

# Reform of University General Education in Taiwan: Retrospect and Prospect

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Since the lifting of martial law in July, 1987, both self-awareness and democratic emphasis on individual identity have been rising rapidly. Along with this new phenomenon, there came a no less historic phenomenon that is a pervasive emphasis on general education, in contrast to specialty education, throughout the universities in Taiwan.

This paper examines the following points concerning this historic rise of university general education in Taiwan: (A) its situation, (B) objections raised to it, (C) its indispensability, (D) its concrete strategies, and (E) its prospects.

## **A. Reconsiderations of the Role of University and of University General Education**

To clarify what university general education is in the context of Taiwan today, we must (1) examine the role of university education in Taiwan after world War II. Then in this light, we can see (2) what university general education is.

We shall see how in these 50 odd years of postwar Taiwan, university education has served a pawn in the hands of the political and economic needs of the government, so that specialty education has been stressed. Recent rapid democratization sees a need of university education to turn itself into an organic component of Taiwan community. Reconstruction of university education is thus an urgent and essential part of democratization of Taiwan itself. In this historic task, the strengthening of general education plays a key role, because general education aims at cultivation of personal

integrity of each individual.

## **1. Change of the Role of University**

Education crucially shapes people's life outlook, ways of life, modes of behavior, styles of homemaking, ways of raising children, modes of political participation, styles of modernization, of religiosity, and so on. Socioeconomic dynamics as well as political development in Taiwan are thus vitally fashioned by education.<sup>1</sup> And this fact is clearly seen by the development of literacy rate of people in Taiwan being closely correlated with the rise of the standard of living following the tremendous upsurge of "Economic miracle" in Taiwan.

The miraculous economic advancement needs no evidence. Equally noteworthy advancement in education during the same period perhaps requires documentation, however. The illiteracy rate in Taiwan dropped from 42.1% in 1952 to 5.8% in 1994. The number of people who have received secondary education during the same period rose from 8.8% to 52.6%.<sup>2</sup> This was due to the rapid multiplication of schools (from 35 primary schools per 1,000km<sup>2</sup> in 1952-53 to 70 in 1995-96) since the promulgation of the Acts of Popular Education in the school year, 1968-69.<sup>3</sup> And the younger the people, the more opportunities will they have for education<sup>4</sup>. It is significant, then, as to how and in what direction education in Taiwan has been going. Education in Taiwan has been developed primarily as instrumental for two purposes: (a) for the political goal that is for advancing national security, and (b) for the economic and industrial development. Education in Taiwan has been geared toward producing technical personnel for specialized know-how on these two fronts.<sup>5</sup> Education not geared towards the development of Taiwan cannot be developed.<sup>6</sup> Specialization in education went hand in glove with using education as means towards the purpose of developing national security, industry and international economy.

It is thus that education came to cripple personhood and to be phased out of its original purpose which is to cultivate the person by envisioning the organic structure of human knowledge as a whole. This unhealthy situation is really not confined to Taiwan alone, and much worried many conscientious scholar-educators.<sup>7</sup> A report prepared by the Working Committee on General Education at National Taiwan University (August, 1983) has it that<sup>8</sup>:

*"today's university education requires decision on majors so early that students know very little outside their narrow confines of knowledge. They know nothing*

*about the total sweep of the principal ideas of humankind either in terms of their history of development or comprehensive panorama of modern knowledge. Our following proposal on general education aims at redressing this lacuna in the university education. "13 elective courses" ... are designed so as to help the students gain a better training in general areas of human knowledge. They are divided up into five areas:*

*Literature and Arts*

*History and Comparative Culture*

*The Society and Philosophical Analysis*

*Mathematics and Natural Science*

*Applied Sciences*

*The purpose of offering courses under the above five general headings is not to inject piecemeal information of various specialties. Instead, these courses are to enable students to understand the relations between oneself and one's psycho-physiological self, oneself and one's social environment, oneself and one's natural environment, so they can behave appropriately in these environments. At the same time, through these courses the students understand the methodology (of gaining knowledge) of fields other than their majors, how their own expertise helps other fields, how to criticize knowledge in every field as to its limits of application, thereby promote organic unification of all knowledge."*

The above statements are quoted extensively because they represent well the major trend of sentiments in the education community of Taiwan in the 1980's. For instance, the above sentiment is identical with the view expressed in the "Major Points Concerning Implementation" attached to the Ordinance on General Education, issued on April 5, 1984, by the Ministry of Education to the colleges and universities in Taiwan.

The above described trend toward general education has gained its momentum after the historic lifting of martial law in July of 1987, together with rapid democratization after that time. For democratization implies a gaining of autonomy in every sector of the society, including education. Thus university education was liberated from being a handmaid to the state and the industry and economy, and became one of the autonomous and essential components of the society. Education is no longer a training ground of obsequious subjects to the state but now the locus for public opinions and their critical experiments aiming at cultivating responsible and sovereign citizens. The new "Act for the Universities" in

Taiwan, issued December 7, 1993, began by declaring, "The universities deserve to be guaranteed their freedom to pursue scholarship and enjoyment of autonomy under the law."

## **2. What General Education Is: Cultivation of Personal Integrity**

To begin with, we note an interesting fact in Taiwan. The democratization of Taiwan went off with rapid progress in general education. Before 1984, only three universities initiated general education: Tunghai University in the 1950s, Tsing hua University in the 1970s, and Taiwan University in the 1980s. All of them had to quit it due to the variety of reasons including the lack of general interest<sup>9</sup> and the political interference and so on. The lifting of martial law in 1987 was a year of historic democratization when Taiwan was also at the height of economic development. Since then, the practice of general education picked up momentum. Initially a handful of scholars were conscientiously calling;<sup>10</sup> today (especially in recent three years) there is a widespread recognition of the importance of general education in the universities went with curricula regimentation and implementation of general education.<sup>11</sup> The public recognition of the importance of general education<sup>12</sup> is indicated by series of research projects and conferences on general education sponsored by Chinese Association for General Education, National Science Council and Ministry of Education. 1994 saw the formation of the Chinese Association for General Education to coordinate and promote university general education. It is no accident that democratization of Taiwan went hand in glove with promotion of general education throughout.<sup>13</sup> For democratization promote individual integrity with inviolable dignity as person, and personal integrity is cultivated in the environment of general education.

Cultivation of personal integrity consists in the awakening of the awareness of its value-priority over objective environments, such as culture, society, politics, nature. The person is prior both in value and in origin, to everything else that confronts the person. Such a personal priority bespeaks autonomy, being master to oneself and beholden to no one else but oneself. And personal integrity and autonomy imply the crucial urgency for cultivation of virtues. To be proud that one is one's own master, one must strive to grow up and become worthy of being respected above all else objectively out there. A good virtuous person, one must be before being deservedly respected as a person. By the same token, a good virtuous person must be before one can legitimately train oneself to be an effective responsible technical personnel in any of the fields of specialty. Thus value-priority of the person, personal autonomy, and virtue, these three comprise our explication of what the task of general education is.<sup>14</sup> An awakening of pride in personal integrity as the main purpose of

general education is also dignificantly stressed in The Students' Manual on General Education in National Taiwan University, which instructively adds that such an awakenng can be facilitated by cultivation of the capability for free, impartial and independent "critical evaluation" both of oneself and of others' opinions.<sup>15</sup>

## **B. Objections and Responses**

We see immediately and spontaneously two related objections to the above proposal of general education among the universities in Taiwan: one pragmatic and another professional. We cite them in their fullest possible strengths first, then respond to them one by one.

**1. Pragmatic Objection:** Someone may argue that the purpose of education is to meet the needs of the society. The most immediate and pressing of all challenges the post-industrial<sup>16</sup> Taiwan is facing today is offered by a rapid increase of Gross National Product through a no less rapid development of science and technology in this rapidly advancing world, especially in the Southeast Asia where Taiwan must win the honor of being the Operation Center for Asian-Pacific Area (Ya-T'ai Ying-Yün Chung-hsin).

And Taiwan is already lagging behind among the new developing industrial countries (NICS). There is no choice but to put its totality of energies into strategic development of production increase, both technically and in quantity. We must establish ourselves as the Island of High Tech.

To fulfill such our most urgent need and specifically targeted goal, we must closely coordinate various technological productions with the government and education which should train and produce highly skilled and specialized high-tech personnel as many and as soon as possible.<sup>17</sup> We cannot afford to lose time tinkering with such impractical business as general education.<sup>18</sup>

**2. Professional Objection:** Someone may warn us that our society is rushing on to the 21st century. We have now become specialized; this is an undeniable fact. Advancement is now synonymous with specialization. Our personal integrity and our pride as inviolable individuals and depends on how advanced we are in our specialties and technical expertise. To play with such generalities as "personal integrity" is to play with empty anachronism.

The above two arguments sound strong enough. But as we look into them we realize that they share one thing in common. They significantly agree that education should serve as a handmaid to other sectors of the society, not education itself. This is where our responses begin, to which we now turn.

The above two critiques politicize and commercialize education, which both critiques regard as a means to advance political and economic purposes. Education as a "cultivation of the self" is entirely lost sight of.

The pragmatic critique represents the current sentiment of being pushed and pressed, if not harassed, by the urgency of the times. This time pressure comes from two areas: The first is the rapid advancement of technologies of both the West and of Japan; and the second is the pressing needs in Asia to both feed the rapidly growing population and up their standards of living.<sup>19</sup> The result is that people turn shrewd in making money and become empty inside.<sup>20</sup>

The professional critique, on its part, confuses the purpose of undergraduate education with that of graduate school education. Laying the foundation of personal integrity and comprehensive outlook on human knowledge belongs to the former's mission; technical specialization belongs to the mission of the latter. It would be a disaster of quite a basic sort if the former is absorbed into the latter. The latter would lose its root and topple and crash itself into pieces.

But the major point shared by both critiques is that they doubt if there is any pragmatic relevance in general education to today's and tomorrow's Taiwan. And so we now turn to the crucial, indispensable role general education can play in Taiwan of the 21st century.

### **C. The Prospect of General Education in the 21st-Century Taiwan**

Before going into the prospective relevance of general education in Taiwan of the future we must distinguish "serving" and being "relevant as result." We are here considering the result of general education that benefits Taiwan, not serving the immediate needs of Taiwan. Once awakened to self-integrity and pride as a person, each individual citizen can then proudly engage in constructive enterprise to benefit the society of Taiwan, and most social, economic and political problems dissolve themselves. This is worlds apart from using (general) education as a handmaid to serve the needs of Taiwan today.

Our observation tells us that the 21<sup>st</sup>-century Taiwan shall be a post-industrial society where machine-industry is being replaced by knowledge industry,<sup>21</sup> and today's predominant people-machine relations shall be replaced by people-people relations. Frictions born of human mutuality shall be exacerbated due to all of various social sectors gaining their respective autonomies. Dissolution of mutual conflicts of interests shall be the major problem in our 21<sup>st</sup>-century Taiwan.

This is where general education can come in to offer help. General education that cultivates reciprocal respect of personal integrity implies respect of others' personal integrities and interests. This is a crucial and essential based on which to solve and dissolve conflicts of a personal soft, which in turn shall help solve conflict of interests. In this fundamental sense general education that awakens and cultivates personal integrity shall inadvertently benefit the future of Taiwan.

## **D. Contents and Strategies of General Education**

**1. Principles and Reasons:** It may be argued that general education should be developed in two directions: (a) arousing and enhancing the students' historical awareness, and (b) promoting an organic unity of various disciplines and comprehensive interrelations among areas of human knowledge. In order to do so, we propose that general education should (a) include courses in studies of world classics, and (b) design and offer courses which organically go through over many various areas and disciplines, thereby cultivate an awareness of life as whole.

The reasons for the above principles are as follows. First, historical awareness is an awareness of the intimate interrelation between today and all yesterdays. Lack of such an awareness makes for life as shallow as it is momentary. Life without the weight of historical perspective and knowledge is as flippant as a dead leaf being swayed by the wind of the ups and downs of mere todays and yesterdays. Santayana said that those who refuse to learn from history are condemned to repeat it, "condemned" to repeat the error of history against their desire to refuse history so as to strike out new.

After World War II, Taiwan has been neglecting, its own history and just trying hard to make push and progress towards the future. This is perhaps because of Taiwan's history of radical shifts of governments and cultures--the Dutch (1624-1662), Ming Dynasty (Koxinga regime) (1661-1683), Ch'ing-Manchu Dynasty (1683-1895), Japan (1895-1945), and then the Republic of China (1945-). Each regime came to wipe out its previous one together with its culture.

This series of repeated radical changeovers have thus weakened political awareness of the people in Taiwan and their historical and cultural awareness.<sup>22</sup> They are not proud of their history, their history of repeated colonizations and cultural destructions. They don't want to lookback; they want to shed all their historical loads and look forward to the new tomorrows where they can create themselves anew, with not historical baggage to bother them. However they are ridding themselves of the guidance of history. In the name of

progress, they tend to become anti-intellectual, because intellect requires and includes knowledge of the past.<sup>23</sup>

Secondly, if historical awareness is respectful recognition of the intimacy between today and yesterdays, then general education on the interrelation among varied areas and various disciplines is respectful appreciation of the organic network of interdependence among different disciplines and among various social sectors such as politics, economics, culture, science and technologies. Being confined to their respective specialties, students and trained technicians go about their own specific businesses which is result in losing touch with the world. Because of these two reasons, indispensability of historical awareness for human integrity and the absolute necessity of holistic appreciative awareness of various sectors of human knowledge and experience for being human at all, it behooves general education to keep historical awareness and organic unity of human knowledge as its two essential ideals and principles.

**2. Strategies:** How do we develop University general education in Taiwan in accordance with the above two principles and directions? The following strategies may be offered.

First, to gain historical consciousness we have no better way than to appreciate the best of human wisdom accumulated through the histories of many cultures. We must savor the classical writings of China and the West. We must set up courses that go over writings by Homer, Plato, Aristotle, Kant, Hegel, Shakespeare, Hugo, Goethe, Tolstoy, Dostoevsky, Marx, Heidegger, etc., as well as writings by Confucius, Mencius, Lao Tzu, Chuang Tzu, Hsün Tzu, Han Fei Tzu, Ssu-ma Ch'ien, Chu Hsi, etc. Familiarizing the students with the classics of the world throughout the ages equips them with historical wisdom to gain insights into realities of themselves and the world, a common basis of dialogues among different peoples and communities,<sup>24</sup> and further critically provoke the students to design novel tactics and knowledge to adequately deal with the present-day problems.<sup>25</sup>

Furthermore, many different social sectors and academic disciplines can be organically interrelated by offering courses such as medical ethics, business ethics, philosophy of technology, social relations, body and mind, the East and the West in world cultures, academic studies and oneself. These courses are all interdisciplinary, perhaps to be team-taught by professors from various relevant disciplines and expertise. Being interdisciplinary forces the students to realize the organic interrelatedness of various specializations and concentrations. There is no limit to such variety of courses that can be offered because such interrelations are illimitable.



Finally, perhaps dormitories can accommodate room-mating of different majors and/or different years of students to facilitate their mutual learning on different subjects and life-insights. We may also learn much from those reports in the universities in the West, such as Harvard Model, University of Chicago Model,<sup>26</sup> or Stanford University Model.<sup>27</sup> It is not only helpful to compare notes and learn one from another, it is also in line with the spirit of general education. But of course we must realize that general education is quite an indigenous affair; we must not blindly follow and import wholesale what has been done in other parts of the world.<sup>28</sup>

### **E. Conclusion**

Taiwan is now at the crossroads of tremendous development into the future. Whether we develop toward more and varied technological and sociopolitical specialization resulting in a wholesale dehumanization, or else towards holistic, humanistic, and historical deepening of our understanding of ourselves and the world which result in a close-knit mutuality with various world cultures, remains to be great challenge ahead of Taiwan.

Hopeful signs are showing themselves, such as political democratization for the first time in Chinese history, socioeconomic advancement at a miraculous speed and the increasingly deep and widespread recognition of the importance of general education.

We saw in the above pages general education as one crucial spearhead pushing and pointing us toward advancement in holistic and historical humanization. We then criticized two objections to this goal, pragmatic and professional critiques, as lacking both in historical consciousness, in human dignity, and organic comprehensive appreciation of the totality of human knowledge and social sectors. This led us to see two principal directions of general education, i.e., deepening of historical consciousness and appreciation of the organic unity of human knowledge and experience.

To fulfill the first purpose we proposed courses that cover great classics of the world, to fulfill the second, we proposed innovative interdisciplinary courses that respectively cover two or more disciplines.

Such constructive strengthening of general education is one effective measure toward liberation of education from yokes of heteronomous fields--politics, industry, economics, specialization, Liberation of education means promotion of liberal education, where both comprehensiveness and human knowledge and integrity of human personhood are jointly awakened and cultivated,<sup>29</sup> and that without control and interference by outside powers, such as by the government, with however good an intention the government has for

doing so.<sup>30</sup> We must, for instance, on the lookout for the dreadful trend of shuttling of roles in the same person between university president and political figure. We may be cautiously optimistic toward the educational reform

in Taiwan. The works conducted by the Council of Educational Reform (1994-96) led by Dr. Yuan-che Li had paved sound way to further reformation of education and political figure. The autonomy of each educational institution to freely offer many varieties of courses for the students to choose from is greatly enhanced. In fact, such liberalization and diversification of higher education is a fashionable trend of the world today.<sup>31</sup>

It behooves us to strive to restore our university education to its original rightful task which is the autonomous pursuit of the enhancement of the integrity both of human persons and human knowledge. Then the universities will be rescued from victimization by today's fashionable opinion, that the school is a training ground for specialists with special skills, where universities are hardly distinguishable from community colleges and technical colleges.

## REFERENCE

- <sup>1</sup> Cf. Hci-yan Ch'ü, "Education and Social Change in Taiwan." in H. H. Hsiao. et. al., eds., *Taiwan: A newly Industrialized State* (Taipei: Department of Sociology, National Taiwan University), 1989. pp.187-205.
- <sup>2</sup> The Council for Economic Planning and Development, ROC ed, *Taiwan Statistical Data Book*, 1996. p.11.
- <sup>3</sup> *Ibid.*, p.267.
- <sup>4</sup> Wang Te-mu, et al., "Chiao-yü Chieh-kou yü chiao-yü chi-hui Chün-teng (Structure of Education and Equal opportunities for Education)." in Ch'u, Hai-yuan and Chuang, Ying-chang, eds., *T'ai-wen shehui yü Wen-hua Pien-ch'ien* (Socio-cultural changes in Taiwan), First Volume (Taipei: Institute of ethnology, Academia Sinica. 1986) pp.353-77.
- <sup>5</sup> Sun Chen, "*Chiao-yü Ta-p'o Men-hu chieh Hsien* (Education Smashes the Door of Limitations)," T'ien-hsia, ed., *Tsuo-kuo Ts'ung-ch'ien Hui-tao Wei-laik : Hsi-shuo Tai-shuo Tai-wan Ssu-shih Nien* (Walking through the Past to Return to the Future-Joining Hands in Taiwan for 40 years)(Taipei:T'ien-hsia Magazine, 1988), p.47, elaborated in Sun Chen, "Investment in Education and Humman Resource Development in Postwar Taiwan." in Stevan Harrell and Huang Chun-chieh, eds., *Cultural Change in Postwar Taiwan* (Boulder. Col: Westview Press. 1994), pp.91-110. See also Thoumas B. Gold, *State and Society in the Taiwan Miracle* (New York: E.Sharp, 1986), pp.112-13.
- <sup>6</sup> "Chang Ch'un-hsing. "*Min-kuo 39 Nien I-lai Hsüeh-hsiao Chiao-yü tih Fa-dhan yu Chien-t'ao* (Examination of the evelopment of school education since 1950)," in Chung-kuo Lun-t'an Pien-clu Wei-yüan-hui, ed., *T'ai-wan Ti-ch'ü She-hui Pien-ch'ien yü Wen-hua Fa-chan* (Social changes and Cultural Development in the Taiwan area)(Taipei: Lien-ching Ch'u-pan Shih-yeh Kung-ssu, 1985). pp.387-429.
- <sup>7</sup> Yamada Shoji, "*Lekishi-gaku to Lekishi-kyoiku* (Historiography and History Education)," *Lekishigaku Kenkyu-kai, Nihonshi-kendyukai, ed., Gendai Lekishigaku no Tenbo* (Prospects of Modern Historiography)(Tokyo: Tokyo University Press. 1971-79), p.195.
- <sup>8</sup> T'ai-ta T'ui-hsing T'ung-ts'ai Chiao-yü Kung-tsoo Hsiao-tsu, "*K'ai-she Shih-san Men Hsuan-hsiu K'ech'eng Chi-hua Pao-kao* (A Planning Report on Instituting 23 Instituting 23 Elective courses)." proposed August. 1983, unpublished, p.1. See also the following: Lin Huo-wang, "*Fang Yeh Ch'i-cheng Chiao-shou t'an Ta-hsüeh T'ung-ts'ai Chiao-yü* (Conversations with Professor Yeh on General Education)," in *Min-sheng Pao*, March 17, 1982. Huang Chien-huo, in *She-hui Wen-hua yü K'e-chih Fa-chan Lunwen Chi* (Collection of Essays on Culture and Developments of Sciences and Technology)(Taipei National Science Council.1983), p.601. Huang Ping-huang, op.cit., p.519.
- <sup>9</sup> See Ch'en Shun-fen, *T'ai-wan ti-ch ü Ta-hsü eh Tung--shih Chiao-yü: Tung-hai yü t' ai-ta fi ch'i-shih*, unpublished manuscript.

<sup>10</sup> For details. see "*Ta-hsüeh T'ung-ts'ai Chiao-yü tih Li-lun yü Shih-chi Tso-t'an Hui Chi-lu* (Records of Discussions on Theory and practice of University General Education)," in *Ssu yü Yen*, Vol.20, no.5, January 15, 1983. pp.1-17, and Kuo-li T'sing Hua Ta-hsüeh Jen-wen She-hui Hsüeh Yüan, ed., *Tahsüeh T'ung-shih Chiao-yü Yen-t'ao Hui Lun-wen Chi* (Proceedings of research Conference on University General Education)(Hsinshu: National Tsing Hua University. 1987).

University general education officially began in this way. The Ministry of Education set up during 1982-83 a *Ta-hsüeh Kung-t'ung K'e-mu Kui-hua Yen-chiu Chuan-an Hsiao Tzu* (Planning Committee on University Core Curriculum) made up of eight scholars. After one year's studies, they produced a report titled, *Kuan-yü Ta-hsüeh T'ung-shih Chiao-yü chi Kung-t'ung K'e-mu chih Tsung-ho Chien-i* (Comprehensive proposals on University General Education and Core Curriculum). Its section on elective courses in general education was accepted by the Ministry of education. It was subsequently included in the official "Main Points on the Implementation of University General Education Elective Courses," (making up 4-6 credits for students) dispatched to all universities and colleges in Taiwan for their implementation of general education.

<sup>11</sup> Since 1992. the Ministry of Education gave various funds to various universities to promote reformation of their general education.

<sup>12</sup> For instance. at *Ta-hsüeh Yüan Hsiao T'ung-shin Chiao-yü Lun-t'an*(the tribune on University General Education) which took place at Tsing Hua University in 1993, there was a voice heard. saying: "The Ministry of Education ought to assign a respectable place in their classification. Please. we various universities ought to set up committees to bring up its position in the classification system. for we ought to recognize the importance of general education." (*Kuo-lih Ts'ing-hua Ta-hsüeh T'ung-shin Chiao-yü Chung-hsin T'ung-hsün* [Newsletter of the center for General education at National Tsing-hua university], April. 1993, p.4.). There were also demands for strengthening of general education at the 14th Advisory committee meeting on Science and Technology at the Executive Yuan. September 11. 1993. the 7th National Conference on Education, June 25, 1994, and the 5th National Convention on sciences and technology, 1996. In order to implement the conclusions of the 5th National Convention on Sciences and Technology, National science Council has organized a committee for Promoting Researches on General Education since January, 1997.

<sup>13</sup> The close relation between politics and education is not confined to Taiwan but a universal phenomenon throughout the world. Education has a profound shaping power in social order. socialization of children. and national development. Cf. Andy Green, *Education and the State Formation: the Rise of Education Systems in England, France and the USA*, N.Y.:St.Martin's Press. 1990). The structure and goals of American universities. in turn. have been profoundly influenced by the government and various financial consortia. Cf. Clyde W. Barrow, *Universities and the Capitalist State: Corporate Liberalism and the Reconstruction of American Higher Education, 1894-1928*, Madison: The University of Wisconsin Press, 1990).

<sup>14</sup> Incidentally, the threefold emphasis on the priority of personal integrity, autonomy, and virtue is

most apparent in classical pre-Ch'in Confucianism, which is therefore urgently essential in general education in Taiwan. See for further details, my *Ta-hsüeh T'ung-shin Chiao-yü ti li-nien yü shihchien* (Ideas and Its Implementation of University General Education)(Taipei: Chinese Association for General Education). chap.3, pp.49-138. See also Win. Theodore de Bary. *The Liberal Tradition in China*, Hong Kong and New York: The Chinese University press and Columbia University press. 1983.

- <sup>15</sup> "Yü Ta-I T'ung-hsüeh T'an T'ung-shih Chiao-yü--Pen-Hsiao Chiao-yü Kung-tsoo Hsiao-izu ti Hsin-han." "in *Kuo-lih Tai-wan Ta-Hsüeh Tung-shih Chiao-yü shih-shi Shou-ts'e*, 1993,p.1. ("A Letter to the Freshmen on General education-form the working committee on General Education," in *The Students' Manual on Implementation of General Education in National Taiwan University*,1993,p.1.)
- <sup>16</sup> Cf. Daniel Bell. *The Coming of Post-Industrial Society: A Venture in Social Forecasting* (N. Y.: Basic Books. 1973).
- <sup>17</sup> Li, Kuo-ting and Ch'en Mu-tsai, *Wuo-Kuo Ching-chi Fa-chan T'se-lüeh Tsung-lun* (Essays on Strategies for the Development of Economy in our Nation)(Taipei: Lien-ching Ch'u-pan Kung-ssu, 1987), II-483.
- <sup>18</sup> This is the view of the Council of Economic Planning and Development, Executive Yüan, R.O.C., offered as one of the background documents in the 7th National Conference on Education. See The Ministry of Education. *T'ai-wan Ti-dh'ü Chiao-yü Fa-chan Chien-pao--Tang-ch'ien Chiao-yü Chu-yao Wen-t'i Chien-shih* (A Newsletter on Educational Development in Taiwan Area--Exanunation of Main Problems in Our Contemporary Education)(Taipei: The Ministry of Education, June 22,1994),p.35.
- <sup>19</sup> Ezra F. Vogel., *The Four Little Dragons: The Spread of Industrialization in East Asia* (N.Y.: Basic Books. 1973).
- <sup>20</sup> This is Taiwan's former prime minister Sun Yün-hsüan's description in *Tsou-kuo T'sung-ch'ien Huitao Wei-lai--Hsi-shou T'ai-wan Ssu-shih Nien* (Having Gone Through the Past, [we] Return to the Future--Hands together in Taiwan for 40 Years)(Taipei:T'ien-hsia Magazine, 1988), p.99.
- <sup>21</sup> Daniel Bell. *The Coming of Post-Industrial Society: A Venture in Social Forecasting*.
- <sup>22</sup> For instance. a painful decision about the choice of national-political identity as required of Li Ch'unsheng (1838-1924)as early as just before the year, 1895, when the ceding of Taiwan to Japan took place. Mr. Li was a typical figure involved in the historic maelstrom at that momentous time. see Huang Chun-chieh and Ku Wei-ying, "*Hsin-en yü Chiu-i chih Chien: Jih Chü Shih-ch'i Li Ch'unsheng ti Kuo-chia Jen-t'ung chin Fen-hsi*" (Between New Grace and Old Justice: An Analysis of Li Ch'un-sheng's National Identity During the Japanese Occupation), in *Jen-t'ung yü Kuo-chia: Chintai Chung-Hsi Li-shih ti Pi-chiao Lun-wen chi* (Identity and Nation: Comparisons of Modern Histories in China and the West: A Collection of Essays)(Taipei: Institute of Modern History, Academia Sinica, June, 1994). pp.275-300.
- <sup>23</sup> See Huang Chun-chieh. "*Mai-hsiang Erh-shih-i Shih-chi ti T'ai-wan Hsin Wen-hua: Nei-han, Wen-t'i, yü Ch'ien-chan* (The New Taiwan Culture Towards the 21st Century: Contents, Problems,

- Prospect)," read at The First Conference on Indigenous Culture of Taiwan, December 10-11, 1994. Taipei, and included in Huang Chun-chieh. *Chan-huo T'ai-wan ti Chuan-hsing chi ch'i Chan-wang* (Transformation of Postwar of Postwar Taiwan and Its Prospect)(Taipei: Cheng-chung Shu-chü, 1995). On antiintellectualism from a slightly different angle, see Robert Maynard Hutchins, *The Higher Learning in America* (New Haven: Yale University Press, 1936), pp.24-27.
- <sup>24</sup> R. M. Hutchins emphasizes this point as reason for studying classics in the West. See Robert Maynard Hutchins. *The Higher Learning in America* (New Haven: Yale University Press, 1936), p.59 For a survey of the most common books and authors assigned as part of great-books program in the United State, see Thomas J. Tomcho, John C. Norcross, and Christopher J. Correia, "Great Books Curricula: What Is Being Read ?" *The Journal of General Education*, Vol.43,no.2,1994, pp.90-101.
- <sup>25</sup> For both pros and cons of great-books education, see L. Robert Stevens, G.L.Seligmann, Julian Long eds., *The core and the Canon: A National Debate* (University of North Texas Press, 1993).
- <sup>26</sup> President and former members of the faculty. *The Idea and Practice of General Education: An Account of the College of the Univerdity of Chicago* (Chicago and London: The University of Chicago Press, 1950, 1992): John J. MacAloon, *General Education in the Social Sciences: Centennial Reflections on the College of the University of Chicago*. (Chicago and London: The University of Chicago Press. 1992): William H. McNeill, *Hutchins' Univerdity: A Memoir of the University of Chicago, 1929-1950* (Chicago and London: The University of Chicago Press. 1991); Ralph W. Nicholas, "General Education at the University of Chicago: The Role of Faculty Organization and Govemance," in Chun-shan Shen. ed., *General Education Towards the Twenty-first Century: Proceedings of the First International Conference on General Education in Universities and Colleges* (Hsinchu: National Tsing Hua University, 1995).
- <sup>27</sup> See, e.g., Li I-yüan, "*Tung-shih Chiao-yü Tsai Ch'ing -hua* (General Education at Tsing Hua)," in Ts'ing-hua Ta-hsüeh Jen-wen She-hui Hsüeh-yüan, ed., *Ta-hsüeh T'ung-shih Chiao-yü Yen-t'ao Hui Lun-wen Chi* (Proceedings of Research Conference on University General Education)(Hsinchu:National Tsing Hua University, 1987), pp.184-186
- <sup>28</sup> Lin Ch'ing-chiang, "*Kao-teng Chiao-yü ti Wei-lai Tao-hsiang* (Guidelines for the Future Higher Education), "*Kao-teng Chiao-yü Hsin Ch'ü-shih Yen-t'ao Hui Hui-i Shih-lu* (Proceedings of Research Conference on Higher Education),(Chung-li: Yuanzi Institute of Technology, May, 1993), pp.24-25.
- <sup>29</sup> To concentrate on is to emphasize the other, the one stimulates and enhances the other.
- <sup>30</sup> See Huang Chun-chieh, *Chan-hou T'ai-wan tih Chiao-yü yü Ssu-hsiang* (Education and Thought in Postwar Taiwan)(Taipei: Tung-ta T'u-shu Kung-su, 1992), Preface, p. iii. Also see Milton Friedman. *Capitalism and Freedom* (Chicago: The University of Chicago Press, 1962.)
- <sup>31</sup> E.g., see such a trend in Japan in Koto Kyoiku Kenkyu Kai, ed., *Daigaku no Tayo na Hatten o Mezashite* (Toward Diversified Development of the Universities)(Tokyo: Gyosei Kabushiki Kaisha, 1991).