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## National Education in Pro-ROC Schools - Teaching Package (S1 - S3)

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## **<sup>1</sup>Teaching Package (S1-S3)**

**Prepared by: Tonia Kit Ching CHENG, Tracy Chui Shan LAU, Stephen Wing Kai CHIU**

**Title:** National Education in Pro-ROC Schools

### **Introduction**

From 1911 ROC governed China, since then ROC attempted to influence the overseas Chinese communities. Hong Kong is one of the locations, where they attempted to control the mass media and run the schools. In 1928, the Chinese Ministry of education of the ROC required all overseas Chinese schools (which includes Hong Kong) to register with a specifically - designated bureaus and to use a designated curriculum and textbooks. After ROC settled in Taiwan, officials were sent to Hong Kong and resources were distributed to Hong Kong which were used to handle matters related to overseas Chinese in relation to education, economics, culture, media, party affairs, residents welfare and intellectual agency (Lu and Zhao, 1939). The establishment and running of these organizations reflected the political strategies of the ROC state and served as part of their unification agenda. With reference to the records, 209 pro-ROC schools were found in Hong Kong by 1997, with 82 middle schools, 119 were primary schools and 8 were vocational schools (Lin, 2002; Yang, 2011).

Before 1980s the guiding ideology of the ROC government was (1) the Three Principles of the People which was espoused by Sun Yat-sen. In our study, we have notice four other topics including (2) China's Traditional Cultural Values; (3) Political Education and Kuomintang; (4) Dewey's pragmatic education philosophy and Hu Shih and (5) Conscription in Taiwan are also widely practice in its education.

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### **Basic concepts and facts:**

1. Three Principles of the People
2. China's Traditional Cultural Values
3. Political Education and Kuomintang
4. Dewey's pragmatic education philosophy and Hu Shih
5. Conscription in Taiwan

### **Definitions of the 5 concepts:**

1. Three Principles of the People:

Three Principles of the People, also called Three Great Principles. The ideological basis of the political program of the Chinese Nationalist leader Sun Yat-sen (1866–1925), championing the principles of nationalism, democracy, and socialism. It includes *Mínzú*, *Mínquán* and *Mínshēng*.

#### *Mínzú/ The principle of nationalism*

The Principle of Mínzú (民族主義, Mínzú Zhǔyì) is commonly rendered as "nationalism". Sun stated that it is crucial for China to be independent from imperialist domination. To achieve this he believed that China must develop a "China-nationalism," *Zhonghua Minzu*, as opposed to an "ethnic-nationalism," His aim was to unite all of the different ethnicities of China, mainly composed by the five major groups of Han, Mongols, Tibetans, Manchus, and the Muslims (such as the Uyghurs), this was symbolized by the Five Color Flag of the First Republic (1911–1928).

#### *Mínquán/ The principle of Democracy*

The Principle of Mínguán (民權主義, Mínguán Zhǔyì) is usually translated as "democracy". Sun divided political life of his ideal for China into two sets of 'powers': the power of politics and the power of governance. The power of politics (政權, zhèngquán) are the powers of the people to express their political wishes. There are four of these powers: election (選舉), recall (罷免), initiative (創制), and referendum (複決). These may be equated to "civil rights". The power of governance (治權, zhìquán) are the powers of administration. Sun expanded the European-American constitutional theory of a three-branch government and a system of checks and balances by incorporating traditional Chinese administrative tradition to create a government of five branches (each of which is called a Yuan (院, yuàn, literally "court"). The Legislative Yuan, the Executive Yuan, and the Judicial Yuan, the Control Yuan and the Examination Yuan came from Chinese tradition (Sun, 1981).

### *Mínshēng/ The principle of Socialism*

The Principle of Mínshēng (民生主義, Mínshēng Zhǔyì) is sometimes translated as "the People's welfare/ livelihood," "Government for the People". Sun divided livelihood into four areas: clothing, food, housing, and healthcare; and planned out how an ideal (Chinese) government can take care of these for its people. He transliterated Mínshēng in the Chinese context but did not address in full detail before he died (Sun, 1981).

## 2. China's Traditional Cultural Values

The cultural values of a country influence its national psychology and identity. The traditional cultural values that influence the psyche of the Chinese people are harmony, benevolence, righteousness, courtesy, loyalty, and filial piety (Zhang, 2013).

Harmony means proper and balanced coordination between things and encompasses rationale, propriety, and compatibility. The value of harmony advocates harmony but not uniformity. Modern Chinese society tries create an equilibrium and to maintain balance between humankind and nature; between people and society; between members of different communities; and between mind and body.

Benevolence, extends from the importance of familial ties and blood connections and is held in high esteem by the Chinese. This benevolence, although based on familial ties, extends to friendships and social relationships, a comprehensive set of values which include justice, courtesy, wisdom, honesty, loyalty, self-discipline, and commitment.

Righteousness refers to justice and correctness. There are not only individual benefits but also collective and social benefits. The citizens should seek mutual benefits, which is beneficial to the individual and society.

Courtesy stresses modesty and prudence. It is about respecting laws and preventing misconduct. It is believed that daily courtesy is crucial, and cultural respects are associated with certain occasions, such as: the emperor's sacrifice to heaven, the common people's sacrifice to ancestors, weddings, funerals, and courteous exchanges (Zhang, 2013).

Loyalty emphasised on service to the motherland. It is an emotion and a value that evolves from blood ties and means that in cases of foreign invasion citizens should exert all efforts to protect their country as they would protect their own homes. Not only to the motherland, but loyalty also means faithfulness to friends (Zhang, 2013).

In the Chinese society, filial piety is another important value. Respecting and supporting the family's senior members and handling their funeral affairs (zunlao, jinglao, yanglao, songlao, 尊老、敬老、養老、送老) are duties of younger generations, and caring for

the old and nurturing the young (lao you duo yang, shao you suo yi, 老有所養，少有所依)” are fundamental family virtues (Zhang, 2013).

### 3. Political Education and Kuomintang

The Kuomintang of China (KMT also known as the Nationalist Party of China) is a major political party in the Republic of China in Taiwan, based in Taipei and is currently the opposition political party in the Legislative Yuan. Shortly after the Xinhai Revolution of 1911, the KMT was founded by Song Jiaoren and Sun Yat-sen. Sun was the provisional President, but he later ceded the presidency to Yuan Shikai. Later led by Chiang Kai-shek, the KMT formed the National Revolutionary Army and succeeded in its Northern Expedition to unify much of mainland China in 1928, ending the chaos of the Warlord Era. KMT was the ruling party in mainland China until 1949, when it lost the Chinese Civil War to the rival communist People's Republic of China (PRC). The KMT retreated to Taiwan where it continued to govern as an authoritarian single-party state (Zhang, 2013).

### 4. Dewey's Pragmatic education philosophy and Hu Shi

John Dewey is famous for his role in what is called progressive education. Progressive education stressed on “to learn by doing”. Dewey believed that human beings learn through a 'hands-on' approach. Dewey is the father of educational philosophy of pragmatism. This means that students must interact with their environment in order to adapt and learn. Dewey felt the same idea was true for teachers and that the teachers and students must learn together. His view of the classroom was deeply rooted in democratic ideals, which promoted equal voice among all participants in the learning experience (Su, 1995).

Dewey's approach was truly child-centered. A child-centered approach to education places the emphasis of learning on the needs and interests of the child. In Dewey's view, children should be allowed to explore their environments. He believed in an interdisciplinary curriculum, or a curriculum that focuses on connecting multiple subjects, where students are allowed to freely

move in and out of classrooms as they pursue their interests and construct their own paths for acquiring and applying knowledge. The role of the teacher in this setting would be to serve more as a facilitator than an instructor (Su, 1995).

Hu Shih was a Chinese philosopher and essayist who is widely recognized today as a key contributor to Chinese liberalism. In 1910, Hu was sent as a "national scholar" to study in the United States, where he came under the influence of John Dewey and became a lifelong advocate of pragmatic evolutionary change. When he returned to China in 1917, immediately Hu began to promote the use of vernacular Chinese in literature, instead of the classical Chinese which had been in use for centuries. In 1920, Hu published a book of poetry written in the vernacular, *A Book of Experiments (Ch'ang-shih chi)*, unleashing a flood of new literature in the vernacular which eventually resulted in the development of new literary forms. By 1922 the government had proclaimed the vernacular as the national language (Eber, 1966; Oei, 1974).

Hu was a staunch supporter of just one main current of thought: pragmatism. Dewey held that man should believe in nothing which had not been subjected to the "test of consequences." Hu Shih adopted this approach as a means of helping China free itself from blind submission to ancient tradition. In literature, pragmatism encouraged the use of the language actually spoken by the people (Eber, 1965; Oei, 1974).

## 5. Conscription in Taiwan

The Scouts of China (or General Association of the Scouts of China) was founded dated 25<sup>th</sup> February, 1912 in China. It was set up in Nanjing in 1934, the Republic of China. In 1949 after ROC government withdrew to Taiwan, the Scouts of China was reorganised in 1950 and resumed its membership in the International Scout Bureau as Scouts of China. The scouts promised to: a). to do my duty to God and be a righteous citizen of my country, b). to help other people at all times and serve the public, c). to be an intellectual

individual who endeavors to be honorable and vigorous. The aim of the Scouts of China is to train the members to be honest, respectful, courageous, prudent, cheerful, clean and socially responsible (Targeted News Service, 2011).

However after 1949, Taiwan law provides for compulsory military service. Since 1949, the Republic of China (Taiwan) has maintained a policy of conscription for all qualified males of military age. Males between the ages of 18 and 36 who were born in Taiwan or who have ever held a Taiwan passport should be aware that they may be subject to compulsory military service in Taiwan, if they are also U.S. citizens, and even if they have entered Taiwan on U.S. passports. Whereas, on 10 March 2009 Minister of Defence Chen Chao-min said by the end of 2014 Taiwan will have an all volunteer military force. The process of removing conscription will begin in 2010 and by the end of 2014 an all volunteer force will replace the conscripts. In 2012, it was reported that from 2013 on, military draftees born after 1 January 1994 will only need to receive four months of military training and will no longer be required to serve one year of military service, and that the government was on track to replace all serving conscripts with volunteers by the end of 2014. Individuals who wish to join must have a minimum of high school education and those who do not volunteer for the military will be required to complete four months of military boot camp (Chan, 1998; Wang and Hse, 2016) .



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## Lesson Plans

### 1. Three Principles of the People

Theme and duration	Contents	Aim and strategy	Necessary items
Warm up and preparation (5 minutes)	Take attendance Give out related and worksheets to the students.	To let the students calm down from recess, and be ready for the class.	The students name list Computer projector Teaching materials
(15 minutes)	The teacher will show a movie to the students, this allows them to have visual image of the past. ( <a href="http://cd1.edb.hkedcity.net/cd/pshe/resources/century_of_self_determination/century_of_self_determination.zip">http://cd1.edb.hkedcity.net/cd/pshe/resources/century_of_self_determination/century_of_self_determination.zip</a> ) This disc talks about since 19 <sup>th</sup> century, China has been bullied by the other countries, but eventually by (20 <sup>th</sup> century) China became a developed country. It portrays from (19 <sup>th</sup> century) from the late Qing Dynasty to 1997, when Hong Kong was returned to	From viewing this movie, the students can have a more distinct visual image of the historical events.	

	China, the historical activities. It contains information, pictures and photos from the last 200 years, maps and the recordings from 5 historical figures.		
(20 mins)	Ask the students if they know about Three Principles of the People.		
	<p>Before showing the next movie to the students, the teacher can ask and discuss with the students about the cause of why the general public support The Three Principles of People and revolutionary activities. The teacher can guide the students to consider how The Principles of People directed against at the weakness of the Qing Dynasty.</p> <p>(<a href="http://cd1.edb.hkedcity.net/cd/wcms/3384/4-06.MPG">http://cd1.edb.hkedcity.net/cd/wcms/3384/4-06.MPG</a>) about 2 minutes 26 seconds.</p> <p>The teacher can teach the students during the late Qing Dynasty, the establishment of the Chinese Revolutionary Alliance.</p>	<p>From watching the movie, the students can learn about the social condition in the late Qing Dynasty and the development of rebellion. Also the students can learn about the rebellious groups and its activities in Hong Kong.</p> <p>They can know about the founder of the Three Principles of the People and the meaning, theory of The Principles of the People. And the history of how these principles were established.</p> <p>After watching the clip, the teacher can discuss with the students, so they</p>	

		can learn to analyse and criticize how and why people are being attracted to The Three Principles of People .	
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## 2. China's Traditional Cultural Values

<b>Theme and duration</b>	<b>Contents</b>	<b>Aim and strategy</b>	<b>Necessary items</b>
Warm up and preparation (5 mins)	Take attendance Give out related and worksheets to the students.	To let the students calm down from recess, and be ready for the class.	The students name list Computer projector Teaching materials
To introduce the topic (15 mins)	A brief introduction of the subject: China's Traditional Cultural Values and National Identity. Then define the terms: China's traditional cultural values. China's traditional cultural values: The core value of Chinese traditional culture is harmony, benevolence, righteousness, courtesy, loyalty, and filial piety.	Ask the students to give examples of cultural values. Ask them to give examples of harmony, benevolence, righteousness, courtesy, wisdom, honesty, loyalty, and filial piety. How can these be applied in actual daily life? Ask if they have	



	<p>It is about maintaining harmony between man and nature, between human beings and society, between people, and between the mind and soul. (Zhang, 2013)</p> <p>Define National Identity: is one's identity or sense of belonging to one state or to one nation.</p>	<p>experienced any kind of cultural harmonic or conflicts in their lives?</p> <p>Ask the students about their identities.</p>	
<p>Activity (25 mins)</p>	<p>Ask the students to do role play and portrait people with different national identities, cultural values, what would they do if they come into conflict with each other.</p> <p>After the activities, the teacher can discuss with the students of how to live in a harmonic atmosphere with people of different national identities, to compromise and understand the difficulties of different roles.</p>	<p>So the students can put themselves into the shoes of different roles with different identities and values.</p>	

### 3. Political Education and Kuomintang

<b>Theme and duration</b>	<b>Contents</b>	<b>Aim and strategy</b>	<b>Necessary items</b>
Warm up and	Take attendance	To let the students calm down from	The students

<p>preparation (5 mins)</p>	<p>Give out related and worksheets to the students.</p>	<p>recess, and be ready for the class.</p>	<p>name list Computer projector Teaching materials</p>
<p>To introduce the topic (20 mins)</p>	<p>A brief introduction of the subject: Political Education and Kuomintang. Define Kuomintang to the students. Employed cooperative learning skills. So that the students can work together in a group, there can be division of labor among students in the group. Where there can be face-to-face interactions between the students. Each student can take up specific tasks and perform skills which they are good at. After they collected all the useful information, they can do group work. This promotes positive interdependence in which students all need to do their assigned duties in order and make sure that they have their task completed. The stronger students can help and assist the weaker students, this makes the students feel that they are capable.</p>	<p>Ask the students to work in groups. To define politics. What do they know about Kuomintang? Do they know how KMT was established? Who are the founders of KMT? Why would there be supporters for KMT? What has KMT done to China? Then the teacher can ask each group to present their findings.</p>	

Activities (20 mins)	Ask the students to do a debate about... which party is more suitable to rule China.		
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#### 4. Dewey's pragmatic education philosophy and Hu Shih

<b>Theme and duration</b>	<b>Contents</b>	<b>Aim and strategy</b>	<b>Necessary items</b>
Warm up and preparation (5 mins)	Take attendance Give out related and worksheets to the students.	To let the students know about Dewey's pragmatic education philosophy and Hu Shih, and his contributions.	The students name list Computer projector Teaching materials
To let the students know about Dewey's pragmatic education philosophy and Hu Shih (15 mins)	Dewey's pragmatic education philosophy Dewey believed in that human beings learn through a 'hands-on' approach. This places Dewey in the educational philosophy of pragmatism. Pragmatists believe that reality must be experienced. From Dewey's educational point of view, this means that students must interact with their environment in order to adapt and learn (Su, 1995). The teachers raise a "subject" with a few outstanding	The purpose of this experimental method is to turn the pupils into "trained investigators". Through these activities, the students learn can learn from how they interact and perform the action, they learn from adaptation and adoption to the environment.	

	<p>problems and proceeds to solve the same by experimental method with the active co-operation of students.</p> <p>Ask the students what they know about Hu Shih. What he promoted?</p> <p>Hi Shih: Hu Shih (Chinese: 胡適, 17 December 1891 – 24 February 1962) was a Chinese philosopher, essayist and diplomat. Hu is widely recognized today as a key contributor to Chinese liberalism and language reform in his advocacy for the use of written vernacular Chinese. He was influential in the May Fourth Movement, one of the leaders of China's New Culture Movement, was a president of Peking University, and in 1939 was nominated for a Nobel Prize in literature.[1] He had a wide range of interests such as literature, history, textual criticism, and pedagogy. He was also an influential redology scholar and held the famous Jiayu manuscript (甲戌本; Jiǎxū běn) for many years until his death.</p> <p>Hu Shih promoted:</p>		
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	<p>Hu originally emphasized eight guidelines that all Chinese writers should take to heart in writing:</p> <ol style="list-style-type: none"><li>1. Write with substance. By this, Hu meant that literature should contain real feeling and human thought. This was intended to be a contrast to the recent poetry with rhymes and phrases that Hu saw as being empty.</li><li>2. Do not imitate the ancients. Literature should not be written in the styles of long ago, but rather in the modern style of the present era.</li><li>3. Respect grammar. Hu did not elaborate at length on this point, merely stating that some recent forms of poetry had neglected proper grammar.</li><li>4. Reject melancholy. Recent young authors often chose grave pen names, and wrote on such topics as death. Hu rejected this way of thinking as being unproductive in solving modern problems.</li><li>5. Eliminate old clichés. The Chinese language has always had numerous four-character sayings and phrases used to describe events. Hu implored writers to use their own words in descriptions, and deplored</li></ol>		
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	<p>those who did not.</p> <p>6. Do not use allusions. By this, Hu was referring to the practice of comparing present events with historical events even when there is no meaningful analogy.</p> <p>7. Do not use couplets or parallelism. Though these forms had been pursued by earlier writers, Hu believed that modern writers first needed to learn the basics of substance and quality, before returning to these matters of subtlety and delicacy.</p> <p>8. Do not avoid popular expressions or popular forms of characters. This rule, perhaps the most well-known, ties in directly with Hu's belief that modern literature should be written in the vernacular, rather than in Classical Chinese. He believed that this practice had historical precedents, and led to greater understanding of important texts (Su, 1995) .</p>		
<p>Role play (20 mins)</p>	<p>Role play for the students to experience for themselves how a student will feel if the academic world were without Hu's theory. How Hu would have an impact on them. (20 mins)</p>	<p>To allow the students to feel how the academic world will be like if it was without Hu's promotion of Vernacular Chinese, how it will</p>	

		affect them if they have to learn in the old and traditional format. So that the students will appreciate what Hu has done.	
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### 5. Conscription in Taiwan

<b>Theme and duration</b>	<b>Contents</b>	<b>Aim and strategy</b>	<b>Necessary items</b>
Warm up and preparation (5 mins)	Take attendance Give out related and worksheets to the students.	To let the students know about Dewey's pragmatic education philosophy and Hu Shih, and his contributions.	The students name list Computer projector Teaching materials
(10 mins)	Ask the students how much they know about Taiwan? What do they know about Taiwan's military and defense formation?		
	Be boy scouts, institutional training. Team spirit, learn combat and defense kills. During Boy Scouts training, they can do activities such as: flag rising, marching, recital of The	So that the students can have an experience of army life, be patriotic and understand more about the Principles of People.	

	Principles of the People, be in the wilderness to explore.		
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### Learning Extension Programme: Fieldtrip to Taipei

	Destination	Information about the venue
Day 1 Morning	Arrive Taipei	Arrive in the hotel, allow the students to know the surrounding area.
Day 1 Afternoon	國立故宮博物院 (National Palace Museum)	<p>The National Palace Museum is located in Shilin, Taipei, Taiwan (Republic of China). It has a permanent collection of nearly 700,000 pieces of ancient Chinese imperial artifacts and artworks, making it one of the largest of its type in the world. The collection encompasses over 10,000 years of Chinese history from the Neolithic age to the late Qing Dynasty. Most of the collection are high quality pieces collected by China's emperors.</p> <p>The National Palace Museum and the Palace Museum in the Forbidden City in Beijing, mainland China, share the same roots. The old Palace Museum in Beijing split in two as a result of the Chinese Civil War, which divided China into the two entities of the Republic of China (ROC) on the island of Taiwan and the People's Republic of China (PRC) on the mainland respectively. In English, the institution in Taipei is distinguished from the one in Beijing by the additional "National" designation. In common usage in Chinese, the institution in Taipei is known as the "Taipei Former Palace" (臺北故宮), while that in Beijing is known as the "Beijing Former Palace" (北京故宮)</p>



		( <a href="https://en.wikipedia.org/wiki/National_Palace_Museum">https://en.wikipedia.org/wiki/National_Palace_Museum</a> ).
Day 2 Morning	國立國父 紀念館 (Sun Yat- sen Memorial Hall)          中研院 (Academia Sinica)	<p>To commemorate the national founding father Dr. Sun Yat-Sen's unparalleled morality, revolutionary conducts and to excel Dr. Sun Yat-Sen's doctrine, the Republic government had in 1964 begun drafting the building of National Dr. Sun Yat-sen Memorial Hall, which not only served to provide a place of remembrance for all to emulate the national founding father, but also encompassed the functions of cultural and artistic education, leisurely recreation and academic research (<a href="http://www.yatsen.gov.tw/en/">http://www.yatsen.gov.tw/en/</a>).</p> <p>It has all the relics about Dr. Sun and the revolution. How and what the Hall has been used for.</p> <p>The Academia Sinica was founded by the Republic of China Nationalist government in 1928. Its first meeting was held in Shanghai. After the Chinese Civil War, it was relocated to Taiwan. The academy was envisioned as an organization that would oversee and coordinate scientific, social science, and humanistic research in all of the Republic of China's state-sponsored research institutes and universities. Unlike other government-sponsored research institutes which are responsible to relevant Executive Yuan ministries, Academia Sinica, as the nation's premier research institution, is directly responsible to the President of the Republic of China. Thus Academia Sinica enjoys autonomy in formulating its own research objectives. In addition to academic research on various subjects in the sciences and humanities, Academia Sinica's major tasks also include providing guidelines, channels of coordination, and incentives with a view to raising academic standards in the country.</p> <p>At the time of Academia Sinica's founding there were already a number of other, smaller institutes in</p>

		<p>several cities in Republic of China. Academia Sinica incorporated a number of these into its organization, and rapidly built nine institutes: meteorology, astronomy, physics, chemistry, geology, engineering, psychology, history and philology, and sociology, most of which were located in the city of Nanking.</p> <p>(<a href="https://zh.wikipedia.org/wiki/%E4%B8%AD%E5%A4%AE%E7%A0%94%E7%A9%B6%E9%99%A2">https://zh.wikipedia.org/wiki/%E4%B8%AD%E5%A4%AE%E7%A0%94%E7%A9%B6%E9%99%A2</a>)</p>
Day 2 Afternoon	<p>國立歷史 博物館 (National Museum of History)</p>	<p>A "National Museum of Historical Artifacts and Fine Arts" was established in a Japanese style building near the Taipei Botanical Garden in 1955. It was renamed "National Museum of History" in 1956 and the building was renovated in a five-floor traditional Chinese Ming and Qing palace style, with four floors for exhibition and staff offices, and one floor for storage. Despite its limited space, the NMH is renowned for its international exhibitions, and proactive and innovative museum development and educational programs. Various conversions of the building have been carried out over the years to adapt it as a modern space fit for the newest exhibition facilities and requirements. Most recently, architect Michael Graves designed major renovations in 2002.</p> <p>The NMH's collection originally comprised the artifacts of the Henan Museum that were relocated to Taiwan in 1949, and of relics recovered from the Japanese after the Sino-Japanese War. It was named the National Museum of History in 1949 and the Chinese calligraphy title inscription was completed by famous scholar Yu Youren.[1] The collection included the bronzes unearthed in Xinzheng, Hui and Anyang (in Henan Province), Pre-Qin pottery unearthed in Loyang, Han green-glazed pottery, the dancer and musician figurines of the Six Dynasties, and the Tang tri-colored pottery...etc. The arrival of</p>

		allocated artifacts and donations from private collectors gradually enriched the Museum's collection and enlarged its archives ( <a href="https://en.wikipedia.org/wiki/National_Museum_of_History">https://en.wikipedia.org/wiki/National_Museum_of_History</a> ).
Day 3 Morning	中正紀念堂 (Chiang Kai-shek Memorial Hall)          圓山大飯店的設計及歷史意義	<p>This memorial hall is dedicated to commemorate Chiang Kai-Shek, as he was such an influential political and military leader in recent Chinese history.</p> <p>After he passed away in 1975, people in Taiwan and certain of the overseas Chinese proposed to establish a memorial hall to express their highest respect for the leader.</p> <p>The site of the Memorial Hall was originally a military base and was later decided to be used as the location used for the Chiang Kai-Shek Memorial Hall.</p> <p>The main hall was opened to the public on April 5, 1980. The History Center displays files, relics and photos from the very beginning until the final stage of the construction of the memorial hall (<a href="http://www.cksmh.gov.tw/eng/">http://www.cksmh.gov.tw/eng/</a>).</p> <p>The Grand Hotel (Chinese: 圓山大飯店; pinyin: <i>Yuánshān Dà Fàndiàn</i>; literally: "Yuanshan Great Hotel"), is a landmark located at Yuanshan (圓山) in Zhongshan District, Taipei, Taiwan. The hotel was established in May 1952 and the main building was completed on October 10, 1973. It is owned by the Duen-Mou Foundation of Taiwan, a non-profit organization, and has played host to many foreign dignitaries who have visited Taipei.</p> <p>The main building of the hotel is one of the world's tallest Chinese classical buildings, it is 87 metres (285 ft) high. It was also the tallest building in Taiwan from 1973 to 1981.</p> <p>After Chiang Kai-shek's retreat to Taiwan in 1949, Chiang felt it was difficult to accommodate foreign</p>

		<p>ambassadors due to the lack of five-star hotels in Taipei. He wanted to build an extravagant hotel that would cater to foreign guests. His wife Soong Mei-ling (Madame Chiang) suggested to build it on the old Taiwan Hotel on Yuanshan Mountain, the site of the ruins of the Taiwan Grand Shrine, a Shinto shrine during the Japanese rule. Chiang decided on a Chinese palace-style architecture to promote Chinese culture to the West through its extravagance. Taipei-based architect Yang Cho-Cheng was responsible for the design of the new hotel.</p> <p>The hotel was established in May 1952, but it was expanded several times before it became the landmark it is known as today. The swimming pool, tennis court, and the membership lounge were constructed in 1953, and the Golden Dragon Pavilion and Golden Dragon Restaurant opened in 1956. The Jade Phoenix Pavilion and Chi-Lin Pavilion opened in 1958 and 1963, respectively. In 1968 the hotel was rated as one of the world's top ten hotels by the US <i>Fortune</i> magazine. Finally, on the Double Tenth Day of 1973, the main Grand Hotel building was completed and became an instant Taipei icon.</p> <p>In June 1995 a disastrous fire broke out on the roof of the main building during necessary reconstruction and refurbishment. As neither ladders nor high pressure pumps could reach the fire, the roof and the upper floors were destroyed. Not until 1998 did the hotel recover from the damage and became fully reopened to the public. Following the fire, the two dragon heads on the roof were rotated 180 degrees to point inwards. As dragons are traditionally a symbol of rain and water, this was intended to symbolize preparedness against a future fire.</p> <p>(<a href="https://en.wikipedia.org/wiki/Grand_Hotel_(Taipei)">https://en.wikipedia.org/wiki/Grand_Hotel_(Taipei)</a>)</p>
Day 3	蔣中正宋	Located on Zhongshan North Road, the Shilin Official Residence was the former home of the late

Afternoon	美齡士林 官邸 (Shilin Official Residence)	President Chiang Kai-shek. In 1996, it was placed under the care of the city government and partially opened to the public, lifting the veil of mystery that had hung over the estate for nearly half a century. The expansive and elegant garden has a romantic European feel, with rose beds and tree-lined paths, making it a popular place for taking wedding photographs. A long flight of steps offers a panoramic view of Qixing Mountain and is a favorite spot for couples ( <a href="http://eng.taiwan.net.tw/m1.aspx?sNo=0002090&amp;id=208">http://eng.taiwan.net.tw/m1.aspx?sNo=0002090&amp;id=208</a> ).
Day 4 Morning	國軍歷史 文物館 (Armed Forces Museum)	The Republic of China Armed Forces Museum is a museum located on Guiyang Street Zhongzheng District, Taipei in the Republic of China. It was opened on October 31, 1961 under the administration of the Republic of China Ministry of National Defense Department of History and Translation Office. The Museum aims to show the ROC military heritage of different periods and inform the public about the military. The museum encompasses 3 floors ( <a href="https://en.wikipedia.org/wiki/Republic_of_China_Armed_Forces_Museum">https://en.wikipedia.org/wiki/Republic_of_China_Armed_Forces_Museum</a> ).
Day 4 Afternoon	胡適紀念 館(Hu Shih Memorial Hall)	Hu Shih Memorial Hall: Hu Shih was born on December 17, 1891. His early education, took place in his hometown, Jixi, located in the south of Anhui Province. When he was thirteen years old, he went to Shanghai and received a modern education. In 1910, he succeeded in passing the examination for a Boxer Indemnity Scholarship to study in the United States. Consequently, he was able to attend Cornell University from 1910-15, where he received his B.A., and Columbia University from 1915-17, where he earned his Ph.D. Upon his return to China in 1917, Hu Shih joined the faculty of National Peking University and was given the title, Professor of the History of

		<p>Chinese Philosophy. From 1932 to 1937 he served concurrently as Professor of Chinese Literature and as Dean of the College of Humanities. After World War II, Hu became University President (1946-48). During his time in Beijing, Hu was also deeply involved in various publishing activities: formulating a publishing plan for the Commercial Press (Shanghai), editing magazines, publishing articles in various newspapers, and serving as chairman of the Translation and Editing Committee under the auspices of the China Foundation for Promotion of Education and Culture. He also contributed to China's modern development by serving as a wartime ambassador to the United States from 1938 to 1942, and as president of Academia Sinica in Taiwan from 1958 to 1962.</p>
Day 5 Morning	國史館 (Academic Historica)	<p>The origins of Academia Historica can be dated back to 1912, which is the year when the Republic of China (ROC) was founded. At that year, Hu Hanmin, Huang Xing, and others petitioned Sun Yat-sen, who then served as Provisional President, for an academic organization to compile historical records of the nation. Academia Historica was therefore founded under the State Council during the Beiyang Government era (1912-1927), but did not last long due to political vicissitudes. With the promulgation of the Organization Act of Academia Historica in November 1946, Academia Historica was placed under the authority of the central government and officially opened in Nanjing in January 1947. In June 1957, Academia Historica relocated to Taiwan under the direct command of the Office of the President. Since then, the presidents of Academia Historica in Taiwan have included: Lo Chia-lun, Huang Chi-lu, Chu Huei-sen, Chiu Shao-hwa, Pan Chen-chew, Chang Yen-hsien, Lin Man-houng, Lu Fang-shang, and the current president Wu Mi-Cha.</p>

		<p>On October 24, 2001, Academia Historica was reorganized into four departments: compilation and research, cataloguing and preservation, acquisitions, and secretariat, as well as three offices in charge respectively of accounting, personnel and civil service ethics. This was done as part of the presidential promulgation of revisions to the Organization Act of Academia Historica. The Organization Act of Taiwan Historica (previously known as the Historical Research Committee of Taiwan Province) was also passed on that day, with Taiwan Historica officially affiliated to Academia Historica on January 1, 2002. The Act Governing the Administration of Presidential and Vice Presidential Records and Artifacts, promulgated on January 20, 2004, names Academia Historica as the archive of presidential and vice presidential records and artifacts.</p> <p>Academia Historica is the nation's highest institute studying the ROC's and Taiwan's history. It fulfils this role by acquiring, cataloguing, storing, compiling, researching, exhibiting and promoting historical records and artifacts. In order to present a multi-faceted and comprehensive history of the nation, Academia Historica is devoted to incorporating historical research in accordance with the above mission, as well as employing modern technologies to promote historical knowledge (<a href="http://www.drnh.gov.tw/index_eng2.asp">http://www.drnh.gov.tw/index_eng2.asp</a>).</p>
Day 5 Afternoon	Leave Taipei	Return to Hong Kong