, the debate was finally settled in favor of the educational reformers. The National Advisory Commission on Criminal Justice

²² Robert Trojanowicz and T. Nicholson, “A Comparison of Behavioral Styles of College Graduate Police Officers vs. Non-college Going Police Officers,” *The Police Chief* 43 (August 1976): 56-59.

²³ David Mahony and Tim Prenzler, “Police Studies, the University, and the Police Service: An Australian Study,” *Journal of Criminal Justice Education* Vol. 2 (2), Fall 1996, pp. 283-304. (Survey of police educators shows that introduction of police education as pre-service program is to broaden the police outlook and otherwise make them more socially sensitive.)

²⁴ D. Bradley, “Escaping Plato’s Cave: The Possible Future of Police Education.” In P.Moir and H. Eijkman (eds.) *Policing Australia* (South Melbourne: Macmillan, 1992) p. 13.

²⁵ Gerald Lynch, “Cops and College,” *America* (April 4, 1987): 274-5. (Educated police officers are less likely to violate department rules.)

²⁶ G. Fitzgerald, *Report of a Commission of Inquiry Pursuant to Orders in Council* (Brisbane: Goprint, 1989) (Higher education is used as a means of preventing police corruption.)

²⁷ Delattre, *Character and Cops in Policing* (D.C. American Enterprise for Public Policy Research, 1989. (Character is important in policing. Characters are formed out of habits of honesty or dishonesty, industriousness or sloth.)

²⁸ Dennis C. Smith and Elinor Ostrom, “The Effects of Training and Education on Police Attitudes and Performance: A Preliminary Analysis,” In Herbert Jacobs, *The Potential for Reform of Criminal Justice* (Beverly Hills, CA: Sage, 1974).

Standards and Goals recommended: “Every police agency should, not later than 1982, require as a condition of initial employment, the completion of at least 4 years of education (120 semester hours or a baccalaureate degree) at an accredited college or university.”²⁹

Once the decision is made to require higher education of the police, the issue is raised as to what kind of education best serves police needs.³⁰ As observed by Charles Tenney: “There is agreement that education for law enforcement is an important feature of improving police performance and relations with and within the community... However, there is no real consensus on what “education” means for law enforcement...”³¹

The lack of consensus over police education – necessity, direction, content and impact, results in part from a lack of shared understanding as to the role and functions of police.³² As Richard Myren, a noted police educator, once observed: “How can we say what education to do for policing until the public can agree on what it wants police to do for the community?”

33

One of the major disagreements over police role and functions is whether police should be professional law enforcement officers or community’s “philosopher, friend, and guide”?³⁴ As Banton puts it:

²⁹ National Advisory Commission on Criminal Justice Standards and Goals, *Report on the Police* (Washington, D.C.: U.S. Government Printing Office, 1973), p. 369.

³⁰ “Identification of Educational Needs” *Id.* P. 378.

³¹ Charles W. Tenney, Jr., “Education, Jr. “Education of Law Enforcement,” *Trial* (October-November 1969), p. 19.

³² See Chapter 3: “The Role Dilemma of the Police” in Louis A. Radelet, *The Police and the Community* 4th ed. (NY: McMillan, 1986).

³³ R. A. Myren, Remarks at a conference on police education, Police Foundation, Washington, D.C., March 1976.

³⁴ E. Cummings, I. Cummings, and L. Edell, “Policeman as Philosopher, Guide and Friend.” *Social Problems*, 1965, 12, 276-286.

“A division is becoming apparent between specialist departments within police forces (detectives, traffic officers, vice and fraud squads, etc.) and the ordinary patrolman. The former are “law officers” whose contacts with the public tend to be of a punitive or inquisitory character, whereas the patrolmen...are principally “peace officers” operating within the moral consensus of the community.³⁵

The other intractable issue is who is to decide upon police role and functions in a community. In this regard, Prof. Wilson observed that police performs multiple roles and operates with different styles in their community.³⁶ This led to conflicting demands on the police and clashes of expectations between contending factions within the community.³⁷ As observed by the Kerner Report:

“The policeman in the ghetto is a symbol of increasingly bitter social debate over law enforcement. On one side, disturbed and perplexed by sharp rises in crime and urban violence, exerts extreme pressure on police for tougher law enforcement. Another group, inflamed against police as agents of repression, tends toward defiance of what it regards as order maintained at the expense of justice ... police responsibilities in the ghetto are even grater than elsewhere in the community since the other institutions of social control have so little authority ... It is the police who must deal with the consequences of this institutional vacuum and is then resented for the presence and measures this effort demands.”³⁸

³⁵ Michael Banton, *Policeman in the Community* (London: Tavistock Publications, Ltd., 1964), pp. 6-7.

³⁶ J.Q. Wilson, *Varieties of Police Behavior: The Management of Law and Disorder in Eight Communities* (Cambridge, Mass.: Harvard University Press, 1968).

³⁷ Jerome H. Skolnick, *The Politics of Protest* (NY: Ballantine Books, 1969).

³⁸ National Advisory Commission on Civil Disorders Report of National Advisory Commission on Civil Disorders (Kerner Report) (Washington, D.C.: U.S. Government Printing Office, 1968), p. 157.

The above quoted Kerner observation suggested police role conflicts might be structural in nature and political in origin,³⁹ less amenable to positive articulation and definitive resolution.

Police role conflicts might have been self-induced: “It would appear that much of policing action is an attempt on the part of the police to dramatize certain of their actions and to conceal or make less than salient their other than frequent but less impressive activities.”⁴⁰

Finally and of late the ambivalence over proper police role and functions has been caused by a shift in policing paradigm from traditional policing to community policing.⁴¹ Police have reluctantly transformed its role from being a street crime fighter⁴² to being a community problem solver.⁴³

Whatever the cause or reason, “role dilemma of the police” have a major impact on how police is organized, evaluated and trained. The question remains: what kind of attitude, ability and skills are required to be an effective officer. The lack of clearly defined police role affects police education goals and means. Any effective education of police officers is next to impossible.

³⁹ Anthony Platt and Lynn Cooper, *Policing America* (Englewood Cliffs, N.J.: Prentice-Hall, 1974). (Police are “servant of state” performing a political repression role.) p.p. 7-10.

⁴⁰ Peter Manning, “The Police and Crime: Crime and the Police,” *Sociologische Gids*, Maurice Punch, ed. (May 1, 1978).

⁴¹ Jerome H. Skolnick and David Bayley, *The New Blue Line* (N.Y.: Free Press, 1986), pp. 3-6.

⁴² Wickersham Commission (1931).

⁴³ For a short history of the evolution, see Chapter I “The Evolution of Policing” in Kenneth Peak and Ronald W. Glensor, *Community Policing & Problem Solving* (NJ: Prentice Hall, 1996), pp. 1-22. See Herman Goldstein, *Problem Oriented Policing* (NY: McGraw-Hill, 1990).

Currently, there are three answers to the question: what should police officers learned in college? (1) Police officers should be provided with a liberal arts education, making them a model citizen, steep in democratic values and reasoning; (2) police should be educated to the theory and practice of poling, making them a competent professional; and (3) police should be trained as a police officers; a consummate craftsman.⁴⁴

II

History of Police Education in China

Imperial China

The first interest in studying police as a professional field came with police reform in the late *Qing* dynasty. With police modernization, comes police professional education (“jingcha benke” or “police undergraduate study”; “jingcha xue” or “Police Studies”) and academic study (“jingcha xueshi” or “police scholarship”).

China’s first “Higher Police Academy” (“Gaodeng xunjing xuetang”)⁴⁵ was established in the capital in April of 1906⁴⁶ and later set up in every province (beginning 1908),⁴⁷ providing recruit training to “xunguan” (patrol officers) or in service training to “jingguan” (police officials).⁴⁸ The Higher

⁴⁴ See Lawrence W. Sherman, *The Quality of Police Education* (San Francisco, CA: Jossey-Bass Publishers, 1978).

⁴⁵ Hon Yanlung and Su Yigong, *Contemporary police history* (Three volumes) (Zhongguo jindai jingchashi) (Shehuikexue chubanshe 1999), pp. 241.

⁴⁶ *Id.* “Higher Police Academy” (“Gaodeng xunjing xuetang”) pp. 241 – 3.

⁴⁷ *Id.*, pp. 244. (According to “Provincial policeman academy regulations” (<<Ge sheng xunjing xuetang zhangcheng>>) every province were to have its own higher police academy. A police officer’s (*jingguan*) training was to take three years.)

⁴⁸ *Id.* According to “Interim regulations on the promotion and transfer of current graduates at current capital police academy” (<<Jingshi xianshe ge deng xunjing xuetang beiye sheng sheng zhuan zhanxing zhangcheng>>), higher police academy graduates to

Police Academy was a make over of “Capital Police Academy” (“Jingdu jingwu xuetang”) which experimented with the teaching higher police subjects (“gaodeng ke”) in 1903. With the establishment of the Higher Police Academy in April of 1906, the Capital Police Academy was closed down, when it graduated a total of 55 higher diploma students (“benke sheng” or “undergraduate student”).⁴⁹ Students for Higher Police Academy came from competitive examination, only 240 candidates were selected out of 6,000 applicants.⁵⁰

Police higher education degree (“jingcha ben ke”) took three years to complete. The three years curriculum included:

Year 1: Police studies (“Jingcha xue”), Great Legal Code of the Qing Dynasty (“Da Qing Lu Li”), Police administrative law (“Xingzheng jingcha fa”), Military tactics (“Zhanshu xue”), Police judicial law (“Shifa jingcha fa”), Police fire prevention law (“Xiaofang jingcha fa”), Jurisprudence (“Faxue tonglun”), Public international law (peace) (“Guoji gongfa”) (“pingshi”), English or Japanese, Exercise.

Year 2: Police judicial law, Civil procedure law (“Minshi susong fa”), Great Legal Code of the Qing Dynasty, Public international law (war) (“zhan shi”), Civil law (“Min fa”), Commercial law (“Shang fa”), Private international law (“Guoji gongfa”), English or Japanese, Exercise.

Year 3: Criminal law (“Xing fa”), Criminal procedure law (“Xingshi susong fa”), Civil law, Commercial law, Prison law (“Jianyu fa”), General meaning of current Chinese legal system (“Zhongguo xianxing fazhi dayi”),

were to be trained as senior police officers, such as police officials (*jing guan*) or supervisors (*tou deng xun guan*), and academy instructor (p. 241).

⁴⁹ *Id.* p. 240.

⁵⁰ *Id.* p. 241.

Administrative law (“Xingzheng fa”), English or Japanese, Exercise, Instructor command method (“Jiaolian zhahui fa”).⁵¹

The professionalization of the police through competitive entrance examination and demanding higher education spoke to the need for police academic research and scholarly publications; both were encouraged by the *Qing* police reformers. Thus in 1905 the Ministry of Police (“Xunjing bu”) was established with a Police Studies Department (“Jingxue si”) and the Civil Affairs Department (“Minzheng bu”) has dedicated a special section to the translation of foreign police books. As a result of political leadership and administrative efforts, police studies as an academic subject started to grow.

The first published works in policing were translated books, e.g., *Police Studies* (<<Jingcha xue>>) (1904) by Zuo Xin She.⁵² They were followed by professional police journals at every provincial police jurisdiction, e.g. *Sichuan Police Work Official Journal* (<<Sichuan jingwu guan bao>>)⁵³ and *Guangdong Police Work Official Journal* (<<Guandong jingwu guan bao>>)⁵⁴

The objectives of the police journals were to: (1) promote police work; (2) spread police knowledge; (3) develop police theories. For the first time in Chinese history, police work is made a subject matter of scholarly research, public debate and mass circulation. As observed by a police author, in the inauguration issue of *Sichuan Police Work Official Journal*, a public form is needed to keep the public informed about emerging social issues, debate confusing government policies, interpret unclear laws, and analyze

⁵¹ See “Jingcha xueshu” (Police academics) in Hon Yanlung and Su Yigong, *Contemporary police history* (Three volumes) (Zhongguo jindai jingchashi) (Shehuikexue chubanshe 1999), p. 254 – 256.

⁵² *Id.* p. 254.

⁵³ *Id.*, p. 255.

⁵⁴ *Id.*, p. 256.

intricate police theories (domestic and foreign). The police can now work from a solid foundation (of facts and theory) and the people can build trust in the government and police through scientific knowledge and academic debate.

This established a solid foundation for the development of a police academic discipline.⁵⁵

PRC

The development of PRC public security (higher) education (“gaodeng jiaoyu”) ⁵⁶ and police training system (“peixun xitong”) in China can be divided into five periods; ⁵⁷ each period being shaped by prevailing political conditions and attending social needs at the time.⁵⁸ The five periods are: (1) initial building period (1930s to 1949) (*chuchuang siqi*); (2) transformation period (1949 to late 1950s) (*zhuangui siqi*); (3) adjustment period (early 60s to before the “cultural revolution”) (*tiozheng siqi*); (4) cultural revolution period (May 1966 to October 1967) (*wenhua dai geming*)

⁵⁵ Yanlung and Su Yigong, *Contemporary police history* (Three volumes) (Zhongguo jindai jingchashi) (Shehuikexue chubanshe 1999), p. 255.

⁵⁶ For police education before communist China, see Hon Yanlung and Su Yigong, *Contemporary police history* (Three volumes) (Zhongguo jindai jingchashi) (Beijing: Shehuikexue chubanshe 1999), p. 6.

⁵⁷ Senior police scholars are more political theorists than social scientists. Masters in Marx’s historical materialism, they like to classify China’s history into periods. The periodization of police mirrored that of PRC criminal justice development periods, see Shao-Xhuan Leng and Huangdah Chiu, *Criminal Justice in Post-Mao China* (Albany, NY: SUNY Press, 1985), p. 10.

⁵⁸ Police education history should be read in light of PRC political and social development, see Jerome Alan Cohen, *The Criminal Process in the PRC: 1949-1963* (Cambridge, Mass.: Harvard University Press, 1966), pp. 9-18.

siqu); (5) recovery and development period (October 1976 to present) (*huifu siqu*).⁵⁹

(1) Initial stage period (1930s to 1949)

Public security education and police training first appeared in Communist China in 1930s. The Soviet Chinese Communist border government organized two kinds of training courses for its political operatives: “security cadre training course” (*baowei gangbu xunlian ban*) and “public security cadre school” (*gongan gangbu xuexiao*) in the revolutionary base area for its political cadres. At this juncture, the newly established Communist government was much concerned about their internal security and political survival, against KMT infiltration.⁶⁰

At the time, public security courses were aimed at promoting political commitment, i.e. communist work style, party loyalty, e.g. absolute obedience to party leadership and unflinching personal discipline. Instruction on political theory (on Marxism, Communism, and democratic dictatorship) and methods (dialectical analysis and historical materialism) was of the highest important and exclusive concern. Overall, party and public security cadres were taught how to be a good communist member than how to be an effective police officer. They learned more about the direction, guidelines, and policies of public security work than any public security skills, laws and regulations.. During this time, Chairman Mao, and other revolutionary

⁵⁹ The classification and description is taken from Fu Xian Liu, *Gong An Jiao Yu Xue* (Public Security Education Study) (Jinguan chubanshe, 1998), pp.34-9. The book is an instructional manual for police prospective police educators and potential police officers, *id.* p. 408. It is the only PRC public security education study text that is currently accessible to foreign experts, *id.* p. 1.

⁶⁰ See Chapter Four: “History”.

leaders, was personally involved in providing guidance for public security training.

(2) Transformation period (1949 to late 1950s)

PRC government was formed in 1949. In the 1950s, PRC was engaging in nation building, purging the old and building the new. Public security, together with its education and training, was first to be organized.⁶¹ Most of the fundamental principles, method, structure, and process of PRC police education and training was established during this time. Public security education and training then focused more on imparting of practical knowledge and applied skills, than theoretical knowledge.⁶² Though political and ideological training still figures prominently in the training process, public security skills were increasingly becoming more relevant.⁶³ The teachers were all experienced public security practitioners: experts, leaders and front-line officers.

(3) Adjustment period (early 60s to before the “cultural revolution”)

During the late 50s and early 60s, China suffered from economic crisis as a result of Mao’s failed economic policy (big leap forward). This

⁶¹ The first two pieces of public security organizational law was published in 1954 and 1957. ACT OF THE PRC FOR THE ORGANIZATION OF PUBLIC SECURITY STATION (passed at the 4th meeting of the Standing Committee of the NPC. Dec. 31, 1954, promulgated by the Chairman on Dec. 31, 1954) and PEOPLE’S POLICE ACT OF THE PRC (passed at the 76th meeting of the Standing Committee of the NPC. June 25, 1957, promulgated by the Chairman on June 25, 1957)

⁶² The public security officers then functioned more like community leaders and social workers than law enforcement officials and justice professionals. . ACT OF THE PRC FOR THE ORGANIZATION OF PUBLIC SECURITY STATION required the public security station officers to: guide public security committees (Art. 2(8); conduct propaganda work (Art. 2(9); and participate in welfare work (Art. 2(10).

⁶³ This is evident by the fact that police education and training was provided by political-legal schools (*zhengfa daixue*).

was exacerbated by natural disaster (bad harvest). The public security was in retrenchment. Police education was made the responsibility of Public Security Politic-Legal School. (*Gongan Zhengfa Xuexiao*). Public security training responsibility was moved downward, i.e. delegated to local public security, procuracy, and legal cadres who organized “local security cadre training class” or “central-local security cadre training course” or “military security investigation skills class.” Police educators and students alike were asked to learn from practicing in the field

(4) The cultural revolution period (May 1966 to October 1976)

During this period, Mao initiated the Cultural Revolution to re-establish his political control with the support of Lin Biao and Jiang Qing. The Red Guards taking Mao’s instruction to “smash Gongjianfa (police, procurary, and courts)” to heart destroyed the police along with the whole criminal justice system. People’s Liberation Army replaced the public security. Police education institutes were systematically destroyed, though some police educators held fast to their convictions in fighting Lin and Jiang’s gangs.

(5) The recovery and development period (October 1976 to present)

In October 1976, the “gang of four” was smashed. The country gradually returned to normal. Police education recovery started with the re-opening of demolished politico-legal schools (*zhengfa xuexiao*) and rehabilitation of humiliated public security education cadres. The resumption of politico-legal schools also marked the return of Party directed police education, i.e., more on theory less on practice.

Beginning with 1980s police education turned a new leaf – its new mission is to prepare public security for the challenges of the 21st century: market reform domestically and global trade internationally.

III

PRC Police Education System⁶⁴

The PRC police education system provides three kinds of formal police schooling: police training schools (*jingcha xue xiao*) provide basic training for new police recruits, post secondary colleges (*jiangcha zhuanke*) provide higher education for secondary school graduates, adult education courses (*chengren jiaoyu*) provides higher education for civilians and in-service training for police personnel.

There are four levels to police training and education, i.e., the secondary school (middle level) technical education (*zhongdeng zhuanke*), post-secondary (upper level) professional education (*gaodeng zhuanke jiaoyu*), police undergraduate education (*gongan benke jiaoyu*), and police graduate education (*jingcha yinjiusheng jiaoyu*).

⁶⁴ Editorial Committee, *Jongcha Shiyong Zhishi Quanshu* (Comprehensive Handbook of Police Practical Business) (Beijing: Zhongguo gongan daxue chubanshe, 1995), pp.

By the end of 1996, PRC boasted 300 plus public security schools of all kinds: six (6) undergraduate institutions, fourteen (14) professional colleges, 75 police academies, 45 adult technical education centers, 39 armed police command schools, 109 public security cadre training centers.⁶⁵ In a period of ten years (1986 – 19986), PRC police education system graduated 7000 undergraduates, 30,000 professional officers, 150,000 technical students, and provide in service vocational training for 600,000 police officers.⁶⁶

The central government - Ministry of Public Security is responsible for the planning and organization of police training and education nation wide. Currently, there are three police universities - Chinese People's Public Security University (*Zhongguo Renmin Gong'an Daxue*), Chinese People's Police Officers University (*Zhongguo Renmin Jingguan Daixue*) and Police Criminal Police College (*Zhongguo Xingshi Jingcha Xueyuan*) – offering four years of police higher education.

These MPS sponsored schools, which like our West Points and Naval Academy, have two basic missions: (1) provide basic education for new officer candidates and transform them into officers with high moral (*de*), sharp intellect (*zhi*), and strong physique (*ti*). (2) prepare officer candidates to assume future leadership positions within the MPS establishment.

Three kinds of people are eligible to apply to MPS schools. First, current high school graduates, unmarried and between the age of 18 and 22 years old. Second, serving officers (with two ore more years of working experience) with a middle high education standard who are not older than 28

⁶⁵ Liu Fu Xian, *Gong An Jiao Yu Xue* (Public Security Education Study) (Beijing: Jingguan chubanshe, 1998), p. 37.

⁶⁶ *Id.* p. 38.

years old. Third, police officers who served with distinction and presented with achievement awards. They must have a high school certificate or equivalent standard.

Politically, the applicants must hold correct political views and possess good moral character. They must love the country and people, support the Party and uphold the constitution, and follow the rule of law. They must conduct themselves appropriately and be politically austere. They must possess strong organizational ability, self-discipline, and initiative.

Chinese People's Public Security University (PSU) is run by the Ministry of Public Security. The predecessor of PSU is the Northern China Public Security Cadre School. (*Huabei Gong'an Ganbu Xueyuan*) established in 1948. It has various names: Central Public Security Cadre School (*Zhongyan Gong'an Ganbu Xueyuan*), Central People's Public Security School (*Zhongyang Gong'an Xueyuan*), Central People's Cadre School (*Zhongyang Zhengfa Ganbu Xueyuan*).

In 1984, PSU was formally named. It has five departments, being: police management (*jingcha guanli xi*), public order (*zhian xi*), criminal investigation (*zhencha xi*), police physical education (*jingtai xi*), law (*falü xi*). It has research centers in police management, criminal investigations, safety prevention, and population management. It published three academic journals: ***Public Security University Journal*** (*Gongan Daixue Xue Bao*), ***Public Security Research*** (*Gongan Yanjiu*), and ***Police Digest*** (*Jingcha Wenzhai*)

IV

PRC Police Educational Philosophy

Philosophy

PRC police educational philosophy is shaped by Chinese (Confucian) education philosophy. The purpose of education is to develop perfect – morally, spiritually, intellectually, culturally and physically – police candidates. By definition, education is for the grooming of elites (“junzhi” or “gentleman”). Accordingly, public security education study:⁶⁷

“[I]s a kind of police professionalization activities. It is the totality of all measures used to instill personal character and perfect policing skills. It provides both a broad-general-liberal (political, moral, social, spiritual) education as well as a more narrow-specialized-professional (policy, managerial, operational) training. It imparts both macro-conceptual-abstract theoretical skills as well as micro-practical-grounded skills. It seeks both to improve upon current police practices as well as change existing structure and process.”⁶⁸

Moral Education

To Confucius, the core of any education is to achieve perfection of self through self-cultivation. Under Communism and with the police, moral education is the development of correct political view point, superlative

⁶⁷ Public security education (*gongan jiaoyu xue*) is the study of the origin, development, and future trend of police education and training. It researches into public security education and police training phenomenon and process to uncover their scientific principles. Liu Fu Xian, *Gong An Jiao Yu Xue* (Public Security Education Study) (Beijing: Jingguan chubanshe, 1998), p. 1.

⁶⁸ *Id.*

intellectual capacity, wholesome moral compass and balanced psychological disposition.

Moral education (*de yu*) is one of the most important aspects and unique characteristics of China's education policy, and a foremost PRC police education goals. Theoretically, moral education is deemed essential for the development of a responsible socialist citizen and ethical police professional.⁶⁹ Functionally, moral education is considered important to promote exemplary conduct, prevent abuse of power, and guard against (material and spiritual) corruption.

The vision of PRC police moral education follows the legacy of Confucianism. Moral education, since the days of the Confucius, aims at building an all rounded virtuous person, the "junzhi". In this regard, Confucianism has been described as a "discipline to actualize virtue" (*cheng de zhi xue*).⁷⁰ It is designed to help people to actualize his/her fullest potential through continuous self-reflection and unrelenting search for improvement. Confucius and his disciples (Mencius) postulated that people have a propensity and the capacity to achieve goodness, if shown the way.⁷¹

Confucianism seeks to mold a person's character in its entirety - value system, thinking pattern, behavior pattern, senses and sensibility - in the making of a perfect (Confucius) moral man, the "ren ren" (benevolent man).

In practice, Confucians' education is holistic in nature and integrated in application.

⁶⁹ Education is a purposive enterprise. Education serves three vital functions: pass on old knowledge, improve upon current livelihood, and establish a more ideal society. Z. Y. Du, "Concepts, methods, and functions of educational philosophy," in Z. Y. Du and S. X. Liu (eds.), *Philosophy, Culture and Education* (H.K.: Chinese University Press, 1988), p. 9. While imperial China sought to create a Confucius man, United States sought to create a democratic man (Dewey).

⁷⁰ *Id.*, p. 53.

⁷¹ Everyone except the "xiaoren" or "base" people.

Socialist Education

The direction, content, and conduct of PRC police education is determined by educational policy set forth by Communist Party, State and local governments. Communist Party approaches educational reform with a Marxist perspective. In 1957, Mao suggested: “Our education policy, should enable the educated to achieve moral education (*deyu*), intellectual education (*zhiyu*), and physical education (*tiyu*) development, becoming a laborer conscious of socialism and culture.’ In 1958 the Communist Party Central Committee and the State Council has mandated that: “The education policy of the Party is that education is to serve the proletarian class politics, integrating education with productive labor movement.”⁷² More recently, the “PRC Education Law” (effective September 1, 1995) provided that: “Education must be in the service of socialist modernization and construction, must be integrated with productive labor, in the development of comprehensive moral, intellectual and physical socialist enterprise builders and successors.”

Ultimately, socialist education seeks to create a new socialist man possessive of ideal (*lixian*), morality (*dude*), culture (*wenhua*) and discipline (*jilu*),⁷³ i.e., fostering of “Lei Feng” spirit.

Lei Feng spirit and policing

Introduction

⁷² See item 3 “Guanyu jiaoyu gongzhu de zhishi.”

⁷³ Z. Y. Du and S. X. Liu (eds.), *Philosophy, Culture and Education* (H.K.: Chinese University Press, 1988), p. 47.

The ideal model for a consummate Communist police office is that of Fei Feng.⁷⁴ Lei Feng exemplified traditional Chinese virtues and contemporary Communist morality.⁷⁵ Lei's Communist world view is best captured in his writing: "A man's usefulness to the revolutionary cause is like a screw in a machine. It is only by the many, many interconnected and fixed screws that the machine can move freely, increasing its enormous work power. Though a screw is small, its use is beyond estimation."⁷⁶

In March 1963 Mao invited the nation to "Learn from Comrade Lei Feng" and emulate the "Lei Feng Spirit." Communist leaders upheld Lei Feng as a folk hero for his relentless effort to uphold Communist ideal, i.e., selfless devotion to duty and altruistic concern for the welfare of others.⁷⁷

⁷⁴ Donald Munro, *The Concept of Man in Early China* (1969) (The belief in man's plasticity and role of education in molding the individual was implied old idea, preached by Confucius.)

⁷⁵ Lessons taught by Lei Feng include: Love for the motherland, hatred towards class enemies, obedience to the Communist party, selfless service to the people, thrifty living and hard work in any assignment

⁷⁶ Cited in Julian Baum, "NEW-OLD ROLE MODEL Peking propagandists bring back their '60s hero: Lei Feng." *The Christian Science Monitor* March 6, 1987

⁷⁷ Chinese believe in the malleability of humans and Communists are committed to the "socialization" of people. Donald Munro, *The Concept of Man in Early China* (1969) ("The belief in man's plasticity and in the primary role of education in molding the individual that was implied by the old idea lingers on ...") CCP is adept at using propaganda to "educate" the people and "transform" the mass into socialist beings. For Communist propaganda practices, see David Holley, "The Foolish Old Man and Other Heroes: Although Some Sneer at the Stories, All Chinese Are Fed an Endless Diet of Role Models..." *Los Angeles Times* May 8, 1990, Part H; Page 4; Column 1.(CCP uses heroes and models to inspire and motive people in service of Communism. The "Foolish old man who moved the mountain", an old Chinese fable, was used repeatedly to demonstrate the power of perseverance in fighting imperialism. Yue Fei, a popular Song dynasty hero, was used to teach patriotism to generations of schoolchildren.) For Communist propaganda posters from Great Leap Forward to Cultural Revolution to "Three Represents" and more, see "Stefan Landsberger's Chinese Propaganda Poster Pages" <http://www.iisg.nl/~landsberger/> The theory and practice of re-making a person has been pejoratively known to the West as "brain washing."

Specifically, according PRC official Lei Feng web site,⁷⁸ Lei is honored for the following exemplary qualities and attributes:

*Political stance (zhengzhi lichang)*⁷⁹

Lei appreciate what the Communist Party has done for him and the society. The CCP liberated China and gave Lei a future. In return, he repaid the CCP with loyalty and devotion by contributing to farm production, by joining the PLA, by participating in land reform, by struggling against all enemies; by doing what the CCP expects of him; faithfully and without a question, in things big and small, day in, day out.

Noble spirit (Conggao jingshen)

Lei Feng is a common man, doing uncommon things. He achieved greatness by doing small things well. He is successful because he made the best effort to do what ever he confronts; serve the people, nation and Party with all his heart and soul every time. The message is clear: If every one in China is devoted to selfless service of others, China will become strong.⁸⁰

Lei Feng wholehearted devotion to servicing the people is characterized by the following:

- (1) *Keep to ones word (“yanxing yi zhi”)*. Lei Feng said what he means and means what he said. In his diary he said: “I feel that in order for

⁷⁸ See “Connotation of (Lei Feng) spirit” at Lei Feng Memorial (Jingsheng neihan) <http://www.leifeng.org.cn/1043.asp> (Visited June 11, 2004).

⁷⁹ There is an issue as to the relevancy of Lei Feng in the reform era. The CCP is of the opinion that Lei Feng is as relevant in the reform era as it is in the revolutionary days. The qualities and attributes Lei Feng exemplifies: gratitude to the Party for liberating China, showing loyalty and exercising discipline to the Party, sacrificing one self for people, nation and Party are all that a Communist is made of. <http://www.leifeng.org.cn/>

⁸⁰ Lei Feng recalls another American (movie) hero that of Forrest Gum (1994).

me to live well, I have to make other people's life better." He proceeded to serve others without reservation and enjoying himself in the process.

(2) *Does not seek money or fame ("bu tu ming li")*. Lei Feng did the right thing as a matter of principle, i.e., to serve people and make them happy, not for fame or fortune. There was a story about a woman at a station losing her train ticket. Lei bought another ticket for her. When asked for his name and address, Lei responded: "My name is PLA. I live in China." Some people think he was "stupid." Actually Lei was not "stupid." He was just doing what comes natural to him, i.e., doing what is right.

(3) *Consistent from beginning to the end ("shizhong ruyi")*. Lei Feng did not waver in his commitment to do good for others, he helped the train attendant without being asked, he worked in the field while he was sick, he attended to flood victims time after time.

(4) *Completely thorough ("yuanquan chedi")*. Lei Feng is devoted to serving the people with all his heart and mind ("quanxin quanyi").

(5) *Respectful work attitude ("jingye teidu")*. Lei Feng said he wanted to be a stainless steel screw in the great revolution machine. Once committed, Lei would try his best, and would not rest, until the work is done. For example Lei drove truck #15 which used a lot of gasoline. He consulted many experts to make the truck one of the most economical unit. Lie was honored 3 times as one of the most progressive production workers ("xianjin shengchang zhe"), 18 times as the standard soldier ("biao bing") and 5 times as red flag bearer ("hongqi shou").

*Spirit of the nail*⁸¹ (*Dingzi jingshen*)

Lei Feng understand the importance of revolutionary theory in a class struggle. He would seize every opportune moment to study Mao's ideas. In so doing he is like forcing a nail into a piece of wood. If he apply sufficient pressure the wood would give way to the nail, this the idea of spirit of the nail.

Fine style (*Youliang zuofeng*)

Lei Feng distinctive work style is that if "arduous struggle" ("jianku fendou"). He recognized that building new China is a difficult task. Everyone has to do his part. This means making an effort to preserve and conserve everything, personally and at work. He was known to save every penny of his military pay – six dollars – after daily living expense and donate it all to worthy causes, e.g., flood relieve.

Since 1963, successive Chinese leaders have used Lei Feng to remind the public of the need to return their ideological roots and draw upon Communist ideal to meet reform challenges.⁸² Lei Feng resurfaced after Tiananmen demonstration on June 4, 1989 and Falun Gong sit-in on April 25, 1999.⁸³

⁸¹ The Pinyin CHINESE-ENGLISH DICTIONARY (H.K.: Commercial Press, 1995), p. 157R. Spirit of the nail is to use time carefully, using every available minute productively, as in the case of Lei Feng delving into revolutionary theory like a nail.

⁸² A museum was erected in Lei Feng's name at his birth in Hunan. It was first built in and has recently been reconstructed, with money and materials from American Chinese and Republic of China businessmen. Since its opening, the museum was visited by 40 million including high CCP officials, Mao, Deng and Jiang.

⁸³ ERIK ECKHOLM, "Beijing Journal: At a Trying Time, China Revives Mao's Model Man," *The New York Times*, April 16, 1998; Section A, p. 4. In spite of CCP's propaganda effort, "Lei Feng spirit" is fast disappearing as not compatible with market forces. "Can "Lei Feng Spirit" be left asleep?" (A recent survey in Chongqing shows that

Table 1: Exemplary attributes and qualities of selected Communist model heroes

Model – Hero	Background	Attributes
An Yemin (1938-1958)	Served in the PLA – Navy. Seriously injured in a battery battle with Taiwan but insisted on fighting to the last breath. He was made a PLA hero and a role model for all.	Heroism. Self-sacrifice Dedication to duty.
Daqing Oilfield (between Harbin and Qiqihar in Heilongjiang Province)	Daqing was the first major oilfield opened up in China without foreign (USSR) assistance in 1963.	Self-reliance Hard work. "In industry, learn from Daqing". (Mao, 1964)
Wang Jinxi (1923-1970)	“Iron Man” Wang and his famous No. 1205 Drilling Team worked sub-zero weather to produce oil for motherland.	Perseverance in the face of challenge.
Jiao Yulu (1922-1964)	Jiao as Party secretary of Lankao County, Henan Province led the masses to combat natural calamities while inflicted with cancer.	Indomitable spirit. Tireless devotion to Communist cause. A model Party cadre
Liu Yingjun (1945-1966)	Liu was from a poor peasant background. In joined PLA in 1962. On 15 March 1966, sustained lethal injuries and died trying to save some children.	Sacrifice ones life for others. A good student of Lei Feng
Wang Jie (1942-1965).	Wang was a platoon leader of the 1st Company of the Engineering	"Fearing neither hardship nor

few people in China remember Lei Feng, much less he stands for) www.chinaview.cn
March 15, 2004.

	Battalion, PLA. While training militia a landmine exploded. Wang threw himself on the blast to save 12 lives.	death".
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V

US vs. China Police Education Compared

Introduction

Confucius' approach to character building and moral development is not unlike those found in America higher education before the 1900.⁸⁴ America universities then just as PRC police schools now instructed students on controversial moral principles and enduring character issues.⁸⁵ However, by early 1900s character consideration gave way to competency concerns.⁸⁶ Still later (circ. 1950), influential U.S. scholars in the U.S. wanted to be free from normative judgments when conducting scientific inquiry.⁸⁷ Since then moral education has been taught as informational courses and for moral clarification purposes.

In the 1970s, Watergate brought home the importance of ethics in personal choices and morality in public life. Professional bodies, public services and private business started once again to demand the offering of professional ethics courses in universities. Overall, such initiatives hope to

⁸⁴ Douglas Sloan, "The Teaching of Ethics in American Undergraduate Curriculum, 1876-1976," in Donald Callahan and Sissela Bok, (eds.) *Ethics Teaching in Higher Education* (New York: Plenum Press, 1980), p. 2. (In the nineteenth century moral education, i.e. developing ethical sensitivity and insights, was deemed an integral part of higher education process and outcome.)

⁸⁵ "Personal Recollections of Charles William Eliot," *Harvard Graduates' Magazine*, 32 (1924), 342.

⁸⁶ . *Report on Some Problems of Personnel in the Faculty of Arts and Sciences* (Cambridge, Mass.: Harvard University Press, 1939), p. 77.)

⁸⁷ Derek Bok, *Beyond the Ivory Tower* (Cambridge, Mass: Harvard University Press, 1982), 119.

raise moral awareness, train moral reasoning and promote moral decision making.⁸⁸

One of the major concerns is that moral education in universities might turn into value imposition, political indoctrination and religious domination. Lastly, people start to take issue with the competency of moral instructors.⁸⁹ It is in the above historical context that police ethical training evolved.

Moral education in criminal justice raises two kinds of issue: should ethics be part of the criminal justice curriculum? how should ethics be effectively taught?⁹⁰ Murphy argued for inclusion, observing that moral choices are indispensable in law, punishment, justice, and indeed at the end political governance is about moral choices.⁹¹ As to how morality should be taught, Prof. Sherman suggested making students aware of varieties of moral issues, equipping them with skills to analyze a moral dilemma, instilling them with a moral obligation to do the right thing, and preparing them to tolerate moral ambiguity.⁹²

According to H.R. Delaney the study of moral and ethical issues in criminal justice is the study of “What is the nature of human actions and its relation to belief and knowledge?”⁹³ The questions to be asked include: what is a value choice? What constitutes fundamental human values? Are some values more important than another? How do we choose between competing

⁸⁸ Id. 123-4

⁸⁹ *Id.* 125-30

⁹⁰ Joycelyn M. Pollock, “Ethics and the Criminal Justice Curriculum,” *Journal of Criminal Justice Education* Vol. 4, No. 2, pp. 377-390,

⁹¹ . J. Murphy, *Punishment and Rehabilitation*. (Belmont, CA: Wadsworth, 1992) p. 4.

⁹² L. Sherman, *The Teachings of Ethics in Criminology and Criminal Justice* (Washington, D.C.: Join Commission on Criminology and Criminal Justice Education and Standards, 1981); *Ethics in Criminal Justice Education* (New York: Hasting Centre, 1982)

⁹³ “Teaching the Applied Ethics in Criminal Justice Ethics Course.” In F. Schmallegers (ed.), *Ethics in Criminal Justice* (Bristol, IN: Wyndham Hall, 1990), pp. 148-164.

moral choices or how to resolve moral dilemma? ⁹⁴ Overall, the U.S. approach to moral education is to keep an open-mind and to foster open dialogue.

In this regard, Chinese follow a long tradition of seeking to attain a perfect moral order innate in the natural order of things (*tien ming*). An ethic people must be taught the moral rules and encourage to pursue them at all costs.

Able 2: Moral education and police: PRC vs. US

	PRC	US
Value postulate	Social morality	Individual ethics
Factual assumption	Social nature of man – Collectivism and communitarianism Effective personhood Malleability of man and family socialization	Egoistical nature of man – hedonistic and utilitarian Rational – calculating man Self-determination and personal autonomy
Role	Dominant role	Secondary role
Purpose	Character building	Moral sensitivity training
Scope	All encompassing	Issues oriented
Means	State indoctrination Self-cultivation	State education Personal reflection

Chinese vs. United States police education

There are substantial differences between Chinese vs. U.S. police education – training system. ⁹⁵ Specifically:

⁹⁴ Joycelyn M. Pollock, “Ethics and the Criminal Justice Curriculum,” *Journal of Criminal Justice Education* Vol. 4, No. 2, pp. 382.

⁹⁵ See Lawrence W. Sherman, *The Quality of Police Education* (San Francisco, CA: Jossey-Bass Publishers, 1978), especially “Part One: Purposes,” pp. 18-60.

(1) *In terms of educational philosophy.* Chinese educational philosophy is dictated by the Communist Party, expressed as ideology and enshrined in the Constitution. American police follow constitutional norm, spirit of the law and professional ethics. Beyond that individual departments at every level of government are free to advance philosophical principles and defend value postulates.

(2) *In terms of educational objectives.* The PRC police education objectives are more comprehensive and integrated. They are also clearly defined and narrowly construed. Police education is to prepare police officers to be politically committed, morally responsible, socially conscious, culturally rich and professionally competent social change agents. There are few debates over vision and mission.⁹⁶ Police education is subject to political control and responsive to people needs. Police curriculum-teaching must be grounded in theory and relevant to practice.⁹⁷ In the end police educational objective is to give the police educators, institutions and students a sense of higher purpose and greater meaning to life as a committed Communist agent.

The US police education objectives are much more variegated, open-ended and subject to change. There are as many articulations as there are understanding from a variety of theoretical perspectives and competing school of thoughts. Educational objectives also change with evolving political philosophy, social values, and community interests through time. Give so many contingency and uncertainty, police educational objectives

⁹⁶ Debates, if any, over vision and mission, result from long and continued debates within the Communist party over political ideology and attendant social policy, which police education helps to foster.

⁹⁷ There are continuous concerns over whether police instructors should be more police-scholar or scholar-police, and how much attention should be given to class room instruction vs. experiential learning vs. clinical education.

inevitably invites contentious dispute and unrelenting debate. All agreed that police education is needed to create an enlightened citizen, to make the police officer more responsive (to individual and public needs) and responsible (to political leadership and legal control). Agreement in principle aside, there are few agreements on police role and functions and little consensus on what makes for good police officers. As a result police educational objectives are difficult to define.

(3) *In terms of organization*, Chinese police education is provided for by the Ministry of Public Security and in the U.S. police studies are offered through state and private universities. In China there are three national police universities, and many provincial colleges and local schools. In the U.S. there is no national police university (except for FBI Academy) and many state and local police academies.

(4) *In terms of instruction*. In China, all faculty members at national police university and provincial police colleges are MPS officers, and carry nominal ranks. In the U.S., except at service academy where most instructors are law enforcement agents (e.g. FBI), faculty members at universities and colleges teaching police related courses are all civilians, with a few adjunctions who are serving officers. They also must have proper academic preparation beyond a master degree. Increasingly, there are many police officers who have earned academic credentials (J.D., Ph.D.) and teach after they retired from the police. Instructors and training officers at P.O.S.T. training centers are a mixture of civilians and police.

The differences between PRC and US in police education are revealing of other more fundamental differences between the two countries:

in national culture, political ideology, education philosophy, and police role and functions.⁹⁸

Table 3: Chinese vs. United States police education – training system compared

Comparative dimensions	U.S.	China
Philosophy/policy	<p>Follow constitutional norms.</p> <p>Accept for federal police agencies, FBI, no national law enforcement policy.</p> <p>State and local police follow respective state constitution, local law and police regulations.</p>	<p>Dictate by Communist ideology. And Chinese philosophy.</p> <p>Governed by MPS policy in professional areas, e.g., standards and style of work.</p> <p>Govern by local policy in work related issues, e.g., recruitment and traffic enforcement.</p>
LEADERSHIP/ SPONSORSHIP		
Education	<p>Certify by national or regional organization, e.g. The Middle States Commission on Higher Education is the unit of the Middle States Association of Colleges and Schools that accredits degree-granting colleges and universities in the Middle States region, which includes Delaware, the District of Columbia, Maryland, New Jersey, New York, Pennsylvania, Puerto Rico, the U.S. Virgin Islands, and several locations internationally.</p> <p>Accreditation by professional organization, e.g. ACJS</p>	<p>Sponsored by Ministry of Public Security</p> <p>Certified by the Ministry of Education</p>

⁹⁸ Fu Xian Liu, *Gong An Jiao Yu Xue* (Public Security Education Study) (Jingguan chu banshe, 1998). Lawrence W. Sherman, *The Quality of Police Education* (San Francisco, CA: Jossey-Bass Publishers, 1978).

Training	Licensed by state Department of Education Certified by respective police training board, e.g. Minnesota Peace Officer Standards and Training (P.O.S.T.) Board. Approved by respective police agencies	Certified by the Ministry of Education
ORGANIZATION		
Education	Independent – market driven	Dependent – state provided
Training	Decentralized – police department organized	Centralized – Ministry of Public Security at various levels of government
INSTRUCTION		
Education	Provided by scholars with professional adjuncts, holders of Ph.D. or M.A.	Serving police officers with academic preparation. Ph.D. at the national level. M.A. at regional level.
Training	Police professionals with academic training with B.A. or M.A.	Servicing police officers with little academic training
CONTENT		
Education	Non-specialized: Liberal arts foundation, e.g., Police and Society Professional preparation, e.g., Criminal Investigation	Specialized: Professional, e.g. Criminal Law Vocation, e.g. CSI
Training	Specialized: Professional, e.g. Criminal Law Vocational, e.g. Criminalistic Technical, e.g. defensive driving	Specialized: Vocational: criminal investigation Technical, e.g. firearms use
DEGREE CONFERRED		
Education	BA, MA, Ph.D.	Certificate, BA, MA
Training	Certification, e.g. Minnesota Peace Officer Standards and Training (P.O.S.T.) Board.	Certification, e.g. Zjejiang Police College
SITES		
Education	Civilian state universities	Three national police universities: People’s Public Security University

		People's Armed Police College People's Criminal Investigation University
Training	State licensed police training facilities ⁹⁹	Ministry of Public Security sponsored colleges at provincial and municipality level
Instructional Methods		
Education	Lectures Case study Independent study Individual internship Clinical study	Para-military discipline Lectures Structured internship Field exercise
Training	Para-military discipline Classroom instruction Demonstration Supervise skill exercise	Para-military discipline Classroom instruction Demonstration Supervise skill exercise

Source: Re-constructed from Lee Yingcai, "Comparative Chinese vs. United States police education and training system ("Zhongme jingcha jiaoyu peixu bijiao")," *PSUJ*, Issue 96: 107– 111 (2/2002).

VI

Police Studies in China

Introduction

Inside China, until recently, no police studies discipline ("jingcha xue") existed. First proposed in late 1980s,¹⁰⁰ the study of policing is conducted under the rubric of "public order studies" discipline (POS) ("zhi-an xue").¹⁰¹ POS is a sub-field of study and

⁹⁹ May or may not be associated with universities or community colleges.

¹⁰⁰ Wang Yanju, "Preliminary Probe into The Study on The System of Public Security Discipline," ("Gongan xueke tixi yanjiu chulun") *Journal of Chinese Public Security University* (Gongan Daxue Xue Bao) ("PSUJ") Vol.1 9 (1): 1 – 5 (2003).

¹⁰¹ Unless otherwise specified, police studies or POS will be used interchangeably.

research under “public security (police)” academic discipline.¹⁰² It was originally called “zhi-an guanli xue” (“public order management studies”). In 1998 it was changed to POS to reflect its broad coverage and multi-disciplinary approach. POS is one of the two foundational subjects making up of “public security (police)” discipline, the other is criminal investigation.

Currently, Ministry of Public Security (MPS) is responsible for the development of POS while the Chinese People’s Public Security University (*Zhongguo Renmin Gong’an Daxue*) (PSU) is responsible for teaching and research. POS is not offered in other mainstream universities, such as Beijing University (“Beida”) or Chinese University of Political Science and Law (“Zhongguo Zhengfa Daxue”).

As an emerging discipline, POS generated heated debates as to its nature,¹⁰³ identity,¹⁰⁴ purposes,¹⁰⁵ boundary¹⁰⁶ and methods,¹⁰⁷ paradigm¹⁰⁸

¹⁰² Wang Cui-yuan, “Probe into Several Problems on Basic Theory of Public Order Discipline,” (“Zhi-anxue rugan jichu lilun wenti cai tantu”) *PSUJ*, Issue 107: 116 - 121 (1/2004), 116L.

¹⁰³ For example, is POS an academic vs. vocational, education vs. training, scientific vs. professional field of study? If it is a mixture, where should it be taught?

¹⁰⁴ For example, is POS an independent discipline? If not, what discipline – law, administration, political science, sociology – does it properly belong, or should it be associated with?

¹⁰⁵ For example, is the objective of POS to create generalist vs. specialist? Does it seek to build moral/political character, or just impart technical/professional skills? Wang Yanjiu, “Preliminary Probe into The Study on The System of Public Security Discipline” (*Gongan xue tixi yanjiu chulun*) *PSUJ* Issue 101: 1 -5, 1 (2003). (POS disciplinary development is to meet global and domestic educational public security needs (pp. 1 - 2).

¹⁰⁶ For example, as a discipline does POS cover criminology, public administration and law? Should police administration be made a part of public administration? Should police law be taught in law school or in public security schools? Cheng Hua, Meng Zhaoyang, “Summary of conference on reform on legal education at public security high education institutions” (“Gongan gaodeng yuanxiao faxue jiaoyu gaige yantao hui

and theory,¹⁰⁹ and ultimately, contribution and utility,¹¹⁰ as a scholarly enterprise. Currently, there is no systematic investigation into and scientific evaluation of *jingcha xue* as a scholarly enterprise, domestically or internationally.¹¹¹ For example, we do not even know how well developed is police studies as an academic field¹¹² and the extent of its contribution to police reform, in theory or practice.

Structure of POS as an academic discipline

The maturing of POS as an academic discipline and scholarly enterprise can be gauged in the following areas:¹¹³

zhongshu”) *PSUJ* Vol. 106: 156 – 157 (6/2003). (Public security legal education (“gongan faxue”) should come under legal, not public security, discipline.), p. 156R.

¹⁰⁷ For example, what is the most appropriate research methodology in POS? Should POS adopts anthropological vs. sociological vs. legal research methods? Xiong Yixin, “Comments and assessment of first public order department chairs meeting qua second national public order academic conference” (“Quanguo dier jie zhianxue xueshu yanjiu hui, shou jie zhianxi xi zhuren luntan shuping”) *PSUJ* Vol. 106: 151 – 155 (2003), esp. “Regarding POS research methodology” (“Guanyu zhian xue de yanjiu fangfa”) (Currently, POS scholars paid little attention to methodology. POS should be empirically based, and attend to integration of internal vs. external, macro vs. micro, and horizontal units of public order agencies.) (p. 154 – 155)

¹⁰⁸ For example, should POS be dominated by Western paradigm?

¹⁰⁹ For example, can Western policing theories make to serves Chinese policing needs? Should Chinese police scholars look towards Western police scholars for ideas?

¹¹⁰ For example, is POS after theoretical vs. applied knowledge? Does police research seek to understand the causation of crime/disorder or try to predict the new wave of terrorists attack?

¹¹¹ Chen Shouyi, “A review of thirty years of legal studies in new China,” *Journal of Chinese Law* Vol. 2: 181-200 (1988). M. Sidel, “Recent and Noteworthy legal works published in China,” *Journal of Chinese Law* Vol. 1: 251-269 (1987)

¹¹² Xiong Yixin, “Summary of “National conference on new century public security studies academic discipline building,” (“Quanguo xinshij zhian xue xueke jianshe yantu hui” zhongshu”). *PSUJ* Issue 96: 115 - 119 (2/2002).

¹¹³ None of the methods mentioned are unique unto themselves or being tailored to POS. A close inspection of many POS research output shows that there is no vigorous methodology control. Xiong, Yinxin, “On The Status of Public Order Discipline,” (“Lun zhianxue de kexue dewai”) *PSUJ* Issue 98: 79 – 86 (2/2004). (The article describes the constitution, development, method and contribution of public order studies as a scientific

(1) POS has a well defined and confined subject matter of research and teaching:

POS has clear and distinctive research subject matters, i.e., POS investigates into phenomenon (“xianxiang”) of public order, its causation (“yuanyin”) and response (“duice”).

In terms of phenomenon, POS studies the historical origin, social conditions, current pattern and future trends of social order;

In terms of causation, POS investigates into the functional relationship and statistical correlation between social conditions (politics, economics, culture, law and other social factors) and public (dis)order. It also investigates into the relationship between personal characteristics, i.e., physiological and psychological makeup, on social order problems, e.g., crime.

In terms of response, POS explores how varieties of state apparatus and a constellation of social forces – political, economic, law, culture, education, individually, collectively and interactively can be brought to bear on social order problems and issues. In contemporary China it is the study of Comprehensive Social Control (“zhonghe zhili”) on crime and disorder.

In sum, POS is unique subject of research and study in focus and scope that is not being adequately addressed by any one of the existing academic discipline, e.g. sociology, law, or political science.¹¹⁴

academic discipline. It further argues for elevating public order studies as a second – class academic discipline.)

¹¹⁴ *Id.* p. 80.

(2) POS is build upon a strong theoretical foundation with distinctive conceptual framework.

In terms of theoretical foundation, POS is build upon a number of establish scholarly tradition and emerging school of thoughts. In early years, Mao resort to Marxist theory of state and society to explain criminality in More recently, Western criminological and social order control theories takes hold.

In terms of concept, terminology and nomenclature, POS has adopted and embraced the following concepts and terms: public order administration (“zhian guanli”), public order administration principles (“zhian guanli yuanze”), public order administration subject (“zhian guanli zuti”), public order administration object (“zhian guanli keti”), public order administration measures (“zhian guanli shouduan”), public order eyes and ears (“zhian yewu”), public order prevention and control system (“zhian fangkong xitong”), public order area control (“zhian quwai kongzhi”), public order coordinated prevention (“zjian lianfang”), public order patrol (“zhian xiluo”), safety inspection (“anquan jiancha”), safety protection (“anquan baohu”), special occupation (“tezhong xingye”), dangerous goods management (“wexian wubinguanli”), complex public places (“gongong fuzhe changsuo”), vulnerable point protection (“yaohai baohu”), mass event (“daixing quzhong huoding”), public order cases (“zian anjian”), public order events (“zian shijian”), public order crisis (“zian shigu ”), community policing (“shequ jingwu”), household administration (“huzheng guanli”), household residence system (“huji zhidu”), legal residence (“fading zhuji”), household registration (“hukou danji”), household survey (“hukou tungji”), household migration (“hukou qingyi”), household census (“hukou tiaocha”), major population group (“zhongdian renkou”), immigration –emigration

control (“churu kou guanli”), foreign policing (“shewai jingwu”), fire supervision (“xiufang jiandu”), fire management (“xiufang guangli”), fire organization (“xiufang zuji”), traffic duty (“jiaotung qingwu”), traffic planning (“jiaotung gui huai”), traffic control (“jiaotung jiancha”). These terminologies are an integral part to POS and cannot be found with other associated disciplines, such as public administration and law¹¹⁵

(3) POS used a multitude of research methods from other disciplines.

POS researches are conducted with social survey method, content analysis, historical method, comparative method, experimental method, systematic method.

(4) POS has its own academic

After 20 years of development POS boasted two authoritative journals: *Journal of Chinese People’s Public University* published by the PSU (“Gongan daxue xuebao”) and *Policing Studies* (“Gongan Yanjiu”) published by the Chinese Police Studies Association. *Journal of Chinese People’s Public University* is one of the 19 most authoritative legal-political publications and one of the 100 most authoritative social science journals in China. The Chinese Police Studies Association is a first class scholarly association. It is working hard to launce an associated second class Public Order Association.¹¹⁶

(5) POS is a comprehensive and integrated academic system

PSO is a relatively integrated study field, with the following subject area of study: (1) Principles of POS (“zian xue yuanli”); (2) History of POS

¹¹⁵ It should be noted that most of the terms are generic terms with no specific “zian” referent and content. Many of them are not conceptual in nature, but mere description of a set of activities related to public order, e.g. public order patrol or traffic control. Finally most of the terms are theoretically anchored, backed by research findings and literature.

¹¹⁶ *Id.* 82.

(“zianshi xue”); (3) Public order legal studies (“zian fa xue”); (4) Public order management studies (“zian guanli xue”) which includes – public order regulation and management, household management, road traffic management, fire prevention management; immigration control and foreign resident management; (5) comparative public order.¹¹⁷

(6) POS works closely and collaboratively with other established disciplines.

POS works closely with and is complemented by other more traditional and well established disciplines, such as public administration law, criminal law, political science, sociology, and management.¹¹⁸

(7) POS has well defined research agenda and study focus:¹¹⁹¹²⁰

The subject matter of research and study defines and separate one discipline from another. What is the subject matter of research of POS is still being debated. There are currently the following six schools of thought:

Management school (“Guanli zhineng suo”). This school of thought argues that the “zhian xue” is the study of public order administration and control, or how to maintain public order and secure public safety.¹²¹ The limitation to this theory is that is focus entirely on what the state can or should do to manage crime.¹²² It does not look into informal society control.

¹¹⁷ *Id.* 84.

¹¹⁸ *Id.* 84 – 85.

¹¹⁹ Wang Cui-yuan, “Probe into Several Problems with Basic Theory of Public Order Discipline,” (Zhianxue rugan jichu lilun wenti cai tantu”) *PSUJ*, Issue 107: 116 - 121 (1/2004). (Article revisits certain fundamental issues concerning the research subject matter, scientific structure and scientific nature of POS discipline.)

¹²⁰ “Regarding research subject of discipline.” (“Guanyi xueke de yanjiu duixiang”). *Id.* 116L to 118R.

¹²¹ *Id.* 116R.

¹²² *Id.* 117L.

Public order school (“zhian wenti suo”). Under this school of thought, “zhian suo” studies the nature, characteristics, manifestation, distribution, pattern and trend of social disorder problems, individually as a whole. It also investigates into the basic theory and practice of public order management and control, in addressing such problems.¹²³

Public order regularity school (“zhian zhixu suo”). The proponent of this school looks at what constitutes and leads in good order and how to react – management, control, maintain - to disorder.¹²⁴

Contradiction school (“moudun lun yondong suo”). This school of thought studies the contradiction (interaction) between the social control subject and object.¹²⁵

Social order prevention school (“zhinan fangfan suo”). This school looks at how social disorder prevented and social order maintained.¹²⁶

Social order phenomenon, causation and response school. (“zhian xianxiang, yuanyin, duice suo”) This school investigates in the precipitation, causation and reaction to social disorder.¹²⁷ It is argued that this school of thought is to be preferred because it is the most comprehensive and inclusive one. For example, it studies public order management – control activities as well as criminal behavior. It covers all factors – economic, social, political, cultural, psychological and natural (time, place, climate, season, victims physiology, temperament) – giving rise to crime. The study of phenomenon, causation and response to crime covers the full cycle of crime and response. It studies crime/disorder philosophical as well

¹²³ *Id.* 116R.

¹²⁴ *Id.* 116R.

¹²⁵ *Id.* 116R.

¹²⁶ *Id.* 116R.

¹²⁷ *Id.* 116R.

as socially, in theory and practice. It helps us to understand the science, policy and practice of order and control.¹²⁸

This school is also preferred because it is distinctive from other closely aligned discipline, e.g. criminology. Criminology only studies about crime as a phenomenon. POS has a broader focus. POS does not only deal with crime issues but concern itself with all kinds of public order issues, e.g. mass rally¹²⁹.

Debates, problems and issues

In order to promote the building and strengthening of POS as an academic discipline, the Chinese Public Security University has organized a “National conference on new century public security studies academic discipline building,” at PSU between October 27 – 28, 2007. The conference was well attended by leaders, staff and faculty of the national PSU, as well as many regional police colleges, including Beijing Police College, and other provincial police colleges from Shanghai, Tienjin, Zhongxing, Shanxi, Neimenggu, Bianning, Jilin, Jiangsu, Shandong, Zejiang, Henan, Hebei, Hubei, Hunan, Guandong, Jiangxi, guizhou. There were other representatives from Beijing University, Wuhang University, Suzhou University. Yanzhou University. Zhongnan Commercial, Politics and Law University, Xibei University.¹³⁰

The conference participants exchange views on a number of issues and problems with building up POS as an academic discipline, including

¹²⁸ *Id.*117.

¹²⁹ *Id.*117R.

¹³⁰ Xiong Yixin, “Summary of “National conference on new century public security studies academic discipline building,” (“Quanguo xinshij zhian xue xueke jianshe yantu hui” zhongshu”). *PSUJ*, Issue 96: 115 - 119 (2/2002), p. 115L.

study subject, boundary, focus, methods, organization and connections with other related and associated disciplines. It various discussed POS's vision and mission, staff recruitment and training, curriculum design and teaching methods.¹³¹

One of the major debate issues is on the subject matter of study and research. POS is has a well defined and special subject of study, as defined by the nature of police work.¹³² However there is yet no uniform agreement on the focus and scope of POS in China. There are a number of school of thoughts:

- (1) POS studies the phenomenon, causation and response. As to manifestation of public order phenomenon, scholars have been studying the relationship between “zhian” in relationship to historical and social conditions of the time, focusing on development pattern and protection. As to causation, the focus of investigation has been on the causal relationship between public order and social, political, economic, law, culture, and ideology. It also investigation into the relationship between co-relationship between the social conditions and physiological and psychological characteristics of social members and public order manifestation. As to response, it is an investigation into the nature, kind and capacity of various social institutions, e.g. family and police, and forces, e.g. social, economic, culture and education, in responding to crime, individually and as a whole.¹³³

¹³¹ *Id.* 115L.

¹³² *Id.* 115L

¹³³ *Id.* 115R.

- (2) POS is the study of phenomenon, patterning¹³⁴ and response of public order. POS as a scientific discipline is build upon four basic elements: Basic theory¹³⁵ (foundational theory,¹³⁶ basic assumption,¹³⁷ basic experience¹³⁸ (history and reality), basic knowledge (business management,¹³⁹ area management,¹⁴⁰ agency management¹⁴¹) and basic technical ability)¹⁴² (applied skills,¹⁴³ ability).
- (3) POS theory should be build around on public order (“zhian zhixu”), public order management (“zhian guanli”) and public order issues (“zhian wenti”).¹⁴⁴
- (4) POS seeks to ascertain and realize public order strategy in new century and develop and training public order human resources. In this regard, POS focus on basic theory (“jixhu lilun”), applied theory (“yingyong lilun”) and police practice (“jingcha shijian”). *Basic theory* encompasses political theory, economic theory, jurisprudential theory, behavioral science, and any other theories that inform and instruct apply theory and police practice. *Applied theory* includes investigation into the relationship between public order subject (police), object (victims, criminals), social – public order conditions and problems, micro public and macro order environment and foreign

¹³⁴ (“guilu”) *PYCED* 255L.

¹³⁵ (“jiben”) *PYCED* 310L2. (“lilun”) *PYCED* 418L.

¹³⁶ (“jichu”) *PYCED* 310L4 (“lilun”)

¹³⁷ (“jiben yiju”) *PYCED* 816L.

¹³⁸ (“jiben jingyan”) *PYCED* 359L.

¹³⁹ (“yewu guanli”) *PYCED* 805L.

¹⁴⁰ (quyu guanli”) *PYCED* 560L.

¹⁴¹ (“jiguan guanli”) *PYCED* D 308L.

¹⁴² (“jineng”) *PYCED* 319L.

¹⁴³ (“jishu”) *PYCED* 319L

¹⁴⁴ Xiong Yixin, “Summary of “National conference on new century public security studies academic discipline building,” (“Quanguo xinshij zhian xue xueke jianshe yantu hui” zhongshu”). *PSUJ*, Issue 96: 115 - 119 (2/2002), p. 115R.

- and comparative police theory and practice research. *Police practice* focuses on police activities - emergency intervention/management (of people, places, materials, conduct), service with or without compensation/ handling of cases, event, incident, natural disasters/public order and national security/criminal investigation, police guards - strategy, principles, expectation and methods.¹⁴⁵
- (5) The concept of public order prevention studies (“zhian fangfan xue”) is the study of disruption of public order and harm, and related principles and practice of preventive measures. Public order preventive studies focuses on: (1) Crime prevention subject (Party, government, social organization, family and individual) and its conduct (prevention, discrimination, assessment and implementation). (2) The object of preventive measures, e.g. conduct endangering people’s safety, property, order and disasters. (3) Preventive strategies.¹⁴⁶
- (6) POS has three different sets of research focuses: (1) Public order practice theory (“zhian shijian lun”), (2) Interaction between public order subject and object known as contradiction theory (“maodun lun”). (3) Public order maintenance and management theory (“zhixu weihu lun”).¹⁴⁷
- (7) In summary, POS should be concerned with “comprehensive control” of crime and disorder, in 6 respect: strike, prevent, manage, education, reform and build, with prevention and management being the major focus.¹⁴⁸

¹⁴⁵ *Id.* 116L.

¹⁴⁶ *Id.* 116R.

¹⁴⁷ *Id.* 116R.

¹⁴⁸ *Id.* 116R.

VII

Evaluation of PRC Police Education:

A Case Study

Introduction

To date, there is no published account of assessment of PRC police education system and process. In 2003 the *Public Security Education* published a scientific survey of police students from Chinese Criminal Investigation Police College, Jiansu Police Officer College, and Shandong Public Security Professional College” with a " Questionnaire on the current status and analysis of criminal investigation technical education at public education higher education institutes” asking the respondents their opinions on overall satisfaction with their police education in terms of relevancy and utility, curriculum design, course content, teaching methods, school facilities, faculty capacity, and teaching evaluation.¹⁴⁹

The survey found that while a majority of students were satisfied with the education received, many of them were not happy with what and how criminal investigation education was taught.¹⁵⁰

¹⁴⁹ Zhao Xiuping “The current status and analysis of criminal investigation technical education at public education higher education institutes” (“Gongan gaodeng yuanxiao xingshi jishu jiaoxue xianzhuang de fexi”) *Public Security Education* (Gongan Jiaoyu) Vol. 98: 40 – 44 (3/2003).

¹⁵⁰ **Methodology** :Date of research: 2002. Research focus: Assessing the adequacy and effect of criminal investigation technical education at public education higher education institutes. Sample frame: All senior students at three national and provincial criminal investigation colleges (one MPS, one provincial – degree, one provincial – professional). *National*: Chinese Criminal Investigation Police College (sponsored by MPS) Zhongguo Xingjing Xueyuan (Gonganbu) *Provincial college*: Jiansu Police Officer College (“Jiangsu Jingguan xueyuan”) (sponsored by Jiansu province) *Provincial professional college*: Shandong Public Security Professional College” zhuanke xueyuan (“Shandong Gong’an zhuanke xueyuan”) (sponsored by Shangdong province) *Sample size*: 266 Response rate: 260 (97.7%). Survey instrument: " Questionnaire on the current status and analysis of criminal investigation technical

Findings

Table 1: Students’ self-assessment of overall education quality (“xueshui suiping”)

	Able to (“neng”)	Basically able to (“jiben neng”)	Not quite able to (“Bu tai neng”)	Not able to (“Bu neng”)
Capable of working at public security agencies – criminal investigation work				
Responses	104	72	59	25
Percentage	40%	27.7%	22.7%	9.6%

Source: Zhao Xiuping p. 40R.

Table 2: Students’ understanding of educational objectives (“due jiaoxue wude de lijie”)

	Yes (“shi”)	Basically so to (“jiben shi”)	Not very much so (“bu taishi”)	No (“bushi”)
Is the professional educational objectives clear?				
Responses	107	102	45	6
Percentage	41.2	39.2	17.2	2.3

Source: Zhao Xiuping p. 41L

education at public education higher education institutes” (“Gongan gaodeng yuanxiao xingshi jishu jiaoxue xianzhuang tiazhong wenjuan”) Individual interviews: Faculty 20, Students 25.

Table 3: Degree of student identification with professional educational (“yingtong”)

	Would (“hui”)	Basically would (“jiben hui”)	Not very likely (“not tai hui”)	Would not (“bushui”)
If you have to do it again, would you pick the same professional subject?				
Responses	156	51	42	11
Percentage	60	19.6	16.2	4.2

Source: Zhao Xiuping p. 41L

Table 4: Students’ evaluation of basic curriculum design

	Able to (“neng”)	Basically able to (“jiben neng”)	Not quite able to (“Bu tai neng”)	Not able to (“Bu neng”)
Is the basic curriculum meeting needs?				
Responses	11	126	109	14
Percentage	4.2	48.5	41.9	5.4

Source: Zhao Xiuping p. 41R

Table 5: Students’ attitude towards the status of electives

	Able to (“neng”)	Basically able to (“jiben neng”)	Not quite able to (“Bu tai neng”)	Not able to (“Bu neng”)
Are electives meeting needs?				
Responses	39	78	65	80
Percentage	15	29.2	25	30.8

Source: Zhao Xiuping p. 41R

Table 6: Students’ attitude towards demand of practical education (“sijian jiaoxue”)

	Necessary (“xu yao)	Basically necessary (“jiben xuyao”)	Not quite necessary (“Bu tai xuyao”)	Not necessary (“Bu xuyao”)
Should practical education be strengthen?				
Responses	234	26	0	0
Percentage	90	10	0	0

Source: Zhao Xiuping p. 42L

Table 7: Students’ attitude towards connection between school and frontline public security agencies (“gongan jiguan lianxi”)

	Necessary (“xu yao)	Basically necessary (“jiben xuyao”)	Not quite necessary (“Bu tai xuyao”)	Not necessary (“Bu xuyao”)
Should practical education be strengthen?				
Responses	257	3	0	0
Percentage	98.8	1.2	0	0

Source: Zhao Xiuping p. 42L

Table 8: Students’ attitude towards professional subjects teaching methods (“jiaoxue fangfa”)

	Yes (“shi”)	Basically so to (“jiben shi”)	Not very much so (“bu taishi”)	No (“bushi”)
Are you satisfied as to how professional studies are being taught?				
Responses	39	114	86	21
Percentage	15	43.8	33.1	8.1

Source: Zhao Xiuping p. 42L

Table 9: Students’ attitude towards professional subject matter faculty teaching performance (“jiaoxue shuiping”)

	Yes (“shi”)	Basically so to (“jiben shi”)	Not very much so (“bu taishi”)	No (“bushi”)
Are the professional subject matter faculty teaching performance high?				
Responses	105	117	38	0
Percentage	40.4	45	14.6	8.1

Source: Zhao Xiuping p. 43L

Table 10: Students’ assessment of practical experience of professional subject matter faculty (“sijian jingyan”)

	Yes (“shi”)	Basically so to (“jiben shi”)	Not very much so (“bu taishi”)	No (“bushi”)
Practical experience of professional subject matter faculty should be strengthen?				
Responses	172	55	29	4
Percentage	66.2	21.2	11.1	1.5

Source: Zhao Xiuping p. 43L

Table 11: Students’ assessment of experimental education conditions (“siyan tiaojian”)

	Able to (“neng”)	Basicall y able to (“jiben	Not quite able to	Not able to (“Bu neng”)

		neng’)	(“Bu tai neng’)	
Are the facility and equipment for experiment for this professional studies sufficient in meeting teaching needs?				
Responses	33	56	91	80
Percentage	12.7	21.5	35	30.8

Source: Zhao Xiuping p. 43R

Table 12: Students’ assessment of examination

	Reasonable (“heli”)	Basically reasonable to (“jiben heli”)	Not very reasonable to (“Bu tai heli”)	Not reasonable at all (“Bu heli”)
Are the facility and equipment for experiment for this professional studies sufficient in meeting teaching needs?				
Responses	15	56	109	57
Percentage	5.8	30.4	41.9	21.9

Source: Zhao Xiuping p. 43R¹⁵¹

Discussion

Overall, a majority of the students – respondents felt that the education they received adequately prepared them for criminal investigative

¹⁵¹ Zhao Xiuping “The current status and analysis of criminal investigation technical education at public education higher education institutes” (“Gongan gaodeng yuanxiao xingshi jishu jiaoxue xianzhuang de fexi”) *Public Security Education* (Gongan Jiaoyu) Vol. 98: 40 – 44 (3/2003).

work (“able” 40%, “basically able” 27.7%). But there was a sizable minority (32.3%) disagreed (Table 1). The satisfaction with their criminal investigation education is still higher. 79.6% of the students said that they “would ...pick the same professional subject” (Table 3). However, when probe further, the students have mixed feelings about the curriculum design. Only 52.7% thought “basic curriculum meeting needs” (Table 4). Most felt that that the electives were not meeting their needs (Table 5: 55.8%).

The students reserved the harshest criticism about the relevancy and usefulness of their education. Without exceptions the students were of the opinion that practical criminal justice education should be strengthen (Table 6: 100%), starting with strengthening connection between school and frontline public security agencies (Table 7: 100%).

Finally, while the students were basically happy with the competence (Table 10: 87.4%) and performance (Table 9: 85.4%) of the faculty, they were less satisfied with the teaching methods (Table 8: 41.2 dissatisfied) and campus facilities (Table 12: 63.5 dissatisfied).

VIII

Police Education Problems and Issues

Police education in China, especially at the local levels (provincial and municipal) suffers from an identity crisis. With lack of (guaranteed) job placement, police colleges are forced to lower their admission standards to attract qualify candidates. With pressure to make police education more relevant to the reform, police colleges are returning to more basic – vocational education. Both of these strategy to stay afford serves to reduce public security colleges distinctiveness as a place of higher education.

Lack of placement. Police education in China prepares students for police work. For example, if students graduated from People's Public Security University they are guaranteed a job as a police officer. This is not the case with local (provincial, municipal) police colleges. For example in certain province there were 37 police colleges, and there were only 31 police vacancies. Those who failed to find placement will have to be unemployed.¹⁵² The placement situation is exacerbated by the fact that the police profession is being opened up to people from all walks of life consisting with market principle to attract the best and most suitable staff. Repeatedly students from other universities were hired as police officers. There is currently no official policy to hire police college graduates over non-police college ones. The lowering of admission standards further make the police college graduates less competitive.¹⁵³

There are currently two strategies to deal with recruitment issues. Under the theory of education industrialize (“jiaoyu changye hua”), the state has to increase in educational shock of the nation through increase investment. The increase in police education investment in building larger school and faculty will serve to attract more enrollments.¹⁵⁴ The other is to expand recruitment to attract non-police bound student (“zhao sheng bingfei zhao jing”) or “recruiting student is not the same as recruiting police.”¹⁵⁵ Both of these strategies have fundamental flaws. The first strategy is a waste of resource. The blind investment in police education does not solve

¹⁵² Zhou Zhongwei, “Perplexed and Thinking about Two Essential Factors in the Elementary Education of Public Security,” (“Guanyu Gongan jichu jiaoyu liangdai yaosu de huhuo tu sikao”) *Journal of Chinese People's Public University*, Issue 96: 111 – 115 (2/2002), p. 112L.

¹⁵³ *Id.* 112R,

¹⁵⁴ *Id.* 112R,

¹⁵⁵ *Id.* 113L,

the fundamental issue of how to gain police employment for the ever expanding police college grades, in the long term. In the short term there might not be enough qualified staff to educate the new glut of police students. More graduates with lesser quality spelled trouble for police education. The second strategy raises fundamental issues of what police college and education is all about. If police education is not only for policing bound students,¹⁵⁶ there is a real question why para-military discipline and police curriculum is necessary. More practically, why teach police tactical skills – marital arts, shooting, driving – when students do not intent to and have no prospect of ever becoming police? In the end, there is a real question as to whether police colleges should change its major focus to non-police teaching to accommodate increase in non-policing students enrollment.¹⁵⁷

Liberalization of police curriculum. There is also a vibrant debate as the role and function of police college. Is it just to prepare for future police officers? Or it is preparing the students for life.¹⁵⁸ The tendency is to reduce specialization and make the curriculum more fundamental.

IX

Conclusion

As intimated, there are very few studies of any kind on PRC police education and scholarship in Western literature. This study of first

¹⁵⁶ The slogan here is: “hou jichu” i.e. “strengthen basic(s) (education)”, e.g. computer study, “kan koujing”, i.e. “expand the bottleneck”, e.g. open police college to non-police students, and ”tan zhuan ye, i.e. dilute professionalism, e.g. do away with para-military training. In essence, in US terms, move away from West Point Military Academic model of training career military officers towards a general university model of studying in police services.

¹⁵⁷ *Id.* 112R,

¹⁵⁸ *Id.* 113R,

impression investigates into PRC police education system; particular its educational philosophy and practice, scholarship nature and methods as a mean to understand how the PRC police educators hope to meet the challenges posed by the fast transforming Chinese economic, political, and social order, e.g., in defining a new vision and mission for police education and role and functions for police scholars.

With respect to PRC police education, making the old to fit the new is the foremost challenge:¹⁵⁹

(1) Traditionally, police higher education catered to and is reserved for the young and uninitiated students, not matured and professional ones. The current educational system and process fails to meet the needs of field officers who are more interested in acquiring operational skills than engaging in theoretical debates. They are also less interested in earning degrees than gaining competence in an area.¹⁶⁰

(2) Traditionally, police education is instructor-centered and not student oriented. This is not adequate in meeting the needs of students with diverse background, different interests, and individual needs.

(3) Traditionally, police education is conducted in fixed locations with standardized course materials and structured program delivery. This does not address individual education needs of many adult students who seek non-traditional, off-campus and special education.

¹⁵⁹ Keenan, Barry, "Revitalizing liberal learning the Chinese way: fostering motivation and teacher-student relationships," *Change* Vol. 30 (6):m38 – 42 (November/December 1998) (Traditional Chinese education is fundamentally different from the modern – Western variant in purpose, content and style.)

¹⁶⁰ Effective January 1, 2008, the PSU has discontinued its undergraduate admission to cater entirely to in-service, professional and graduate education. PSU Professor, December 2007.

(4) Traditionally, police school teaching style is characterized by “preaching (*chuandao*), imparting (*chuanshou*), analyzing (*jiepuo*)” activities. This style of instruction presupposes a finite set of knowledge, one way of learning, and one best way in solving problems. It does not fit well with information explosion, global communication, and inter-penetration of knowledge dominants.

(5) Traditional police education is hampered by a set of uniform academic yardsticks. It fails to take into account individual intellectual capacity and personal developmental needs.

(6) Traditionally, police education goal, organization, content, and method is deemed unitary and uniform in nature (*dayi*). This is inadequate in addressing changing economic and social conditions of the society, e.g. rural policing needs are not the same as urban policing needs.

(7) Traditionally, police education system is a closed system. A close system is ill equipped to deal with open market conditions and changing social context.

(8) Traditionally, police education system is driven by centralized policies, top - down guidelines and absolute commands. It does not reflect local conditions and special concerns. It foreclose mutual communication and joint problem solving.

The study makes clear that education and scholarship development in China lags far behind the pace of reform. Reformers are struggling to keep up. There are many thorny challenges, but few effective solutions. Appeal to political ideology have loss much of its luster in the market economy and

a materialistic world.¹⁶¹ Communist political ideology and way of doing things (e.g. Lei Feng spirit and self-sacrifice) has little relevancy, still less resonance, with a learning community that is born after Mao and brought up during Deng's reform period.¹⁶² The mantra of communism, much like the recitation of Confucianism, is poisonous to a critical mind and suffocating to creative spirits. Campaign style mobilization does little good in changing people's conduct and making inroad on institutional behavior, still less in making a difference to organization culture and individual attitude in universities. Reform by slogan is destined to fail; it focuses too much on form over substance, preferring symbolism than realism, propaganda over discourse. Ultimately, police education reform efforts are severely limited and compromised by what is going on in the society.¹⁶³

The way forward is to take Mao and Deng seriously at their words. Mao preached about the need to make knowledge "scientific" and "relevant", i.e., grounded in reality and tested in practice.¹⁶⁴ Deng called for discarding the old to make room for the new, i.e., have an open mind. Both approved of action oriented research - learning as one goes strategy, or "Crossing the river by felling the stone," one stone at a time.

¹⁶¹ Lucian W. Pye, "On Chinese Pragmatism in the 1980s" *The China Quarterly*, Vol. 16: 207 – 234 (1986) (Chinese people is a pragmatic lot. They are more concerned with here and now, and what works than paying attention to ideology.)

¹⁶² Learning culture at the PSU is not robust. Students have no incentive to work hard. They are guaranteed a good job after graduation. For example, non of the students have read the Mao's "Little Red Book." They know still less about Marxism. Interviews with PSU undergraduate students. November 24, 2007. Teachers are distressed by low salary and discriminatory treatment at PSU. Informal discussion over dinner with four PSU faculty. November 23, 2007. All interview/discussion conducted at PSU, Beijing.

¹⁶³ Pan Maoyuan, "The Basic Regularities of Education and Their Application in Higher Education Research and Practice," *Chinese Education and Society* Vol. 40 (3): 45-63 (May/June 2007) ("The regularity of education's relationship with society indicates that education is constrained by society's economics, politics, and culture and acts on their development, thereby acting on the development of society as a whole." (ABSTRACT)

¹⁶⁴ Mao, "On Practice" (1937).

