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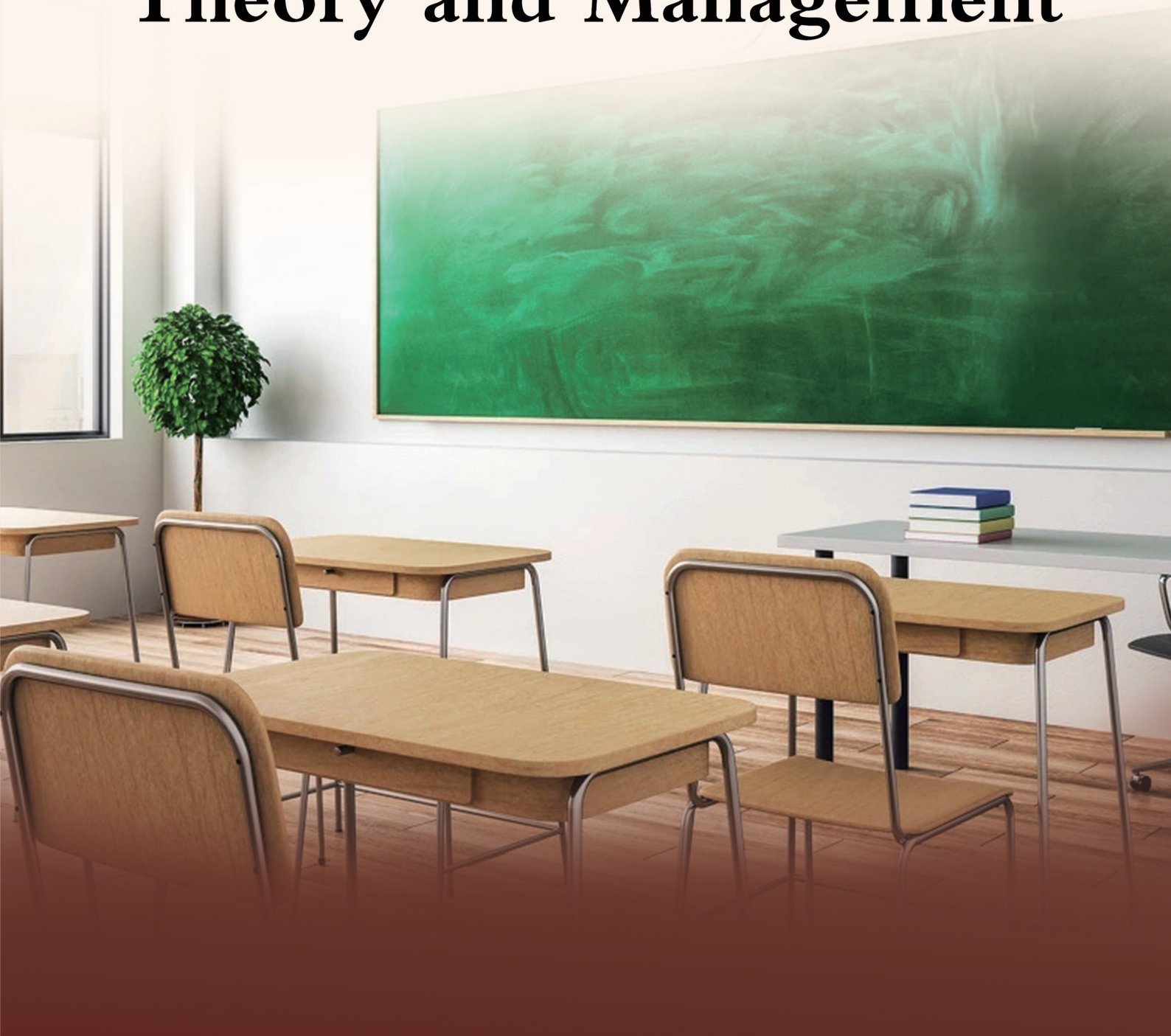

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Should Pastoral Care and PSE be Mainly Concerned with the Support of Achievement?

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ABSTRACT

Pastoral care is being given more attention than in the past from schools and education authorities. Pastoral care can be seen as an aspect of affective education that aims to promote the personal and social development of students. This article will explore the relationship between pastoral care, PSE and students' achievement, and how achievement is promoted by pastoral care and PSE. In order to achieve the best, possible suggestions will be given in this article.

1. Introduction

In recent years, the number of articles about pastoral care and Personal and Social Education (PSE) has increased significantly, suggesting that pastoral care is being given more attention than in the past from schools and education authorities. Pastoral care can be seen as an aspect of affective education that aims to promote the personal and social development of pupils [1]. Although much has been written about the definition and the importance of pastoral care and PSE, less about achievement and its relationship with pastoral care and PSE. This article will explore the relationship between pastoral care, PSE and students' achievement, and how achievement is promoted by pastoral care and PSE.

This article will be divided into the following parts. Firstly, a definition of pastoral care, PSE and achievement will be introduced. Secondly, the factors affecting achievement and the role of pastoral care and PSE will be discussed. Thirdly, the relationship between achievement and pastoral care and PSE and how achievement is supported will be provided. Fourthly, some limitations and suggestion will be discussed. Finally, it will deal with the conclusion and implications for future development.

2. Definition

In order to know the relationship between achievement and pastoral care and PSE and how achievement may be supported, the clear definitions of these concepts need to be offered.

2.1 Achievement

The Longman Dictionary (2015) [2] defines achievement as 'something important that you succeed in doing by your own efforts'. In the context of education, this

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might relate to a student' s performance. In this case the term 'achievement' might be defined as follows:

A measurement of the improvement in performance of the individual pupils or groups of pupils, e.g. increase in reading age, extension of vocabulary, movement to a higher national curriculum level as measured by Standardised Attainment Tests (SATs), or progress to a higher grade in the music tests of the Associated Boards [3].

To this extent, the term 'achievement' can be understood as the synonym with 'progress'. OFSTED (2017) [4] also describes 'achievement' as a criterion which 'reflects the accomplishments of pupils in relation to what you would expect of those particular pupils'.

On the basis of the definition mentioned above, it can be seen that achievement may take many forms. As OFSTED suggests, 'achievements include pupils' knowledge, skills and understanding gained through the subjects of the curriculum, and the attitudes, values, and other aspects of personal development fostered by the school'. That is to say, on the one hand, the achievements of pupils cannot be only confined to their academic subjects, such as 'the educational attainment of pupils in relation to some clear benchmark, such as National Curriculum levels, or descriptions, at the end of a Key Stage' (ibid). On the other hand, characteristics which are less measurable but broadly understood, such as attitudes and behaviour, should be considered as an integral part of the achievement.

There were four aspects of achievement: extra-curriculum and out-of-school interests and activities, subject-specific achievement, cross-curricular achievement and personal achievement [5]. The first aspect, not only shows much about the pupils' potential and interests but also appears to have value as a way of strengthening pupil-tutor relationships by providing an opportunity for tutors to discover a different side of their pupils and by giving in-school achievement a new perspective. In relation to the second aspect, it included personal skills for development in subject areas. Cognitive skills of investigation, social, personal and psycho-motor skills and attitudes to learning have all been referred to as cross-curricular achievement. The fourth aspect is about individual characteristic and development influenced by educational experience. From the model above, it can be seen that these four aspects are all key dimensions of achievement.

2.2 Pastoral Care and PSE

Over time the concept of pastoral care has become more clearly defined. Pastoral care is defined as 'the commitment of schools (and teachers) to the all-round well being and development of the child as a person (and not just as a pupil)' [6]. PSE refers to 'time-tabled subjects like personal, social, moral, health or careers education' (ibid).

From this definition, it can be seen that pastoral care is concerned with both pupils' academic skills and character improvement, both individual pupils and whole school development. It is about support for all aspects of the individual. Pastoral care is about all pupils and concerned with their achievement and concerns entire schools.

The goal of the education is to cultivate children recognising their individuals instead of molding them in the same way. Education ought not only to help children to increase their knowledge but also to teach them how to step into adult society and handle different kinds of problems. Pastoral care plays an important role here. It 'adds a distinctive ethical dimension' to the goal of education through its concern for promoting and facilitating development through learning. Meanwhile, pastoral care focuses on ability of students to be responsible for their future life and shape their characteristic through social action which balances self-interest with altruistic, co-operative and collaborative endeavor.

3. The Factors Affecting Achievement and the Role of Pastoral Care and PSE

Having shown the nature of and relationship between achievement and pastoral care/PSE, the factors affecting achievement will now be reviewed.

3.1 The Factors Affecting Achievement

According to OFSTED, the success of school is most strongly reflected in achievements of pupils—the progress they make, the standards they reach, and the personal qualities they develop. Whether students can achieve highly or not is determined by several factors. Among these are:

- The quality and effectiveness of teaching – the stimulus, challenge and pace of learning created by teachers; the opportunities for learning provided through the curriculum; and the care, support and guidance of pupils;
- The effectiveness of leadership and management – the vision, direction and motivation provided by leaders in the school; the management of people and resources at all levels; the level of commitment to continuing professional development for staff; how effectively performance and provision are analysed and evaluated; and the action taken to bring about improvement; and
- The school's commitment to inclusion and the steps

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it takes to ensure that every pupil does as well as possible.

All these three factors are interdependent and exert influences on achievements of students. How well achievements are supported relies on what kind of effects these factors have on it.

3.2 The Role of the Pastoral Care and PSE

The pastoral work plays a vital role in school. As the vehicle for passing on social culture, school must help pupils to find himself, and find meaning for his studies and his life in order to realize this purpose. Therefore, the main task of school is to provide pupils disciplinary, educational, vocational and personal guidance. This is why there is a need for pastoral care.

Pastoral care can make significant contributions to important features of the whole school [7]:

(i) the ethos; the sense of community and mutual respect;
(ii) pupils' engagement in the school;
(iii) pupils' contributions to each other and to the school;
(iv) the recognition of a wide range of achievements;
(v) the extent to which pupils feel effective and empowered as learners;
(vi) the quality of teacher-pupil and pupil-pupil communication;
(vii) the extent of collegiality and coordination amongst staff;
(viii) the attention to morale of all staff;
(ix) the extent to which the pupil voice is heard and responded;

From the items mentioned above, we see that on the one hand, the pastoral care system provides support and guidance for students' achievement; on the other hand, it is concerned with the overall improvement of whole school. According to this, the current contribution of pastoral care in schools involves: support for learning and the academic curriculum of the school, assisting pupils to develop their own life style and enrich their personal life, preparing young people for future education and adult life and society, offer appropriate guidance and counseling to help young people make their own decision and so forth.

4. How Achievement is Supported by Pastoral Care

4.1 The Relationship between Pastoral Care and PSE and Achievement

VIS primary school commented on PSE in this way:

PSE enables children to develop an awareness of, and to take increased responsibility for, their own learning and to ultimately maximize their learning and social potential.

From this we can see that pastoral care and PSE promote and facilitate students' personal development as well as learning.

The diagram on next page indicates the relationship between pastoral care and curriculum. The left circle represents the school's curriculum and the right circle school's pastoral care activities. The intersection refers to the coverage of the pastoral curriculum, some given in the subject courses and some through tutorial.

It is also suggested the 'pastoral curriculum' should be carried out in various ways including through the subject course. He advocates a school which places emphasis on caring for its pupils and offering them access to all forms of educational development cannot leave personal, educational, and vocational guidance to each of the tutors individually, however, keen they are. A pastoral curriculum is necessary to enable the tutors to help their pupils [8].

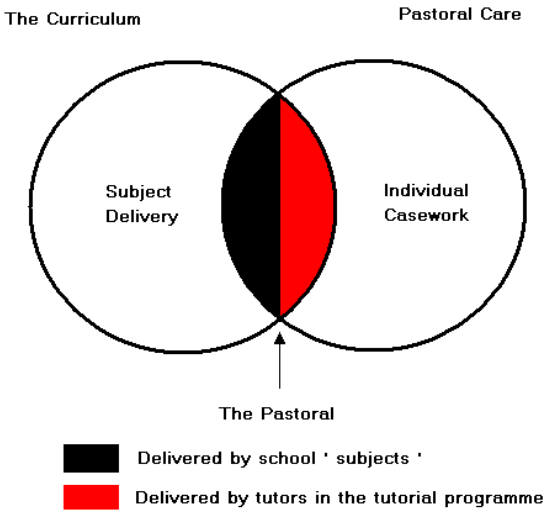

Figure 1. The interrelationship between pastoral care and the curriculum

It is fair to say that as a support system pastoral care can help students by examining the processes which either facilitate or inhibit learning.

4.2 How Achievement is Supported by Pastoral Care and PSE

Pastoral care contributes significantly in helping students' learning tasks and fostering their personal maturity. OFSTED (2017) states pastoral care 'provides effective support and advice for all its pupils, informed by monitoring of their academic progress, personal development, behaviour and attendance' (Section 5.4 p20). With regard to this point, here are the details about how the achievements of pupils are supported by pastoral care [9]:

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a) To monitor each individual student's progress and achievement across the whole curriculum and to create an overview of his/her approach to different learning tasks'; In other words, due to the different situation of each pupil, a unique profile over the learning period about each pupil is set up to give pupils themselves and their teachers an overview of their learning process and their performance. By doing this, both pupils and teachers will have a clear picture about what they have learned. Tutors can help students more about learning: help them setting learning targets, explore their motivation and approaches, monitor progress, recognize strengths and weaknesses.

b) To provide support and guidance for pupil achievement; the goals of school are not achieved by tutors or students on their own but the cooperation and coordination between them. Pastoral care contributes to this through a variety of forms: subject teaching, tutorial, and other specialist guidance provision (e.g. PSE). For instance, the pastoral staff or form tutor might provide some appropriate advice and help to those who might suffer from some personal problems, which distract them and influence their study. In this way, pastoral care becomes an efficient channel of communication which can assist tutors in giving pupils real support for their work.

Here is a persuasive example: when a child is unhappy, due to a certain reason causing lack of motivation and interest towards learning, they cannot benefit from what is being taught in school. It might be an efficient solution to help him set up the confidence and foster his curiosity. Once the barriers to learning are removed, the child will feel comfortable and confident to resume learning.

c) To encourage a caring and orderly environment within which all pupils can exercise initiative and develop; bearing this point in mind, schools and teachers recognize the need to build up a warm and harmonious atmosphere with which students feel secure and from which they can draw help and support in solving kinds of problems, such as academic, interpersonal, emotional and so forth.

d) In order to activate and link with the wider educational welfare, community and world of work networks to support and extend the experiences of all pupils; Tutors commit to provide a wider educational experience that permit students to not only achieve their academic goals but to be able to grow, to manage their selves, their work and their lives. In addition, schools have ability to build up efficient links and search for richer educational resources for the students in order to widen their horizon and provide more opportunity for their potential.

These are the four main points that how the achievement of students are supported by pastoral care: giving students whole view of what they have learned, providing guidance, building up caring atmosphere and establishing a wider relationship with outside. Apart from these, pastoral care contributes to student's achievements in a range of ways: such as provide a point of personal contact with parents to hear their view of their child's progress, to provide colleagues with relevant knowledge of pupils so that their teaching efforts can be adapted for greater success, to promote the development of teaching and learning and a school organisation which respond to the experiences of pupils' and so forth. All these aspects will provide opportunity for teachers to communicate well about student's progress and their overall achievements.

All in all, the pastoral care system created to help students balance personal development has had a positive impact. It is clear that the pastoral care does support and facilitate the achievement.

5. Limitations and Suggestions

5.1 Limitations

Although we have taken crucial steps towards the personal growth and social development objectives, there are still limitations and problems.

Firstly, although pastoral care system has been implemented effectively in some schools, the skills needed are often not fully recognised: they are seen as supplementing or complementing the academic work of the school rather than as an essential part of it. For instance, in China, secondary schools in developing cities in particular, were influenced by the traditional concept that the main task of students is to master the skills of literacy and numeracy. Other aspects of education were neglected. This caused a pastoral-academic split in some ways similar to that identity in English schools. What needs to be pointed out is pastoral care system cannot be institutionalized as a separate structure. Its effectiveness can only be shown relative to other courses and activities.

There is a problem about the balance between academic achievement and pastoral demands. On the one hand, the goal of school is to motivate children's learning; on the other hand, subjects concerned with personal and social development which is offered in schools are thought to be unnecessary. There seemed to be a tension between the demands of teaching such topics like mental education and the time currently devoted to the teaching of literacy and numeracy in order to meet government targets. He also mentioned that schools which might previously have abandoned the timetable to devote a week to global or community issues are often wary of losing such time from the core subjects.

Secondly, when the educational achievement was

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recorded, the factor of pastoral care was not taken into consideration. Some records of achievement attempt to assess and evaluate personal qualities in the form of grids, levels or grades. Such methods neglect the diverse nature of human personality, the variety of interpretations which may be made of human behavior and often reveal more about the assessors than the assessed. If the criterion of assessment is oversimplified, the goals of school will be confined to a small area and as a result the experience of students will be restricted as well. It is also suggested when the achievement was recorded, not only should the results of the examinations be emphasized, but also there is some place on the page for students' personal development, their character, mental, value and so forth.

Moreover, due to a variety of problems pupils cannot always benefit from the work of tutors to some extent, e.g. teachers do not have enough time to get close pupils, or teachers do not possess enough skills in this field. Such constrains maintained: insufficient preparation for tutoring of teacher's responsibility, lack of continuing professional development for tutoring, disconceptualized purpose of tutoring in the school, little published guidance for schools and individual teachers, little government recognition (the officially invisible pastoral systems) and so forth. All these factors prevent a tutor carrying out efficient support or guidance for a pupil [10].

5.2 Suggestions

Although pastoral care in education has progressed significantly, there still is a long way to go. In order to help to achieve the best, possible suggestions can be taken account of:

For one thing, tutors should set good examples to students. Tutors play a fundamental role in pastoral care system. The importance of tutors and the impact of tutoring system on enhancing learning and student personal development should be highlighted. By realizing this point, tutors should endeavor to prepare themselves for the good traits before they teach students. If the teachers possess the qualities of maturity and permit students to get close enough to them 'to really know them as people, to feel the force of concern and interest of well-balanced personalities, attitudes and values, then a lot of personal development and growth would occur'.

Secondly, the relationship between parents and pupils should be paid much attention to. Apart from schools, family is a second important environment in which children spend much time. Therefore, parents play a vital role as the participator in their children's education. Children tended to grow more perfect characteristic if they were treated and respected as persons in the loving and close relationship with parents.

Thirdly, cooperation between tutors, efficient school organization and management and support from educational authority will be helpful to achieve the goals of pastoral care and PSE in school. In order to make the pastoral system work efficiently, it is necessary to associate all levels in the society and coordinate in a whole-school framework. The pastoral system should be connected with academic system (Heads of Department and subject teachers), the executive (Headmaster and deputies), and out-of-school services where necessary. Besides the educational agencies, schools also need the support from parents and all those who are concerned with education. Only when all these factors work together can pastoral care be made the best it can be for all the pupils.

6. Conclusions and Implications

In this article, we introduced the definition about pastoral care, PSE and achievement and their relationship. And then the details about how achievement is supported by pastoral care were examined. Limitations that existing in current pastoral care system and recommendation about further work was given at the end.

We should focus more attention on how to educate the students better. The aim of the school should be the total integration of learning support and pastoral support. The bright future is that there are a growing number of schools where the curriculum tends to be integrated with pastoral system and traditional academic-pastoral divide is disappearing.

In China more and more schools tend to highlight the importance of areas similar to pastoral care and PSE. A number of schools pay much attention to development of pupils through a variety of forms. The reform of some teaching materials is one of the major developments, such as **Moral Character and Society** and **Moral Character and Life** issued by People Education Publishing House. This series of books began to be used in primary school since 2002. Its content regards the life of pupils in both family and society as main thread, combines education in love, people's interrelationship and society together. Based on this understanding and knowledge, the self-concept of good habit and virtuous circle are gradually built up in the development of pupils. Pupils learn and benefit from the books and related activities, in which some chapters involve practical problems happened in real life, such as living in the sun of love, sharing love, say 'thank you', care for eggs.

Since the purpose of education is to cultivate the whole person, the focus should be on humanity as well as knowledge. Moreover, it will be interesting and worth exploring

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the strategies of implementing pastoral care system well and helping pupils acquire the values and develop their qualities.

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A Comparative Study on Alternative Education in China and Korea

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ABSTRACT

Alternative educational practice has something in common that has been raised as an alternative to the crisis of traditional public education, but the causes, like background, and development patterns of alternative education may be different. As an alternative to restore education, various progressive schools or programs have been operated in Korea and China. The purpose of this study was to shed light on the alternative education in Korea and China, and seek to research its development process and practice.

1. Introduction

First of all, the characteristics of alternative education were derived through its common denominator, and the limitations of modern education and postmodern education discourse. In the approach to the type of alternative education, it was classified into a complementary type and an innovative type based on the relationship with mainstream education. Next, in order to determine the cause of the emergence of alternative education, the historical background in Korea and China was considered. In addition, how it spread in the process of developing alternative education in Korea and China was divided into practice by the citizen and government. The characteristics of alternative education in Korea and China were analyzed through practice cases, and they were divided into complementary alternative education and innovative alternative education cases. Finally, implications were presented through comparison of practice processes, characteristics of cases on alternative education in Korea and China.

School education in Korea and China has many problems. Although there are not many common problems with modern education, many of them reflect the historical experiences of Korea and China and the specific of real problems. Standards-centered education, vocational training in education, and teacher in mainstreams are examples of the former, and the latter includes education centered on memorizing knowledge for university entrance exams, educational culture based on parents' children's career, and state-led education. Both countries have been seeking solutions to these educational problems at the private and government levels. The discourse of the crisis of school education and the crisis of public education raised interest in alternative education nationwide. The public education crisis is a global phenomenon that appears not only in Korea but also in China from developing countries to developed countries. In order to overcome this educational crisis, there was a pattern of practicing alternative educa-

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tion at the private and national levels in China.

In this way, all alternative education started from the problem of the limitations of modern education. Therefore, alternative education can be said to be a new and diverse educational method attempted to overcome the limitations of modern education, such as state-led, uniformed, competitive, and instructor-centered.

2. The Concept of the Alternative Education in Korea and China

So far, there is no internationally uniform definition of alternative education. This is because the situation in each country is different, so alternative education is also provided in various forms. American scholar Aron (2003) says that the lack of a generally accepted definition of "alternative education" is related to the following causes. That is, the flexibility of related policies and laws, the diversity of circumstances and environments, and the group of youths who can benefit from alternative education are diverse [1-3].

In Korea, the definition of alternative education has been discussed in the most diverse ways. In the Korean language dictionary, alternative education is defined as 'education different from conventional school education designed to overcome the problems of the public education system'. According to the dictionary of sociology, it is defined as an "educational movement that moves away from traditional school policies (organizing grades according to age, strict control over learning techniques and curricula) toward an educational form that emphasizes student initiative". In the dictionary of common sense, it is interpreted as 'a school that teaches students to get away from the oppressive entrance exam education and to receive a more diverse, free and nature-friendly education'. In addition, the Ministry of Education defines alternative schools as "schools that provide education for students who cannot adapt to regular schools, specializing in nature field learning, experience-oriented, and character education". According to Lee Jong-tae (2018), alternative education aims to fundamentally innovate the existing education. Therefore, the essence is that it works the same whether inside or outside the school. In other words, alternative education is not only for a specific target, nor is it necessarily possible only in a free space outside the school, but it is an education that can be practiced for everyone and anywhere. This is because the context in which alternative education is required is not a matter of object and space, but is related to the problem of a view of education and a philosophical and educational attitude toward children.

The definition of alternative education in China is as follows. In China, the term "alternative education" was not directly mentioned, but instead with a term containing the meaning and characteristics of alternative education. For example, new education, alternative education, selective education, experimental education, education outside the system education, out-of-school education, non-mainstream education, independent education, Waldorf education, and Montessori education. Theoretically, there is no theoretical discourse on alternative education in China yet. However, in the discourse on practice, it is common to sometimes describe alternative education practice with alternative education or the words listed above. Although there is no unified academic definition, there are definitions in the dictionary. Chinese educator Gu Mingyuan, in *The Dictionary of Education* interpreted as follows. As different from traditional mainstream education, it can also be referred to as "non-mainstream education" and is also called Linglei School (another type of school). These categories include democratic schools, homeschooling, tutoring, social education, and private residence. And education based on a specific educational ideology, such as Waldorf education and Montessori education, also belongs to this category. On the other hand, in China, there are schools for children of migrant workers and schools for delinquent youths, but these are not specifically discussed as an alternative education. However, in the comparing study of such kind of schools between China and other countries, schools were discussed in the category of alternative education. It can be seen that the concept of alternative education has not yet been established in China, and at the same time, there is a possibility that this type of school may be discussed in the category of alternative education [4].

However, although the situation is different and the subjects are diverse, the common characteristics were revealed as a result of collecting definitions of alternative education in each country. Raywid (1994) explained that there may be such a commonality in alternative education because the current alternative education system shares the same philosophy as the previous alternative education system - "One size does not fit all". The following is the result of deriving common characteristics about the meaning of alternative education in each country.

As an alternative to traditional education, alternative education focuses on learners, provides various and special teaching methods, programs, and activities, and seeks experimental and innovative education that allows knowledge to be acquired through experiential learning. In addition, by accommodating marginalized groups such as dropouts, problem children, or multicultural students in general schools, it plays a complementary role in public

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education, respects the freedom of learners and pursues an anarchist open education that is not governed by the state.

The common characteristics of alternative education in each country are summarized as follows. First, alternative education emphasizes humanity. Whereas general schools place importance on knowledge-oriented education and equal evaluation and overlook the most important humanity education, alternative education aims at the value of respect for humanity. In a grade-based society where people are evaluated based on test scores due to fierce test wars, alternative schools are insisting on the restoration of humanity. Second, alternative education allows freedom. Alternative education pursues a free form of education that can meet the characteristics and needs of learners. Whereas public education does not fully reflect individual freedom needs, alternative education can have basic demands for their freedom and rights. Third, alternative education emphasizes respect for life and restoration of nature-friendly ecosystems. By recognizing the essence of the crisis represented by ecological destruction and forming a community to solve the problem, we focus on how to make a life in which humans and humans, groups and groups, and humans and nature live together as a way of daily life. In other words, it is to normalize community values. Fourth, alternative education emphasizes experience. In alternative schools, emotional education through various experiences is more important than subject knowledge. Students develop their potential and creativity through experiences. In general education, reading, writing, and arithmetic are the mainstream and labor is neglected, whereas in alternative education, experience and life are emphasized, and experience and life itself become education [5].

3. Historical Background of the Alternative Education in Korea and China

The occurrence and development of alternative education between the two countries were caused by complex causes such as economic growth, introduction of free market economy system to schools, dehumanized education, youth crime and dropout.

In Korea, in the 1990s, problems caused by rigid and uniform education appeared in the form of an increase in the number of students who stopped studying, school violence, and school collapse, revealing the limitations of the existing education system by entrance examination and control. As a result, the accumulation of wills for education that have been dreamed of has begun to appear by educational subjects as an attempt to "alternative education" or "new school".

Alternative education practiced in Korea included alternative education in the form of programs such as seasonal schools, after-school or weekend schools, alternative education specialized schools, entrusted alternative education institutions, various (alternative) schools, and various unauthorized alternative schools.

In the case of China, especially in the 1980s, as the problem of exam-oriented education, or entrance examination education expanded, and educational reform was attempted in various forms as an alternative. Although the term "alternative education" or "alternative school" was not directly used, there were movements to practice "alternative education". For example, there were new education experiments practiced by teachers, learner-centered experimental education programs practiced by educators, and modern dormitory, village education communities led by the government and the private sector, homeschooling and small schools established by teachers and parents.

Educational reforms were attempted in the private sector along with educational reform at the national level in the 1990s and early 2000s. In particular, in the 2000s, it showed a quantitatively increasing trend. As representative forms of alternative education practiced by the private sector, there are homeschooling, new education experimental school, modern private school, and Waldorf school, which appeared almost around the 2000s. As the first example of homeschooling, there is the case of Zeng Yachi, who attempted homeschooling from the middle school stage in 1997 and the first modern private school Maengmodang established in 2002, and Chengdu Waldorf School established in 2004. However, China's alternative education is still in the search stage, and the number of implementations is small, and no system or policy has been established to systematically manage and support it.

This practice is in line with alternative education in Korea in that it is a school that practices new and diverse educational methods attempted to overcome the limitations of modern education, such as state-led, uniformed, competitive, and instructor-centered. Furthermore, alternative education in Korea and China was practiced both inside and outside the institutional sphere, and it is also common in that it was a grassroots education reform movement led mainly by the private sector [6].

4. Comparing the Practice Process of Alternative Education in Korea and China

First, it can be seen that the educational movement, which emerged as an alternative to the existing educational problems in Korea and China, was led by the citizen, regardless of complementary or innovative types, and emerged and developed in voluntary experiments and practices below. In other words, it can be said that alter-

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native education develops when taking the form of an educational movement practiced from below rather than the educational policy implemented from above. It is necessary for the state to actively prepare support measures so that the practice of alternative education by the citizen can change and develop. Second, the efforts of educational practitioners as key players in the alternative education movement stood out, especially their philosophy of educational reform were noted. It is necessary to secure practices seeking a model for future education. The practice of alternative education is not just limited to alternative education field teachers or educational practitioners, but a task that should be shared by the whole society. The government needs to provide opportunities and environments for the society that can challenge to alternative education practices.

The comparison of practice by the government in alternative education between the two countries resulted in four implications. First, at the time of educational reform, there was a difference in perception and solution to the problem of school interruption. Korea tried to solve the problem of school interruption by supporting alternative schools established by the citizen due to the problem of dropping out student since the 1980s. Since in China the main causes of dropping out were economic reasons, China tried to solve it with economic support to the underprivileged. Both governments need to recognize that alternative education is not only providing educational services to specific students, but also providing to various students. Second, Korea has realized the legalization of alternative education, but China has not yet realized the legalization. China needs to try to legislate alternative education like Korea, and it should be noted that policy authorities and alternative education practitioners should make joint efforts to find the right direction in legislation or policy on alternative education. Third, in the support of alternative education through educational welfare, Korea has been striving and continuously developing in the field of support for the underprivileged since the 1990s, but China has not. China needs to introduce more diverse educational welfare policies like Korea to expand educational opportunities, narrow educational gaps, and solve the problem of educational alienation. Fourth, in the training of teachers in alternative education there was no support from the education authorities. Although China has not been able to cultivate professional teachers at the national level, the government provided opportunities for them to practice alternative education. Both governments should notice the importance of the good environment that teachers can voluntarily and professionally participate in alternative education as well as foster teachers.

The replacement of one education with another was achieved when the voluntary will of educational practitioners was paralleled. In this respect, alternative education implemented by educational practitioners can better reflect the thoughts of students, parents, and teachers through self-directed education practices and enable autonomy in education. And excellent cases in alternative education stimulate public education and help the development and innovation of public education.

5. Comparing the Types of Alternative Education in Korea and China

First, the complementary alternative education curriculum itself took a model of mainstream education, but partially practiced alternative education programs or activities, and accepted the philosophy of alternative education to a certain extent in teaching, teacher-student relations. However, all of them did not escape from maintaining the framework of mainstream education. On the other hand, innovative alternative education in both countries broke the framework of mainstream education and guaranteed autonomy and practiced the philosophy of alternative education in the overall areas of educational life, such as curriculum, teaching method, and relationship between teachers and students. In the case of alternative education between the two countries, educational ideology and educational content were more similar, and as a common feature of educational ideology, the development of independent and holistic individuals within the community was emphasized. As a common characteristic of educational content, it focused on students, placed a high weight on experiential education, emotion, and sociality education rather than knowledge education, and emphasized a nature-friendly life process. However, both countries were weak in flexibility. In order for complementary alternative education and innovative alternative education to develop in both countries, the flexibility of the school system must be realized. Second, both countries were cut off and did not communicate between complementary and innovative alternative education. It is necessary to prepare policy support so that alternative education outside the institutional sphere and inside can communicate and learn from each other. Complementary alternative education should be converted to innovative alternative education, and finally, the publicity of education should be realized [7,8].

6. Conclusions

It cannot be denied that there are still many obstacles in the practice of alternative education. The fundamental factors are the state monopolized school establishment

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accreditation system, the national curriculum that enforces the world's highest level of uniform educations, the closed teacher qualification and appointment system, the educational finance system, and the NEIS, a uniform mechanism stronger than laws and regulations. The system can be said to be the factors that make the existence of alternative education difficult.

Although Korea and China were practicing various alternative education, the concept and scope of alternative education were not clear in both countries. In particular, in China, alternative education has not yet been institutionalized or legislated, and policy authorities also have insufficient awareness of alternative education. In addition, both countries currently have limitations in human and material support for alternative education. In terms of financial support, both countries were receiving partial government support for implementing complementary alternative education. On the other hand, most of the innovative alternative education practices were practiced outside the system and thus did not receive government support. Therefore, the cost of alternative education was mostly borne by the parents. As for how to solve this problem, it is necessary to comprehensively review how alternative education in other countries works.

The necessity of alternative education was also revealed in the study of alternative education in both countries. Alternative education was effective for educating the underprivileged, and alternative education was to actually reflect on and take the lead in solving problems in school education. Alternative education was to accept and put into practice various educational values, and alternative education was to stimulate public education and promote development by presenting an alternative model to the ideal school. Alternative education is currently leading efforts as a model for seeking future education. Conflicts and contradictions in the relationship between alternative education and public education are decreasing. However, alternative education, which is trying to reform public education, should not be allowed to act only as a supplement to public education. Through alternative education, it is necessary to expect innovation in education that transcends the public education. At present, cooperation between institutional education and alternative education is urgently needed in both countries.

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Chinese Homosexual Males' Gender Stratification at Gay Bar

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ABSTRACT

This paper adopts the ethnographic research method (qualitative research) to analyze the Chinese gays' interactions in the gay bar. As the complete observer, the author focuses on the practice of Chinese homosexual gay male exchanges to study why they gather here and the implicational meaning behind their interactions. Moreover, the paper focuses on homosexual males' interaction behaviours to connect gender differentiation and gender stratification with societal power relations. As a result, through the detailed analysis of individuals' interactions and the adaptation of sociological theory, functionalism and social construed theory provide more comprehensive explanations for this phenomenon.

1. Background Information

The JunDu gay Bar is a famous bar near West lake, one of the most famous in Hangzhou City, Zhejiang Province, China. This Bar is near Bei Shan Road and Baochu Road. These two roads are the most famous street in Hangzhou city because many young teenagers come here for fun. The JunDu gay Bar was redecorated once and shifted its location to another place. Now, it locates at Yanan Road 292, GongLian CC Plaza, floor 601. It is from 8:00 p.m. to 2:30 a.m. every night. Even though, with the development of Hangzhou city and the wide acceptance of LGBTQ+ in Hangzhou, the increasing appearance of gay bars has become a dominant trend. As the oldest gay Bar, the JunDu Bar still plays a significant role in gathering LGBTQ+ people in HangZhou and creating a place for them. Even now, many people still only know JunDu, when they were asked by other people based on Gay Bar. This Bar is still located in an inconspicuous place where it takes people much effort to find. At the front entrance, there is a rainbow flag which symbolizes the identity of this Bar. Inside the Bar, there is a large-scale bar counter in the front of this room, and several bartenders stand beside the bar counter. The wine cabinet displays many expensive wines, but some wine bottles are barely empty. There are nearly ten booths, and seats are placed around one platform, which enables performers to play the show every night. The dim light, stale air, and loud music are prominent. The air was mixed with perfumes, human swear, alcohol, cigarettes and air refresher with the dark blue, purple lights.

2. Research Method (Qualitative, Ethnography)

I choose Jun Du gay bar as the location to do my ethnography because I had never come to a Gay bar before,

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so it was a strange place for me to come and an experience I had never had before. I lived in XiaSha District, Hangzhou City, but it still took me a 1-hour drive to come to this place. I identify myself as a heterosexual woman; even though I study a lot about LGBTQ+, I seldom have the opportunity to have the chance in real life. As a complete observer, I came to the JunDu Bar by myself with no interactions with other people. This opportunity creates a good experience for me to have more aspects and insights into the inside of the LGBTQ+. Thus I have a more profound understanding of the interactions between them.

3. Research Description and Field Notes

It is a Wednesday evening. I went to the Bar at 10:30 p.m., and it was crowded with many customers and bartenders. No one comes to me, bartenders are busy doing mixology, and customers are busy looking around and finding other people's phone numbers. I sat in the front of the Bar, near Bar Counter. The platform is on my back so I can observe all the people's interactions in this Bar. One important thing to notice is that the ratio of males and females is 9:1; that is to say, there is a small portion of females, and a significant portion of males in this LGBTQ+ Bar, those lesbians or biologically males come here.

4. Data Analysis

Based on the data research, the residence breakdown of the LGBT community in China as of August 2014 [5], by Gender, the number of respondents, gay/bi men occupied 65% of the total LGBT while lesbian/bi women occupied 35% of the total LGBTQ+. Most notably, I saw a young female; she was approximately 23-25 years old. She has concise-cut hair and wears a white shirt. She had already sat in the corner of the Bar, smoking and drinking alone. On her neck, there is a tattoo of a human skull. It is hard for others to identify her "gender" because she looks like "men" from a social perspective. There is a young male who comes to her, but his appearance looks more like a socially constructed "female". He wears a pink shirt with a large bowknot. He squeezed his voice and asked for her phone number. However, this young female lowered her voice and said, "sorry, I am a girl." As a result, this young man left immediately without looking back. It was an exciting thing to me in this Bar that young males dressed more like "female", while the biological female dressed more like "male"; however, they still identified themselves based on their biological sexes.

5. Status Analysis

It is essential to notice that "gender" is different from "sex" and "sexual orientation". Gender has more social meanings, while "sex" has more biological meanings. Gender has three layers; it is based on self-identification, social expressions and individuals' social behaviours in society. In these circumstances, even though they both recognize that they are "girl" and "boy", their social expressions and their social behaviours are more close to the "boy" and "girl". That is why there will be more to notice in LGBTQ+, the mixture of gender identifications and the construction of sexuality.

The study of sexuality has become significant in the sociology study field. Different theories from various perspectives give meaning to sexuality. However, sociologists who analyze sexuality (sexual meanings, identities, and categories) intersubjectively negotiate social and historical products, which means sexuality is socially constructed [4]. Social constructionism, symbolic interactionism and labelling theory help to explain sexuality. Foucault's book The History of Sexuality (1980) consolidated the emergent constructionist perspective [4]. Based on Foucault's description, sexual categories are the products of particular constellations of power and knowledge. Based on this theory, the meaning of sexuality is socially constructed, and the distribution by society is based on power domination. Tracking back to the "male" looking girl, she thinks acting like the social definition of "male" is a choice for herself. It is not only the personal choice of the social content; it is the way for the dominant power in society. While the micro level, people's interaction reflects the macro social meaning that people's desire for the deprivation of the dominant power in society. It also explains the next scene in this bar, sexual stratification and power conflict.

Two males are dating around the platform, and the other is sitting at the booth; even though they are both biologically males, they act differently. The first young male wears a coat patterned with a black fishing net, triangle pants, and high heels. He is not the only man who dresses like this, he has many friends who wear similar like him, and he calls them " sisters". He dances around people and asks a man, "Are you 1?" Moreover, this man says, "I am 0, not 1". After noticing this man is a "0,". He calls this man "sister" and then leaves. He claims that he is trying to find a boyfriend, but he is also a "0"; his boyfriend must be "1". "0" and "1" are the wording that happens among gay men (even not LGBTQ+, predominantly homosexual males). The definition of "1" and "0" is that "1" plays the top role, and "0" plays the bottom role. However, it usually happens during the sexual contact part. What is more, "0.5" means that one can play both the top and bottom roles. However, it is rare to see "0.5" in China; primarily,

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gay males have their own "identification", "0" or "1". Then, a man who claims himself as "1" appears. He wears a white shirt, black pants and black trousers. He drank wine by himself; there was a car key with the logo of Porsche on the desk. He did not ask other people's phone numbers; he sat silently. However, many young men ask him if he is "1". He said that "I am 1". As a result, even though he never asks for other people's phone numbers, many still dance around him and ask for his phone numbers for further contact.

This is a new phenomenon for me, and I did considerable research to find the distinction between "1" and "0". Based on their interactions, there are two distinct behaviours and identification among gay males; some parts of gay males identify themselves as bottom "0"; they wear black fishing nets and high heels. Even though it is wrongful to gender people's clothes, high heels and black finishing sometimes link to the social stereotypical "sexy girl". Moreover, he calls other "0"s as sisters. Those young males identify themselves as "biologically males" and do not want to be the "real biological females" because they are not transgender people. They utilize the behaviours, outfits, and call names to ensure their "0" position. As for the "Top 1", his outfit looks like the stereotypical "male's outfit", which is different from the "0" in this bar. Moreover, his attitude towards other "0" is also different. As for "0", they are more likely to ask people out, but "1" remains silent and waits for other "0"s to flatter him and give them his phone number.

6. Questions about Gender Stratification in LGBTQ+ Group

After getting to know the definition of "0" and "1", here is a question that deserves to ask, why people within the same "sex" group will also create gender stratification or gender differentiation? The JunDu Bar is a small social institution compared to the whole society, so when comparing JunDu Bar to the whole society is comparing the micro part of society to the macro - society. However, when we take a deeper look at JunDu Bar itself. When we treat JunDu Bar as a macro - society, the interaction of individuals in JunDu Bar is the micro part of society. That is to say, JunDu Bar is a small society, especially for homosexual males in the LGBTQ+ group.

It is clear that micro-society has the gender stratification that the domination of patriarchal society creates many arguments and conflicts between males and females, but why is there also gender differentiation between the same biological sex? To be more specific, in the homosexual males' community, they split the "top" and "bottom" people follow the rules of "top" and "bottom" and be like that. What is more, the "bottoms" are trying to act like more "females" to emphasize their position, while the "tops" are maintaining their "masculinity characteristics" to sustain their identity.

The research of Connell [2] claimed that gay community attachment was complicated by gender and hegemonic masculinity. More specifically, gay communication attachment was also affected by various societal elements like class, age, ethnicity, heterosexual family commitments and different gender identification. The homosexual gays in JunDu bar are Chinese (Race, ethnicity), and their ages are between 20 and 28 years old. As a result, the gay community and gays' interactions were influenced by gene identification and gender differentiation.

Social constructionism helps to explain this reason. Social constructionism is an important social science theory, especially in sociology. According to Luckmann and Berger, it means that "reality is socially constructed" [1].

7. Theory Explanations

Foucault's theory can explain this, and he connects the social constructionism paradigm to human sexuality. In his idea, sexuality is not a physical quality or natural inner driver; it is a cultural construct; each institution in society has a discourse about sex, a way of thinking and talking about the behaviours and actors who are in evolved in sexual expression [3]. It applies to the Chinese homosexual males in the bar; the ethnicity and culture set more rigid gender roles and gender distribution for them, which makes them have more specific "gender" tasks in society.

Even though, in the same sex, the conflict theory can apply to this. Conflict theory means that men, as the dominant gender, subordinate women to maintain power and privilege in society. As a result, the unequal balance of control creates domination and subordination in a group. Even in the same sex, the split of domination "top" and subordination "bottom" also make the differences and influence their behaviours as more controlling. Individuals' behaviours and interactions as the micro way that people always think it is based on themselves. For example, "bottom" behave like more "females" to indicate that they are bottom; they might think it is their personal choice. Still, it is based on society's cultural influence and the community's patriarchal, gender differentiation ideas.

8. Conclusions

Through my ethnographic observation, I found that gender differentiation happens not only in the different sex groups but also in the same sex group. Moreover, the racial group and different communities also help to influ-

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ence individuals' behaviours and interactions. Other social institutions and different societies react differently based on their particular rules, but they also respond somewhere similar based on the natural social rules.

The JunDu bar is an LGBTQ+ bar in China and has a cultural setting of gender differentiation. Moreover, the rising power relations create an imbalance in power distribution, which establishes the status differentiation of individuals. Status differentiation creates the circumstances for people of domination and subordination. The patriarchal society stimulates the idea of male domination and female subordination, which crease the gender differentiation in the same-sex community group. It is the observation from JunDu gay Bar. However, there are more social institutions that exist this type of differentiation based on gender, sex, and power relations. It is not only within the same institution; people from different ethnic groups, social institutions, and cultural backgrounds follow social constructionism rules. It is also different from various cultural, educational and policy environments.

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