

**Responding to the Education Crisis in China:**

An analysis of a Chinese Liberal Arts college, Fu Jen Catholic University

From the 1920s to the 21<sup>st</sup> Century

A Project Sponsored by the Colgate University Institute  
for Philosophy, Politics, and Economics, Lampert Endowment

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Summer 2011

## Introduction

What is the value of Education? Should education be aimed to nurture people needed for certain jobs needed for a country? Or should it be aimed to cultivate better citizens who can think for themselves and make rational decisions? How does one access if an education is successful? These questions constantly trouble many people, especially in the 21<sup>st</sup> Century when education, in general is becoming more and more important and reformations of higher educational institutions are always demanded. We are constantly debating about the role of higher education in our lives. According to Jon Spayde, author of “Learning is the Key of Life”, a University education is a defining role in the well-being and success of people in today’s society<sup>1</sup>. Similarly, John Henry Newman, in his essay, “The Idea of a University”, holds the belief that education gives “man the clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and for in urging them”, thus making him a well rounded human being<sup>2</sup>. Some even believe that the purpose of higher education, as marketed by the education industry, is career advancement, higher pay, and empowering a college graduate’s job search.

Questions involving education are taken more seriously by everyone, but especially scholars from China. Articles about the higher education in China are published all the time and people have various opinions about its current conditon. However, it is almost generally agreed on that there is a crisis to the higher education system in China. The priority of education to nurture students with specialized skills in science and technology is being criticized as inhumane. Many

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<sup>1</sup> Jon Spayde, *Learning is the Key of Life, The Presence of Others*. Andrea A. Lunsford. Boston, New York: Bedford/St. Martin's, 2000

<sup>2</sup> John Henry Newman, *The Idea of a University*

scholars and education professionals are starting to look at higher institutions in other countries—mainly liberal arts education and trying to spread the idea that the purpose of higher education is not solely to prepare for hunting for jobs, instead a good higher education should be able to make students good citizens of the world and that in order to achieve the above effect, a reformation of Chinese higher education is essential. What most of these scholars fail to mention, however, is the fact that liberal arts education—the education that helps students to become well-rounded individuals once existed and even flourished in China.

This paper first shows the crisis of education that currently exists in China and the history of Chinese higher education that caused the current crisis. After presenting the issue at hand, I will give a brief history of the notion that recently arose in China—liberal arts education and correct the misunderstanding that liberal arts education belongs purely to the European countries and the United states and that China has never had a liberal arts institution. Using Fu Jen Catholic University as a case study and demonstrating the specific courses of 2 departments in Fu Jen—Western Language and Philosophy and Psychology, I will present the success of liberal arts once established in China and further prove that China can also be home to liberal arts education and the reason why it vanished after the 1950s is more of a political reason rather than a substantial flaw of the education itself. Furthermore, this paper aims to present the relationship between liberal arts education and the civil society.

### **The relationship between liberal arts education and the civil society**

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In the modern history of the West (especially Western Europe and the United States) there is a distinction between civil society on the one hand, and the state on the other. Civil society is the complex, dynamic context of all kinds of voluntary association and voluntary activities; so, for example, (a) one's religious life, (b) one's social life and choice of friends and hobbies, (c) for many people, their choice of career or occupation, (d) the books one reads, and the entertainment one enjoys. All of those sorts of things are largely voluntary, and reflect the choices of individuals. The state does not (typically) use its coercive power to force people to only do, or want, or have an interest in certain things. A great deal of one's life is shaped (at least in part) by one's voluntary participation in civil society.

Why is that important? It's important for a few significant reasons.

One is that it means that most of the aspects of one's life are shaped by a person's choices and interests, rather than being imposed by the state.

A second reason is that if people have experience participating in civil society, they will have experience in deliberating, choosing, making decisions, figuring out what options to pursue, and interacting with other people in many different contexts. And that is important because it helps people come to value self-determination, personal freedoms, and a mode of government that is responsive to people rather than a mode that simply imposes policies without consulting the public or showing consideration for their wants and concerns. So, the more open and dynamic the civil society, the more open and responsive government is likely to be. (At least, that's the ideal.) Also, if the state allows extensive personal freedom and freedom of expression, association, religion, and

so forth, that makes it possible to have an open, dynamic civil society. In that sense there are relations of mutual reinforcement between the liberal-democratic form of government (i.e., the state) and civil society; they support each other.

What as liberal education got to do with all this?

One way in which liberal education is very important is that it educates people for participation in civil society. That is, it educates them in ways that develop and encourage their abilities to lead lives of self-determination and to participate in civil society in the ways they wish to do so, pursuing their own interests, and interacting with others in ways that aren't imposed by the state. In that sense, liberal education is education for free individuals, who are also able to participate in the political life of a liberal-democratic state.

If people are educated solely to have technical skills, or solely for being productive employees, or solely to be loyal to the state, their education won't prepare them to lead lives of self-determination and it won't encourage them to be concerned for personal liberties and rights. That is one of the chief reasons education can make such a difference to whether a state succeeds as a liberal-democratic state....or fails. People need certain abilities and perspectives in order for the liberal-democratic political order to succeed and be sustained. Liberal education is one of the most important ways to encourage the sorts of perspectives and commitments needed to sustain a non-repressive political order. So, there are complex relations between education, civil society, and the political order....each one of them influences the other. No one of them can stand entirely independently of the others.

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Without a broad education, exposing people to different subjects, different methods, and helping them develop abilities and awareness that are valuable and relevant to whatever occupations they have, people might be much less able to exercise freedom and less able to participate in debates about policy, about what the state should do, what laws there should be, and so forth.

Therefore, it is not hard to see the importance of liberal arts education to the liberal political order of a civil society.

## **Crisis of Education in China**

H.S. Tsien, the most well-known scientist in China, who made important contributions to the missile and space programs of both the United States and People's Republic of China, asked an essential question in his last years "Why can't Chinese Universities educate excellent and exceptional young people?" Mr. Tsien was very disappointed in the higher education that young people are receiving in China and posed the famous Tsien Question.

In a Chinese Foreign University Presidents Forum concerning the quality of higher education in China, the president of Stanford University made a speech saying that it would take China 20 years to create world-class universities<sup>3</sup>. The presidents of 121 Chinese universities and 20 world-famous foreign universities from 11 countries and regions attended the Chinese-Foreign University Presidents Forum held in Nanjing on May 3, 2010. Reporters asked five domestic and foreign presidents about the prospect and problems of Chinese universities. They all agreed that

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<sup>3</sup> John Hennessy, Chinese-Foreign University Presidents Forum, May 3<sup>rd</sup>, 2010.

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China will definitely be home to world-class universities, though it will take at least 20 years.

When asked the question “What is the gap between world-class universities and Chinese universities?” John Hennessy, president of Stanford University, explained China should focus more on the quality of its higher education but not simply build universities one after another and that it will take China at least 20 years to create a world-class university<sup>4</sup>. President Hennessy also pointed the two major issues with Chinese universities. First, the predominant teaching method in most Chinese universities is teacher-centered lectures, while group discussions are rarely seen, which negatively affects students’ learning. There are Chinese students at Stanford University who do not dare ask questions when they first arrive, but they change and become active after seeing their foreign classmates challenge their teachers<sup>5</sup>. Second, he said that Chinese university students are required to choose their majors when they are only around 18 years old, which is too early for them. They do not know about university courses, let alone have any interest in the courses<sup>6</sup>.

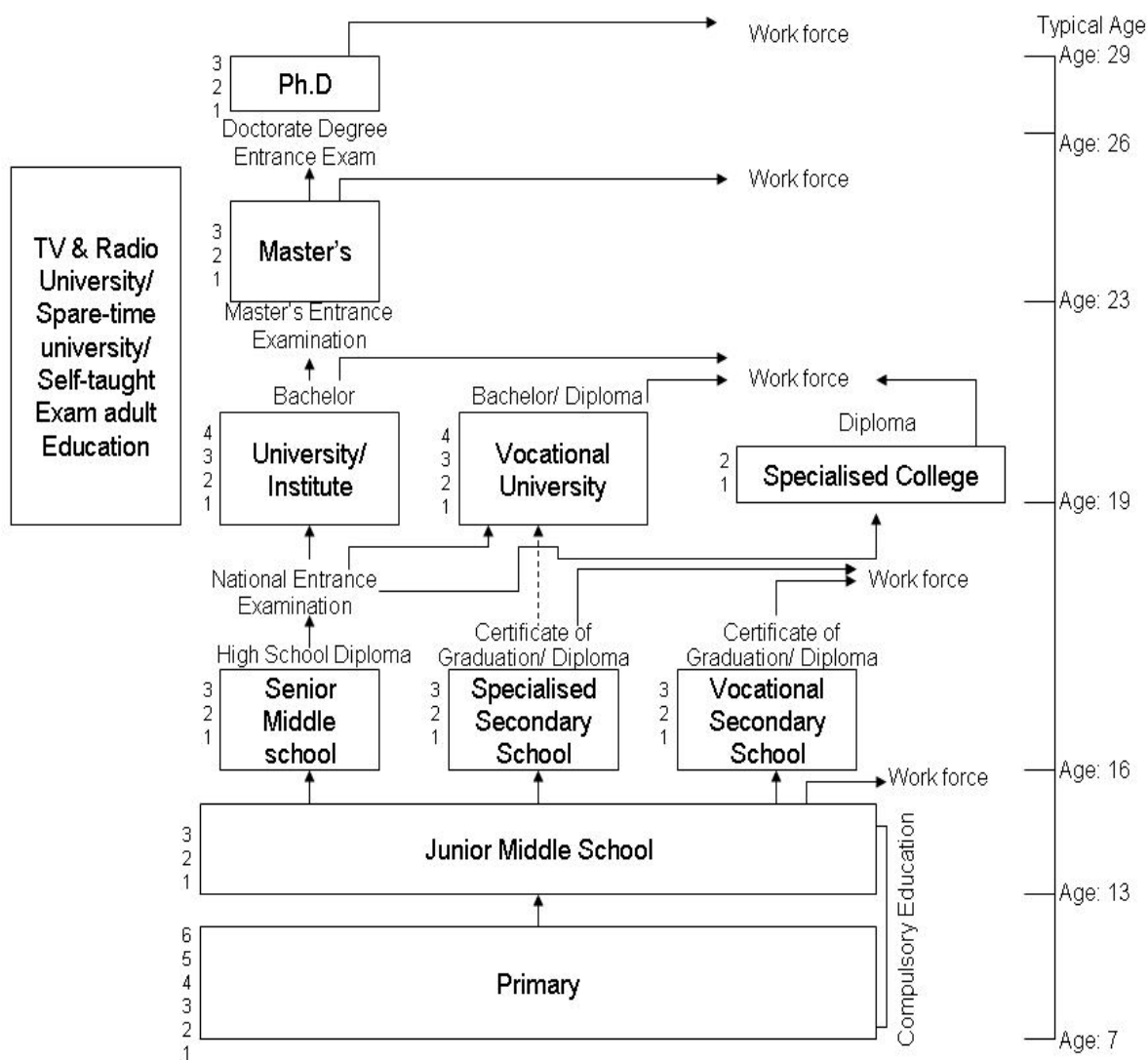
It is very clear that there has been much discussion going about higher education in China. Numerous scholars are focusing on the current state of Chinese education and there have been a large amount of articles published on this matter. People are constantly asking “What does Chinese higher education lack?” In order to understand the answer to this question, it is necessary to take a look at the current state of higher education in China.

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<sup>4</sup> John Hennessy, Chinese-Foreign University Presidents Forum, May 3<sup>rd</sup> 2010.

<sup>5</sup> See above.

<sup>6</sup> See above.



Graph based on data from the report of the Finnish National Board of Education 2007

The graph above describes the basic structure of education in China from primary education to a Ph. D degree. Education in the People's Republic of China is a state-run system of public education run by the Ministry of Education and is regulated by the Regulation on Academic Degrees, the Compulsory Education Law, the Teachers Law, the Education Law, the Law on Vocational Education, and the Law on Higher Education. All schools are under the jurisdiction of the education Law.



The current education system in China is shaped mainly after the Cultural Revolution. Since the end of the Cultural Revolution, the education system in China has been geared toward economic modernization. The post-Mao Zedong Chinese Communist Party leadership viewed education as the foundation of the Four Modernizations<sup>7</sup>. In the early 1980s, science and technology education became an important focus of higher education policy. By 1986 training skilled personnel and expanding scientific and technical knowledge had been assigned the highest priority. Although the humanity subjects were also considered important, vocational and technical skills were considered paramount for meeting China's modernization goals. The reformation of educational priorities closely paralleled Deng Xiaoping's strategy for economic development. Emphasis was also placed on the further training of the already-educated elite, who would carry on the modernization program in the coming decades. Renewed emphasis on modern science and technology, coupled with the recognition of the relative scientific superiority of the West, led to the adoption, beginning in 1976, of an outward-looking policy that encouraged learning and borrowing from abroad for advanced training in a wide range of scientific fields.

The priority to educate people with skills in sciences and technology had a major influence in the students in China. China nurtured the largest number of students majoring in Sciences. Students who are science majors tend to have a better chance of getting jobs after graduation than those who major in humanity subjects. The government even guaranteed jobs for these students and allocated post-graduate residential support to these students. Few students choose to spend

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<sup>7</sup> The Four Modernizations were goals set forth by Zhou Enlai in 1963, and which were a focus of the Chinese Government henceforth, especially under Deng Xiaoping. The Four Modernizations were in the fields of Agriculture, Industry, National Defense and Science and Technology. The four Modernizations were designed to make China a great economic power by the early 21<sup>st</sup> century.

time studying humanity courses that actually contribute to the well-roundedness of an individual. Higher education became merely a market for the government to pick out skilled students and help better develop our country. The government makes it clear what types of people it needs and students are required to pick a major upon entering the university and are not allowed to switch majors later on.

The influence of the education policy after the Cultural revolution reveals hidden problems with higher education in China that are becoming more clearly in the 21<sup>st</sup> Century. While President Hennesy pointed out two major problems of Chinese higher education, a much deeper problem exists. Most Chinese people have a misunderstanding about the role of higher education. They often misunderstand the purpose of an undergraduate education and the relationship between a college education and future careers. It is often heard that parents and students choose schools and majors based solely on the chance of getting a job after graduation. The purpose of undergraduate education however, is not only to help students find jobs but more importantly to build a solid foundation for their lives in the next 20 to 30 years. Moreover, universities in China do not offer students opportunities to explore their options and help them become well-rounded rational, happy individuals who can make good decisions in life. Students entering college are frequently more concerned with how to make a living than with how to live a good life. The two things are related, and a complete education should prepare them for both, however, Chinese universities only prepare students for how to make a living. As mentioned above, universities in China require students to choose their majors before entering college after taking the college entrance exam.

Students are not allowed to change majors. Once they step into college, they start taking courses relevant to their specialized fields and only those courses. Public required courses are very limited and they leave students no freedom to explore their options. For example, public required courses at Peking University, one of the best universities in China include College English, Advanced College English: Reading and Writing, Listening Skills in Academic English, English Lexicology, English Classics through Films, College English: Speaking and Listening course, Consecutive Interpretation, English for Professional Communication, An Introduction to Ideological & Moral Culture and Laws, A Survey of Mao Tsetung Thoughts and Theory of Socialism with Chinese Characteristics, An Introduction to Marxist Basic Theory, Events and Policies, American & British Cultures and Customs, Selective Readings in Western Civilization, Outline of Chinese Modern History. These courses are usually not taken seriously and as their names indicate, they are most associated with English and Chinese Politics<sup>8</sup>.

During recent years, many scholars are starting to realize that the purpose of higher education is more likely to help a student become a well-rounded individual who is capable of thinking on his own and rationally making life-serving decisions based on the knowledge he obtains in his undergraduate studies. Have had realized this, many scholars turned to the type of higher education that has achieved the above effect-- liberal arts education—the education that can prepare students entering college both on how to earn a good living and how to live a good life, primarily the latter.

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<sup>8</sup> Peking University Public required Courses,  
<http://dean.pku.edu.cn/jiaoxuejihua/kcbbx.php?xn=11-12&xq=1>

## Liberal Arts Education

Many people hold the impression that Liberal Arts is a modern concept developed by colleges in the United States. However, that is not true. The Liberal Arts have been around for centuries. The notion of Liberal Arts started with the ancient Greeks and Roman philosophers. According to W.R. Connor, President of the National Humanities Center, the earliest extant passages that apply the word “liberal” to an education appeared in two passages<sup>9</sup>:

Stesimbrotus of Thasos wrote during the fifth century before our era, a work, now largely lost, which included these comments on one of the most successful military commanders of that century, Cimon, son of Miltiades<sup>10</sup>:

[Cimon] acquired no literary education, nor any other liberal distinctively Hellenic accomplishment...he lacked entirely the Attic cleverness the fluency of speech...the fashion of the man's spirit was rather Peloponnesian [sc. Than Athenian]<sup>11</sup>.

A few decades later Isocrates, one of the most thoughtful of ancient rhetoricians, in his *Panegyricus* (380 BC), argued that his native Athens was the fountainhead of oratorical skill. That skill, moreover, was the most desirable skill anyone could possess<sup>12</sup>:

...whether men have been liberally educated from their earliest years is not to be determined by their wealth or such advantages, but is made manifest most of all by their speech...and that those who are skilled in speech are not only men of power in

<sup>9</sup> W.R. Connor, Liberal Arts Education in the Twenty-first century, <http://www.aale.org/pdf/connor.pdf>

<sup>10</sup> See above.

<sup>11</sup> Plutarch, *Cimon*, in the *Loeb Classical Library*, trans. B. Perrin.

<sup>12</sup> W.R. Connor, Liberal Arts Education in the Twenty-first century, <http://www.aale.org/pdf/connor.pdf>

their own cities but are also held in honor in other states.

The passages above refer directly to the Athens in its democracy<sup>13</sup>. Our earliest account of liberal education is very similar to the Socratic Method constantly applied by Socrates in Plato's dialogues. Socrates many times posed questions for those in the discussion to think for themselves and come up with their own arguments and conclusions, usually contradictory conclusions to prove the issue at hand. The Socratic Method agrees with our earliest allusions of liberal education that when we say "liberal", we are borrowing and translating from a Greek term *eleutherios*, "free," a word used most commonly to contrast free people from slaves.

W.R Connor explains very well that:

A "liberal education" means what a free person ought to know as opposed to what a well educated and trusted slave might know. Such a slave might well know a trade, manage a business, run a bank, cut a deal. Athenian slaves did these quite well from time to time, and sometimes did quite well for themselves, too. Some of them developed a craft or a skill, a *tehne*, the Greeks would all it, using the word from which we get "technique" and "technology"... However these slaves, no matter how skilled at their jobs, were not allowed to speak in the assembly, or participate in any other of the rights and duties of a free citizen, the jury system, diplomacy, war. Those activities also took skills—*technai*, skills of a kind quite different from those looked for in a slave<sup>14</sup>.

In order to obtain the *technai* needed for the participation in practicing the rights and duties of

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<sup>13</sup> See above.

<sup>14</sup> See Above.

a free citizen, people need to be firstly politically free and secondly be trained to become effective in practicing their rights and duties. The notion of “liberal arts” is closely associated with the societal status of a person. W.R Connor says that “it is not too much of a stretch to retranslate “liberal arts” as “the skills of freedom.”<sup>15</sup> Since freedom or slavery was so often at stake in citizen decision makings, these were as well, the skills needed to preserve freedom”.

Rather than emphasizing a specific course of study or professional training, liberal arts colleges aim to expose students to a wide breadth of courses in the humanities and both physical and social sciences. There are 7 pillars of wisdom<sup>16</sup> that are said to be essential to people trying to obtain *techtai* mentioned above.

The **Trivium**: the verbal arts-logic, grammar, and rhetoric<sup>17</sup>.

The **Quadrivium**: the numerical arts-mathematics, geometry, music, and astronomy<sup>18</sup>.

These 7 areas are called the 7 pillars of wisdom. The idea was simple—while people who hold certain vocations need specialized knowledge, every free person needs certain general knowledge. For example, general knowledge of logos, language, is the key to everything. These basic pillars were the basis for free education, which separated the free men from the slaves.

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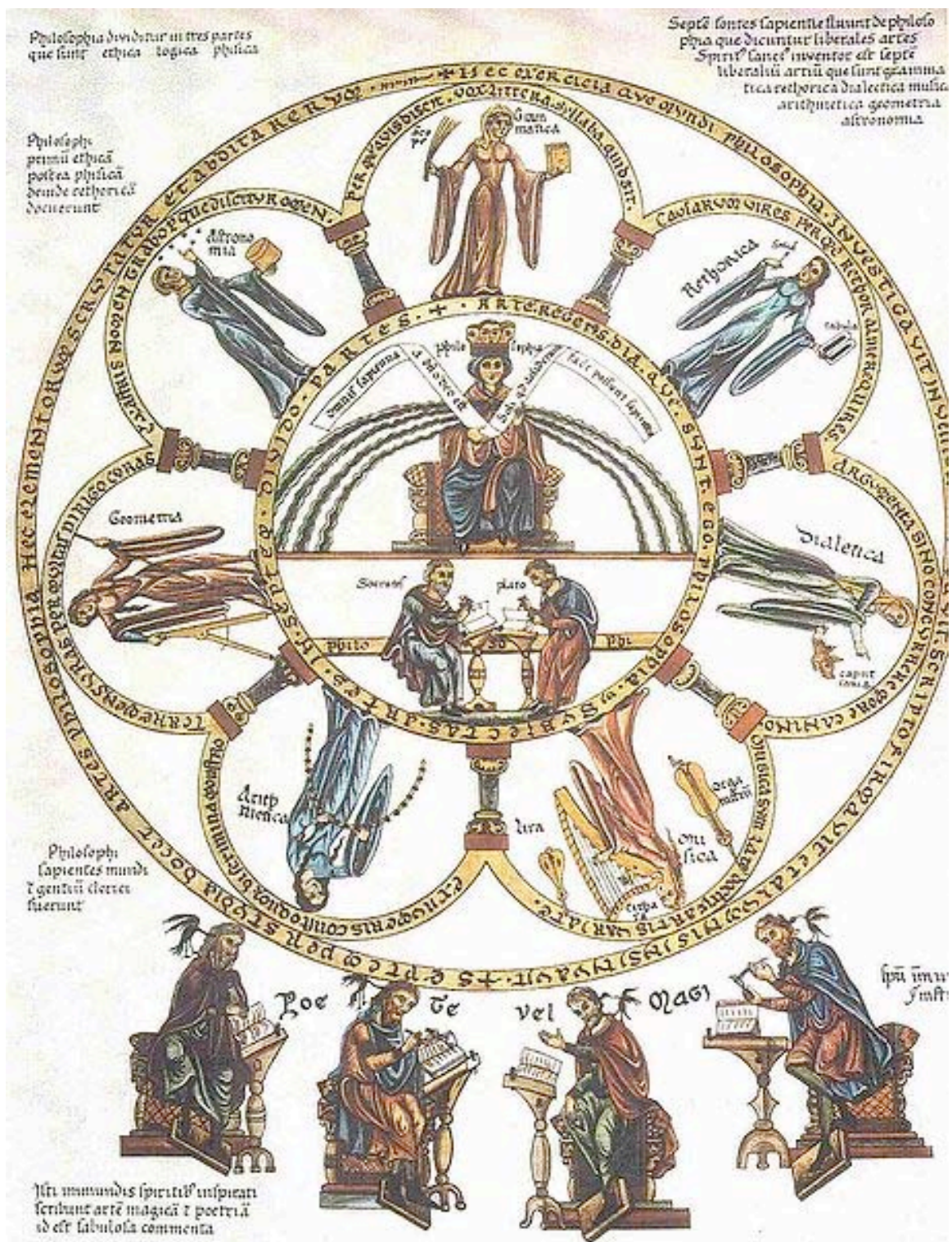
<sup>15</sup> See Above.

<sup>16</sup> David L. Wagner, ed., The Seven Liberal Arts in the Middle Ages (Bloomington, Indiana University Press, 1983), 1, 256; see especially 1-57, 248-272 for general treatments of the development of the liberal arts tradition.

<sup>17</sup> Seven Pillars of Wisdom, [http://en.wikipedia.org/wiki/Seven\\_Pillars\\_of\\_Wisdom](http://en.wikipedia.org/wiki/Seven_Pillars_of_Wisdom)

<sup>18</sup> See Above.





Despite the European origin of the liberal arts college, the term *liberal arts college* usually denotes liberal arts colleges in the United States. American universities began with the founding of Harvard in 1636, which was modeled after Emmanuel College at Cambridge University. After the establishment of Harvard and into the early 1800s, several colleges were then founded. These colleges, like Harvard, were small religiously affiliated institutions. Proper curriculum for these colleges became widely debated in the early part of the nineteenth century. As science and technology became more prevalent and began to shape the world, American society called upon its colleges to provide courses that suited the new era. As a response to these demands, Yale President Jeremiah Day organized a committee to address the aforementioned debates. The resultant document was "The Yale Report of 1828."<sup>19</sup>

"The Yale Report of 1828" called for breadth in curriculum as the writers of the document doubted "whether the powers of the mind can be developed, in their fairest proportions, by studying languages alone, or mathematics alone, or natural or political science alone" (p. 173). The document further states that "the course of instruction which is given to undergraduates in the college is not designed to include professional studies. Our object is not to teach what is peculiar to any one of the professions, but to lay the foundation which is common to them all" (p.173)<sup>20</sup>. Since its publication, "The Yale Report of 1828" has become the classic argument for a liberal education and liberal arts colleges in the United States.

In the mid-nineteenth century, Americans began traveling to Germany to receive their Ph.D.s.

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<sup>19</sup> The Yale Report of 1828 is a document written by the faculty of Yale College in staunch defense of the classical curriculum. The report was issued in two parts. Part 1 presents the plan for education at Yale and defends the classical curriculum and Part 2 specifically considers the importance of the classical languages to the curriculum.

<sup>20</sup> See Above.



The influx of German-educated scholars brought a new model for the American college, and created what is now the research university. Many of the colleges that were founded on ideals closer to those of liberal arts colleges (such as Harvard, Yale, Princeton etc) became research universities. Though these schools are called research universities, their undergraduate programs still resemble the characteristics of a liberal arts education. Other colleges purposefully made the decision to remain small and committed to liberal education.

Over time the American liberal arts college has become a part of the American higher education system. Yet the liberal arts college is flourishing at the beginning of the twenty-first century. This might be a result of the unique characteristics of the liberal arts college. The liberal arts college endeavor to educate the whole student and emphasize education for its own sake rather than for job preparation. The liberal arts college is invested in teaching, and students and professors often collaborate with one another in the learning process. Most liberal arts colleges in the United States were founded by various religious dominations. For example, there are colleges founded by Lutherans, Baptists, and Presbyterians. Many of these colleges have maintained strong religious affiliations into the twenty-first century. Many others maintain links with the church that founded the institution, but have a limited religious presence on campus. Some have abandoned all former religious ties.

During recent years, many scholars in China have turned their sight to Liberal Arts Education, especially American Liberal Arts education, but they rarely mention the fact that China was once home to liberal arts education. Back in the 1920s, liberal arts education started to present itself in

China. Over the next 30 years, liberal arts education in China had achieved great success. From 1920 to 1950, education was at its climax. Liberal Arts education was in the form of Catholic universities in China. There were 4 well-known and successful catholic universities in the 1920s and I chose Fu Jen Catholic University as a case study because from its curriculum, we can see a great resemblance between Chinese liberal arts and the modern day liberal arts education.

### **A brief introduction of Fu Jen Catholic University**





# 辅仁大学旧址

## The Site of Furen University

1912年，中国天主教爱国人士马良（字相伯）、英华（字敏之）联名上书罗马教廷，请求在中国创办大学。1913年，英敏之曾在香山静宜园创办辅仁社，主要为培养各省教会中青年子弟，传授文化知识。“辅仁”二字乃取《论语·颜渊》“以文会友，以友辅仁”之意，到1918年因故停办。

1925年，罗马教廷委派美国圣本笃会在北京创办公教大学，学校沿用“辅仁社”之名，聘英敏之为社长，先成立国学专修科，作为升入大学的预科，是辅仁大学的前身。1926年1月，陈垣先生受聘为北京公教大学副校长，1927年更名为辅仁大学。

北京辅仁大学在中国政府立案，标志着已有中国政府管辖，实现了教会和学校教育分开，以介绍世纪先进科学技术，发展中国传统文化、培养硕博学通才为主旨。

当年的辅仁大学，具有先进的教学设施，有着一支强大的师资资源共享队伍，并有着严格的教学管理和严谨求实的学风，形成了一种良好的学术氛围，吸引了一大批有才华的青年学子，为他（她）们以后的成才，奠定了坚实的基础。

据统计，在北京辅仁大学建校27年中（1952年在全国院系调整中，辅仁大学撤销并入北京师范大学、北京大学、中国人民大学、中央财经学院、山西大学等学校），其间注册的学生12343人，本科毕业生4756人，培养研究生72人。他（她）们中，有11位是中外科学院院士。许多校友成为科技界、教育界、文化艺术界、体育界、政界的知名专家学者或领导人。

In 1912, Ma Liang and Ying Hua, two patriotic Chinese Catholics, wrote a letter to Roman Catholic Church requesting the founding of a university in China. In 1913, Ying Hua founded Furen Society in Jingyi Garden on Fragrant Hills, with the purpose of educating young and middle-aged Catholics from the provinces. The word Furen, which means 'aiding the cultivation of benevolence', was taken from Confucius' Analects. The society was closed in 1918.

In 1925, a missionary college was founded in Beijing by Order of St. Benedict from America at the bidding of Roman Catholic Church. Still using the name Furen Society, it was a prep school with a department of Chinese classics, the predecessor of Furen University. Ying Hua was appointed president. In January 1926, Chen Yuan was appointed vice president. In 1927 the name was changed to Furen University.

The university, which was registered in the Chinese government, was under Chinese jurisdiction and separated church from education. Its main purpose was introducing advanced science and technology, developing traditional Chinese culture, and providing a liberal education.

The well-equipped university, where an excellent staff, strict teaching and administration and a rigorous approach to learning created a favorable academic environment, attracted many talented young students, who acquired a solid groundwork for their careers.

As statistics shows, during the twenty-seven years in which the university existed (it was merged into Beijing Normal University, Peking University, China Renmin University, Central Institute of Finance and Economy, and Shanxi University in the restructuring of universities and colleges in 1952), there were 12,343 registered students, 4,756 undergraduates, and seventy-two postgraduates. Eleven among them became academicians of Chinese Academy of Sciences. Many became well-known experts, scholars or leaders in science, education, culture and art, sports and politics.

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Fu Jen Catholic University was established in 1925 and closed in 1952. It was the youngest among all private higher education institutions in Beijing and also the first higher education institution to be taken over by the Communism Party in 1950.<sup>21</sup> Unlike any other Christian college or university that was initiated and established by missionaries, Fu Jen Catholic University in Beijing was started by two prominent Chinese Catholic scholars, Ying Lian-zhi<sup>22</sup> and Ma Xiang-bo<sup>23</sup>. Fully knowing the political and cultural needs of China, they both felt that the Catholic Church needed a good Catholic University in Beijing. Together, Ying Lian-zhi and Ma Xiang-bo wrote a joint letter to *Pope Pius X* in 1912 to ask the Pope to build a Catholic university in Beijing to introduce Western Science and to revitalize Chinese culture<sup>24</sup>.

Fu Jen was unique in its nature and structure among all higher education institutions in China. It was established first as a preparatory school. The name was taken as *Gong Jiao Da Xue*, which means Catholic University, later was called Fu Ren. The preparatory school was named *Mac-Manus Academy for Chinese Studies* or *Fu Ren She* in Chinese<sup>25</sup>. The university had two names for two reasons<sup>26</sup>: First, Mr. MacManus donated a lot of money to the university as an endowment for the school to secure the best professors in China. Therefore the school was named

<sup>21</sup> The rise and fall of Fu Ren university, Beijing : Catholic higher education in China/John Shujie Chen; New York : RoutledgeFalmer, 2004.

<sup>22</sup> Ying Lianzhi (1867-1926) was the founder of Ta Kung Pao and Fu Jen Catholic University of Peking. From the Manchu family of Hega, Ying received a Confucian education. He was said to be well versed in the Confucian Classics as a child. After reading the books by a couple Confucian-turned-Christian scholars of the late Ming period, Ying became interested in Christianity and convinced that Confucianism and Christianity, Chinese culture and Western culture, were essentially complementary with each other. From then onward, Catholicism became an important part of the Ying family tradition, and Ying's son, Ying Qianli was an active lay leader in the Catholic Church during the early Republican era. One of the achievements of Ying, in the area of journalism, was the founding of Ta Kung Pao in Tianjin in 1902.

<sup>23</sup> Ma was born in Dantu, Jiangsu province to a prominent Catholic family. At the age of 11, he enrolled in a French Jesuit school in Shanghai, College de Saint-Ignace, where he remained first as a student and later as teacher until 1870. In 1870, he became an ordained member of the Jesuit order. In 1886/67, he visited France and eventually devoted his life to higher education.

<sup>24</sup> See Above.

<sup>25</sup> A history of Fu Jen Catholic University, Fu Jen Alumni Association, Published in 2005

<sup>26</sup> The rise and fall of Fu Ren university, Beijing : Catholic higher education in China/John Shujie Chen; New York : RoutledgeFalmer, 2004.

after him. Secondly, the Chinese name for this academy was *Fu Ren She* because the Chinese founder Vincent Ying used this name before the university was established and because this name appealed to the Chinese (the name indicates a friendly aspect of this institution). The duality of the university was seen in its title as well as in its nature as both Chinese and Catholic<sup>27</sup>.

In an effort, this university was established as both Western and Chinese in nature from its very beginning by both Chinese scholars and Catholic missionaries<sup>28</sup>. The Chinese founders intended to make this place be a center where Western Christianity and Chinese cultures could meet. According to Shujie Chen, the author of *The rise and fall of Fu Ren University, Beijing: Catholic higher education in China*, the Catholic missionaries cooperated to reach this end. Its development and expansion were basically along the line of enculturation.<sup>29</sup> All university structures were built in the Chinese traditional palace style. Curriculum was designed and developed with an emphasis on Chinese studies, and as well as on Western sciences that could be useful for the students and for China as well. Fu Ren eventually attracted students from all over China. There were some students from other countries as well.

Fu Jen Catholic University achieved great success during the period of 1920- 1950. It was terminated in 1952. The original site of the school was home to Beijing Normal University and many of its departments were combined and assigned to other schools in Beijing including Peking University and Renmin University of China. Although Fu Jen Catholic University was terminated

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<sup>27</sup> The rise and fall of Fu Ren university, Beijing : Catholic higher education in China/John Shujie Chen; New York : RoutledgeFalmer, 2004.

<sup>28</sup> See Above.

<sup>29</sup> See Above

in Beijing, it was brought to Taiwan when the Chinese Nationalist Party—Kuomintang<sup>30</sup>, fled there after the national war against the Communist Party.

## Education at Fu Jen Catholic University

Fu Jen Catholic University has 3 schools, Liberal Arts School, Science School, and Educational School. Liberal Arts School includes: Chinese Linguistics, Western Languages, History, Philosophy, Sociology, and Economics department; Science School includes Mathematics, Physics, Chemistry, Biology department; Educational School includes Education, Psychology, Arts department.<sup>31</sup> Before the founding of Fu Jen Catholic University, subjects such as Western Languages, Philosophy, and Psychology never existed in China. Before Fu Jen, there have been some private academies around in China. In Jiani Zhu's essay, *Higher Education in China in the light of massification and demographic change*, carefully presents the facts about these private academies.

These institutions functioned in their initial phase as pure libraries that later became research institutes and then academies. These private academies took over educational tasks especially in the late Tang and Five Dynasties periods when the government could not afford enough funds for education at the local level. Among these academies, the “four most prestigious academies” were outstanding. These academies, the Yuelu Academy (founded in 976), the Bailudong Academy (founded in 940), the Suiyang Academy (founded in 1009) and

<sup>30</sup> The Kuomintang of China is a political party of Taiwan. Its guiding ideology is the Three Principles of the People, espoused by Sun Yatsen. It is the founding and the oldest political party in the Republic of China and its party headquarters are located in Taipei, Taiwan, Republic of China.

<sup>31</sup> Fu Jen Archives, Education, located in Beijing Normal University

the SongYang Academy (founded in 484) can be regarded as institutions of higher learning. All private education institutions, however taught Chinese customs—mainly Confucianism before Fu Jen.<sup>32</sup> As Hayhoe states:<sup>33</sup>

Traditional Chinese higher institutions can be traced back as early as the Eastern Zhou Dynasty (771-221 B.C). By the Tang Dynasty (618-907 A.D.) there was a whole range of higher institutions, headed by the Guo zixue (School for the sons of the Emperor) and the Tai xue – ( often translated university) which took major classical texts of Confucian school as their curricular content. In the later Song Dynasty (960-1279 A.D), the Confucian classics were reordered to form a knowledge system that had to be mastered by all aspiring to become scholar-officials in the imperial civil service. (Hayhoe 1989 p 54)

As a contrast, courses that students of Fu Jen Catholic University take belong to two types, mandatory and specific courses required for each department. Mandatory courses include common subjects and department-determined subjects. Common subjects must take up to 1/4 and major-requirements must take up to half of the total credits a student receives at Fu Jen. Other than mandatory courses, students are allowed the freedom to choose courses relating to specific topics that are not required by the school but are offered by the departments. These courses should take up to 1/4 of the total credits received by a student. Students with an average of C are required to get signatures of the department chair in order to take an extra course; students with an average of B or above are allowed to add 3-4 credits to their existing schedule; students with an average of A

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<sup>32</sup> Confucianism is a Chinese ethical and philosophical system developed from the teachings of the Chinese philosopher Confucius. It is a complex system of moral, social, political, philosophical, and quasi-religious thought that influenced the culture and history of East Asia.

<sup>33</sup> Jiani Zhu, Higher Education in China in the light of massification and demographic change. October 2007

and above are allowed to try to receive an extra 5 credits. Students are required to take at least 132 credits prior to graduation.<sup>34</sup>

Grade design at Fu Jen University

Grade	Score Range	Credits
A	90-100	4
B	80-89	3
C	70-79	2
D	60-69	1
E	0-59	0

As indicated above, Fu Jen Catholic University applied the grading method that European and American colleges used unlike other higher education institutions in China during that time. There was no specific grading method in China except for a broad estimation of failure and pass of a subject.

## Mandatory Courses

In order to see the true beauty of the Fu Jen Education, the liberalism of its education, it is essential to first look at the mandatory courses, especially the common subjects at Fu Jen. As mentioned above, mandatory courses include common subjects and department-determined subjects. Official documents of mandatory course were not found in the Fu Jen Catholic University Library located at Beijing Normal University. However, after going through 2000 report cards of

<sup>34</sup> Fu Jen Archives, Education, located in Beijing Normal University



students majoring in different departments and looking at course schedules of the 13 departments, I saw the courses that all students had in common: Logic, Ethics, General Philosophy, English, Second Language and Chinese Linguistics. This discovery certainly helps us to see that Fu Jen Catholic University truly was a successful liberal arts education.

According to the Colgate 2009-2010 catalogue, Logic is the science of correct reasoning. It provides rigorous methods for evaluating the validity of arguments.<sup>35</sup> Logic enables clear thought through a rigorous demand for truthfulness; because thought processes are clarified, the use of logic enables consideration of all available options for opinion and action, and decreases the persuasive power of popular opinion; because available options have been fairly considered, the use of logic increases the likelihood that subsequent opinions and actions will adhere most closely to the truth. Adherence to the truth, while sometimes painful, is the human condition more likely to lead to satisfactory outcomes in most situations. Therefore, it is not hard to see that logic's relevance to everyday life is that its use improves the likelihood of satisfactory outcomes in the day-to-day decisions each individual makes. By putting Logic under the must-study category, Fu Jen has offered students the opportunity to learn to rationally make satisfactory decisions in life, which reflects very much the core purpose of liberal arts education.

Ethics, also known as moral philosophy, is a branch of philosophy that addresses questions about morality—that is, concepts such as good and evil, right and wrong, virtue and vice, justice and crime, etc.<sup>36</sup> Each individual holds certain values that are mostly practiced on a daily basis.

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<sup>35</sup> Colgate 2009-2010 Course Catalogue

<sup>36</sup> Ethics, Wikipedia, <http://en.wikipedia.org/wiki/Ethics> Major branches of ethics include: Meta-ethics, Normative ethics, Applied ethics, Moral Psychology and Descriptive ethics.

On any given day each of us faces a plethora of decisions from the mundane to the significant. Many of these decisions involve ethical dimensions; these decisions always have something to do with morality instead of merely particular professional codes of conduct. Ethical considerations have an impact on how we conduct ourselves at work as well as how we deal with our personal interaction with lovers, family, friends, acquaintances, and strangers. There is certainly no doubt that ethics play an essential role in people's lives. Knowing how to practice ethical considerations and make rational choices might not help an individual gain a specific type of skills, but it helps the individual to lead a much better and satisfactory life. Similar to the effects of Logic, ethics too helps students better prepare for their future lives.

Fu Jen also realized the importance of mastering the English language. The school saw that it is inevitable for China to communicate with the outside world both economically and academically, therefore, it required its students to all learn English and take a second language (French or German). Many Liberal arts colleges today still have this requirement, including Colgate University.

Fu Jen Catholic University's mandatory courses show that Fu Jen was trying to provide a well-rounded education for students. Fu Jen wanted its students to be capable of making well decisions later in their lives which is one of the most important influences higher education, especially a successful one should achieve. After taking both Logic and Ethics, I feel that courses like these truly help an individual to gain logical and critical thinking and it is essential for everyone to be familiar with these skills. Colgate's course catalogue even writes "though not

strictly required of all majors, is nevertheless strongly recommended”<sup>37</sup> under the Logic and Ethics course description.

Fu Jen also emphasizes on the education of Chinese cultures and linguistics. The school president Heng Chen always said to his students that before learning other subjects, one should have a basic understanding of his own nation, his own identity. Therefore listing Chinese Linguistics as a mandatory courses shows that Fu Jen is not only a liberal arts college modeling after the west, it is also a Chinese liberal arts college.

## Chinese Linguistics Department

The Chinese Linguistics Department can very much show that Fu Jen Catholic University was established as both Western and Chinese in nature from its very beginning.<sup>38</sup> The Chinese Linguistics (also called Chinese) Department was one of the earliest departments established in Fu Jen. In 1927, the department accepted 7 students in total. These 7 students became the first class of the Chinese Linguistics at Fu Jen. In 1936, the department was divided into two groups, the Chinese Language and Chinese Literature. In 1938, the department started accepting women; 24 women enrolled in Fu Jen in 1938.

Although Fu Jen was a school modeled after European and American Liberal Arts Colleges, Fu Jen Catholic University has always emphasized the education of Chinese cultures, including the language and Chinese literature. The education policy of Fu Jen pointed out that no matter what a

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<sup>37</sup> Colgate 2009-2010 course catalogue

<sup>38</sup> The rise and fall of Fu Ren university, Beijing : Catholic higher education in China/John Shujie Chen; New York : RoutledgeFalmer, 2004.

students majors in, a basic understanding of his own culture is essential to the later development of him. The Chinese Linguistics Department at Fu Jen has contributed a massive amount to the research of Chinese history and cultures, especially when during World WarII, it has become the only university in Beijing that still stands on its own.

The Unique characteristics of the Chinese Linguistics Department can be summarized into 4 points:

- (1) The Chinese Linguistics Department is one of the earliest established departments and it has received special attention and support from the school. From 1927 to 1952, it is easy to see that the department has developed to the peak of this field in China. There were 130 courses in total for students to choose<sup>39</sup>. This number is certainly a miracle that no other institution has achieved yet. Below is the 130 courses offered in the Chinese Linguistics Department.

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<sup>39</sup> Fu Jen Archives, Education, located in Beijing Normal University

中国语言文学系课程设置一览表

序号	科目	任课教师	开课时期(年)	必修	选修
1	目录学	余嘉锡	27-35; 36; 37; 43	一甲、一乙	
2	文字学纲要	沈兼士 陆宗达、戴君仁	27-35; 36; 37 43	一甲、一乙	
3	声韵学纲要	赵荫棠 戴君仁 陆宗达	27-35 36; 37 43; 46-48	一甲、一乙	
4	声韵源流	赵荫棠、戴君仁	36; 37	一甲、一乙	
5	中国文学史	容肇祖 储皖峰 孙楷第 启 功	27-35 36; 37 43 47	一甲、一乙 二甲、二乙	
6	作文	郭家声	27-35; 36; 37	一甲、一乙	
7	逻辑学		27-35; 36; 37	一甲、一乙	一甲、一乙
8	哲学概论		27-35; 36; 37	一甲、一乙	一甲、一乙
9	文字学史	沈兼士	27-35; 36; 37	一甲	一乙
10	文字学概论	沈兼士	27-35	一甲	一乙
11	初期意符字之形态与性质	沈兼士	36; 37	一甲	一乙
12	文字学名著点读(说文注)	沈兼士	27-35; 36; 37	一甲	一乙
13	训诂学名著点读(甲)	陆宗达	27-35; 36; 37	一甲	一乙
14	尔雅方言	陆宗达	36	一甲	一乙
15	尔雅讲读	陆宗达	37 43	一甲 三、四甲	一乙 三、四乙
16	训诂学名著点读(乙)(释名)	沈兼士	27-35	一甲	一乙
17	声韵学史	魏建功	27-35	一甲	一乙
18	古韵源流	陆宗达	27-35; 36; 37 43 47	一甲 二甲、三甲 三甲、四甲	一乙 二甲、三乙 三甲、四乙
19	声韵学名著研究	魏建功	27-35	一甲	一乙
20	声韵学(解放后为音韵学)	葛信益	47 50-52	一甲 一年级	一乙
21	甲骨钟鼎文字研究	唐兰	27-35; 36; 37	一甲	一乙
22	甲骨文	唐兰	46-48	甲	乙

23	古文字学导论	唐兰	47	三、四年级	
24	先秦文	孙人和	27-35	一乙	一甲
25	汉魏六朝文	余嘉锡	27-35; 36; 37	一乙	一甲
26	唐宋文		35	乙, 未开课	
27	明清文	闵尔昌	27-35	一乙	一甲
28	目录学研究	余嘉锡	27-35; 36; 37	一乙	一甲
29	诗三百篇	赵荫棠 唐 兰 顾 随	27-35 36; 37 43	一乙	一甲
30	诗经	顾 随	46-48	三、四乙	三、四甲
31	楚辞	孙人和 余嘉锡 顾 随	37 43 46-48	四乙	四甲
32	骚赋	孙人和	36	一乙	一甲
33	赋	罗 庸	27-35	一乙	一甲
34	汉魏六朝诗	闵尔昌 储皖峰 孙人和 顾 随	27-35 36; 37 43 46-48	一乙	一甲
35	唐宋诗	储皖峰 顾 随	27-35; 36; 37 43	三、四乙 三乙	三、四甲 三甲
36	词及词史	孙人和	27-35; 36; 37 43	一乙 二乙	一甲 二甲
37	中国现代文学	朱以书	27-35; 36; 37	一乙	一甲
38	校勘学	赵万里	27-35; 36; 37; 43; 46-48	二甲、二乙 三甲、三乙	
39	经学通论	余嘉锡 刘盼遂	27-35; 36; 37 43	二甲、二乙 一甲、一乙	
40	指导研究	沈兼士、余嘉锡 储皖峰 储皖峰 孙人和	27-35; 37 36 43	二甲、二乙 四甲、四乙	
41	诸子通论		35		甲、乙, 未开课
42	古文研究		35	甲, 未开课	
43	中国文字沿革		35	甲, 未开课	
44	史记汉书点读		35	甲、乙, 未开课	
45	考证文		35	甲、乙, 未开课	
46	诸子研究(吕氏春秋)	容肇祖	27-35		二甲、二乙
47	诗歌史	储皖峰	27-35		二甲、二乙
48	陶谢诗	储皖峰	27-35		二甲、二乙



49	剧曲与散曲	赵万里	27-35		二甲、二乙
50	中国戏曲史	赵万里	36; 37 43; 46-48		二甲、二乙 二、三、四甲、乙
51	中国小说史	孙楷第	27-35 43		二甲、二乙 二、三、四甲、乙
52	文字学上字族问题之研究	沈兼士	27-35		二甲、二乙
53	中国哲学史	哲学系	27-35		甲、乙
54	社会思想史	教育系	27-35		甲、乙
55	中国社会经济发展史	经济学系	27-35		甲、乙
56	中国史学史	史学系	27-35		甲、乙
57	史学研究法	史学系	27-35		甲、乙
58	中国史学名著评论	史学系	27-35		甲、乙
59	考古学	史学系	27-35		甲、乙
60	金石学	史学系	27-35		甲、乙
61	中国上古史	史学系	27-35		甲、乙
62	秦汉史	史学系	27-35		甲、乙
63	魏晋南北朝史	史学系	27-35		甲、乙
64	隋唐五代史	史学系	27-35		甲、乙
65	宋辽金元史	史学系	27-35		甲、乙
66	明清史	史学系	27-35		甲、乙
67	天主教史	史学系	27-35		甲、乙
68	历代文选	戴君仁、郭家声	43	二甲、二乙	
69	文选附习作	程金造	47	二甲、二乙	
70	说文讲读	葛信益 唐 兰	43 47	二甲	二乙
71	文字学	戴君仁 葛信益	46-48 46-48 50-52	一甲、一乙 二甲 一年级	二乙
72	等韵源流	周祖谟	43	二、三甲	二、三乙
73	曲选	顾 随	43		二、三、四甲、乙
74	应用文	夏宇众	43		二、三、四甲、乙
75	文心雕龙点读	刘盼遂	43		二、三、四甲、乙
76	文心雕龙	苏晋仁	47		三、四甲、乙
77	诸子选读	陈君哲	43		二、三、四甲、乙
78	宋理学五家研究	梁启雄	43		二、三、四甲、乙
79	比较训诂学	周祖谟	43	三、四甲	三、四乙
80	训诂学	周祖谟	47	三、四甲	三、四乙
81	金文研究	于省吾	43; 47	三、四甲	三、四乙
82	左传研究	孙人和	43	三、四乙	三、四甲

83	骈文选读	余嘉锡	43; 47	三乙	三甲
84	尚书研究	朱师辙	43		三、四甲、乙
85	韩非子研究	梁启超	43		三、四甲、乙
86	世说新语研究	余嘉锡	43		三、四甲、乙
87	西方学者中国音韵研究	周祖谟	43		三、四甲、乙
88	周秦诸子研究	孙人和	43		三、四甲、乙
89	汉书研究	刘盼遂	43		三、四甲、乙
90	国文		46-48	甲、乙	
91	英文		46-48	甲、乙	
92	中国通史		46-48	甲、乙	
93	逻辑学		46-48	甲、乙	
94	伦理学		46-48	甲、乙	
95	体育		46-48	甲、乙	
96	读书指导	余嘉锡	46-48	一甲、一乙	
97	陶诗研究		43		甲、乙
98	高等国文法		43		甲、乙
99	广雅讲读		43	甲	乙
100	庄子研究		43		甲、乙
101	选学研究		43		甲、乙
102	释名研究		43		甲、乙
103	声训论		43		甲、乙
104	中国国文教学法		43		甲、乙
105	高本汉中国音韵研究		43	甲	乙
106	后汉书研究		43		甲、乙
107	佛典文学		43		甲、乙
108	诗学		43		甲、乙
109	三礼研究		43		甲、乙
110	中国文法	陈君哲	47	二甲	二乙
111	诗选附习作	启功	47	二乙	二甲
112	词选	顾随	47	二乙	二甲
113	文论举要	顾随	47		三、四甲、乙
114	广韵研究	葛信益	47		三、四甲、乙
115	宋元俗文学	赵万里	47		三、四甲、乙
116	文学概论	叶苍岑	47		三、四甲、乙
			50-52	一年级	
117	墨子研究	刘汝霖	47		三、四甲、乙
118	方言研究	周祖谟	47		三、四甲、乙
119	史记研究	程金造	47	四乙	四甲
120	大学国文和写作	郭预衡	50-52	一年级	

121	现代
122	现代
123	现代
124	现代
125	现代
126	现代
127	现代
128	现代
129	现代
130	现代

说明：  
1、“甲”  
2、“一”  
3、1927  
学史等15  
4、1927  
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## 第三章 院系史

121	语法	陈君哲	50-52	二年级	
122	楚辞研究	萧 璋	50-52	二年级	
123	历代散文选	萧 璋	50-52	二年级	
124	文字研究	杨 晦	50-52	二年级	
125	杜甫研究	冯 至	50-52	二年级	
126	古文字学	唐 兰	50-52	三年级	
127	版本学	赵万里	50-52	三年级	
128	鲁迅研究	陈 涌	50-52	三年级	
129	新文学史	陈 涌	50-52		三年级
130	现代戏剧	马少波、阿 甲	50-52		三年级

- (2) The department had the best professors in the country. These professors are all well-known and highly successful scholars. The school president Heng Chen, was a professor of this department and strongly recommended that students from other majors take more courses in Chinese Linguistics. There 65 professors in total in the Chinese Department at that time and most of them had already achieved a great academic reputation.

Jianshi Shen<sup>40</sup>



Professor Shen (1887-1947) was one of the best professors of Chinese Linguistics in the country. He graduated from Tokyo Physics School in 1909 and started to teach Chinese when he came back to China. Shen has written 《文字形义学》 *The form and meaning of Languages*, 《广韵声系》 *Phonetics*, and 12 other books along with 15 major essays.

There are also many other professors who have achieved great academic success just like Professor Shen.

(3) The school encourages professors and students to come up with their own research assignments. Fu Jen is the first school to advocate professors and students working together to discover interesting facts about a certain subject. For example, Professor Shen worked with his students and published *The form of sounds* in 1932; Professor Yu Jiayi published *The art of Chinese Names* in 1935.<sup>41</sup>

(4) The Chinese Department set a very high standard for students. Professors all had high expectation for the students and nobody was allowed to pass the courses without a fair amount of hard work. The papers that students wrote at that time are mostly very well-written and show some genuine deep thinking.

The Chinese Department presents the Eastern cultural side of the Fu Jen Catholic University.

<sup>40</sup> <http://baike.baidu.com/view/2009.htm>

<sup>41</sup> Fu Jen Archives, Education, located in Beijing Normal University

## Western Languages and Literatures Department

Western Languages and literatures department, one of the first departments of Fu Jen, was established in 1927. The department was called English from 1927 to 1931, Western Languages from 1933 to 1948, and Foreign Language studies from 1949 to 1952. Callistus Stehle (1927-1928), Reidman (1929-1932), Qianli Ying (1933-1944.1946) Sandhaas (1947-1950), and Yueliang Tang (1951-1952) have taken the responsibility of the department Chair during its time. It is estimated that, from 1927 to 1951, out of the all 12342 students of Fu Jen, 1454 students majored in Western Languages.

Courses that students of this major take can be categorized into four types: Ministry of Education-determined Subjects, Common Subjects, Western Languages and Western Literature<sup>42</sup>.

Ministry of Education-determined Subjects includes subjects designed for students of certain schools in several Beijing districts. Students who wish to graduate from these institutions must fulfill these credits.

Common Subjects are those that are required of a specific major. Common subjects include mandatory and elected courses. These courses are based on the special requirements of each department/major<sup>43</sup>.

Western Languages is mandatory for students who wish to major in Western Languages. Every student who has declared his major must choose one of the modern Western Languages and study it throughout his four years in Fu Jen as his “primal language”. Also, the student is required

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<sup>42</sup> Fu Jen Archives, Education, located in Beijing Normal University

<sup>43</sup> A history of Fu Jen Catholic University, Fu Jen Alumni Association, Published in 2005

to take a “second language” and take classes for at least 6 semesters. English is the major “primary language” in this department; French and German are the major “second languages” offered in this department.

Western Literature is mandatory for students who have declared Western Language as their majors. Western Literature includes two types of courses: English Literature and other western literature. Courses are offered to analyze specific authors at different times and their works.

Going to Beijing Normal University, I found the entire collection of archives including specific course offerings of each department. Below is the direct translation of the education documents in the Fu Jen Archives located in Beijing Normal University.<sup>44</sup>

Courses Offered:

## **I) Western Languages**

1. English Grammar, Composition and Conversation
2. Second Language (French or German etc)
3. Latin
4. Greek

## **II) Western Literatures**

### **1. English Literature**

- A) Literature during the mediaeval Ages and Renaissance
- B) 17<sup>th</sup>, 18th Century Literature

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<sup>44</sup> The Fu Jen Catholic University Library is located in Beijing Normal University. There are 768 archives in total. There are 7 branches and my main goal was the education branch which included almost every single course schedule of each department.

C) Literature during the Romantic Period

D) The Victoria Period

## **2. Other Western Literatures**

A) Greek and Roman Literature

B) Literature of the Middle Ages and Latin Literature

## **3. Specific Topics**

A) Shakespearean Drama

B) Western Drama

C) Western Novels

D) Western unique literature

E) American Literature

F) French Literature

G) German Literature

H) Contemporary English Literature

## **III) Common Subjects**

1. Chinese Composition

2. Logic or General Philosophy

3. Ethics

4. American History

5. Literary Critique

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6. Linguistics

**IV) Ministry of Education-determined Subjects**

1. Communism
2. Millenarian Theory
3. Military Training
4. P.E

Department Course Schedules throughout the 4 years and Credits received

**First-Year**

1. Chinese	6
2. Chinese History	6
3. Western history of Literature	6
4. English Literature	6
5. English Conversation	6
6. English Grammar and Composition	6
7. Logic or Ethics	6
8. Western History	4
9. Second Language	4
10. P.E	2

**Second-Year**

1. English Reading (special selections)	6
2. English Translation	6
3. English Grammar and Composition	4
4. English Conversation	4
5. History of English Literature	4
6. Western Modern History	4
7. Second Language	4
8. P.E	2

### Third-Year

1. Advanced English Grammar and Composition	6
2. Modern Literature	6
3. Shakespearean Drama	6
4. Modern English Literature	4
5. English Translation	4
6. Western Novels	4
7. Second Language	4

### Fourth-Year

1. Advanced English Grammar and Composition	4
2. Modern Western Literature	6
3. Greek, Roman Literature	6
4. English Translation	4
5. Romantic Literature	4
6. Victorian Literature	4
7. Second Language	4

Ying Qianli<sup>45</sup>, who graduated from Cambridge University in 1924, was the department chair of the Western Language Department<sup>46</sup>. He not only carefully designed the course offerings by the Western Language department, but also put in a lot effort making sure that the text books used in these courses are compatible with the modern development courses. When Mr. Ying found out that “A history of Literature” had a new edition printed in Britain, he immediately contacted a French Library in Beijing and purchased enough of this text book from Britain along with other workbooks.<sup>47</sup> Considering the affordability of these books to the students, he contacted large press offices in Beijing and started printing copies of the original and allocated textbooks to students for a very low price.<sup>48</sup>

Zhi De Fei, wrote in Memoirs of Fu Jen that Mr. Ying Qianli in eight years reformed Fu Jen to

<sup>45</sup> Son of Ying Lianzhi, mentioned in footnote 23.

<sup>46</sup> A history of Fu Jen Catholic University, Fu Jen Alumni Association, Published in 2005

<sup>47</sup> See Above.

<sup>48</sup> See Above.



a well-established liberal arts education. Since Mr. Ying took over the Western Language department, he emphasized that students should have both knowledge of the history of the language and the ability to speak the languages. Mr. Ying was a professor of Literature and he thought it was extremely important for Western Language (Later on called English) majors to understand western drama, and novels. He also emphasized on the importance of using the language. He designed rhetoric and conversation classes to help students better communicate with other people in another language. It is said that Fu Jen often had debate tournaments in English and prizes given to those who made valid and convincing arguments.

Mr. Ying also convinced many scholars from other countries to come to Fu Jen to give lectures and teach the students specific topics. He also convinced many professors from Peking University and Qinghua University to lecture at Fu Jen. It was essential for Mr. Ying to have the best teachers for the students. The staff in the Western Language department is no doubt the best at that time compared to that of any other university in China.

Fu Jen's Western Language Department was the best in its time and educated many excellent students. Many Fu Jen graduated English majors are known to have gone abroad and achieved great success in this area. Below is the profile of a Fu Jen Western Languages and Literatures graduate.

Zhang Xiuya( 1919-2001), born in Huang Hua City of Hebei Province in China was admitted to the Department of Western Languages and Literatures in 1938. Zhang switched to the Department of Chinese Language and Literature in the following year. During her college life, she

was once the chief editor of *Literature Garden*, a quarterly literature review and *Campus Life in Fu Jen*, a weekly publication. Zhang entered the Institute of History in later years joined the teaching faculty after her graduation. During the Anti-Japanese War(1937-1945), she worked for the Yishi Daily as the chief editor of its supplements as well as an editorializer. After the Civil War she went to Taiwan, where majoring in the field of literature composition along with the studies and translation of British and American literature, Zhang turned professor at Providence University and its junior college of English Literature, Fu Jen Catholic University and its research institutes. She was also invited to give lectures at Seton Hall University, New Jersey. Her works were widely published in the Mainland of China, Hong Kong and Taiwan, including her creations that won the Sun Yat-sen Art and Literary Award, and translations such as A History of Occidental Art, which are now all permanent accessions of California State University at Long Beach, the Hoover Institution on War, Revolution, and Peace at Stanford University as well as the Library of Congress. Throughout her life time, she received various awards, the better-knowns among which were the 1<sup>st</sup> Distinguished Alumni Award at Fu Jen Catholic University, the 1<sup>st</sup> Prose Award at China Association of Literature and Arts, the 1<sup>st</sup> Prose Award at SYSCF. Zhang was invited to be on the panel of judges for Prose and Translation Award at NCAFROC as well as the Prose Award at SYSCF, apart from her position as an advisor at Luocheng Author Fund Committee.

Born in 1906 in Shunde, Guangdong Province, Pan Chaoying was admitted to the English Department of Fu Jen Catholic University in 1929, where after graduation he was selected for further study in Political Science at Case Western Reserve University. Following his acquiring the

master degree there, Pan became a research fellow at the Edmund A. Walsh School of Foreign Studies, Georgetown University and gained his PhD in International Law in 1938. Throughout his academic career, he taught at Puluwenston University, the Catholic University of America, and Edmund A. Walsh School of Foreign Studies, Georgetown University (teaching politic science and international relations). Also among his teaching experiences were being the dean at 远东学院, *Yuan Dong School*, of Seton Hall University and teaching geopolitics at 七海大学人文学院, *Qihai University Humanity branch*. Between 1938 and 1941, Pan pioneered in starting the English newspaper *China Monthly* in New York, after which he held the position of Yishi Daily's proprietor and a member on the stand committee of the National Political Assembly. In 1959 Pan took up the presidency of Fu Jen's Alumni Association in the U.S.A. Pan's well-known publications include: *America's Diplomacy on the Issue Concerning North-Eastern China*, *Tribulations Prosper a Nation*), *The First Treaty Between the U.S.A and China*.

Like Zhang and Pan, many other students who have majored in Western Languages and Literatures and Chinese Linguistics also achieved great success in their lives. Their profiles can be found in the Graduate Archives in the Library of Fu Jen in Beijing Normal University.

Looking at the course offerings of the Western Language Department from today's perspective, it is not hard to see that Fu Jen in the 1930s have achieved great success in its English Department. However, starting from the beginning of the 1950s, right after People's Republic of China was founded, courses in the Western Language department were simplified, some even cancelled. Courses such as Literature of the Romantic Period, Greek Literature, Shakespearean

Drama etc, were all cancelled. Starting from the early 1950s, English courses mainly included reading, writing and listening because the priority of education since then was to better develop China and people who are capable of communicating with the outside world were desperately needed. The emphasis was put more on practical English than English the subject itself. Classes that could prepare students better learn English as a profession, such as Latin and Greek completely vanished at that time. Even today we have not revived those courses.

## **Philosophy and Psychology Department**

The Philosophy department was established in 1928. The department has encountered numerous challenges and was jointed with the Psychology department in 1938.<sup>49</sup> The Philosophy and Psychology department has been through much challenge.

In a 1942 school education file<sup>50</sup>, it writes

From the Ministry of Education, destructing that Department of Philosophy should be cancelled and the students of the department should be transferred to other departments according to their intentions (Cancelled because the number of students is too small.) Other departments, such as education, psychology etc, were allowed to exist temporarily.<sup>51</sup>

In 1952, it writes

From the Ministry of Education, stating that the departments of philosophy and

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<sup>49</sup> A history of Fu Jen Catholic University, Fu Jen Alumni Association, Published in 2005

<sup>50</sup> Fu Jen Archives, Education, Report of the Philosophy Department.

<sup>51</sup> Fu Jen Archives, Education, Report of the Philosophy Department.

psychology are allowed to be formed into on, but attention should be paid on the distribution of finance so that it will not influence the development of the other departments.<sup>52</sup>

The Psychology Department was established in 1929 as a branch of the Educational School. In 1931, the Psychology Department founded three groups within the department: The General Psychology, Experimental Psychology and Theoretical Psychology Group. In 1937, the groups were dissolved and later on combined with the Philosophy Department into one department. The Psychology Department has contributed much to the academic world of Psychology in China.

The Philosophy and Psychology Department has reached the climax of education in this field. It was the most innovative branch in China throughout all these years. Before the founding of this department at Fu Jen Catholic University, people did not have the slightest idea of what Philosophy and Psychology are. Fu Jen Catholic University used European and American Liberal Arts Education as a model and realized the importance of introducing philosophy and Psychology to the students in China. The course design of the department was no doubt brilliant and complete. It very much represented the philosophy and psychology branch of a liberal arts education.

#### Courses Offered in the Philosophy group in 1942 and credits to be received

Subjects	School Year	Mandatory or not	Credits
1. General Psychology	1	M	12
2. General Education	2	M	8

<sup>52</sup> See Above.

3. Logic	2-3	M	4
4. Educational Psychology	2-3	M	4
5. Chinese Philosophy	2-3	M	6
6. Western Philosophy	2-3	M	6
7. General Philosophy	2-4	M	6
8. Philosophers	2-4	M	4
9. Metaphysics	3-4	M	8
10. Advanced Philosophy	3	M	6

In 1943, the philosophy group added Indian Philosophy, to its course offerings as a mandatory course.<sup>53</sup>

In 1946, the group added Chinese, English, Physical Education, Ethical Theories, Zhuzi Philosophy, Confucianism, Mengzi Philosophy, Xunzi Philosophy, Philosophy and the Human race, Philosophy and nature, Research Methods of Philosophy.<sup>54</sup>

From the courses offered, we can see that that the Philosophy department focuses on three branches: Western Philosophy, Chinese Philosophy and Indian Philosophy. Chinese philosophy is mainly focused on Confucianism and Western Philosophy covers both ancient and modern philosophy including that of Socrates and Kant, etc.

After 1949, the Philosophy Department in Fu Jen changed drastically. The Ministry of

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<sup>53</sup> See Above.

<sup>54</sup> See Above.

Education cancelled a large amount of classes taught by the department and shifted the focus of study from a large variety of topics to mainly Marxism. Later on, the Philosophy Department was assigned to Peking University. Nowadays, the Philosophy Departments in many universities are usually called “useless” by almost everyone in China. After talking to many students from Peking University, it becomes clear that although the Philosophy department still offers many courses it used to, it is no longer considered a part of a well-rounded education.

### Course Schedules in the Psychology group and Credits received

#### First Year

1. General Psychology	5
2. Educational Psychology	2
3. Logic	3
4. Modern History	2
5. Chinese	2
6. English	3
7. Second Language	3
8. Military Training	2
9. Elective Courses	3

#### Second Year

1. Psychological Experiment and	3
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Measurement	
2. Advanced Educational Psychology	3
3. Psychology of Children	3
4. Ethics	2
5. Epistemology	2
6. English	2
7. Second Language	3
8. Elected Courses	5

### Third Year

1. Psychology of Teenagers	3
2. Experimental Psychology	4
3. Societal Psychology	2
4. Basic Biology	4
5. Sociology	2
6. Aesthetic	2
7. History of Philosophy	2
8. Elected Courses	3

### Fourth Year

1. Writing of Psychology	1
2. Psychology of Logic	3



3. Looking at Psychology from Biology	2
4. Mental disorders	2
5. Neuroscience	2
6. Scientific Method	2
7. Educational Philosophy	2
8. Specific Research	4

The teaching of the Psychology department from 1929 to 1952 can be summarized into 5 points.

(1) The Psychology Department focuses very much on basic theoretical studies. Looking at the course schedules above, it is clear that Fu Jen's Psychology department uses the teachings of the Germany Experimental Psychology as its main guidance. During the four years, students are required to take General Psychology, Experimental Psychology, and Theoretical Psychology. These three courses are the most basic courses in the studying of Psychology and are often called the "Three Magic classes". Having had the experience of these three courses, one easily gets into further studies of Psychology. The author of *Theoretical Psychology*,<sup>55</sup> Johannes Lindsworsky said that "Theoretical psychology to Experimental Psychology is similar to theoretical physics to experimental physics".

(2) The Psychology Department puts a great emphasis on the usage of this subject. Since the Psychology Department was categorized into three groups, the department has focused on its

<sup>55</sup> Johannes Lindsworsky, *Theoretical Psychology*

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Experimental group. Courses such as “Psychology of Children” and “Psychology of Teenagers” show that Fu Jen has worked to put Psychology to a greater usage for the public. Classes such as “The Human Intelligence” and “Human Personality” are taught two hours every week and students are required to do Psychology Lab once. Students who are taking “Mental Disorder” are required to go to asylums and observe patients with mental disorders once a week. It is clear that the Psychology Department of Fu Jen has a more complete systematic teaching guide including both theories and application of those theories.

(3) Fu Jen Psychology Department also takes practical application very seriously. Ever since the department was established in 1929, it has put an emphasis on students’ ability to apply the knowledge they learn in the laboratory. There are many classes that involve practical application of the theories, such as “Experimental Psychology”, “Research Methods of Psychology”, “Advanced Psychological Experiments” etc. Students are required to go through one year of basic laboratory training and three years of advanced laboratory training in order to receive a degree in this department. They end up with great familiarity with methods of conducting psychological experiments. The Psychology Department also has its own laboratories and the most advanced equipments in the world (products from major companies such as Zimmermann of Germany and Stoelting from America). Hou Can Zhang made the observation when he went to many countries to understand the development of Psychology in other countries that “the equipments Fu Jen used in the 30s are similar to those currently used in those countries”. The article “Why are some people Night blinded” by Qi Cheng Xing was actually written in the psychology laboratory after having

conducted multiple experiments.

(4) It is also essential for students who were registered to be Psychology majors to learn the ability to speak English and other languages. English classes are offered from the very beginning when students are registered for this department. German classes are also offered students' second year and third year. The Psychology Department made students read original textbooks instead of translated versions, therefore made the English and German language mandatory. All classes are taught in English and all papers and lab reports are required to be written in English. This helped many students who were majoring in Psychology obtain a strong ability of the usage of English. The ability to understand German also helped many students later on when they went to Germany to pursue a higher degree in Psychology.

(5) The freedom of thought and opportunity to pursue one's beliefs is very important in the Psychology Department. Professors encouraged students to come up with their own theories concerning certain topics and subjects. One time when Professor Geortz was telling the students that "Psychology is the study of the soul" and one student stood up and asked "Does the soul really exist in this world?". Professor Geortz did not criticize the student, instead he hired him as his teaching assistant after the student graduated. Later on when Professor Geortz wrote an article in the Fu Jen Psychology column that "Psychology is a science studying the nature of the soul", this student responded with another article saying "Psychology is simply the science studying the behavior of human beings" which directly contradicts what Professor Geortz wrote. Professor Geortz was actually very impressed and had multiple discussions with this student and developed a

very deep relationship with him.

The professors teaching in the Philosophy and Psychology department have all achieved great intellectual success. They brought many innovative ideas and methods of teaching to the Psychology Department of Fu Jen Catholic University.

Below are profiles of two professors of the Psychology Department at Fu Jen Catholic University.



### **Fr. Joseph Goertz, Founder of USC Department of Psychology<sup>56</sup>**

#### **Prague and Vienna**

Fr. Goertz studied psychology in Prague and Vienna and taught psychology and philosophy at the St. Augustine Seminary in Sankt Augustine-bei-Bonn, Germany. He received his theological training at

the SVD seminary St. Gabriel at Mödling near Vienna. The “anthropological atmosphere” in St. Gabriel seminary benefited Fr. Goertz in his later academic work.<sup>57</sup>

#### **Fu Jen Catholic University**

In Fu Jen Catholic University of Beijing Fr. Goertz was head of the Psychology Department and director of studies. He built up an excellent Experimental Psychology Laboratory. After Fr.

<sup>56</sup>University of San Carlos, <http://cas.usc.edu.ph/psychology/founder.jsp>

<sup>57</sup> See Above.

Goertz was expelled from China during the Chinese revolution in 1951 he accepted an academic post at San Carlos.<sup>58</sup>

### **San Carlos University**

In 1954 Fr. Goertz established the Psychology Department at San Carlos, where he taught until his retirement in 1976. He was Dean of the College of Liberal Arts and Natural Sciences. In 1965 San Carlos established the Office of Research and Scholarship and Fr. Goertz became its Director. He was considered one of the architects of research and serious academic scholarship at San Carlos. He served in the San Carlos Publications as one of the Associate Editors during the time of Fr. Rudolf Rahmann, SVD, Ph.D. in anthropologist. His keen interest in research on Philippine Folktales was in a decisive way instrumental in the creation by San Carlos of an organization for cultural research of the Philippines ~ the Cebuano Studies Center.<sup>59</sup>

Fr. Goertz was a man who achieved in his personality what Cardinal Newman described as the “essential unity of the ideals of the man of faith.” This might explain the fact that Fr. Goertz was first of all an academic teacher, one to whom teaching was a “true ministry.” He spent almost 18 years of psychological work in Beijing, a couple of years in Europe, and 22 years in San Carlos.<sup>60</sup>

Today Fr. Goertz is remembered through the Joseph Goertz Research Fellowship in Cebuano Studies, an annual award granted by the Cebuano Studies Center. This annual award is made possible by a permanent Fund from the S.V.D. Generalate in Rome. Historically the Psychology Department’s theoretical perspective is the only one in the country that is rooted in the German

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<sup>58</sup> See Above.

<sup>59</sup> See Above.

<sup>60</sup> See Above.

tradition.<sup>61</sup>



### **ChuanDing Lin**

ChuanDing Lin received a master's degree from Fu Jen of Psychology in 1944, a PHD in Psychology from Leuven University in Belgium in 1949.<sup>62</sup> Mr. Lin was the chair of the Psychology Measurement Committee of the Chinese Psychology Organization. He has written many articles and research papers concerning human emotions. In 1940s, he

came up with his model of emotions of Chinese people. Mr. Lin came up with 64 models in total.<sup>63</sup>

Having observed 500 newborns before and after being breastfed, he also came up with the theory that the development of human emotions is a process of generalization and separation.<sup>64</sup> In 1940, Mr. Lin along with Mr. Wang ZhengKui wrote "The measurement of Psychology" which became a very useful handbook for many scholars studying the subject of Psychology.<sup>65</sup>

The Psychology Department also invited Wang ZhengKui<sup>66</sup> to teach about human intelligence and application of the subject. Mr. Wang has received a "Golden Key" award for his research and wrote "The measurement of Psychology" which later on became a guide for scholars studying Psychology. Si un Xie, Xian eng Zhou, Ji hang Fan are all well-known professors teaching in the Psychology Department at Fu Jen.

<sup>61</sup> See Above.

<sup>62</sup> ChuanDing Lin, Profile, <http://baike.baidu.com/view/158439.htm>

<sup>63</sup> See Above

<sup>64</sup> See Above

<sup>65</sup> See Above

<sup>66</sup> There are no documents or archives about Professor Wang except for references made in relevant archives.

The Philosophy and Psychology department had a big impact on the students entering Fu Jen Catholic University. Although these two subjects were completely new to China, there were students interested in them and who chose to register in these departments.

Number of Students registered for Philosophy and Psychology Department

Year	1928	1929	1930	1931	1932	1933	1934	1935
Males	3	0	2	8	7	8	11	18
Total	3	0	2	8	7	8	11	18

Year	1936	1937	1938	1939	1940	1941	1942	1943
Males	29	19	25	27	18	19	8	6
Females	0	0	9	12	0	0	0	6
Total	29	19	34	39	18	19	8	12

Yea	1944	1945	1946	1947	1948	1949	1950
Males	15	18	11	51	62	18	53
Females	13	6	8	9	21	16	12
Total	28	24	19	60	83	34	65

From 1927 to 1937, and 1948 to 1950, Philosophy was an independent department. From 1938-1947, Philosophy and Psychology were combined into one department. Therefore all

documents concerning these two subjects located at Beijing Normal University were all joint reports of Philosophy and Psychology. From the chart above, it is clear that although the number of students studying Philosophy and Psychology fluctuates year from year, the overall number of students registered for Philosophy and Psychology is increasing. The number reached its height in 1948, just a year before the communism party founded People's Republic of China.

The unique characteristics of the teaching in the Psychology Department have helped the department achieve great success. It has contributed much to the development of Psychology in China after 1949. Many psychologists helped China better communicate with the world in the academic world. Most of these psychologists graduated from Fu Jen and used the education they received at Fu Jen to help build a better China after independence.

The Science departments have also achieved great success. The course offerings at Fu Jen are the most complete of its time. Because Fu Jen is known for its humanity departments, only those departments are mentioned above. The exact course schedules of the science and the arts departments will be in the Appendix.

## **The decline and fall of Fu Jen Catholic University**

As mentioned above, the education policy of Fu Jen changed drastically after 1949. Many courses were cancelled and Fu Jen was eventually terminated and turned into Beijing Normal University in 1952. It is no coincidence that Fu Jen started to decline in 1949, when the Communism party took control of the country. After the Communists assumed power in China in



1949, religious organizations, including the Catholic Church, began to be systematically repressed. Since the victory of 1949 revolution, the incumbency of the Chinese Communist Party has been characterized by an almost relentless struggle to legitimize its monopoly on political power.<sup>67</sup> During the Mao era, attempts to derive legitimacy focused primarily on mass participation in political affairs, a blend of Marxist and nationalist ideology and the charismatic authority of Mao Zedong which was reinforced by a widely propagated cult of personality.<sup>68</sup> All higher education institutions were forced to become under the jurisdiction of the Ministry of Education and contents of teaching was under severe censorship. These harsh controls over education caused Fu Jen to decline and eventually cease to exist. It is not hard to see that the reason for Fu Jen's declination and its fall lies within not within the internal flaws of the education offered at Fu Jen but within the political condition of China at that time—the lack of political freedom. The re-establishment and success of Fu Jen in Taiwan further supports this claim.

Fu Jen was re-established in Taiwan, beginning with the Graduate School of Philosophy, in 1961. In 1963 Fu Jen Catholic University opened its Hsinchuang campus under the joint administration of the Chinese Diocesan Clergy, the Society of Divine Word, the Sisters of the Holy Spirit and the Society of Jesus. The University is well known for the quality of its education and for fostering the faculty's intellectual vitality by means of a well balanced division of labor between research and teaching, and between general education and specialist training. Currently Fu Jen has nine colleges, namely Liberal Arts, Arts, Foreign Languages, Science and Engineering,

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<sup>67</sup> Robert Weatherley, *Politics in China since 1949*, 2006.

<sup>68</sup> Robert Weatherley, *Politics in China since 1949*, 2006.

Human Ecology, Law, Social Sciences, Management, Medicine, 48 departments, offering 46 master's programs, 22 in-service master's programs, 11 Ph.D. programs, and 15 departments in the School of Continuing Education. The land capacity of the university is about 35 hectares and current student enrollment is 26,000. The university has about 120 sister schools worldwide. The university strives to provide students with a diversified, holistic, interdisciplinary, and international learning environment. Over the years, Fu Jen has achieved great success education excellent people in many areas. For example, the 2007 Nobel Peace Prize winner, Wei Min Hao<sup>69</sup>, graduated from Fu Jen Chemistry Department. Many other people graduated from Fu Jen also achieved great success in their specialized fields. Contrary to the departments preserved in mainland China, the Fu Jen Catholic University in Taiwan developed to its full potential. Although it is unknown, how the political order in Taiwan influenced its liberal arts education, it is not difficult to see the correlation between the two.

The focus of this paper is not to prove if there is a causation relationship between liberal arts education and political orders, but to show the correlation between the two. After having

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<sup>69</sup> Wei Min Hao is an Atmospheric Chemist in the Fire, Fuel, and Smoke Science Program. He received a bachelor's degree at Fu Jen Catholic University, a master's degree at Princeton University and a Ph. D. from Harvard University. He has published the below essays. <http://www.firelab.org/staff-directory/16>

1. "You Bring Charm to the World as an Influential Chinese" award for 2007 in Beijing, China.
2. The 2007 Nobel Peace Prize, awarded as a contributor to the Intergovernmental Panel on Climate Change.
3. Authors or Co-Authors more than 70 publications in refereed journals. The publications are widely cited by the leading institutions and universities worldwide.
4. NASA North American Carbon Program Science Team, 2004-present.
5. NASA Earth Observing System Validation Team, 2000-2003.
6. NASA Land Cover and Land Use Science Team, 2000-2003.
7. Chair, Session of "Remote Sensing on Fire: Science and Application", SPIE International Symposium on Optical Engineering + Applications, 10-14 August 2008, San Diego, CA .

demonstrated the Liberal arts college in China and its history, I believe I have achieved this goal.

Civil Society is closely related to liberal arts education. Many educationists in China are trying hard to spread this idea among the people. Yuanpei College, in Peking University is an actual example of a 21<sup>st</sup> Century Liberal arts college in China.

In the creation of a world-class university in May, 2001, Peking University launched an undergraduate educational reform program, the Yuanpei Program, naming it after one of PKU's most revered presidents, Mr. Cai Yuanpei. The program aims at exploring a new undergraduate educational approach that will foster a new generation of talented individuals with higher creativity as well as international competence so as to meet the needs of our present age in history. In September, 2007, Yuanpei College was established on the basis of a pilot program that was initially tentative, marking the epoch that the reform in undergraduate education of Peking University has come to a new stage. The college has implemented a package of policies with the principles of "strengthening fundamental studies, weakening inter-major exclusivity, instructing according to talent, and differentiating in line with academic fields". It incorporates into its idea a multi-valued emphasis on fundamental studies, practical capability and personal character. With such an educational vision, Yuanpei College has been a source of qualified graduates, who impress schoolmates in graduate studies with their creativity and colleagues in corporations with their adaptability and leadership potential.

In order to fully activate and motivate students in their studies, students in Yuanpei College can enjoy a free selection of major in principle. When enrolled, students are not put

into specific majors; instead, they are merely divided into two categories: Humanities and Sciences. They receive fundamental education in the first two years. The selection of a major is not done until the end of the second semester, when students are considered to have had a basic understanding of academic as well as administrative affairs at Peking University. However, the dean of Yuanpei College still takes into consideration the condition of educational resources of the colleges that are chosen and the comprehensive adaptability of the students who choose certain majors. In an attempt to make full use of the advantages of joint-majors, as well as to provide Yuanpei students with more choices, the College has, with the support of the university, initiated an experiment on joint-majors, with two currently available: paleontology and politics-philosophy-economics (PPE). The major of “foreign languages and foreign history” is undergoing the process of official declaration.

To enhance the all-around qualities of students, Yuanpei College has established fundamental courses “Critical reading and writing with resources” as a compulsory course and “Writing and critical thinking” as an optional course for all the College. Besides, Yuanpei College has established the English course “Urban and Public Economics and Policy: A Global Perspective” together with PKU-Lincoln Joint Center.<sup>i</sup>

With the establishment of Peiyuan College and two other colleges similar to Peiyuan in China, the education in China has taken its first step towards a liberal education. Although many issues still remain and impede this process, it is inevitable for China to once again be home to the

liberal arts education. This education will eventually be beneficial to both the individual and the society. A person will have the option to receive an education that helps the him become intellectual and gain the ability to make good decisions in his life. Society itself will have a more liberal political order and move forward because of successful individuals within that society.

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<sup>70</sup>[http://yuanpei.pku.edu.cn/cate\\_en.php?cid=33](http://yuanpei.pku.edu.cn/cate_en.php?cid=33)