

## “Proud of Being Chinese with an American Outlook”: Chaoying Fang and His Contributions Through the Lens of Qiaoyiology

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Drawing on archival materials from the US National Archives and The Chinese University of Hong Kong, this article examines the life and scholarly contributions of Chaoying Fang ( 房兆楹 ) through the analytical framework of Qiaoyiology, which studies how the “Qiao” or sojourning (abroad) experience leads to “Yi” or transformations. Fang exemplified a “Qiaoyi individual” through his transformative experience between China and the United States over decades. Educated at Yenching University and influenced by his mentor like Yeh Hung, Fang received specialized librarianship training at Wuchang Wenhua College of Library Science. These formative experiences laid the foundation for Fang’s subsequent intellectual journey. Moving to the U.S. with Lienche Tu in 1933, Fang joined Arthur Hummel at the Library of Congress, contributing to the seminal work *Eminent Chinese of the Ch’ing Period*. Fang continued to spend decades enhancing Chinese historical scholarship, notably editing the *Dictionary of Ming Biography* at Columbia, celebrated for its excellence. Through these meticulous works, Fang cemented his stature as a pioneer of Chinese reference literature indispensable to modern sinology. Fang’s life represents the academic journey of a Chinese-American in the 20th century, as highlighted in his correspondence with Spencer, where he describes himself as a “proud Chinese with an American outlook.” Studying Fang’s journey reveals the intricate connections between geographical and intellectual movements, cultural persistence amidst change, and the wide-reaching effects of cross-cultural scholarly work, underscoring the essence of Qiaoyiology.

*Keywords:* Qiaoyiology, Chaoying Fang, historical research, transnational intellectual

Qiaoyiology is the study of how the “Qiao” (sojourning in a new place or residing abroad) experience leads to “Yi” (changes or transformations) across multiple dimensions. Typically, it examines both the physical relocation and spiritual transformation of a Qiaoyi individual or group, as well as the impacts on the community to which the person or the group belongs (Ye, 2014, pp. 19–20). This article applies the framework to examine Chaoying Fang’s life, arguing his trajectory confirms the intertwined nature of physical and intellectual change posited in this theory. By tracing Fang’s relocations and evolving influences, this paper seeks to illuminate the dynamics of knowledge circulation in the early 20th century in China and the early development of Chinese studies in the United States.

First proposed by Jun Ye, the theory of Qiaoyi has evolved into a complex yet applicable analytical framework for examining various case studies. Based on the core concept that material displacement or “Qiao” ultimately leads to spiritual transformation or “Yi,” Jun Ye has outlined three principles of Qiaoyiology. The first principle establishes a “binary and

three-dimensional” conceptual framework for comprehending the world and the universe. The second principle advocates a method of “extracting insights from observing changes over time.” The third principle seeks to explore the “spiritual change in individuals and groups resulted from changes in their material circumstances or environments” (Ye, 2014, pp. 20–21).

The centre of Qiaoyiology is about human beings, as Jun Ye has pointed out that “the main focus of Qiaoyiology is on human beings, that is, individuals, groups of people and certain communities. Therefore, it has a very close relationship with sociology. Generally speaking, a Qiaoyi phenomenon can be manifested as the spiritual changes of individuals, especially changes in thought and perspective, resulting from prolonged periods of living in foreign lands, significant geographical relocation to new environments, and cultural adaptation to heterogeneous societies over the long term” (2014, pp. 100–101). Chaoying Fang’s life experience shows that he is a typical Qiaoyi individual. He received most of his education in China and later worked in the United States, where he made important contributions to Chinese studies.

An important Qiaoyiological concept is “Qiao-jiao” (Interaction through intermediaries), which refers to the role

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of an intermediary—be it a person or an event—in facilitating a connection between two individuals or groups, usually with positive outcomes (Ye, 2021, p. 57). This concept guides our examination of Chaoying Fang’s interaction with influential individuals.

Qiaoyiology also involves contextualizing seemingly isolated incidents in proper historical frameworks while considering the relevant temporal and situational factors when examining a Qiaoyi phenomenon (Ye, 2021, p. 179). The following will contextualize the key incidents in Fang’s life to understand how his life experiences shaped his perspectives and contributions as a scholar of Chinese studies abroad.

Chaoying Fang (1908–1985)<sup>1</sup> is a typical Qiaoyi individual. He was a noted historian and bibliographer. After receiving his Bachelor of Science degree from the prestigious Yenching University in 1928, he then continued to study at Wuchang Wenhua College of Library Science (the Boone Library School) and later at the Library School of Columbia University in the United States. Over the next five decades, Fang devoted much of his time, together with his wife, Lienche Tu (also known as Tu Lien-zhe, or Lienche Tu Fang, 1902–1994), to researching and writing on the history and biographical accounts of the Ming and Qing dynasties. Fang is best known for two monumental collaborative works. The first was compiled in collaboration with Arthur W. Hummel (1884–1975), one of the most distinguished pioneers of Asian studies in America. The work is the two-volume ground-breaking biographical publication, *Eminent Chinese of the Ch’ing Period (1644–1912)*, published in 1943–1944, and hereafter referred to by its abbreviation ECCP. The second was the *Dictionary of Ming Biography, 1368–1644*, published in 1976, co-edited with Luther Carrington Goodrich. His pioneering work has helped to establish a dynamic knowledge space in terms of sinology in the West from 1930 to the present.

Fang’s academic pursuits and his professional path were influenced by many people and institutions, including the Boone Library School, Yenching University, Columbia University, and individuals like Yeh Hung, Lienche Tu, and Arthur W. Hummel. These interconnected relationships render Fang a fascinating example of a Qiaoyi individual, as Qiaoyiology acknowledges the interconnectedness between individual development, social contexts, and the circulation of ideas. Fang’s life trajectory embodies the essence of Qiaoyiology, which highlights the interconnectedness of individuals, institutions, and ideas in the pursuit of knowledge

<sup>1</sup> Also known as Fang Chaoying, Zhaoying Fang, or Fang Zhaoying.

and spiritual growth.

Amidst all the changes, there is also a constant aspect that remains unchanged—Fang’s Chinese identity. Fang expressed in a letter dated February 21, 1962, to one of his most esteemed students, Jonathan D. Spencer, a sense of pride in his identity as “a Chinese with an American outlook . . .” (Spencer, 1992, p. 351) He exemplifies a “fine [Chinese] scholar” (De Bary, 1986, p. 1127), whose American perspective has greatly benefited the academic community. This article revisits Fang’s life and scholarly contributions through the lens of Qiaoyiology.

### Early Influences Sowing Seeds for Scholarly Achievements

Fang nurtured an early passion for history thanks to his childhood learning and the company of books. Fang was born in Tang Gu, Tianjin, China on April 18, 1908. His ancestral home is in Tai’an, Shandong Province (Yang & Wu, 2022). Fang rarely talked about his upbringing; but in a 1962 letter to Spencer (1992, pp. 353–354), Fang recalled that he had a lonely childhood and had books for his company:

It reminds me of my childhood in Tang-ku, about ten miles from the mouth of Pei-ho [on the coast of north China]. My two brothers, nine and six years older than I, stayed most of the year at school in Peking, coming home only during summer and New Year’s vacations. So most of the time I was alone with my parents who forbade me to play with other children. There weren’t any anyway, for we were the only Chinese family in a large compound of office buildings. At the back of the house there were swamps and tidal ditches. One ditch ends in our backyard and filled up during high tide. I used to light a lamp to attract crabs at its bank. Further on I could see reeds and cattails stretching for miles. It was a lonely childhood, only at that time I had no idea what loneliness meant.

I had books for company. My father was busy during the day but sometimes he taught me to learn the characters with cards having illustrations at the back—very modern for those days. At six I could read Chinese translations of a world history (*Myers General History?*) and a world geography. Well, I could read to a certain extent. It was for fun and the illustrations, I suppose, but I still remember “留尼達” for Leonidas and the likeness of Napoleon.

I also learned the English alphabets and spelling and the first dictionary I learned to use was the *Pocket Dictionary* by Chauncey Goodrich, Carrington's father. I looked up the form of a Chinese character through romanization when I first went to school to study the Analects.

These excerpts indicate Fang's early interest in literature and world history. From an early age, he harbored an interest in literature and began reading translations of world history by the time he was six years old. Additionally, he acquired the skill of using dictionaries while still quite young.

These early experiences set the stage for Fang's subsequent enriching experiences. His undergraduate years at Yenching University were instrumental, as they nurtured his passion for books and history. This was followed by further studies at Wuchang Wenhua College of Library Science, another formative period. These were pivotal Qiaoyi milestones in Fang's life since they involved both physical relocation and intellectual growth. The environment and individuals Fang encountered at these institutions profoundly impacted the journey of his life.

### Yenching Years and Early Collaborations

Several important figures played pivotal roles in Fang's formative years at Yenching University. The very first one to mention was Yeh Hung (洪業, also known as William Hung, 1893–1980), a distinguished Chinese historian and sinologist who taught for many years at Yenching University before his tenure at Harvard University. He is best known for editing the Harvard-Yenching Index Series. In his years at Yenching University, his ambition was to make the History Department of Yenching University excel in both the knowledge of classical Chinese and in Western scholarship practices (West, 1976, pp. 74–76). Under Hung's mentorship, Fang benefited from his efforts to advance the History Department of Yenching University through classical Chinese and Western scholarship.

Fang quickly became a capable assistance to Yeh Hung. His first job was as an assistant librarian at Yenching University, where he met his future wife, Lienche Tu, a fellow graduate. Their meeting and collaboration were facilitated by their shared connection to Yeh Hung, who was in charge of the Harvard-Yenching Institute grants at that time. Both Fang and Tu were entrusted by Hung to acquire ancient Chinese

books for the Harvard-Yenching Institute. Tu has since been working closely with Fang on several major projects during their time in the United States. Needless to say, Tu has played a crucial role in Fang's life. The close relationship that developed between Fang and Tu, initially mediated by Yeh Hung, exemplifies the Qiaoyi concept of "Qiao jiao"—intermediaries facilitating connections between individuals. Overall, Yeh Hung's mentorship and introductions were formative influences on Fang's academic path.

Before looking at the first collaboration between Fang and Tu, it is worth mentioning the specialized training Fang received at Wuchang Wenhua Library Science School. The establishment of the school is largely credited to Mary Elizabeth Wood (1861–1931), an American librarian and missionary. Concerned by the lack of educational resources in China, Wood dedicated much of her life to advancing librarianship in China (Yan, 2020; Zhai, 2021). The Boone Library School was the first independent institution of higher education for Library Science in China, and it followed an American curriculum, offering a comprehensive range of courses in library management, such as "library economy and administration, collection development, cataloguing and classification, reference work, [and] bibliographical instruction." In August 1929, the Wuchang Wenhua Library Science School was recognized as an institution of higher education with its own corporate status, under Principal Mr. Zurong Shen (沈祖榮, 1884–1977, also known as Samuel, T. Y. Seng). Around this time, Fang enrolled as a student at the school. According to the *Overview of Wuchang Wenhua College of Library Science* published in 1931, some of the main courses are History of Chinese and Western Libraries, Essential Reference Books, Library Administration, Chinese and Western Book Cataloging Methods, and Printing and Binding, among others. The curriculum combined Chinese and Western library science, with a focus on method training and practical operational skills (pp. 14–19). As noted by Liao (2009), the admissions criteria for the program were exceptionally rigorous, and its graduates were highly sought after for prestigious roles within major Chinese libraries that were keen to employ them. Indeed, most of the students who graduated from Wuchang Wenhua College of Library Science during the 1920s held important positions in national or university libraries across the nation.

The specialized library science training Fang received at Wuchang Wenhua College of Library Science not only provided him with a solid foundation in library science but also opened doors to promising career opportunities. After

graduating from Wuchang Wenhua College of Library Science in 1930, Fang became an assistant librarian at Yenching University. Soon after, Fang published his first collaborative work: *Index to Thirty-three Collections of Ch'ing Dynasty Biographies*. It was published in December 1932 by Harvard-Yenching Institute, with Lienche Tu and Chaoying Fang as the compilers. On the front page of this book, it is stated that this volume is the No. 9 of the Harvard-Yenching Institute Sinological Index Series. The volume is edited by Harvard-Yenching Institute Sinological Index Series. Also included in the book are the names of the editorial board for the whole series, listing Hung as the editor-in-chief, Shu-ch'un Lee, Chi-tsung T'ien, and Ch'ung-ch'i Nieh as editors, and Hisyung Ma as the manager. In the foreword penned by Fang in December 1932, it is revealed that Lienche Tu initiated the work on this volume. However, upon leaving for further studies in the United States, she entrusted the completion of the project to Fang. Adhering to Tu's original design and making use of the materials Tu gathered, Fang successfully brought the task to fruition.

*Index to Thirty-three Collections of Ch'ing Dynasty Biographies* is a valuable resource for scholars, both Chinese and Western. It is an index to 33 collections of Qing dynasty biographies, containing over 46,000 entries. As noted by Giles (1934, pp. 631–632) in his review of the book, “almost any person of distinction during the Ch'ing dynasty should be found here.” While Giles did mention in the review that the value of these volumes varies, they still hold significant importance in scholarly research.

The early collaboration between Fang and Tu, with Hung as the director, proved successful. Before this, Fang's major works, mainly translations and introductory essays, were published in the *Boone Library Journal Quarterly* and the *Yenching University Library Bulletin* (Beal, 1985). These early works, as noted by Yang and Wu (2022), demonstrate that Fang had a solid foundation in historical and textual research. This practical index compiling experience further equipped Fang with the skills to take up other major projects.

This collaboration must also be viewed against the social backdrop of the 1930s China. Following the May Fourth Movement advocating science and democracy, the realm of Chinese thought underwent rapid modernization amid political challenges. Chinese historiography similarly evolved in its modern form along with the influx of Western historiographical resources. The book mentioned by Fang in his correspondence with Spencer, titled *A General History for Colleges and High Schools*, by American historian Philip

van Ness Myers (1846–1937), is a good example of Western historical resources available at this time. (Zhang, 2009, pp. 60–63) The book was translated and published in 1905. As Zhang (2009, p. 63) noted, this translated general history had a wide circulation and was often used as textbooks in high schools and universities in China during the early 20th century.

It was during this transformative era in the early 20th century that historians like Yeh Hung and Jiegang Gu (顾颉刚, 1893–1980) were actively working to reform and reorganize the legacy of Chinese scholarship. Fang was inspired by Hung and drawn into this lineage of Chinese knowledge production.

The interplay and connections among these scholars illustrate the complex facets of knowledge production and transformation, as Jun Ye explores in his article (2022, pp. 107–116) on the intergenerational observations and evaluations of Chinese scholars such as Fu Yan, Hongming Gu, Guowei Wang, and Yinke Chen. Their interaction illustrated the complex dynamics of ideas across space and time that were reorienting Chinese knowledge in the modernization period.

### Collaboration and Contributions in the US

Fang's involvement in this scholarly network placed him at the center of developments that shaped his intellectual path and contributions. After serving as an assistant librarian at Yenching University, Fang embarked on a journey to the United States in 1933, where he would spend the majority of his life. His time in the United States proved to be transformative, allowing him to expand his horizons and fully realize his potential in the field of librarianship. As Ye (2014, p. 18) aptly points out, alongside the material changes, there is very often potential for spiritual growth and the emergence of innovative transformations. Fang's experience in the United States became a catalyst for his personal and intellectual growth.

There are two slightly different versions of Fang's experience in the United States before 1934. Wm. Theodore de Bary (1919–2017) of Columbia University, in his obituary writing for Chaoying Fang states that “In 1933 Chao-ying left China for the Library School of Columbia University. In New York he married fellow graduate of Yenching University, Tu Lien-che” (1986, p. 1127). Another obituary account by Edwin G. Beal, Jr. (1913–2022), who served the Library of Congress for many years, notes, “He came to the United States for study at Harvard University in 1932. For a time he was

also employed in the Chinese-Japanese Library of Harvard University” (Beal, 1985, p. 72).

What can be sure is that,<sup>2</sup> in 1934, Fang and Tu came to the Library of Congress and served as chief assistants to Dr. Arthur W. Hummel, Chief of the Orientalia Division. The fruit of this second collaboration is the two-volume book ECCP, a biographical dictionary that was published by the United States Government Printing Office in 1943–1944. The book provides biographies of more than 800 individuals from the Qing dynasty, including a wide range of figures, such as emperors, officials, scholars, writers, and rebels, each significant in the history of late imperial China. Each entry provides not just biographical information but also an assessment of the individual’s historical importance. The work is considered an important reference for Sinologists and historians studying the Qing period, and has since been used as a standard reference in the field of Qing studies.

The publication of the two-volume book ECCP during World War II, when China and the United States were allies, is noteworthy for various reasons. Most prominently, it indicates a strategic initiative to foster close cultural ties between China and the United States. And in this specific case, the efforts of Chaoying Fang and those of Arthur W. Hummel complemented each other, as both worked in their capacities to foster a deeper mutual understanding through their academic pursuit. Chaoying Fang, alongside Tu Lienche, made significant contributions to the compilation of the ECCP under the editorship of Arthur W. Hummel. Hummel, a renowned American scholar of Chinese culture and history, spent 14 years in China (1914–1927) and played a pivotal role in expanding the Library of Congress’ collection of Chinese materials (Beal & Beal, 1976).

During his time in Beijing in the 1920s, Hummel developed a close relationship with Gu Jiegang, a renowned Chinese historian, translating his autobiography and providing an overview of the “doubting antiquity” movement. This likely influenced Hummel’s ambition to edit the ECCP biographical dictionary.

<sup>2</sup> There is one point of inaccuracy in Beal’s statement. Fang entered the United States in 1933, not in 1932. According to the record found at NARA (p. 423), we learn that Fang, together with Tu, entered the United States in October 1933. This NARA document titled “November 3, 1931, President Jackson—November 21, 1934, President Coolidge” shows that the two took the passenger ship S.S. President Lincoln and arrived in San Francisco on October 17, 1933. The form also shows their status as “student,” and their residence recorded as “Berkeley.” According to this record, this was Fang’s first entry into the United States.

With the connections he established with Chinese scholars, Hummel was able to identify the highly qualified Chinese contributors for this significant undertaking. Fang and Tu were both invited by Hummel to join this project, and made significant contributions to the compilation of the work. Fang contributed numerous entries to the dictionary. Fang’s scholarly work often involved going through original Chinese sources, such as official histories, private papers, and local gazetteers, to provide authentic accounts of the individuals’ lives and contributions. Tu also played an important role in this project and brought her expertise to the project.

This meticulous biographical dictionary laid a foundation for future generations of English scholars researching China. In this sense, Hummel was indeed instrumental, as Moloughney (2017, pp. 97–109) argues, in bringing about the transition from missionary sinology to academic China studies in America.

Following the completion of the Chinese History Project, from 1943–1945, Fang shifted his focus to a markedly different role at the War Department’s China desk, where he was involved in developing Chinese language instructional materials for American service members, as noted by Beal in 1985 (p. 72).

By now, Fang has completed his first decade in the United States, providing a substantial period to examine his. According to Ye (2014, p. 117), a Qiaoyi process, different from a Qiaoyi event, should be seen as holistic and comprehensive. A complete Qiaoyi process should include the preparatory work before the Qiaoyi, the entire duration of the Qiaoyi experience, and a summary of the impact following the Qiaoyi experience. Fang would soon embark on a new journey of life. Beginning in 1945, Fang and Tu “participated in the Chinese History Project that was conducted for several years at Columbia under the directorship of Karl A. Wittfogel. Subsequently, Fang was employed at the University of California, Berkeley, and at the Australian National University, Canberra” (De Bary, 1986, p. 1127). In retrospect, it is evident that the initial preparations, the changing conditions, and the accomplishments Fang achieved have indeed worked as a driving force, molding him into a distinguished modern Chinese scholar in the United States.

### **Back to Columbia and Maturation Through Continued Engagement**

In the mid-1960s, the Fangs returned to Columbia

University at the invitation of Wm. Theodore de Bary. They would soon make good use of their expertise in assisting the second monumental biographical dictionary, this time about the Ming dynasty. Within the special collections at the University Library of the Chinese University of Hong Kong, a notable correspondence was discovered: a letter from Fang to his friend, presumably, Rulan Chao Pian (卞趙如蘭, 1922–2013). Rulan Chao Pian was the eldest daughter of the renowned linguist Yuen Ren Chao (趙元任, 1892–1982) and the physician and food writer Buwei Yang Chao (楊步偉, 1889–1981). She was an ethnomusicologist and scholar of Chinese language and literature and was one of the first ten female full professors in the Faculty of Arts and Sciences at Harvard University. Given that relatively little is known about Fang’s personal reflections, it is worthwhile to transcribe the contents of this one-page letter here for scholarly value, as it offers a rare glimpse into his private thoughts during this prolific period:

Ming Biographical History Project  
504 Kent Hall, Columbia University  
New York 27 New York

Lienche and I have joined the Ming Biographical History Project as associate directors. We accept the offer from Professor W. T. de Bary with pleasure, for we consider it an honour as well as a great opportunity to benefit from the editorship and guidance of Dr. L. C. Goodrich.

It is now exactly twenty years since the publication of the first volume of the ECCP, which some scholars maintain is one of the positive contributions in the field of sinology. Indeed, even with all its mistakes and insufficiencies, it has proved to be a working tool for quick reference as well as a source for research.—It seems a pity that twenty years have been allowed to slip away before a very limited fund could be obtained to finance the present project on Ming Biographical history. Even this fund would not have been available without the perseverance of the project’s ardent advocates, especially Professor de Bary. On the other hand, the delay may be considered a blessing, for it affords all of us the time to gain in knowledge and experience and a more mature attitude. The comparatively small allowance for the project perhaps also has its advantage. A larger one might be too attractive and result in a work of a different character. As it is, the project seems to represent a continuation of the tradition of ECCP, where

the stress was on cooperative scholarship and the reward was chiefly in learning through research rather than material gains.

With the wealth of source materials in the East Asian Library of Columbia University, augmented by the public and private collections in the United States and abroad, we should be able to produce a work of reasonable usefulness and reliability. But in order to have a really comprehensive work even more useful and reliable, so that future generations of students may be better served, we must have as much help as possible from you and all our friends—help in the writing of biographies, in supplying bibliographical information, in correcting our mistakes, and in giving moral support.

Yours Sincerely,  
Chaoying Fang

From the reference to “exactly twenty years ...” it can be determined that this letter was written in 1973, three years before the publication of the Ming dictionary. The intent of this letter is to solicit assistance from Rulan Chao Pian to review the draft prepared by Robinson, which details the biographee’s achievement in music. The letter reveals several key points: first, it highlights the researching and learning process in compiling the book as particularly rewarding; second, it acknowledges the constraints of a limited budget for the project; and third, it conveys a sense of increased maturity and confidence in compiling the biographical dictionary based on his previous experience working with Hummel on ECCP.

At the time of writing the letter, Fang had established himself over three decades in the United States. Through its lines, the letter offers a multifaceted view of Fang’s professional endeavors and his inner life. He showed a profound sense of purpose and service. His spiritual growth was evident in his commitment to the field of sinology, and his ambition to produce reliable resources that would benefit the scholarly community. His thoughtful stance on the financial constraints of the project, his forward-thinking for the benefit of future scholars, and his openness to critique all point to a scholar who has matured and found deep fulfilment in serving the discipline of sinology.

The *Dictionary of Ming Biography, 1368–1644* solidified Chaoying Fang’s reputation as a pioneering figure in Chinese reference literature. Published in 1976 with Fang as co-editor, it introduced biographies of approximately 650 influential Ming dynasty figures. The Dictionary was immediately recognized as seminal due to its unprecedented scope

and meticulous scholarship. Through analysis of primary sources in their native language, Fang and his team crafted comprehensive accounts drawing from official histories, private papers, and local archives. This enabled access to a breadth of historical information with nuanced cultural context previously difficult to obtain for non-Chinese audiences. The Dictionary's exhaustive utilization of original Ming sources reflected Fang's unparalleled expertise cultivated over decades immersed in such materials. Its publication coincided with burgeoning global interest in Chinese history, helping to address this demand. Moreover, the work realized Fang's vision of creating a thoroughly researched reference benefiting students for generations by collecting scattered source materials into a cohesive compilation. In this way, the Dictionary of Ming Biography cemented Fang's stature as a pioneer whose cooperative scholarship furthered international understanding of Chinese civilization through innovative reference works. The dictionary resulted from Chaoying Fang's specialized skills, dedication to primary sources, and determination to build an even more useful reference through cooperative scholarship—reflecting his growth and character over four decades in sinology.

Fang's life experience exemplifies a complete Qiaoyi process, encompassing preparation before the Qiaoyi, the entire duration of the Qiaoyi experience, and the impact following the Qiaoyi experience. In 1985, Fang and Tu went back to China for the first time in over 50 years. During their visit, Fang gave academic talks and the couple visited old friends, and toured Beijing sites. Sadly, Fang suffered a heart attack and passed away despite emergency treatment. Chaoying Fang died in Beijing on April 26, 1985. His passing was reported by *The New York Times* (1985), which recognized him as an expert on Chinese dynasties and a major contributor to biographical dictionaries of Chinese history.

Fang's final return to the land of his birth and studies took on profound resonance. It affirmed his enduring contributions linking Chinese and Western scholarship across generations during transformative times. Fang had lived in the US for over five decades advancing Chinese history scholarship. He embodied a complete "Qiaoyi process" encompassing formative preparation and enduring impact.

### Conclusion

In conclusion, Chaoying Fang exemplified the concept of a "Qiaoyi individual" through his transformative experiences

and intellectual contributions. His career trajectory was closely connected to his physical relocations between China and the United States, which exposed him to new cultural influences and allowed for spiritual growth. He established deep connections with mentors like Yeh Hung and collaborators like Arthur W. Hummel during pivotal periods of education and professional development.

Fang devoted his life to advancing sinology and playing a bridging role between Chinese and Western academia. His solid contribution to works like the *Eminent Chinese of the Ch'ing Period* and *Dictionary of Ming Biography* laid important foundations for scholarship about China in the United States while fostering cultural exchange. Throughout his journey, Fang maintained a dual perspective, where he took pride in his Chinese heritage while also embracing an American perspective, as reflected in his letter to Spencer.

Chaoying Fang's story is especially illuminating from the perspective of Qiaoyiology. As one of the early Chinese scholars who pursued research in the United States, he demonstrated how the Qiaoyi experience of relocating to a new cultural environment can lead to both physical and intellectual transformations. His lifelong journey exemplified the holistic and comprehensive nature of a "Qiaoyi process" as conceptualized by Jun Ye through its emphasis on the preparatory phase, duration of experience abroad, and long-term impacts.

Fang made significant contributions to advancing the field of Chinese studies in the West through meticulous works. In doing so, he joined the ranks of other pioneering Chinese American scholars who helped shape a dynamic knowledge space about China internationally from the early 20th century onward. Chaoying Fang's legacy continues to benefit the scholarly community as an early exemplar of how navigation between cultures can stimulate innovative thought and promote cultural understanding. His story illuminates the development of Qiaoyiology as a lens for understanding such transnational intellectual exchanges.

Chaoying Fang navigated different cultures as a Chinese scholar in America for decades. Through a Qiaoyiological lens, we see him skillfully adapt to American academia while maintaining Chinese pride and ties, exemplifying the principle of "Yi Chang" ( 移常 )—among all changes, certain things remain unchanged, like his identity. Fang's journey exemplifies maintaining origins yet embracing foreign exposure, central themes within Qiaoyiological studies of cosmopolitan boundary navigators.

While revisiting the life and contributions of Chaoying

Fang, readers in a way embark on a parallel journey through history. In tracing Fang's pathway across different periods, cultures, and scholarly communities, one can attain renewed understandings by experiencing some forms of vicarious mobility alongside the protagonist.

This process echoes the core aims of Qiaoyiology as conceptualized by scholars like Jun Ye. At its heart, Qiaoyiology examines the multi-dimensional transformations, both physical and spiritual, that occur for an individual or group navigating between foreign environments. For Fang in particular, his lifelong relocations between China and the United States incited intellectual evolutions that stemmed from cultural immersions and interpersonal exchanges.

By chronicling Fang's migration story through a Qiaoyiological lens, readers are invited to partake in a kind of spiritual migration of their own. This migration of the mind and perspectives leads to spiritual enrichment, much like Fang matured over the course of his pioneering career bridging Chinese and Western scholarship. In this sense, studying exemplary Qiaoyi phenomena like Fang can indeed be seen as actively applying Qiaoyiological principles. By studying the life trajectory of Chaoying Fang, both the researcher and the reader have, to a certain extent, undergone a Qiaoyi process. Tracing such boundary-crossing narratives illuminates the dynamic interplay between physical and intellectual journeys, contributing to the ongoing development of the study of Qiaoyiology.

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