

Keynote Address at the World Congress of Comparative Education Societies, Beijing Normal University, August 24, 2016.

Title: China in the Centre: What will it mean for Global Education?

by Ruth Hayhoe

This paper is based on a keynote presentation for the World Congress of Education, held in Beijing in August of 2017. My message was inspired by a talk given by Kishore Mahbubani, Dean of the National University of Singapore's Lee Kwan Yu School of Public Policy and former Ambassador to the United Nations for Singapore as well as President of the United Nations Security Council. The talk was given at Harvard University's Kennedy School of Government, and the main point Mahbubani made was that as China moved to Number One position in the world, its leaders were most concerned with ensuring that Chinese civilization and culture should make a dynamic contribution to global governance. (Mahbubani,2015)

This focus on civilization and culture suggests that China's educators will have very important responsibilities over the coming decade as it is they who will be expected to explain both the educational dimensions of this rich civilizational tradition and the crucial role that education has played over the past four decades, since Deng Xiaoping declared China's opening up to modernization, the world and the future. I was working as a teacher in Hong Kong in 1976, the year in which both Zhou Enlai and Mao Zedong died and I will never forget the fears and hopes of that time. Certainly, no-one could have imagined the China of today! It was thus fitting, as the World Congress of Comparative Education Societies met at Beijing Normal University, to begin by reflecting on the significance of this first time for the World Congress to be held in China.

Part I of the paper then considers the ways in which the international community rallied to China's aid in the first decade or two of its opening up, as the devastating consequences of the painful decade of Cultural Revolution were exposed to a wider world. Here I argue that China now has responsibility to repay those debts through the educational gifts it can bring to the developing world. Much has been written in recent

years by a young generation of scholars from Greater China about unique dimensions of the Confucian and Daoist heritage and how these traditions can contribute to a revitalization of educational theory & practice under the current conditions of globalization. Part Two therefore seeks to identify and highlight core elements in these traditions through a review of this literature. Part Three goes on to overview the initiatives that China has taken so far in developing partnerships with educational institutions in Africa and Southeast Asia and examine how far they may exemplify new approaches to educational development through mutual respect and partnership.

Let me begin with some thoughts on the symbolism and significance of the World Congress being held at Beijing Normal University in August of 2016. Beijing Normal University has been a leader across China in Comparative Education since the 1960s, and this is largely due to the vision and dedication of one outstanding scholar – Professor Gu Mingyuan. Professor Gu came here as an undergraduate in 1949, just one month before the People’s Republic was declared on Tiananmen Square on October 1. After two years of study he was selected to go to the Soviet Union and spent several years at the Lenin Normal College in Moscow, before returning to Beijing in 1956. Through the upheavals of the Great Leap Forward of 1958 and the Cultural Revolution decade from 1967 to 1977, he was committed to research on international and comparative education, establishing a centre for the study of foreign education and a journal in 1965, subsequently publishing new China’s first textbook in Comparative Education, along with Professors Wang Chengxu and Zhu Bo, in 1982. (Wang et al, 1982) In his leadership roles as department chair, Dean of the School of Graduate Studies and Vice President, Professor Gu promoted the field and made wide connections with scholars in Japan, North America and Europe resulting in BNU’s Centre for Comparative Education becoming a leader in China and East Asia. (Hayhoe, 2006) How fitting, therefore, that the World Congress was held there exactly 60 years after Gu Mingyuan returned from Moscow & dedicated himself to reforming China’s education and linking it to the world!

There have of course been many ups and downs over the sixty years. While China’s Comparative Education Society originally joined the World Council of Comparative Education in the 1980s, it subsequently withdrew for a significant period of time due to conflicts and complexities that do not need to be detailed here. (Gu and Gui,

2007). The fact that the Chinese Society rejoined the World Council in 2011, and was able to put forth a successful bid for hosting this World Congress in 2013, owes a great deal to another educational leader of a younger generation. Professor Lee Wing On did his doctoral studies at the University of Durham in the UK on concepts of citizenship in East Asian education and returned to Hong Kong to develop the field of comparative education with a particular emphasis on citizenship and on understanding the Chinese learner. This pioneering work blossomed into a rich literature, as he served in teaching, research and leadership positions at the HK Baptist University, the University of Hong Kong, the Hong Kong Institute of Education, the National Institute of Education in Singapore and subsequently the Open University of Hong Kong. Elected President of the World Council of Comparative Education Societies at its Congress in Istanbul in June of 2010, Professor Lee led the Council's work with distinction over a three year period, creating conditions of understanding and mutual respect that made it possible for the Chinese Comparative Education Society to rejoin the Council and host this Congress.

Just as China's achievements in economic and social development are being recognized more and more widely, a harmony has been achieved in the educational relations of Greater China and East Asia, that was clearly evident at the Congress. It has made possible an increasing degree of cooperation in the task of bringing the strengths of a shared Confucian tradition in education to bear on educational development needs around the world. Thus the core question of this paper – What does it mean for global education to have China at the Centre?

Part I Reciprocity or Giving Back to the World

I have been reflecting on the trajectory of China's educational and economic development since its opening up to the world in 1978, and my own intense involvement over a period of more than thirty years made it clear that these developments were rooted in the strength of China's own civilizational values and the directions set by visionary leaders such as Deng Xiaoping. Yet there was also significant support and assistance given from a wider world that welcomed China's opening up. In the *Analects*, Confucius is reported as saying "Don't worry about not being acknowledged by others; worry about failing to acknowledge them." (1:16) I have been reflecting on the parallels between the

humility expressed in another passage from the *Analects* and a parallel passage in the Gospel of Luke. In Book 1 of the *Analects* Master Zeng is reported as saying: “Daily I examine my person on three counts. In my undertakings on behalf of other people, have I failed to do my utmost? In my interactions with colleagues and friends, have I failed to make good on my word? In what has been passed on to me, have I failed to carry it into practice?” (*Analects* 1:4) In Luke’s Gospel, after telling the story of a manager who has been entrusted by his master with the oversight of all his servants, Jesus makes the point that “from everyone who has been given much, much will be demanded, and from the one who has been entrusted with much, much more will be asked.” (Luke 12:48).

If China’s educators are true to their own tradition and to the call for both responsibility and reciprocity that can be seen in these spiritual texts, there will be a great sense of humility and appreciation for the external support that was provided for education in China to develop after the end of the debilitating Cultural Revolution. As someone who was involved with this educational development from the late 1970s up to the 1990s, I want to share some reflections on what made this an important and indeed unique period both in China’s experience and in the world of educational aid.

With many nations achieving independence in the aftermath of World War 2 & facing development challenges, extensive multi-lateral and bi-lateral aid programs were developed, with significant educational components. They may have been well intentioned but many were rightfully critiqued as expressions of neo-colonialism or cultural imperialism. (Carnoy, 1975) Western capitalist nations were seen to be consolidating their geopolitical and economic interests through the strategic use of aid programs to support their national interests under the conditions of the Cold War. The former Soviet Union also served its own geopolitical interests in the aid offered to developing nations within the socialist sphere of influence. It is thus interesting to note that China’s impassioned declaration of independence and self-sufficiency (*zili gengsheng* 自立更生) in the Cultural Revolution was foregrounded by a period of massive educational and economic aid from the Soviet Union, which was rejected in 1957 as Soviet social imperialism. (Galtung, 1976)

By the early 1980s, when China first opened up to a wider world, the donors who came to support China’s education were fully aware of these criticisms. As a result, they

came in a more responsive and open spirit than had characterized many earlier aid programs for the developing world. I was living in Shanghai when the World Bank first began its negotiations over loans to assist China's economic reconstruction. While leaders of its first delegation offered assistance for the areas of energy, agriculture and industry, China's response was that education should be given first priority. (Hayhoe, 1989:161) The World Bank immediately offered loans to support basic education, since their research had indicated this would provide the highest rate of social return. China's education officials replied that loans were needed for higher education, since basic education had seen massive expansion during the revolutionary decade, while universities had suffered greatly.

The result of these negotiations was a massive program of close to US 1.2 billion in 12 major loans supporting comprehensive and specialized universities, at national and provincial levels, as well as vocational colleges. Educational leaders from all parts of the country made sure that their region and educational arena got a share in the loan programs with a resulting rebirth of higher education that served even the most geographically remote parts of the country and retained many of the unique features that had arisen over a century of interaction between China's own rich higher education traditions and the foreign models it had experimented with. (Hayhoe, 1989:162,171) The World Bank has been rightly criticized in many other contexts for imposing patterns that are unsuitable to local contexts and may be associated with unacceptable terms of conditionality. By contrast, however, China's experience with the World Bank in educational projects that spanned several decades was largely one that reflected mutual respect, responsibility and reciprocity. (Hayhoe, 1989, 157-192)

The same could be said for many of the bi-lateral programs of educational assistance, going back to the same period of time. I highlighted elements of the Japanese, French, American and German approaches that were worthy of note in field research done during the 1980s. (Hayhoe, 1989, 101-133) My most extensive personal knowledge, however, was of the series of programs unfolded by the Canadian International Development Agency between 1983, when an official development assistance agreement was signed between Canada and China, and the early 21st Century when China no longer needed development aid. Once again, because of China's own traditions and firm

commitment to reciprocity, these programs were developed in response to expressed needs for the education of a new generation of leaders in university linkage partnerships that spanned the fields of management, agriculture, marine science, engineering, railway & urban transport, health, law, education and minority cultures. (Hayhoe, Pan and Zha, 2013, 2016) This was a time when Canadian universities were beginning to develop a focused international role and about two thirds of Canadian universities across the country became involved. Mutual learning and long-term sustainability characterized many of these relationships, such that now, thirty years later, most of the financial support comes from the Chinese side.

In a recent research project, we interviewed about sixty five scholars and educational leaders of universities and government offices that had been involved over these two decades of development cooperation, in order to learn about the long-term outcomes of these university partnerships. (Hayhoe, Pan & Zha, 2016) While not all of the partnerships were sustained, there were some remarkable successes. One of the striking results was collaborative agricultural research which resulted in the development of canola from rapeseed as a healthy edible oil, a development that made it possible to raise three million Chinese farmers from poverty. This product has also become a more important export for Canada than wheat! (Hayhoe and Hayhoe, 2016) Another, relating to cancer treatment and prevention, began with a linkage between Laval University in Quebec and the Norman Bethune University of Medical Science and gradually evolved into a nationwide network of medical innovation, including medical textiles. (Guidon, Wang and Douville, 2015)

One of the Canadian professors involved in longstanding collaboration over issues of minority peoples & environment in China and Canada, explained these successes by reference to the five “Constant Virtues” of Confucianism, and the “Middle Way.” He has expressed this so eloquently that I quote his words at length:

The Five Constant Virtues are Empathy (仁 *rén*), Duty (义 *yì*), Protocol (礼 *lǐ*), Knowledge (知 *zhì*), and Trust (信 *xìn*). Mutually beneficial relationships must begin with empathy, the ability to understand and share the feelings of another.... Confucius himself is quoted in the *Analects* as having said, “People with empathy (*rén*) are those who, desiring to sustain themselves, sustain others, and desiring to develop themselves, develop others” (*Analects* 6:28). Without an empathetic understanding between collaborators, there will be a lack of motivation to address the misunderstandings that

inevitably will occur.

Empathy must be paired and balanced with a sense of duty (义 *yì*) to do the right thing and to abide by the rules no matter how much empathetic feeling one partner has for the other. Both sides must understand and agree with this. A certain amount of prescribed behaviour (礼 *lǐ*) is required if the relationship is to be stable and predictable.... Ritualized ceremonies also give an official excuse to celebrate and reaffirm the good will and commitment of both sides to the success of the project. The knowledge required for an effective relationship includes practical, technological, institutional, and cultural knowledge. The Chinese word (智 *zhì*), which I translate as knowledge, also means wisdom, which is the ability to understand the likely long-term consequences of applying acquired knowledge. ... The fifth Constant Virtue is trust (信 *xìn*). If the two sides cannot trust each other to faithfully practice the other four virtues, the project will not end well. (Walls, 2016, pp.203-204)

Walls went on to say that Trust (信 *xìn*) lay at the centre of the other four virtues, holding all of them in balance. This was definitely our experience in twelve years of cooperation in the field of education. Since Professor Gu Mingyuan and Beijing Normal University were our key partners in the development partnership for education that paralleled those described above in agriculture and medicine, I will share a few details of that experience of development aid, with a particular focus on the early years. The project began with a request from the Chinese side for assistance in establishing doctoral programs in education. A vice minister of education visited OISE to bring this request in 1986, since he had heard we had the largest program of doctoral studies in education in Canada. I was an assistant professor at the time, having just completed a two year postdoctoral fellowship. I was asked to lead the planning by preparing a proposal for funding from CIDA that would address this need and Professor Gu Mingyuan was my assigned partner on the Chinese side.

The vision that he shared with me as we began to discuss this plan was wide-reaching. He insisted that the partnership should involve all of China's normal universities where there were senior scholars who had been appointed doctoral supervisors, a title that was only given to a small number of highly qualified scholars. Rather than keeping this opportunity exclusively for Beijing Normal University, Gu insisted the project should include Shaanxi Normal University, East China Normal University and Southwest Normal University, all national institutions directly under the Ministry of Education, as well as two leading provincial normal universities, Nanjing

Normal and Northwest Normal. He told me that the doctoral supervisors at these universities would have fewer opportunities than he had in Beijing, and it was important for them to be included in the project. As a result, the first doctoral students to come were from the far Northwest and the network that was created also facilitated considerable collaboration among these Chinese institutions which were widely scattered in terms of geography.

The first four doctoral students selected on the Chinese side were male, reflecting the relatively disadvantaged situation of women at the graduate level in that early period. However, when CIDA insisted on a focused effort to include more women (Hsiung, 2016), Gu was the first to select and send three women doctoral students from Beijing Normal. Gu also welcomed our effort to bring reciprocity into the project, by sending some of our OISE doctoral students to the Chinese partner universities for research supervision from senior scholars there. When CIDA refused to fund this, arguing that would not serve a development purpose for China, Professor Gu offered to make sure the Chinese partner universities provided all living costs for the Canadian students in China, as well as supervision for their research. Given the very limited resources available to Chinese universities at that time, this was truly generous.

No wonder this project gave significant benefits to young scholars on both sides, and out of it have come key leaders in Chinese education, as well as on the Canadian side. Chinese graduates hold roles such as Director of Education for the Province of Gansu in Northwest China, Dean of Southwest University's College of Teacher Education, Vice President of Nanjing Normal University, Vice President of Northwest Normal University, Dean of the Faculty of Educational Science at East China Normal University, and two key women leaders at Beijing Normal University in the areas of gender, multicultural education policy and early childhood education.

These are just a few vignettes that illustrate the characteristics of China's experience in receiving educational aid during the first two decades of its opening up to the world. Timing was of the greatest importance, in the sense that a lot had been learned on the side of Western multi-lateral and bi-lateral donors, and there was thus a more responsive approach than had characterized earlier aid programs for developing countries, when Western patterns had been imposed and rigid conditionalities insisted on.

China's response showed a strong sense of responsibility to ensure the aid funding was distributed widely throughout the country. Reciprocity was also evident, in a willingness to give back, even when China's own resources were limited. Thus one of the leading woman scholars in the CIDA project reached the following conclusion, as she reflected on the years of collaboration:

Dependency theory neglects the value and meaning of educational borrowing, which is a worldwide phenomenon and a mutual learning process with multiple dimensions. Centre and periphery can learn from each other and can share knowledge across civilizations. The relationship between centre and periphery in the two CIDA projects was equal in nature, with mutual respect, mutual understanding, and mutual benefits. (Qiang and Wang, 2016, p. 247)

Given China's relatively positive experience of absorbing and applying educational aid in its years of opening up to the world and the success of its educational and societal process of modernization, we may expect that its approach to offering support to other developing countries will reflect this experience. The third section of this paper takes up that theme. Before moving to that topic, it is important to consider what China's education has to bring to the world. What are some of the unique elements in its educational traditions which could make a difference in a globalizing world and contribute to greater harmony, peace and mutual understanding? How far will these foster forms of development that are inclusive rather than marginalizing, integrative in terms of fostering whole person development rather than focusing on cognitive dimensions only and oriented to sustainability in terms of the environment?

Part Two: What China's educational civilization can give to the world

This section of the paper begins with the core institutions of education, then moves to the vision of person-making that informs Chinese education philosophy and the patterns of pedagogy and curriculum that communicate this vision. My intention is to introduce some of the literature produced recently by a younger generation of Chinese scholars located in Greater China and around the world who have a great deal to bring to global educational dialogue.

If we begin with institutions, we need to look closely at the institution that hosted the World Congress of Comparative Education – Beijing Normal University. Most of the

Anglophone world has never heard of the normal university and has no idea what the term means, though it is well known in continental Europe, with France's *Ecole Normal Supérieure* as an outstanding model. In a globalized world where university rankings privilege an institution called the "global research university," we see the continuing dominance of a higher education model rooted in Western experience and owing its core values and knowledge patterns to the German university of the 19th century, with research and teaching integrated, and the American multiversity, which added service to society to these core functions. The global research university certainly has many admirable features, which are elaborated in the growing literature on what constitutes world class universities. This is shaping aspirations around the globe for institutions to rise in the rankings and win greater resources in a hierarchialization that favors a small number of institutions at the top and leaves all others behind. Much has been written about the parameters used in the most influential ranking systems, and how far it is possible to quantify such qualities as teaching excellence, learning outcomes, research quality and productivity, to name a few. (Hazelkorn, 2015)

I have the greatest respect for the model of the university that arose in Europe in the 12th century, and was re-shaped to support the emergence of modern nations in the 18th and 19th centuries, finally emerging as the global research university in the twentieth century. However my efforts to understand the creation of modern Chinese universities in the twentieth century led me to define this as "a century of cultural conflict" for the Chinese, given the fundamental differences in both the institutional and epistemological patterns of China's distinctive academic tradition. (Hayhoe, 1999) This was a tradition that pre-dated Europe's medieval universities by many centuries.

The global research university was traditionally characterized by a privileging of theoretical over applied knowledge, a tendency towards increasing specialization in the disciplines of knowledge and core values of institutional autonomy and academic freedom. By contrast, the Chinese academy might be seen as having core values of intellectual authority and an intellectual freedom somewhat broader than the academic freedom of the European tradition. Its scholar-officials saw themselves as responsible for the state and its formal institutions were integrated within the imperial bureaucracy. By the same token, however, there was a commitment to speaking out on issues of

importance for the public good. Action was a focus, making this quite distinct from the theoretical debate around specialist fields of knowledge that characterized the German tradition of academic freedom. Intellectual freedom was extremely costly in the Chinese context, with many scholars suffering exile and even death when they did speak out. This difference in core values, in turn, can be understood in relation to an epistemology that saw knowledge arising from action and being demonstrated through application to action for the public good, more than through theoretical argument or scientific experimentation. In spite of this tendency to emphasize applied over theoretical knowledge, China's traditional scientific achievements in astronomy, irrigation, engineering, chemistry and mathematics made a huge contribution to the world, only falling behind in the wake of Europe's scientific revolution. (Needham, 1978)

After decades of reflection on the contrasting values of university and academy, I finally realized that there was one institution in the European context whose values matched those of China's Confucian tradition. That is the *école normale*, founded after the French Revolution in order to form teachers who would serve in the new state schooling system that emerged in the early 19th century. French leaders of the time recognised that the university, with its elite orientation towards the traditional professions of law and medicine and its tendency to privilege pure and specialized fields of knowledge, was unsuited to the task of forming teachers for a state school system which was to induct all children into citizenship within a new republic.

The *école normales* were the first higher institutions open to women in Europe, and it is fascinating to see how their values reflected sensitivities of an incipient feminist critique of the university, while also having notable parallels with the Confucian tradition. Given their responsibility for the training of all teachers for a new state system of education, they were more closely allied with the state and enjoyed less autonomy and a greater degree of social responsibility than universities. Their curricula favoured integrated knowledge in languages, mathematics and the natural and social sciences, adapted to the learning needs of children. With the establishment of the *Ecole Normale Supérieure* in Paris in 1810, a new version of the university took shape which might be seen as a hybrid between East and West. (Hayhoe & Li, 2010)

The model of the normal school and the normal university was widely influential, and more than 80 such institutions were established in 19th century North America, with a large number of women students. (Ogren, 2005) Sadly, in spite of America's pragmatist philosophy, these institutions were viewed as "poor stepchildren of academe" (Lucas, 1997:39) by male scholars in the university and condemned to disappear early in the 20th century, through mergers with comprehensive universities or upgrading to local comprehensive university status. In Japan and China, however, the model of the normal school and normal university was welcomed and served a significant role in the creation of state schooling systems and the process of modernization or socialist transformation. (Hayhoe & Li, 2010)

After the Chinese Revolution of 1949, normal universities were given an important place in a reformed higher education system which aimed to ensure higher education was equally accessible in all of the six major regions of the country. Beijing Normal University took the lead, serving the nation as a whole, while Northeast Normal University was established in Changchun, Shaanxi Normal University in Xi'an, Central China Normal University in Wuhan and East China Normal University in Shanghai, all being national universities directly under the Ministry of Education. Only Southwest Normal University in Chongqing has lost its distinctive title in a recent merger with a neighbouring university of Agriculture. (Li et al, 2011, 223-225) Responsible for taking leadership in the education of teachers at all levels within China, the normal universities are uniquely suited to bringing the values of China's educational civilization to the world.

I would go further in saying that Beijing Normal University has a special responsibility, given its location in the national capital. It has a particularly close connection to China's Ministry of Education, and is consulted on national policies related to educational reform as well as carrying out extensive educational research. Therefore I took this opportunity to challenge Beijing Normal University's leaders and scholars to explain the normal university to the Anglophone world, and indeed the wider global community. I hope they can use their unique history, where Chinese and Western educational values have been integrated over more than a century of development, to tell the world about China's distinctive educational civilization and to challenge the dominance of the global research university, with its strong German/American heritage. I

do not mean this in a negative sense of confrontation but in the positive sense expressed by Tu Weiming in suggesting Confucian values could move the global community “beyond the Enlightenment.” (Tu, 1998) Confucian thought has the capacity to balance the strengths of the global research university with the unique characteristics of integration and connectedness to nature and humanity that are central to its ethos.

Fortunately, there is a rich literature produced by a new generation of scholars in Greater China which makes it possible to bring China’s educational thought to the world in ways that it can be grasped and understood. This section thus goes on to focus on new thinking in educational philosophy, curriculum and pedagogy, that has recently come out, as well as the contours of a Chinese model of education that has roots in one of the earliest of the world’s education texts.

In March of 2013, a group of young scholars from Greater China and around the world presented a panel at the Annual Meeting of the Comparative and International Education Society entitled “The Mission of Chinese Education.” (Zhao, 2013) The core focus was on education as person-making. Presentations on educational philosophy, curriculum, pedagogy and citizenship education opened up an understanding of connections between Confucian humanism and the Renaissance idea of liberal education, Confucian pedagogy and the German concept of *Bildung* as a meaningful encounter between the learner and the teacher. Within Biesta’s three part division of the mission of education – for socialization, qualification and subjectivization - person-making was presented as a core function of education as subjectivization. (Biesta, 2012) A well known Chinese proverb states that it takes ten years to grow a tree but one hundred years to nurture a person (十年树木百年树人 *shinian shumu bainian shuren*). Yet this commitment to the “growing of persons” is currently silenced in global circles through neo-liberal pressures stressing socialization to market demands and qualification for competition in the global knowledge economy.

Distinctive dimensions of the subjectivization process are beautifully illustrated in a recent volume entitled *Re-envisioning Chinese Education: The Meaning of Person-Making in a New Age*. (Zhao and Deng, 2016) Zhao Guoping shows how the School of the Heart, which integrated insights from Buddhism and Daoism into Confucianism, connects with an emerging Western posthumanist philosophy to produce individuals with

an inner richness and multiplicity that makes possible continuous self-transformation. Deng Zongyi demonstrates how the German Didaktik tradition can enrich curricular theory in China, and bring about a revision of the purpose, content and methods of teaching that leads to a rich spiritual development of the person. Zhang Huajun explores the heritage of such influential educators as Liang Shuming and Hu Shi, and shows how a dichotomy arose between what was viewed as the small self or individual and the large self or society, which has allowed the current instrumentalist approach to flourish. She points to the possibilities in Liang's visionary thought for "building meaningful connections with others while cultivating one's inner self: releasing one's unique talents and energy from within and thus enlarging the sense of self through a never-ending process of self-cultivation." (Zhang, 2016, 88) Thomas Curran shows how China's famous vocational educator Huang Yanpei had drawn upon a rich tradition of folk culture in developing this area, while Ke Xiaolin analyses the evolution of moral education in ways that make possible genuine independence of thought as against cooptation to the ideological purposes of the state.

The final chapter provides a rich overview of Life-Practice Education or New Basic Education, developed by Professor Ye Lan of East China Normal University and currently China's most influential educational school. Its approach to school reform involves a creative relationship between theory and practice as teachers generate new ideas and new ways of thinking to guide their creative practice, and university based researchers connect these ideas to a wider literature. As school teachers and university researchers nourish each other in a symbiotic interaction between theory and practice, classroom activities are designed that allow each child to achieve inner power for development, which then cascades upwards to a transformation of school leadership and the cultivation of wisdom at all levels. (Bu, Xu and Deng, 2016) There are resonances here with the influence of Deweyan ideas in the United States, which had had a great influence in China's educational circles during the 1920s and 1930s.

Another rich resource for bringing Chinese educational thought to a wider world is a series of special issues of the *Journal of Curriculum Studies*, which open up a fresh understanding of the potential for a lively and life transforming pedagogy coming from the Confucian tradition. (Deng, 2011, 2014) Wu Zongjie's provocative text

“Interpretation, Autonomy and Transformation: Chinese pedagogic discourse in a cross-cultural context,” presents two opposite pictures of the way in which the classics are taught in China. One depicts a classroom where there is a clear overlay of Western epistemological and analytical assumptions that have become part of an unchallenged world culture. The other is a snapshot of the Confucian learner and teacher taken directly from *The Analects*. Wu (2011) sketches out an impressive picture of autonomy in the early Confucian learner, who is vividly depicted in *The Analects* as having both an inner passion (愤 *fēn*) to learn, and a facial expression that expressed intense effort (悱 *fěi*). This learner initiates dialogue with the teacher, and fills out the contours of a vision for the growth of knowledge that involves inner transformation as well as a deeper understanding of the external world. For this learner, words are simply a vehicle through which to get clear insight into the nameless whole that is the understandable universe in which we live. Wu argues that this quality and spirit of learning has been lost in an overlay of “modern epistemology” from the West as can be seen in a current Chinese lesson in the classics where the text is discussed as a series of propositions established within a system of signs, along lines of a linear logic that arises from Western language systems.

Senior scholars responded by asking whether these insights into the relationship between language and thought might be more Daoist than Confucian, also arguing that the rigidity of China’s celebrated civil service (*keju* 科举) examination system was responsible for stifling the creativity of Confucian pedagogy long before Western patterns influenced curriculum and learning. (Cheng, 2011, Curran, 2014) Wu replied by going directly to the issue of the *keju* examinations in an essay entitled “Speaking in the place of the sages.” (Wu, 2014) Here he analyzes the assessment of an eight-legged essay from the late 19th century, shortly before the examination system itself was abolished in 1905. He shows how pedagogy was a process of meaning making and the purpose of education was to establish a language with which the learner could speak/act in the place of the sages. The assessment of this successful 19th century examination emphasized the profundity of meanings that emerged through the student’s ability to comment on the text. It was no less than a subtle rephrasing of the classics to make the past speak again in

order to throw light on the present, or to put it in simpler words, “I comment on the six classics and the six classics comment on me.” (Elman, 1997:7).

The Chinese character for language, *wen* (文), which might be interpreted as texture, pattern or fabric, stands for the textual or visual awareness of language and “refers to the deepest sense of intelligibility and clarity felt in the heart.” (Wu, 2014:327) Confucian pedagogy thus embraces an integrated learning of the mind, body, spirit and emotions that goes deeper than propositional or logical representations of truth and nurtures a profound sense of responsibility to serve the good of family, community, and the world of nature. Wu (2016) develops this analysis more fully, with reference to a wide range of Chinese classical texts, in his chapter for *Re-envisioning Chinese Education*.

If we reflect again on the normal university and normal college, its curriculum is undoubtedly more conducive to this kind of pedagogy than that of the global research university. Its emphasis on applied knowledge oriented towards the social good, and its tendency to integrate disciplinary knowledge with an understanding of human development processes that engages moral and aesthetic understanding as well as cognitive ability resonates with the Confucian tradition. An invention of 18th century France, the normal university is now taking on a new form in contemporary China. I am encouraged that Chinese national policy insisted on the preservation and further development of normal universities. I believe the fact that this congress is convened at Beijing Normal University allows all of us to explore the rich resources which China’s educational civilization may be able to bring to global educational debates.

Finally, two further resources for understanding the potential future impact of Chinese educational civilization have been published this year. *Chinese Education models in a Global Age*, edited by Prudence Chou and Jonathan Spangler (2016), brings together twenty four chapters by education scholars around the world that highlight ways in which a Chinese model is exerting influence in higher education, teacher education, language education, mathematics education and a host of other areas. The final chapter of this volume highlights the diversity and dynamism of Chinese education, its hybridity and heterogeneity, as expressed in norms, institutions and individuals. The model it brings to a wider global world is one that emphasizes process, fluidity and the potential

for ongoing self transformation rather than constituting a new and more advanced pattern that is to be imposed on a future world where China stands at the centre.

Finally, a new translation of China's oldest educational text, the *Xue Ji* or *Record of Learning*, has recently come out, with extensive commentary by a group of highly respected scholars of Chinese philosophy (Xu and MacEwan, 2016). The *Record of Learning* was originally part of the Book of Rites, one of China's Five Classics, and probably goes back to the time of the earliest disciples of Confucius. The translation of the text was a collaborative project involving extensive discussion and a growing realization of the reciprocal relationship between teaching and learning. It challenges the neo-liberal tendency to conceptualize these processes in terms of competition and technical efficiency rather than in terms of relationships and invites a re-examination of teaching and learning as they connect with the moral purposes of education.

China's educators thus have rich resources which should enable them to bring a new dynamic into global educational debates with a focus on person-making and forms of learning and teaching that energize children and young people to grow into inclusive individuals committed to social justice and a shared vision for building collaborative relationships with diverse communities around the world and for ensuring the sustainability of our planet.

Part Three: China's Educational assistance for the developing world

In the final section of this paper, I would like to turn to China's relatively new role as a significant provider of educational and development aid. China's relationships with African countries and South and Southeast Asia go back to the Bandung Conference of April 1955, where Zhou Enlai played an important role in helping to build a non-aligned movement in terms of the Cold War, and cooperate with Asian and African countries. In the following year, four Egyptian students came to study in China, and subsequently China offered two scholarships every year to most African countries, a process that continued up to the 1990s, with the exception of the ten years of the Cultural Revolution (1966 to 1976). Many of these students returned to take up leadership positions in their own countries and one of the interesting findings of a study done in the 1990s was the remarkable capacity of these African students to learn Chinese and write graduate theses

in the areas of agriculture, engineering and medicine in Chinese. The fact that most of them were multilingual before coming to China, growing up with tribal mother tongues, national or regional languages such as Swahili and English or French as part of the colonial heritage meant they were far more adept in learning and using Chinese for their studies than students from North America or Europe. (Gillespie, 1998)

It was only in the 1990s, however, that China began to develop a focused educational aid program for African and Southeast Asian countries. One interpretation of this relates to the Tiananmen tragedy of 1989 and China's sense of isolation from the Western world in the subsequent two years, before Deng Xiaoping travelled to Shenzhen in January 1992, and declared that China would remain open to the world. Over the early 1990s, China found some political support in the post Cold War era from African countries, and educational exchanges increased in terms of African students in China on scholarship, as well as self-funded African students, also Chinese teachers in African countries. (Nordveit, 2010)

It was only after the turn of the century, however, that China began to develop extensive relationships of economic and educational cooperation with African countries, with the first Forum on China-Africa Cooperation (FOCAC) being held in October of 2000, and regular meetings every three years thereafter. (Nordveit, 2010) Over this same period of time, China began to develop relationships with the Association of Southeast Asian Countries as a part of ASEAN + 3, along with Japan and South Korea. This relationship also involved some educational aid activities, including scholarships for students from Cambodia, Laos and Vietnam for study in Chinese universities, and partnerships between Chinese universities in provinces such as Guangxi and Guiyang and universities in these ASEAN countries. (Yang, 2012) By 2013, China's educational aid budget had increased by a factor of 9, and it stood 6th in the world in the amount of development aid offered, after the US, UK, Germany, France and Japan. (Kitano & Harada, 2015)

One of the striking stories of China's emergence as a donor of educational aid relates to its openness to attracting and supporting students from many developing countries. Between 1990 and 2000, the number of international students studying in China increased from about 10,000 to 52,000, with a majority taking non-credit courses in the

Chinese language and culture. (Hayhoe and Liu, 2010) By 2015, this number had risen exponentially, with 397,635 international students in Chinese universities, placing China third in the world after the USA and the UK. (Institute of International Education, 2015) A scholarship program from China's Ministry of Education was supporting over 40,600 students from developing countries by 2015 (Zhang, 2015). International students are taking courses across a wide range of subject areas, and an increasing number of graduate programs are offered in English, enabling them to complete graduate studies in a relatively short time, as well as contributing in dynamic ways to the campus culture of the universities where they are situated. One of the earliest English language Master of Education programs was started at Northeast Normal University in 2009, and students coming from SE Asian, African and Latin American countries for both masters and doctoral programs have greatly enriched the campus environment in this northeastern university. (Zhu and Ma, 2011)

Another aspect of China's educational aid to developing countries has come with its large and growing cultural diplomacy program, with close to 500 Confucius Institutes established in 175 countries since 2005. These institutions are supported by financial grants and support for teachers of the Chinese language by the Hanban under China's national Ministry of Education, but their programs are carried out through partnerships between Chinese universities and universities, colleges or NGOs in all of the countries involved. (Li, 2012) While the focus is on cultural understanding and language teaching, there are also clear elements of educational aid for these university to university partnerships that can foster the exchange of students and faculty members as well as other forms of collaborative development.

Some scholars in Western countries, most notably North America, have been critical of this form of collaboration, suggesting that China is seeking to coopt universities into cultural support for their geo-political manoeuvres and that this may result in the infringement of the important principle of academic freedom, which has been a core value of Western universities since the European renaissance. (Hartig, 2012) For universities in Africa and Southeast Asia, there is less likelihood of this kind of suspicion arising and a greater sense of collegiality as longstanding members of the non-aligned

periphery over a half century of Cold War between Western capitalist domination and Soviet social imperialism.

Kenneth King has written extensively about China Africa relations in development aid, and recently suggested that China's higher education engagement with universities in African countries exhibits a different cooperation model than that which has been common with Western countries. He notes that China does not yet have a designated development agency, such as USAID, CIDA or DFID, but simply a small department of foreign aid which is located within the Ministry of Commerce. However, recent White Papers published in 2011 and 2014 indicate growing support for the training of qualified persons in education, management, science and technology for African countries, based on principles of mutuality, political equality and reciprocity. King shows how the triennial FOCAC meetings have ended in responsive pledges of increasing support with a recent commitment to offer 6000 government scholarships to African students by 2015 as well as providing training for 1500 teachers and head-teachers each year. (King, 2014)

Of greatest interest perhaps was the commitment made at the 2009 FOCAC to support partnerships between twenty Chinese and twenty African universities. The funding from the Chinese government is given to the Chinese partner university, to support long term relationships of collaborative teaching and research, initiated through jointly organized meetings of leaders and faculty members on both sides and developed in accordance with stated principles of mutual benefit. While some Chinese faculty see these partnerships as forms of capacity building for the African side, others view them as symmetrical opportunities for collaborative research and faculty and student exchange that benefit both sides. (ibid.)

Both these partnerships, and the CI-linked partnerships are intentionally long-term, with the expectation that it will take time to build up mutual understanding and forms of collaboration that are fruitful to both sides. This takes us back to the Five Constant Virtues mentioned in part one, showing how important it is for Chinese universities to make conscientious efforts to win trust (信 *Xin*), to have a genuine heart to contribute (仁 *Ren*), to offer what is needed (义 *Yi*), to treat the other with respect (礼 *Li*), and to improve their own capacity in the process (智 *Zhi*). The experience in educational

research cooperation between Chinese and Canadian universities in the 1980s and 1990s, as documented in a recent book chapter by Seeberg and Qiang (2012), brings forward useful lessons from their own recent history, which was discussed in part one of this paper.

Chinese scholars in education thus have the possibility of taking up these opportunities for research to build on China's Confucian educational values and link them to African concepts of Ubuntu which may open up new ways of thinking for global education in the future. While global ranking systems privilege articles published in SSCI ranked journals in English and therefore theoretical frames of reference drawn from European and North American educational research, collaboration with African or SE Asian scholars in education could make possible a counter-penetration of alternative ways of thought, something Ali Mazrui envisaged long ago in his seminal article on the African University as a Multi-national Corporation. (Mazrui, 1975) The theme of Ubuntu and African Humanism was the focus of the Annual Meeting of the Comparative and International Education Society in Washington DC in March of 2015. Li Jun (2015) has written compellingly about some of the synergies between core Confucian values and the moral orientation of Ubuntu, suggesting a shared commitment to justice, morality and practicality as well as an embrace of diversity at the level of the needs of the individual student as well as the community and society.

Confucian epistemology and the ideas of person-making outlined in part two of this paper are open to dialogic encounter in ways that the more linear and rationalistic forms of thinking that have tended to dominate Western views of excellence in education are not. Thus as China moves to the centre, it should not be seeking to put forth an "advanced" model of education that is expected to supersede dominant models of the past. Rather it should show itself to be capable of inviting rich dialogues that tolerate diversity and bring opposite views into balance. Rather than insisting on the resolution of contradictions and a linear path forward, it should be able to create a platform that can go beyond the constraints of alphabetic language systems and their linear logic to open up space for kinds of insight that go deeper than words. It is an education that begins in the heart and then reaches out to the formation of mind and spirit in an integrative approach to the making of persons capable of shaping a preferred future for humanity.

Let me close with a final thought that links the idea of person-making in the Chinese tradition with my personal experience growing up in the Christian West. *Wen* (文), the Chinese term for language, depicts words not as signifiers or concepts but as the track of life and the *Analects* can then be seen as Confucius' footprints in the world. The parallel experience of following the footprints of Christ in the world through daily reading of the Gospels is seen by Christians as more important than the theological propositions later put in place by ecclesiastical authority. The texts from the *Analects* and the *Gospel of Luke* presented in Part 1 of this paper can thus be seen as complementary approaches to nourishing “a disclosure of virtue, a heart for learning and a care for all knowledges.” (Wu, 2014: 328)

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