

# **Best Practices of Anticorruption and Integrity Education in Chinese Universities and Schools**

Anticorruption and integrity education in universities and schools is the foundation of China's efforts towards building a clean society. The Chinese government firmly believes that without such education programs we may not aspire to build a clean country. We have integrated such education programs into the national education system and developed policies accordingly. Efforts have also been made to ensure that standard teaching materials and curricula reflect the requirements of anticorruption and integrity education. We have held corresponding educational activities with distinctive themes in innovative forms. A comprehensive and well-structured pattern for education has taken shape, covering universities as well as primary and secondary schools.

## **I. Development of National Policy on Anticorruption and Integrity Education in Universities and Schools**

In 2007, the Ministry of Education of China developed the *Opinions of the Ministry of Education on Anticorruption and Integrity Education in Universities and Schools* (hereinafter referred to as the “*Opinions*”) on the basis of some pilot programs in provinces and cities. For the purposes of meeting the relevant requirements of the *United Nations Convention against Corruption* and comprehensively improving the ideological and moral standards of students, the *Opinions* makes clear the general requirements, methods and working mechanisms for conducting anticorruption and integrity education in universities and schools. It points out that anticorruption and integrity education should follow the schooling principles and laws for the growth of young students, so as to promote healthy growth of youngsters and create an honest social atmosphere. It should be close to life and the students, combining classroom education and extracurricular practices. Moreover, it is necessary for school administrators, teachers, parents, educational authorities, cultural departments and anti-corruption authorities to shoulder their respective responsibilities, strengthen cooperation, and exert educational synergy.

In 2008, the Ministry of Education formulated the *Guiding Outline for Anticorruption and Integrity Education in Universities and Schools*, which deepened the scope of guidance for educational activities in universities and schools. It requires carrying

out a variety of campus activities centered on anticorruption and integrity education by making timely use of important festivals, major events, school ceremonies and other opportunities. It calls for using posters, blackboard newspapers, publicity windows, campus websites, reading rooms and other media and channels to organize activities, such as story-telling, games and knowledge contests, so as to encourage students to participate in such programs and create a healthy campus culture.

## **II. Integration of Anticorruption and Integrity Elements into Teaching Materials and Curricula of such Subjects as Chinese, History, and Morality in Primary and Secondary Schools**

### **i. Chinese Courses: Influence of Classic Literature**

Classic poetry has been included in Chinese courses for Grades 1-9 for the cultivation of honesty and integrity through “recommended excellent poetry for recitation”. For example, Mencius, the greater thinker of the Warring States period, writes, “to be above the power of riches and honors to make dissipated, of poverty and mean condition to make swerve from principles, and of power and force to make bend - these characteristics constitute the great man.” Philosopher Zhou Dunyi of the Northern Song Dynasty writes in *On My Love for the Water Lily*, “My fondness is for the water lily which grows unblemished out of muck and mud; and takes on an upright and pure stature after being cleansed by clear water... only to be observed from afar and not to be profaned by intimacy.”

As far as Chinese courses for senior-high students are concerned, fictional novels and famous classics with integrity elements are included in the list of reading references. For example, *The Scholars*, a novel written by Qing Dynasty novelist Wu Jingzi, describes different attitudes of people towards official ranks and wealth, depicting the process of men being corroded and criticizing officials’ corruption. The novel portrays a typical corrupt official, i.e. Nanchang Prefecture Chief Wang Hui. Arriving at Nanchang to assume charge, Wang deliberately refuses to take over the position until the former chief sends him money. It has become a faith to him that “three years spent even in a comparatively clean government department would bring to an official benefits worth thousands of silver ingots” and he will have it all, along with the “sound of steelyards, abacus and silver”. The opera titled *Injustice to Dou E* by Guan Hanqing of the Yuan Dynasty tells about the tragedy of the civilian

Dou E's death as a result of official corruption. In the opera, Dou E makes three vows upon dying: "my blood would stain the white cloth; it would snow soon this summer; there would be drought for three years", and the writer makes all three happen. Thus, readers who fall in deep sympathy for Dou E further grow hateful to the cruelty and corruption of officials.

ii. History Courses: Help Students Develop Healthy Personality and Sound Values

The standards for history courses for Grades 1-9 require students to "understand historically how China began to fall behind the times because of rampant corruption and closed-door policy of the mid-Qing Dynasty". In the meanwhile, history courses for senior-high schools require students to "collect relevant historical materials, positive stories of clean governance, typical cases of sincere devotion to the public as well as negative examples of corruption and bribery that led to imprisonment, so as to understand how necessary and arduous it is to consolidate our democratic and legal system".

iii. Morality Courses: Help Student to Tell Right from Wrong, with Emphasis on Developing Honest Behaviors and Habits

For students of Grades 1-2, *Morality and Life Course* aims at "teaching students how to live a responsible and loving life, helping them tell right from wrong and develop the correct attitude towards collective and social life". For students of Grades 3-6, *Morality and Social Course* aims at "raising students' awareness of rules, democracy and law and teaching them to respect fairness and justice". For students of Grades 7-9, *Morality and Ideological Course* has an objective of "further raising students' awareness of rules and values of law, developing public spirit and learning how to be a citizen". It requires them to "understand the basic roles of law in our individual, national and social lives". It also requires students to "understand that the failure to fulfill legal obligations and the commitment of actions prohibited by the law are both illegal and will cause the person involved to take the corresponding legal responsibility and receive certain legal sanctions". Furthermore, it requires them to "understand that the rule of law refers to governing the country in accordance with the provisions of the Constitution and other laws, and it is the responsibility of every citizen to ensure the rule of law".

For senior-high school students, *Ideological and Political Course* reflects anticorruption and integrity elements through four compulsory modules: economic life, political life, cultural life, and life and philosophy. For example, the political life module requires students to learn to “evaluate a reform measure that aims at strengthening the supervision of government power, explain why government’s power cannot be abused and why the exercise of power should reflect the interests and aspirations of the people”. It also requires students to “know that because of its nature and founding purposes, the Communist Party of China tolerates no corrupt phenomena but resolutely investigates all cases of corruption and punishes all corrupt offenders in accordance with the law”. The economic life module requires students to “understand the value of honesty and trustworthiness in modern economic life, and establish a mindset of honest labor, legitimate business operations and active entrepreneurship”.

### **III. Annual Integrity Cultural Contests and Anticorruption Education Series Held in Universities and Colleges**

Since 2012, China has been organizing the Integrity Cultural Contest and Anticorruption Education Series among universities and colleges around the country. These activities follow closely the requirements of anticorruption and integrity education and their themes are close to the life of teachers and students. The latest four rounds of such activities were themed as follows: “Chinese Dream and Clean Governance”, “Respect for Righteousness, Honesty and Integrity”, “Legal Compliance, Respect for Integrity, and Advocacy for Morality”, and “Discipline, Integrity and Morality”. Contests are being held in four areas, namely, performing arts, calligraphy and paintings, art and design, and network and new media. The recommended works have been displayed in universities and at the website: [www.univs.cn](http://www.univs.cn). The contest has a wide coverage and attracts the participation of about 200,000 people from more than 1,000 universities in each round and an accumulated submission of more than 45,000 pieces of works. For example, a poster created by students of Northeastern University, titled “Lotuses on Lotuses in Life, Integrity for Integrity in Governance”, was selected as one of the recommended works of arts and design in 2016. The poster takes lotus as the main subject to form an image in which lotuses grow from the seal and hat of an official, portraying lotus as a Chinese metaphor of clean governance. The micro-film, titled “Bottom Line”, directed and played by students of Jiangxi Normal University, became one of the

recommended network-based works for new media. The film tells the story of a college student named Yang Jie who asks her father to support her friend's father in the bid for a project. After her father's guidance, Yang Jie begins to recognize the importance of honest exercise of power.

#### **IV. Individual Universities' Initiatives of Anticorruption and Integrity Education**

Chinese universities also take the initiative to develop their own educational programs and employ new educational methods. For example, the Communication University of China makes full use of new media to develop an e-magazine named "Views on Integrity", which corresponds with people's online reading habits. Through WeChat discussion groups, messages can be forwarded to teachers and students of the entire school within seconds. This magazine uses eye-catching images and melodious soundtracks to help readers understand the "red line between corruption and probity" and make them conscious that this line could be easily crossed if one is not cautious enough. In another case, Dalian University of Technology sets November as the Month of Anticorruption and Integrity Education. All its teachers and students participate in activities of the month. Brand events launched by the university include "Theoretical Carnival", "Famous Teachers' Lectures", "What is Honest Academic Practice" Essay Contest and so on. Moreover, the Law School of Renmin University of China and the Supreme People's Procuratorate are jointly working on an anti-corruption master's program. Teachers and students have entered into an "Agreement on Honest Conduct", which asks students "not to present gifts to teachers; not to treat teachers to meals (the teacher should pay for the meals when dining out with students); and strive to become role models for observing the code of conduct of the university".