

Chapter 2

The Liberal Arts Traditions in Higher Education: The East and the West



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Abstract Over the last three decades, liberal arts education has become an emerging phenomenon in the East and the West. The revival of interest in liberal arts education in the mid-1990s demonstrates that the governments and the universities have begun to realize that current curricula, with their narrow focus on professional training, are insufficient to enable students to meet today's global needs and challenges. The liberal arts, they are learning, not only lead to broad general knowledge, but also develop skills crucial to critical thinking, creativity, moral reasoning, and innovation. Indeed, the reemergence of liberal arts education is a result of the great need to educate well-rounded global citizens who possess the above-listed skills, as well a sense of social and moral responsibility in the East and the West contexts. Liberal arts education will have economic, political, social, and cultural effects in international society. Globally, liberal arts programs and curriculum reforms have emerged in many countries. This chapter will focus on China as an example for the perspective of the East and on the United States for the perspective of the West.

Keywords Higher education · Tradition · History · East and West

2.1 The Liberal Arts Tradition in the East

The emergence of liberal arts education in China in the last two decades is a new phenomenon (Li, 2006). Nevertheless, higher learning and liberal arts education have a long history dating back more than 2500 years to the Confucian era. For example, in *Analects* (2:15), “the Master said: ‘To study and not think is a waste. To think and not study is dangerous.’” Hayhoe (1989, p. 54) states that “traditional Chinese higher education can be traced back as early as the Eastern Zhou dynasty (771–221 CE). By the Tang Dynasty (618–907 AD), there was a whole range of higher education institutions (HEIs), headed by the *Guo Zixue* (school for the sons of the emperor) and the *Tai Xue* (often translated university or greatest learning and study) which took

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I. Jung and K. H. Mok (eds.), *The Reinvention of Liberal Learning around the Globe*,
Crossing Cultures: Liberal Learning for a World in Flux,
https://doi.org/10.1007/978-981-19-8265-1_2

major classical texts of the Confucian school as their curricular content.” Around the tenth century CE in the Tang dynasty, the private academy *Shu Yuan* (“academy of classical learning,” a system of schools in ancient China) was set up in China. With government support, it was the main institution of the Chinese higher education system for the next one thousand years.

Fundamentally, Confucius taught that social harmony could be achieved only if humans were free from deprivation and given proper education, with a sage-king governing the nation. Confucianism emphasizes that the value of education is first of all for individual fulfillment, and then for the purpose of social development. Although Confucius was interested in building an ideal society under the sage-king’s leadership, he also believed that personal moral perfection was the foundation of a good society (Zhang, 2006). Personal education and cultivation were at the very core of Confucian thinking. The intrinsic value of education for personal development has remained the most essential idea in the Confucian tradition, and it exerted a dominant influence on the Chinese educational system until the 1920s. In ancient Chinese culture and Confucian tradition, to promote all-around development, students were required to master six practical disciplines called the Six Arts (*liù yì*): rites, music, archery, chariot racing, calligraphy, and mathematics. Men who excelled in these Six Arts were thought to have reached the state of perfection: the stage of the sage or gentleman. From the point of view of classical Chinese philosophy, the Confucian tradition provides some roots for liberal arts education; although the Six Arts are not directly related to liberal arts education as it is usually understood today, they can be regarded as an ancient parallel to liberal arts education.

Moreover, Confucian educational ideology emphasized the responsibility of an individual to society and the nation. It is thus conducive to cultivating global citizens, which can be considered as the core value of contemporary liberal arts education. Although Confucius and his teachings stress personal moral development and integration, he was also concerned with the social function of education. For instance, in *The Great Learning*, the eight characters of moral and self-cultivation show how personal integration and social order are closely connected:

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

In *The Great Learning*, Confucius also stressed five habits: study extensively; enquire accurately; reflect carefully; discriminate clearly; practice earnestly. In the Confucian tradition, liberal arts education emphasizes the purpose of education as becoming a “gentleman or sage” through social, emotional, moral, intellectual, and psycho-spiritual integration. The content of education correspondingly includes broad knowledge.

From very early times, Chinese thinkers and society accepted that Confucian teachings are the center of education. *The Great Learning* requires an internal transformation, a conscious decision to open oneself to possibilities in historical, cultural,

and social conditions. Confucianism as expressed in the *Four Books* is a guide to becoming fully human. More than that, Confucianism shows systematically how to integrate the perspective of social life into the ordinary dimension of one's life, and articulates the purpose and meaning of education. The value of education is to help a person to live a fully human life—a life of *Ren* (humaneness)—and to realize that humanity and the achievement of sagehood are the supreme goals of all people, to be fulfilled by an education based particularly on the curriculum of the Six Arts: rites, music, archery, chariot racing, calligraphy, and mathematics.

Although Confucian classics were dominant in curricula and helped to maintain the social hierarchy, some thoughts from Daoism and Buddhism were incorporated into the Chinese education system in one way or another. The ideals of Neo-Confucianism from the Song Dynasty (960–1278 CE), which encompassed more than traditional Confucianism and included other elements, were canonized and adopted as standard content in the civil service examinations that qualified people to become scholar-officials within the imperial bureaucracy. As Hayhoe and Peterson (2001, p. 2) state:

Ever since the era of Confucius (551–470 B.C.E.), Chinese thinkers have stressed the importance of education as a means of self-cultivation and recruiting “men of talent” to administer the affairs of state. The value that the Chinese culture traditionally placed on education, both for self-enlightenment and the service of the state, was greatly strengthened. [It was formerly] known as Daxue (Studies of the Way) and today as Neo-Confucianism.

In the late Ming Dynasty, scholars such as Huang Zong Xi and Gu Yan Wu were among those who opposed the civil service examination system and who sharply criticized it for retarding Chinese development. As a result of the Western powers' invasion of China in the late nineteenth century, science and technology courses were added to the curriculum that had previously comprised the Confucian classics. The last Qing Dynasty government began to send some schoolboys to study advanced Western sciences and technology in the United States and subsequently in Japan. By 1875, the Qing government had sent 125 students to the United States, and about 25,000 students were sent to Japan between 1890 and 1911. At the beginning of the twentieth century, the abolition of the centuries-old civil examination system transformed the structure of the old education system. Major courses in arts, sciences, law, commerce, medicine, agriculture, and engineering were added to the university curriculum in China (Hayhoe, 1989). Liang Qi-Chao, the late Qing Dynasty reformer, educator, and scholar who drafted the first prospectus for Peking University (the former Metropolitan University) in 1898, emphasized the integration of Western and Eastern knowledge in education and pointed out that educating well-rounded citizens is the foundation of education. In 1902, the government of the Qing Dynasty promulgated the first policy on university education in modern China—the *Regulations of the Metropolitan University*—which aims at setting the correct goal for students' development and training well-rounded citizens (Shu, 1961).

Looking back at China's long history of educational development, its traditional culture and education also dealt with the ideas and trends of liberal arts education. The earliest liberal arts education in China can be traced back to the Confucius era

two thousand years ago, including the introduction of the ancient academy system in the Song Dynasty. The peak of liberal arts education in China was during the Republic of China period. Due to the influence and influence of Western scientific and humanistic education concepts, a group of famous educators and reformers who had studied Chinese and Western culture, such as Ma Xiangbo, Cai Yuanpei, Mei Yiqi, and Zhang Boling, were committed to the cultivation of persons who had a thorough knowledge of China and the West through liberal arts education in comprehensive universities. Such values as free critical spirit, innovative consciousness, professionalism, and social responsibility were emphasized. For example, Aurora University and Fudan University led by Ma Xiangbo, Peking University and Tsinghua University led by Cai Yuanpei and Mei Yiqi, Nankai University led by Zhang Boling, and even Southwest United University during the Anti-Japanese War emphasized those values listed above in terms of student training, curriculum settings, and teacher development. All stressed a philosophy of liberal arts education.

In fact, a large number of talented students who have Chinese and Western knowledge, civic awareness, innovative thinking, and a critical spirit cultivated during the Republic of China era have made great contributions to the development and construction of New China. With the founding of New China, in response to the needs of the country's economic construction, socialist development, and the influence of political ideas, China adopted the Soviet education model from the early 1950s to the 1980s to cultivate specialized talents, liberal arts education ideas, concepts, and curriculum that were neglected during this period. Universities have been reorganized or merged and adjusted into professional colleges to train and draw upon all kinds of specialized talents for the country. However, this Soviet model also has many drawbacks, such as its emphasis on majors that ignore fundamental knowledge; its emphasis on science and technology that ignore the humanities; focus on skills and quality; focus on the social but ignoring the individual; and focusing on theory but ignoring practice.

For a long time, Chinese education has only imparted canned knowledge and information to students. Students were mainly passive receivers and listeners, lacking personality development, rather than being active participants and creators—and unwilling to challenge and doubt authority. Thus, changes must be made. Facing modernization, facing the future, facing the world, and integrating with the world is not just a simple slogan and direction, but a theme that needs constant thinking and new forms of education. Today, the continuous economic development of globalization has had a huge impact on the development model of world education, especially liberal arts education; these factors have also had an impact on Chinese society, culture, and education.

Being more aware of some problems in teaching and the general comprehensive quality of college students since the mid-1990s, the Chinese government and universities have reexamined the purpose of and the demand for quality education. Then they have begun to pilot liberal arts education models based on “cultural quality education” in some colleges and universities in order to overcome the limitations of China's over-specialization of higher education since the 1950s. With the increasing exchanges between Chinese educational institutions and their foreign counterparts,

Chinese society and the higher education system have assimilated some of the educational views of Western countries and regions, especially with respect to liberal and general education. Whole-person education has become better known and appreciated. Many Chinese universities have begun to imitate liberal arts education courses and concepts in Europe, America, Hong Kong, or Taiwan. However, in the past ten years or so, liberal arts education in many universities has gradually become a kind of additional, window-dressing, a fad or an embellishment. Substantial change has not occurred. In fact, most colleges and universities still focus on professional education. Thus, the cultivation and nurturing of students' humanities, morals, social skills, innovation, psychology, ideological value, and critical spirit are overlooked.

As China further enhances its dream to make the country culturally strong through its higher education, the Chinese government also tries to promote liberal arts education and integrate it as a more mainstream of higher education. In October 1995, the Ministry of Education held the first national conference on cultural quality education in Chinese colleges and universities at the Huazhong University of Science and Technology in Wuhan. This unprecedented conference laid a foundation for the initiation of general education in China (Li, 2006). After the three-year pilot program ended, the central Chinese government and the Ministry of Education in 1998 promulgated the "Opinions on Enhancing Undergraduates' Cultural Quality Education," which established a directory committee for cultural education.

In 1999, the Ministry of Education ratified 32 "Centers for the Enhancement of Cultural Education of University Students" to promote the reform and reconstruction of the undergraduate system. A year later, the Ministry of Education promulgated another policy emphasizing that cultural quality education is the foundation for implementing the national program of making China prosperous through science and education. Since then, the concept of "general education" has been incorporated into many institutions of higher education in Mainland China. Although the Chinese government and universities at different levels have made great efforts to promote liberal arts education, its implementation through policy reform, revisions of teaching plans and curricula, and faculty participation will continue to pose a challenge. Nevertheless, policy reform has established a solid foundation for developing the unique role and characteristics of liberal arts education in the context of building a powerful nation of higher education in China.

Although many Chinese colleges and universities vigorously promote the spirit and philosophy of liberal arts education in terms of policies, concepts, and curriculum arrangements, in practice, due to the drawbacks of the curriculum, obsolete teaching methods, and the awareness and understanding of liberal arts education by faculty and students is still under development. The philosophy and development of liberal arts education have not yet been fully integrated into the education system.

2.2 The Liberal Arts Tradition in the West

Western liberal arts education originated from the philosophy of education proposed by the ancient Greek philosophers Aristotle, Plato, and many others. Socrates emphasized the pursuit of truth, valued moral education, advocated dialectics and the concept of continuous reflection, which greatly influenced many philosophers and educators after him. These philosophers believe that the goal of liberal arts education was not only to cultivate professional skills, but also to help develop rhetorical, reasoning, and reflection skills through the teaching of humanities and natural science. For example, Cicero's liberal arts education included astronomy, poetry, literature, natural sciences, politics, and ethics. Plato's liberal arts education included poetry, drama, literature, mathematics, logic, astronomy, rhetoric, geometry, music, and debate. Aristotle divided the content of liberal arts education into six parts: logic, mathematics, geometry, astronomy, music, and philosophy. The traditional liberal arts education in ancient Greece and Rome significantly helped the development of higher education in the West. David Hume, Henri Newman, Adam Smith furthered the development of liberal arts education in the United States. In the eleventh century, Italy's University of Bologna, the subsequent establishment of Oxford, Cambridge, and Paris universities, all inherited the liberal education philosophy of ancient Greece and Rome (Nussbaum, 1997). From the twentieth century, the earliest educational institutions in Europe were established as monastic and clerical schools of higher learning—the predecessor of the university. At first, these monastic and clerical schools trained only monks and future priests, but were gradually opened to the laity to train future teachers.

Harvard College, established in 1636, also followed the traditional ancient Greek and Roman traditions of free education and curriculum (Jiang, 2013). However, in the early nineteenth century, the Enlightenment in Europe and America began to dominate. At the same time, after the independence of the United States, the Enlightenment view began to develop into the Midwest. Practical subjects such as science and technology became increasingly valued by society and government.

As the time fast passed, in September 1827, Reverend Jeremiah Day, president of Yale University, organized a five-person professor committee to discuss whether the classical humanities should be eliminated and published a milestone in the history of American education the following year. The reformed “Yale Report,” also known as the “Report on the Course of Liberal Education” emphasized adding more subjects to the original curriculum and pointed out that the purpose of university education is not to teach a single skill, but to provide a broad liberal arts foundation. It is not to create experts in a certain industry, but to train leaders. As an educational institution, universities should provide students with mental disciplines, expand the power of mental faculties, and enrich the mind with knowledge.

The “Yale Report” stressed long-term, systematic effort and nurturing to improve the cognitive functions of students. It argued that relying on one course, or reading a few books, or listening to a few lectures, or staying in a certain college for a few months does not produce the desired results, that the goal of university teaching is

to lay the foundation for excellence in education, and that excellent teaching must be broad, deep, and solid. The “Yale Report” also pointed out that the study of classical subjects can help train various professionals and leaders. It also advocated a comprehensive education, that is, one based on a liberal arts education that offers a wide range of courses. The “Yale Report” has profoundly influenced the future of American higher education, especially the development and reform of liberal arts education. It has laid a solid foundation for the education of innovative, critically thinking, innovative, ethical, and socially responsible citizens (Yale Report, 1828).

In the 1930s, the president of the University of Chicago Robert M. Hutchins promoted the reform and innovation of liberal arts education in American higher education. Hutchins believed that since the second half of the nineteenth century, economic development and utilitarianism negatively affected American education. Over emphasis on curricula and professionalization had a negative impact on students. By neglecting subjects, such as the humanities and history and emphasizing science and technology subjects also leads to an impoverished education. Hutchins boldly criticized American higher education that lost the spirit and philosophy of university traditions and overemphasized utilitarianism, pragmatism, professionalism, scientism, and market-oriented secularism. In his famous book “American Higher Education,” Hutchins maintained that American education—from middle school to university—has lost its direction and value orientation and became merely vocational training and a diploma mill. Many professions expect universities to cultivate science and technology by overlooking the disciplines that lay the foundation for university education, such as the humanities. He also believed that universities must have their own ideas and educational spirit. A liberal arts education composed of different departments can add much to a university’s spirit and make it better and more desirable. By majoring and selecting courses in humanities, students can be both trained for their future work and educated with a broader base. Hutchins merged the entire curriculum into four major aspects, namely the humanities, the social sciences, the natural sciences, and the biological sciences, and then set up corresponding departments and courses. Hutchins believed that before students enter professional learning and research, they should also study “Western classics’ great books.” These subjects also constituted the basic blueprint of American higher education liberal arts curriculum in the first half of the twentieth century (Hutchins, 1936).

Since Yale University published the “Yale Report” in 1828 and the University of Chicago initiated the liberal education reform of 1929 under the leadership of Hutchins, liberal arts education in American universities has become a model for many countries and regions to follow. During the Second World War, in order to maintain the core values of Western civilization, the “General Education in a Free Society,” published by Harvard University in 1945, and commonly known as the Red Book, can be called the watershed of liberal arts education in American universities. It clearly pointed out that general education is a whole-person education that helps to cultivate the intellectual ability and critical skills of students. It likewise engenders the social responsibility and moral sense of good citizens, a spiritual freedom, respect for life, and a sound and balanced whole-person education. After the Great Depression and World War II, Harvard President Conant convened a group of scholars and

professors in order to reorganize the backward economy brought about by the war and cultivate students to bear their future moral responsibilities (Li, 2006).

After more than two years of discussion on general education in universities, Harvard President Conant pointed out in a 1945 report that the war focused more attention and discussion of education in American society as a whole, especially liberal arts education. For Conant, advanced information and technology, high-end cutting-edge science, and excellent foreign language skills were insufficient for a truly solid educational foundation. They could not fully help students to become persons with critical thinking, good communication, correct judgments, and distinguishing noble values. More was needed to help shape American cultural characteristics, models, and classic wisdom. He believed that university education must combine both the liberal arts and professional education in order to profit from the classical Western humanistic traditions and cultivate well-rounded, socially responsible, and ethical citizens (Harvard University, 1945).

With the continuous changes of society from the 1960s to the 1990s, US colleges and universities also seemingly emphasized a utilitarian education. In response to new problems and challenges, Harvard University, imitated by other universities in the United States, reformed its liberal arts education curriculum again in 2002, with the theme of “how to be a human and how to live” to help students integrate the knowledge they learned in school. On February 7, 2007, Harvard University published a report on its liberal arts education reform on its school website. This was the final report of Harvard’s three-year general education reform. This newly revised liberal arts education model covered eight areas: aesthetic education and explanatory thinking, culture and belief, empirical and mathematical reasoning, ethical thinking, life science, physical science, global society, and the United States in the world (Harvard University, 2007).

The idea of a liberal arts education originated from ancient Greece, which deeply influenced the world’s famous universities, such as Paris, Oxford, Cambridge in the Middle Ages. It then had a profound influence in the seventeenth century on the development of American academic culture and higher education. Following Descartes, Western science and technology have engendered hundreds of schools of thought. Technology and civilization have leapt to a new level. The industrial revolution also developed rapidly and has had a lasting and profound impact on the European continent. Since the nineteenth century, many universities in the United States have implemented or updated liberal arts education reforms, which combined science with humanities, majors, and liberal arts, and made them the core of the development of higher education. The humanities and holistic development became intrinsic elements of a quality education.

The founding of German research universities in the nineteenth century made science education and research a new mainstream subject in universities. Although the development of science education and technology has had a great impact and influence on traditional humanities and liberal arts education, many European and American universities have not ignored the development and importance of a liberal arts education.

With the development of the global economy in the past 30 years, because the United States has not been able to cultivate sufficient scientific and technological talents to meet the domestic demand and the impact of market utilitarianism, some experts and institutions suggest that more professional courses should be offered to cope with the knowledge-economy and need. To a certain extent, some universities in the United States have gradually neglected the traditional liberal arts and have progressively inclined to the professional education model in their courses. For the development of comprehensive qualities, especially in the planning of courses, a liberal arts education is almost a basic requirement for many universities. With the continuous changes in society, the liberal arts in American universities have not been rejected because of the increasing demand for professional education, university rankings, and market economy or academic utilitarianism. Instead, the liberal arts have increasingly gained more recognition and support. More attention to the ultimate value and significance of education, especially the liberal arts colleges with undergraduate education, has been given (Nussbaum, 1997).

Liberal arts education in the United States can be traced back to fifth-century BCE Greco-Roman and European origins. Although liberal arts education today varies from institution to institution, it continues to remain an integral part of the American undergraduate course of study. Socrates' vision of "the examined life" and Aristotle's idea of "reflective citizenship" are still valued highly in the mainstream of the American education system. Critical thinking, ethical reasoning, intellectual dexterity, creative imagination, cultural competency, direct and effective communication—these are the skills employers and the industry value most. They are what students learn through American higher education institution's approach to a liberal arts education of the whole person.

2.3 Some Challenges for the Future of Liberal Arts Education

2.3.1 Changes in Educational Trajectories

Since entering the twenty-first century, the development of globalization and internationalization has profoundly affected the political, economic, cultural, scientific, technological, art, and education fields of various countries. Great changes have taken place in the development of global education, which is also an inevitable historical result and trend. Massification of higher education, transnational education, overseas branch schools, joint degrees, international cooperation, education without borders, international education projects, international student and teacher mobility, university rankings, distance education, school-enterprise cooperation, joint training programs, bilateral cooperation projects, academic careers, quality assurance and certification agencies, and large-scale online education such as massive open online courses (MOOCs) have become a major development in the internationalization and

globalization of contemporary education. In the development of globalized education, more and more scholars believe that if contemporary students are to become leaders of the multicultural and future world, in addition to learning in science and technology and other professional knowledge, they also need to be formed by the liberal arts.

2.3.2 Increased Needs for Strong Liberal Arts Education

In the context of contemporary globalization, academic research on the development trend of future higher education requires us to have an international perspective. Education authorities and educational institutions in many countries around the world have not implemented liberal arts education courses through policy and curriculum reforms to varying degrees. Many colleges and universities have not adjusted the traditional mode of university education through curriculum innovation, teacher training, and project exchanges.

Both the East and the West's education views have not paid sufficient attention to the pedagogy of the liberal arts education of professional, innovative, ethically and critically minded, and socially responsible students educated in both the sciences and the humanities. The global higher education system's interest in cultivating students' critical spirit, innovative thinking, speculative models, problem-solving, and the ability to work in a diverse environment and cultural teams not only changes the way teachers teach and interact with students, but also changes the modes of learning and the content of students' learning. For example, the role of humanities and the liberal arts in education in different countries and regions discussed in this book is a good example of a changing curriculum thinking in a globalized and internationalized perspective. In the midst of these changes, HEIs, university administrators, and faculty members in the East and the West have not reevaluated their liberal arts programs and implementations in their best efforts. They need to think about how faculty members can lead and guide students to learn the essence of liberal arts education. Furthermore, the universities have not made clear policies to support and encourage faculty members and students to teach and appreciate liberal arts since many universities weigh more on STEM subjects.

2.4 Recommendations for Policy Makers, Researchers, and Educators

As all higher education systems have been affected by the COVID-19 in the past two years, the future development of liberal arts education will be affected as well. Universities and colleges are at a transformative moment. At least for the duration of the COVID-19 crisis and after, higher education is being forcibly transformed, HEIs

in the East and the West must continue to pay more attention to the liberal education values of interdisciplinary studies and critical thinking. The universities should not only train students with skills and technology, career training, or job market demands but prepare students for a more complex world.

On the other hand, many universities are facing financial crises and budget cuts during and after the COVID-19 pandemic, the humanities and social sciences as major parts of liberal arts education face the greatest threat from COVID-19 by far. The liberal arts programs have struggled to compete with STEM-centered degrees, and many will be forced to close. From the students' perspective, as they face a tougher job market and industry, many will focus on more pragmatic priorities, such as accounting, business, and finance. Liberal arts education may eventually lose their attraction to them.

Despite challenges and resistance, several HEIs in the East and the West have developed various policies and programs to promote liberal arts education throughout their system and adjusted their educational vision, teaching goals, curriculum content, teacher training, learning and certification models, etc. Although the higher education system varies in each country and each region, it is still possible to learn from HEIs in other countries and regions that have rich experience and models in liberal arts education. The following recommendations are offered for policy makers, researchers, and educators who wish to formulate relevant policies and carry out the reform and promotion of liberal arts education curriculum concepts throughout the society and higher education system.

First, at the research level, there is a need for more studies on liberal arts education. The current research on international higher education focuses on the impact of the global financial crisis on education, the popularization of education, private education, and the international flow of students. Only a handful of studies cover the development and the result of liberal arts education globally. Future research is needed to investigate the impact of liberal arts education on whole-person integration.

Second, at the government level, the governments and the Ministry of Education of countries in the East and the West must establish a policy to support and promote the liberal arts program.

Education is an essential element of social development in every nation, region, or society and is an important factor for individual success. But more importantly, it prepares and equips students with the knowledge and skills that are needed in order to participate effectively and responsibly as well-rounded members of society who possess values and a sense of morality directed toward the good of society.

Third, at the university level, the higher education institutions should reform the policy for awarding grants for research and innovative teaching as an incentive to reduce the tension between research and teaching, so that teachers will spend more time teaching creatively with the spirit of liberal arts education. Teaching should be an important component of the criteria for faculty promotion; moreover, teaching should be more than lecturing and facilitating workshops and seminars, but it should also cultivate the creativity, critical thinking, and analytical skills of students. Additionally, faculty members should be able to teach what students need to learn.

Fourth, at the leadership level, it is urgent for the universities to pay more attention to develop their teachers' competencies to teach classes in a more creative way. Policy makers and university administrators must help faculty members develop an acute sense of educational responsibility for their undergraduates and provide guidance about what educated, civilized, and responsible citizens should be like and what they should know about in the globalized world. The leadership of each university must embody the ideals and values of education and embody the spirit of the humanities. They should not only be smart, accomplished, skillful, and expert, but also wise, mature, personable, and visionary to ensure whole-person development. They must inspire each member of the university to develop a philosophy of life that values the liberal arts while making its best effort to become a world-class university.

Fifth, at the faculty level, while policy making, faculty development and involvement, and curriculum development are important to the success of a liberal arts education program, the spirituality of faculty members, administrators, and policy makers is also essential. A good university challenges its students to ask personally and socially important questions. If the spiritual dimension of faculty members, administrators, and policy makers is not developed, it is hard to expect them to be fully accountable and responsible for the formation of students as integral persons. One cannot maintain the idea of a university. Teachers' involvement in social, leadership, accountability, and community service activity can be a manifestation of their spiritual development and quest for meaning. These do make a difference in students' development and cultivation. Only when faculty members and administrators are fully engaged can a liberal arts education be fruitful and successful in the East and the West.

Sixth, at the cultural level, there is much in Western philosophy and pedagogy and Christian tradition that can guide the Chinese educators in the process of educating the whole person, but it is also important to consider how China's Confucian traditions of learning and its philosophy can enrich higher education and deepen and enhance its development in the West. On the one hand, many Chinese universities followed the American model of liberal arts education, and this model has broadened the views of Chinese universities on education. There are many differences in culture, tradition, politics, and values between the American and Chinese contexts, and hence, more exchange and dialogue are needed.

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