



造就智慧之士：

21世纪大学通识教育需要重新设计

Creating wise people: General Education in universities  
needs to be redesigned in the 21st century.

中国 南京大学 龚放

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2022年4月8日



现代大学教育起源于欧洲中世纪，至今已历千年。

人们将大学誉为“**人类的智慧之花**”，认为它“存在的时间超过了任何形式的政府、任何传统、法律的变革和科学思想”，在人类的种种创造中，没有任何东西比大学更经受得住漫长的、吞没一切的时间历程的考验。

Modern university education originated in the middle ages of Europe and has lasted for thousands of years.

People regard the University as "**the flower of human wisdom**" and believe that it "has existed for more years than any form of government, any tradition, legal change and scientific thought". In all kinds of human creations, nothing can withstand the test of a long and engulfing time course than the University.



大学发展、演化的千年历程犹如万里长江。  
最初是三江源头的涓涓细流，缓慢无声地流淌；后来渐成规模，千回百转，曲折蜿蜒；  
而第二次世界大战以后迅猛发展的大学，则犹如穿越三峡天险后的浩浩长江，波澜壮阔、一泻千里，势不可挡。

The Millennium history of university development and evolution is like the Yangtze River.

At first, it was the trickle of the source of the three rivers, flowing slowly and silently; Later, it gradually became a scale, with thousands of twists and turns;

The universities that developed rapidly after the Second World War are like the vast Yangtze River after crossing the natural danger of the Three Gorges, it is magnificent and unstoppable.



三江源地区

Sanjiangyuan area











1963年美国加州大学校长克拉克·克尔在哈佛大学发表演说，认为——

19世纪中叶英国都柏林大学校长约翰·亨利·纽曼所赞许的大学，充其量是“一群僧侣居住的村庄”；《大学的理想》

In 1963, Clark Kerr, President of the University of California, delivered a speech at Harvard University——

In the mid-19th century, the University praised by John Henry Newman, President of Dublin University in England, was at best "a village inhabited by a group of monks"; 《The Ideal of a University》



20世纪30年代美国学者亚伯拉罕·弗莱克斯纳所称道的“现代大学”，不过是“一座由知识分子垄断的城镇”，

### 《现代大学论》

而克拉克在其《大学的功用》中将其“多元化巨型大学”（multiversity）比喻为“充满无穷变化的大都市”。

The "modern university" called by American scholar Abraham Flexner in the 1930s is just "a town monopolized by intellectuals", 《Universities in America, England and Germany》

In his 《The Uses of the University》, Clark compared his "multiversity" to "a metropolis full of infinite changes".





克拉克·克尔的形象比喻，让人们清晰地感受到一个多世纪以来高等院校所发生的变化。

纽曼撰写的《大学的理想》(The Idea of a University) 1852出版，而克拉克·克尔所撰写的《大学的功用》(The Uses of the University)刊行于1963年。

Clark Kerr's figurative metaphor makes people clearly feel the changes that have taken place in Colleges and universities for more than a century.

Newman's 《The Ideal of a University》 was published in 1852, while Clark Kerr's 《The Uses of the University》 was published in 1963.



一百多年风云变幻，高等教育关注的重心从Idea嬗变为Uses，大学的价值钟摆从“理想”转向“功用”，充分显示了占主导地位的高等教育观发生了根本性的变化。

Over the past hundred years, the focus of higher education has changed from Idea to Uses, and the value pendulum of universities has changed from "ideal" to "function", which fully shows the fundamental change of the dominant view of higher education.



随着工业革命引发的经济、社会发展，作为“因变量”的高等教育自身也发生了深刻而巨大的变化。

With the economic and social development triggered by the industrial revolution, higher education itself, as a "dependent variable", has also undergone profound and great changes.

精英教育阶段→

Elite education stage

大众化教育阶段→

Popular education stage

普及教育阶段

Universal education stage



另一方面，学问的大厦越来越宏伟，分科又越来越精细，大学所要培育和造就的，

不再是像“学问大师”亚里士多德或培根那样的“以所有知识为自己研究学问领域的人”，也不再是潇洒的骑士、高雅的绅士或“修齐治平”的能吏，而是越来越多的医生、护理师、路桥工程师、建筑设计师、数据科学家、芯片设计师或程序录入员……

On the other hand, the building of knowledge is becoming more and more magnificent, and the division of subjects is becoming more and more sophisticated. The people universities need to educate and cultivate,

is no longer like Aristotle or Bacon, the "master of knowledge", "who studies the field of knowledge for himself", no longer a natural and unrestrained knight, an elegant gentleman or a capable official of "cultivating the moral self, regulating the family, maintaining peace and order", but more and more doctors, nurses, road and bridge engineers, architectural designers, data scientists, chip designers or program writers.....



大学教育的重心和取向发生了重要的变化——

The focus and orientation of university education have undergone important changes——

博雅教育、自由教育→

Liberal arts education、liberal education

专业教育、技能教育、职业教育

Professional education, skill education and Vocational Education





“装备” 心灵 、发展理性→

"Equip" the mind, develop rationality →

高深学问的传递、生存技能的培训

Transmission of advanced knowledge and training of survival skills

理想（idea）→功用（uses）

大学通识教育应运而生，为的是弥补过度的“实用”与偏狭的专业教育所造成的缺憾与失误

General education in universities came into being in order to make up for the shortcomings and mistakes caused by excessive "practical" and narrow professional education.



世界正面临 “**百年未有之大变局**”

全球环境恶化、气候异常的趋势未能扭转，民族矛盾、文化冲突有增无减，新冠病毒施虐已经超过两年，现在仍然未见消退，乌克兰危机又扑面而来……

当今世界非常不确定。套用美国斯坦福大学一位教授的判断：“现在唯一确定的就是不确定”。

The world is facing "**great changes that have not been seen in a century**"

The trend of global environmental degradation and climate abnormality has not been reversed. Ethnic conflicts and cultural conflicts have been increasing. COVID-19 has been abused for more than two years. Now it has not subsided, and the Ukraine crisis is coming……

The world today is very uncertain. Just as the judgment of **a professor at Stanford University**: "the only certainty now is uncertainty".



面对复杂多变的世界，当代大学所培养的人才不应该也不可能再是“**博雅之士**”或“**饱学之士**”，而应当是“**智慧之士**”，  
即弗莱克斯纳当年寄希望于那些

“**虽然没有受过任何类似对付今天各种问题的培训，但却受过教育、能够运用所有智慧和以广博的视野处理所在时代不断变化之问题的人才。**”

In the face of a complex and changeable world, the talents cultivated by contemporary universities should and can no longer be "**people of erudition**" or "**people of learning**", but "**people of wisdom**",

That's what Flexner was hoping for, "**Although they have not received any similar training to deal with today's problems, they are educated and able to use all their wisdom and broad vision to deal with the changing problems of their times.**"



我们在惊叹弗莱克斯纳穿越时空的远见卓识的同时，深感现行的“打补丁式”的通识教育——区区几门课程、寥寥十多个学分的通识教育已经难承其重，甚至无济于事！

需要重新认识21世纪大学通识教育的使命与目标，  
需要重新探索“提升智慧水平”的方法、形式和载体。

While marveling at Flexner's vision through time and space, we deeply feel that the current "patched" General Education--with only a few courses and a few more than 10 credits has been difficult to bear its weight, or even useless!

We need to reunderstand the mission and goal of University General Education in the 21st century, and reexplore the methods, forms and carriers of "improving the level of wisdom".



## — 大学通识课程的开设与调整

### Setting up and adjustment of general courses in Universities

近十年来无论是美国的哈佛、斯坦福、哥伦比亚大学等顶尖大学，还是日本的东京、京都两大名校，或者台湾地区的最高学府，几乎都在通识课程的设置、开发与选修学分的增减上做文章，颇有新意的变革主要体现在修读领域的设置上。

Over the past decades, almost all the top universities in the United States, such as Harvard, Stanford and Columbia University, the two famous universities in Tokyo and Kyoto in Japan, or the highest universities in Taiwan, have made articles on the setting and development of general courses and the increase or decrease of elective credits. The quite innovative changes are mainly reflected in the setting of study fields.





即不再由单一的文史哲课程来承担通识教育，而改为一组或多组课程组合，承担若干领域的通识教育。关于科学、技术、自然、社会的课程也进入复合领域，

**That is, instead of a single course of literature, history and philosophy to undertake general education, it is changed to one or more groups of courses to undertake general education in several fields. Courses on science, technology, nature and society have also entered the composite field,**

哈佛2007年的方案把通识课程分为八大领域：

Harvard's 2007 program divides general education courses into eight areas:

- 美学与诠释性理解 (Aesthetic and Interpretive Understanding)
- 文化与信仰 (Culture and Belief)
- 伦理推理 (Ethical Reasoning)



- 经验性与数理性推理 (Empirical and Mathematical Reasoning)
- 生活系统科学 (Science of Living Systems)
- 物理科学 (Science of the Physical Universe)
- 世界中的社会 (Societies of the World)
- 世界中的美国 (The USA in the World)

学生需要在这八大领域中分别修读一门课程。

Students need to take one course in each of these eight areas.



哈佛大学通识教育2018年付诸实施的新一轮改革，将八个领域归并为四大领域：

The new round of reform implemented by Harvard general education in 2018 has merged eight areas into four areas:

- 美学与文化 (Aesthetics & Culture)
- 历史、社会与个人 (Histories, Societies, Individuals)
- 社会中的科学与技术 (Science & Technology in Society)
- 伦理与公民 (Ethics & Civic)



除了要在四个领域各修读一门外，还需要在文理学院的三个主要学科群中各选一门，加上修读一门与量化思维与方法相关的课程，总起来仍然是8门。

In addition to taking one course in each of the four fields, students also need to choose one course from each of the three main subject groups of the College of Arts and Sciences. In addition, you need to take a course related to quantitative thinking and methods. In total, there are still eight courses.



课程的开设与修读始终是通识教育的重要抓手。

划分相关的领域，要求学生“必中优选”，就是为了让学  
生尽可能多地触及人与自然、社会的不同层面，尽可能平衡对  
人文、社会、科学、技术及工程等不同领域的认知，避免因为  
过度的专业教育而犯“瞎子摸象”“井蛙之见”的错误。

The development and study of courses has always been an important grasp of general education. The purpose of dividing relevant fields and requiring students to "select the best of the required courses" is to enable students to touch different levels of human, nature and society as much as possible, balance their cognition of different fields such as humanities, society, science, technology and engineering as much as possible, and avoid making mistakes of "blind man and elephant" and "tunnel vision" due to excessive professional education.





## (二) 阅读名著以移情易性

Reading classics to change your temperament

通过对中外名著的阅读和理解，帮助青年学子摆脱狭窄、告别偏激、拒绝平庸、避免盲目，是当代大学通识教育的又一途径。

Through the reading and understanding of Chinese and foreign famous works, helping young students get rid of narrowness, bid farewell to extreme, refuse mediocrity and avoid blindness is another way of general education in contemporary universities.



## (二) 阅读名著以移情易性

Reading classics to change your temperament

中国古代：“读万卷书，行万里路” “腹有诗书气自华”

英国弗朗西斯·培根：“读史使人明智，读诗使人灵秀，数学使人周密，科学使人深刻，伦理学使人庄重，逻辑修辞之学使人善辩：凡有所学，皆成性格。”

Ancient China: "Read thousands of books and travel thousands of miles"、  
"Wisdom in hold, elegance in mold"

Francis Bacon, UK,: "Reading history makes you wise, reading poetry makes you smart, mathematics makes you thoughtful, science makes you profound, ethics makes you solemn, logic and rhetoric makes you eloquent: "Everything you learn becomes your character."



美国芝加哥大学校长赫钦斯上世纪30年代即注重名著阅读对人的发展的作用和地位，认为“这些古今人类的智慧精髓以及文化宝藏，是通识教育取之不尽的**教材来源**，经过去芜存菁的筛选，可以作为通识教育的**最佳内容**。”

他从1937年起支持并指导了圣约翰学院的“名著阅读”实践。主编了54册《西方名著》，罗列了近三千个话题，提炼出102个“导向性理念”。

Hutchins, President of the University of Chicago, paid attention to the role and status of reading classics on human development in the 1930s. He believed that "these ancient and modern human wisdom essence and cultural treasures are **inexhaustible sources of teaching materials** for general education. After screening, they can be used as the **best content** of general education."

He has supported and guided the practice of "classic reading" at St. John's College since 1937.

He also edited 54 volumes of 《Western Classics》, listing nearly 3000 topics and refining 102 "leading ideas".



赫钦斯在圣约翰学院的实践并没有成功，原因在他并未践行“去芜存菁”的原则，所学名著失之于多、失之于滥、失之于深奥和艰涩。

Hutchins did not succeed in his practice at St. John's College because he did not practice the principle of "getting rid of the weed and keeping the flower of the leek". The failure of the learned masterpieces lies in the number, abuse, profundity and difficulty.



无论是美国的斯坦福大学，还是中国的南京大学和台湾地区的元智大学，后来都在名著读本的精选与导读课程的建设两方面进行了有益的尝试持久的实践，证实恰当、适度、精选的名著读本与多元多样的导读课程，不失为当代大学通识教育的重要渠道、有益途径。

这一点我后面将做进一步的介绍。

Both Stanford University in the United States, Nanjing University in China and YuanZe University in Taiwan have made beneficial attempts in the selection of famous works and the construction of guided reading courses. Lasting practice has proved that appropriate, moderate and selected famous works and diversified guided reading courses can be regarded as an important channel and beneficial way of general education in contemporary universities.

I will introduce this further later.





### (三) 师生交往是大学教育的初心与本真

Teacher-Student communication is the original intention and essence of college education

德国学者雅斯贝尔斯认为：“大学里的教育就其本质来说，是一种苏格拉底式的教育。”“大学的宗旨就是在理性王国的领地之内，装备一切必要的工具，提供一切可能的条件，引导每个人开辟全新的知识疆土，引导学生无论在作什么决定时都能够反躬自省，引导他们注意培养自身的责任感。”

Jaspers, a German scholar, believes that "education in universities is essentially a Socratic education." "The purpose of the university is to equip all necessary tools and provide all possible conditions within the territory of the rational kingdom, guide everyone to open up a new territory of knowledge, guide students to reflect on themselves no matter what decisions they make, and guide them to pay attention to cultivating their sense of responsibility."



通过教授与学生的交互、交往，从近距离的、多形式的密切交流到情感的豁然贯通，才触及教育的真谛，才算得上本真的教育。

Through the interaction and communication between professors and students, from close and multi-form close communication to the sudden connection of emotion, we can touch the true meaning of education , and it can be regarded as true education.



清华大学老校长梅贻琦曾经提出“从游”论：

“学校犹水也，师生犹鱼也，其行动犹游泳也。大鱼前导，小鱼尾随，是从游也。从游既久，其濡染观摩之效，自不求而至，不为而成。”

这“前导”与“尾随”“从游”与“濡染”，其实就是教育的精髓所在，是大学通识教育的本色所在！

Mei Yiqi, the old president of Tsinghua University, once put forward the theory of "follow swimming":

"Schools are like water, teachers and students are like fishes, and their actions are like swimming. Big fish guide and small fish follow, which is follow swimming. After swimming for a long time, its influence and observation effect can be achieved without seeking and doing."

This "guide" and "follow", "swim" and "influence" is actually the essence of education and university general education!



需要警醒和反思的是，对人的发展有根本影响和重大作用的“师生交往”，始终未能进入大学通识教育研究者的视野。

What needs vigilance and reflection is that the "Teacher-Student communication", which has a fundamental impact and plays an important role in human development, has never entered the vision of university general education researchers.



特别是进入大众化阶段以后，高校师生比失常，教授工作重心与价值取向发生偏移，进一步加剧了师生的疏远和隔阂，更遑论大鱼、小鱼的“从游之乐”了。

这实在是当代高等教育的一个失误，也是大学通识教育的一个盲区、一个痛点！

Especially after entering the popularization stage, the teacher-student ratio in colleges and universities is abnormal, and the focus of professors' work and value orientation are offset, which further aggravates the alienation and estrangement between teachers and students, let alone the "pleasure of following swimming" of big fish and small fish.

This is indeed a mistake of contemporary higher education, and it is also a blind spot and pain point of university general education!



### 三 南京大学“悦读经典”的成功实践

Successful practice of “Classic Reading  
with Pleasure Program” in Nanjing  
University



2006年，南京大学启动首届“读书节”，组织专家推荐“年度阅读书目”，将经典阅读作为通识教育的一个重要切入点。

历经16年的探索与尝试，发展成为以经典文本及导读课程为载体，以“师生共同体”构建为支撑，融入育人全过程的“悦读经典计划”，走出一条通识教育新路——

In 2006, Nanjing University launched the first "Reading Festival", organized experts to recommend "Annual Reading Bibliography", and took classic reading as an important entry point of general education.

After 16 years of exploration and attempt, it has developed into a “Classic Reading with Pleasure Program” with classic texts and guided reading courses as the carrier, supported by the construction of “Teacher-Student community”, integrated into the whole process of education. “Classic Reading with Pleasure Program ”blazed a new path of general education——



**阅读兴趣激发→**

Stimulate reading interest

**思维范式训练→**

Thinking paradigm training

**文化自觉启迪**

Enlighten cultural consciousness





## (一) 实施目的：慧眼、慧识、慧心 “三慧并重”

Implementation purpose: pay equal attention to "three intelligences" of insight, knowledge and mind

即阅读古今中外经典原著，以中外经典文本为载体，吸纳中西文化之精华，引导学生

亲近经典以形成 “观察世界之慧眼”

研读经典以 “体悟古今智者之慧识”

深入理解经典以 “提升自我境界之慧心”

That is to say, reading classic works, taking Chinese and foreign classical texts as the carrier, absorbing the essence of Chinese and Western culture, and guiding students

Close to the classics to form a "insight into the world"

Study classics to "understand the wisdom of ancient and modern wise men"

In depth understanding of classics to "improve the wisdom of self realm"



## (二) 双管齐下：载体创新和模块互补

Work along both lines: carrier innovation and module complementarity

其一，根据经典性、思想性、知识性、前沿性和可读性等五个原则，组织专家推荐并经师生投票，遴选60部中外经典书目，分为六个领域：

First, according to the five principles of classics, ideology, knowledge, cutting-edge and readability, 60 Chinese and foreign classic bibliographies were selected by organizing experts' recommendation and voting by teachers and students, which are divided into six areas:



文学与艺术 历史与文明 哲学与宗教  
经济与社会 自然与生命 全球化与领导力

Literature and art History and civilization Philosophy and religion  
Economy and society Nature and life Globalization and leadership

编撰《南大读本》，上下两册、60余万字。

此外还推荐延伸阅读书目170余部。

Compiling 《Nanjing University Readers》，two volumes, more than 600000 words.

In addition, more than 170 extended reading books are recommended.

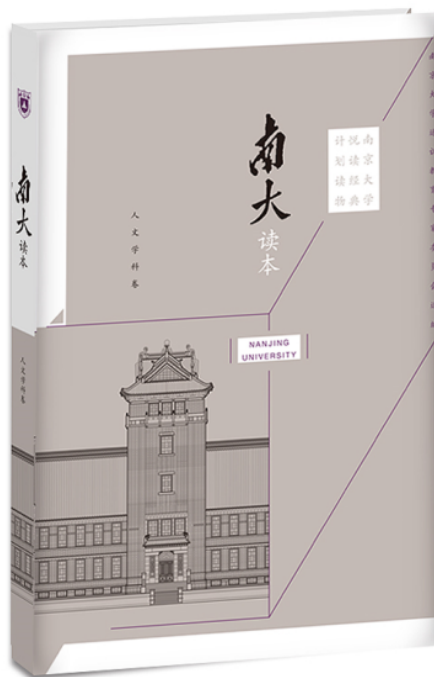


图2. “悦读经典计划” 《南大读本》

“Classic Reading with Pleasure Program” 《Nanjing University Readers》



其二是建设相关通识教育模块：

围绕《南大读本》开发名师导读课程100门，并同步举行读书活动每年逾300场；

建设DIY（Design it yourself）经典研读课程50门，采用小班化研讨教学方式，师生协同探究，培养学生沉浸式研读习惯；

The second innovation is to build relevant general education modules:

Around the 《Nanjing University Readers》, 100 famous teachers-guiding courses have been developed, and more than 300 reading activities have been held simultaneously every year;

Building 50 classic study courses of DIY (design it yourself), adopting small class discussion teaching method, and teachers and students always explore together, so as to cultivate students' immersive study habits;



成立学生“悦读书社”，组织读书节、辩论赛和“追问名师讲座”等全校性活动，每年约30场。

修习这三个模块的学生可获得2个必修学分。

Setting up a "Happy Reading Club" for students, and organizing school-wide activities such as reading Festival, debate competition and "lectures of questioning famous teachers ", about 30 times a year.

Students who study these three modules can obtain 2 compulsory credits.



“经典悦读计划”持续推进，全校已开发建设207门与之相关的通识教育课程，累计超过6万人次选修。

阅读转化为“悦读”，“要我读”变为“我要读”。本科生读书主动性明显增强，阅读素养显著提升，形成了有境界、蕴智慧、开眼界和可持续的读书文化。

The "Classic Reading with Pleasure Program" has been continuously promoted. The whole Nanjing University has developed and built 207 related general education courses, with a total of more than 60000 students choosing to study these courses.

Reading becomes "pleasant reading", and "want me to read" becomes "I want to read". Undergraduates' reading initiative has been significantly enhanced and their reading literacy has been significantly improved, forming a reading culture with realm, wisdom, vision and sustainability.



南京大学“知书达理、悦读致远”的通识教育新理念得到诸多高校的认可，并在哈尔滨工业大学、北京外国语大学等校成功推广。

Nanjing University's new idea of general education concept , "knowing the book and being reasonable, enjoying reading and reaching far" , has been recognized by many universities and has been successfully promoted in Harbin Institute of Technology, Beijing Foreign Studies University and other universities.





### (三) 调谐师生关系，重构师生共同体

Tuning the relationship between teachers and students and  
reconstructing the community of teachers and students

一方面，教师循循善诱，引人入胜，注重培养和激发学生兴趣，产生由“阅读”到“悦读”的跨越。

On the one hand, teachers are persuasive and fascinating, paying attention to cultivating and stimulating students' interest, and making students realize a leap from "reading" to "pleasant reading".



例如，从入选的经典著作中选择其中最出彩、最精髓的一个章节，聘请功底厚、有见地的教授撰写导读引语，提出思考问题和延伸阅读建议（一般不超过5本），并开设相关的导读课程。这样就会吸引年轻的大学生，带着他们领略经典名著的精湛、批判性思考的犀利和文字表达的洗练，从而产生登高望远、一识庐山真面目的喜悦。

For example, select the most brilliant and quintessential chapter from the selected 60 classic books, hire knowledgeable and insightful professors to write guide quotations, put forward thinking questions and extended reading suggestions (generally no more than 5), and set up relevant guide courses. In this way, young college students will be attracted to appreciate the exquisite classics, the sharp critical thinking and the refinement of written expression, so as to have the joy of climbing high and looking far and seeing the true face of Lushan Mountain.



另一方面，重视发挥学生的自主性和积极性，启迪学生的文化自觉，尤其是“DIY课程”机制，（让学生点唱，邀教授学者作专题阐发）给予了学生自主选择主讲教师、参与建构学习内容的平台，使师生基于共同志趣开展教和学，课堂不再是传统的单向的教师讲授，而是双向和多向的（既包括师生之间，也包括生生之间）的交流，实现师生共生、学术分享、智慧启迪的高阶目标。

On the other hand, it attaches importance to giving full play to students' autonomy and enthusiasm and enlightening students' cultural consciousness. In particular, the "DIY course" mechanism (allowing students to design and inviting professors and scholars to make special analysis) gives students a platform to independently choose lecturers and participate in the construction of learning content, so that teachers and students can carry out teaching and learning based on common interests, and the classroom is no longer a traditional one-way teacher teaching, It is a two-way and multi-directional communication (both between teachers and students and between students) to achieve the high-level goal of symbiosis between teachers and students, academic sharing and wisdom enlightenment.



当今世界正面临百年未有之变局，当代大学通识教育的使命在于造就“智慧之士”，不仅要提升大学生的知识水平与创新能力，而且要提升他们的胸襟、视野与应变避灾的智慧水平。因此，当代大学通识教育就不再是开设一门或若干门人文、社会学科课程，而需要重新设计，精心打造。

Today's world is facing changes that have not been seen in a century. The mission of contemporary university general education is to cultivate "intelligent people", which should not only improve the knowledge level and innovation ability of college students, but also improve their mind, vision and the wisdom level of coping with disasters. Therefore, general education in contemporary universities is no longer to set up one or several humanities and social courses, but needs to be redesigned and carefully built.



南京大学在这方面的探索与尝试，仅仅是一个开始，要走的路还很长很长。

我们期待着与各国有关人士深入交流、精诚合作。

The exploration and try of Nanjing University in this field is only the beginning, and there is still a long way to go.

We look forward to in-depth communication and sincere cooperation with people of insight from all countries.



谢谢大家！  
THANK YOU!