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宋代书院与欧洲中世纪大学之比较研究 [*Comparative Studies of Academies in The Song Dynasty and Universities in Medieval Europe*]. 刘河燕 [Liu, Heyan]. 北京, 中国: 人民出版社 [Beijing, China: People's Publishing House], 2012. 344pp., (paperback), ¥49, ISBN: 978-7-01-01-0917-6.

Comparative Studies of Academies in the Song Dynasty and Universities in Medieval Europe compares higher education in China and the West, and is of great value when trying to understand cultural differences between Chinese and western universities today. The author's views contrast significantly with those of earlier higher education studies. For instance, in her historical analysis of the growth of medieval universities, the author fully affirms the active role of the Christian Church, which differs from the standard opinion in China that the church had a negative role.

A special highlight of the book is that the author compares the teacher-student relationships in academies in the Song dynasty with that in universities in medieval Europe, because this typically reflects cultural differences between China and the West, and reflects differences between Chinese and western philosophies of education. It is well known that there is a tradition of honoring the teacher and respecting his teaching in China. Therefore, the teacher-student relationship can be characterized as one of harmony. Masters in academies were not only learned persons, but also moral models. In contrast, in medieval European universities, academic and moral values tended to be separated. Medieval university students often created tensions between universities and the cities in which they were situated. It is a pity that the author did not go into detail about medieval university teachers' position on moral issues.

In this work, the author revealed two kinds of teacher-student relationship. In general, teachers and students in academies in the Song dynasty were supported by school-owned land and even government pensions, so they could focus on cultivating their morality; whereas living conditions for teachers and students in medieval European universities were relatively poor, and they often relied on charity. Perhaps it is precisely due to this kind of hardship in living conditions that medieval university students were in constant conflict with local residents of

the cities where they lived. However, the author did not make this point clear to the readers.

In her analysis of the developments of medieval universities and academies in the Song dynasty, the author holds views that are shared by the majority of scholars: the rise of medieval universities was based on the rise of cities, while the Song dynasty's academies emerged as a result of the decline of the official schools; medieval universities reflected the needs of the development of the commodity economy, while the Song dynasty's academies reflected the background of the traditional peasant economy. The medieval university education had a clearly utilitarian nature, and it was a form of professional education, while the academy education in the Song dynasty was primarily a form of self-cultivation, being similar to general education. The autonomy of medieval universities resulted from struggles between religious and secular powers, while the autonomy of academies in the Song dynasty came from scholars' being at a remove from the secular world. Thus, teachers and students in medieval universities were mainly "bread-winning" scholars while teachers and students in the Song dynasty were mainly working to achieve their ideals of "cultivating oneself, regulating the home, ruling the country, and achieving peace in the world," "valuing Tao without worries about poverty." The author thus did a good job in explaining how the medieval universities and the academies in the Song dynasty interacted with their social, political and economic environments.

In addition, the author was successful in elucidating one commonality between universities and academies, the scholarly debate. Yet the author did not point out that academic debating in medieval universities was a common practice and could even be seen as one of the basic teaching methods. In China, on the other hand, academic debating was a contingency, appearing only in chaotic periods, such as the Spring and Autumn, and Warring States period, and the declining period of the Southern Song dynasty. Regrettably, the author did not provide in-depth analyses on this interesting point.

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