


## Glocal Citizen-making in Confucian Heritage Societies: Rethinking the Role of Higher Education in the 21st Century

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### Context

- Globalization: a linguistic hybrid of globalization and localization (Robertson, 1995) –
  - ✓ Borderlessness (interconnectedness & interdependence)
  - ✓ Mutuality & simultaneity
  - ✓ One process in four-level system (global, regional, national and local)
- Glocal citizens (dual identity)
  - ✓ Citizenship bounded by a polity with specified privileges and duties
  - ✓ Associational status tied in global, regional, national and local arenas (4-level system).


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### Context (cont'd)

- Confucian Heritage Societies:

The Sinic world (Reischauer, 1974) or post-Confucian societies (de Bary, 1988) mainly refer to the areas of Chinese settlement - Mainland China, the Hong Kong SAR, the Macau SAR, Taiwan and Singapore, and extend to "Confucianised" societies of Japan, Korea, Vietnam and Malaysia, and share a unique, so called Confucian dynamism (Bond, 1987) or Confucian heritage (Rozman, 1991) as a cultural identity or spirituality which influences both social elites and masses in new, vulgarized or other varied forms (Bell, 2008a; Li, 1998, 2009b; Tu, 1996).

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### Context (cont'd)

Chinese higher education has been undergoing drastic changes since the 1990s in responding to glocalization, with the implementation of several critical incentives:

- Radical reconfiguration/restructuring (merger)
- Revolutionary expansion (massification)
- Quality improvement (the 21/1 and 98/5 Projects for world-class standards)
- Privatization and marketisation (neo-liberalism)
- Goes global while serving the local
- ...


These initiatives have significantly changed the mission of Chinese universities from solely serving political services to actively responding to multiple socio-economic demands, with some similar patterns that Western universities have developed over centuries...

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### Universities as Civic Actors – Western Traditions


- The *idea* of a modern university: the fundamental mission of a university should be centered on liberal education for the formation of citizens (Newman, 1852).
- The emergence of the Humboldtian model: Emphasis on the unity of scientific research and teaching in university life, but Humboldt also insisted on the independent role of universities in societies with academic freedom and autonomy (Humboldt, 1903).
- The American multiversity: Single idea of a university has been turned into the plural and practical *uses* of the multiversity, with a new emphasis on such utilitarian roles as training professionals, serving national needs, and catering for industrial and business interests (Kerr, 1963).

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### Universities as Civic Actors – Chinese Traditions

- The mission of the chiniversity: defined by Confucian tradition as "to let one's inborn virtue shine forth, to renew the people, and to rest in the highest good" (*The Great Learning*), suggesting a harmonious integration among moral cultivation, individual societal good, which have some parallels with Newman's vision.
- The development of higher education institutions such as *Jixia Academy* and *Shuyuan* embodied some embryonic elements of a civil society organization: self-mastery with little intervention from government.
- Redefinition of modern universities: Cai Yuanpei set up five guidelines as the foundation for Republican education (Cai, 1912). One of them was citizenship and moral education.

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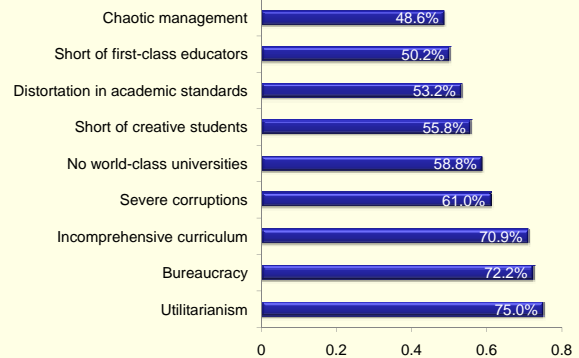
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## Universities as Civic Actors – Critical Reviews

With the worldwide popularization and intensification of neoliberal and utilitarian ideologies, some fundamental roles of higher education in modern societies have been degraded, narrowed, distorted, or even completely omitted, in one way or another. The international trends have shown that universities have gradually lost in excellence without a soul (Lewis, 2006):

1. The worldwide de-emphasis of modern universities in citizenship and general education (knowledge **for** economy)
2. Rationalism, instrumentalism and pragmatism permeating in every aspects of higher education, mainly catering for practical needs from market (privatization and marketization)
3. Bureaucracy
4. Corruption
5. ....

## Universities as Civic Actors – Critical Reviews (cont'd)



Source: China Youth Daily, 25 May, 2010, p.7.

## Research Questions

While the international trends have shown that higher education systems are "at stake", in certain sense, the following core questions arise for rethinking of the role of higher education in the 21<sup>st</sup> century:

1. How citizenship is exposed by higher education institutions to young people in different contexts?
2. How students' civic participation is associated with their civic awareness, knowledge, skills, feelings and values has been an important.

With China's revolutionary move from elite to mass higher education over the last decade, these issues become particularly important.

## The Research Projects

- The SSHRCC project: China's Move to Mass Higher Education (12 cases) –
  - ❖ How will the rise of Chinese universities stimulate civil society and the emergence of forms of democracy shaped by Chinese civilization? And
  - ❖ What kinds of cultural resources will China's universities bring into the global community, as China becomes a major world power?
- The HKIEd IRG (9 cases):
  - Fostering Citizenship and Civil Society with Cultural Tradition: Students' Political Socialization and Civic Participation in China's Move to Mass Higher Education

## Settings

- The functional changes of the Chinese government in recent years from traditionally seen as infinite totalism (Tsou, 2000, p. 236) to effectively and efficiently functional governance have made it possible that more public space is allowed for the development of civil society.
- Since the 1990s along with the withering of Marxism, the Chinese government has launched political campaigns for patriotic education (Weatherley, 2006, p. 154-156), to resume civic education programs, endorsing the traditional cultural values (Confucianism) to construct coherent citizenship with an orientation to patriotism for national building.
- At the level of postsecondary education, ideological-political education is mandatorily provided as a required course for all undergraduate students, but is overall superficialized.

## Design & Methods



## Survey Sampling

Category	Sub-categories	Number of Participants	Percentage
Institution	Public/comprehensive	1030	44.4
	Public/specialized	811	34.9
	Private	480	20.7
Discipline	Natural sciences/technology	871	37.3
	Social sciences	787	33.7
	Humanities	639	27.4
	Other or missing	24	1.0
Gender	Female	1237	53.5
	Male	1073	46.5
	Other or missing	11	0.5
Geographic background	Rural area (township/village)	1194	52.9
	Urban area (city/county)	1064	47.1
	Other or missing	63	2.7
Total	Returned	2332	100
	Valid	2321	99.5

## Interview Sampling

Category	Sub-categories	Number of Participants
Institution	Public/comprehensive	3
	Public/specialized	3
	Private	3
Discipline	Natural sciences/technology	18
	Social sciences	18
	Humanities	18
Total	Institutions	9
	Interviewees	54

## Analytical Frameworks



Fig. 1 The Classical Psychocultural Model (Li, 2009)

## Analytical Frameworks (cont'd)

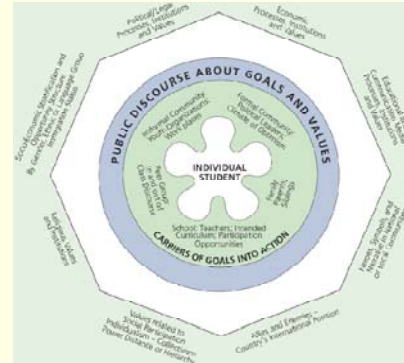


Fig. 2 The IEA Octagon Model (Torney-Purta, Schwill & Amadeo, 1999)

## Analytical Frameworks (cont'd)



Fig. 3 The Confucian Glocal Model (Li, 2010)

## Quantitative Findings: Students' Civic Knowing

In general, there are 53% of students who believe themselves as bearing a clear idea about the concept of civil society.

Results for the Pairwise Comparisons Using the LSD Method for Students' Knowing by Disciplines

Comparison	Pearson chi-square	P value	Cramer's V
Natural Sciences/technology vs. Social Sciences	15.330**	.000	.096
Social Sciences vs. Humanities	6.734	.034	.069
Humanities vs. Natural Sciences/technology	3.260	.196	.046

Source: The CMHE Database (2007).

\*\*p < .001.

Comparatively speaking, students from social sciences were usually much more active and talkative in discussing their civic learning than their counterparts from natural sciences/technology. On the contrary, students from natural sciences/technology tended to be quiet when being asked about their understanding of some key concepts of citizenship.

### Quantitative Findings: Students' Civic Wisdom

In general, there are 82% of students who believe themselves as being patriotic and loyal to China and there are no differences between them in terms of institutional types, disciplines, gender, geographic origins, parental education attainments and socioeconomic status.

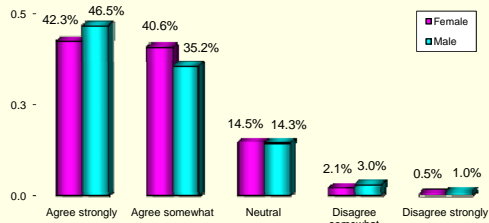


Fig. 4 Observed Students' Feelings of Chinese Nationality

### Quantitative Findings: Students' Civic Wisdom (cont'd)

Why do fewer students show a positive civic knowing toward civil society while their civic wisdom shares a similar pattern of much more students with positive responses?

Based on the qualitative data collected from interviews, this phenomenon can be explained as –

1. Still strong ideological-political education dominating course offerings and campus culture in Chinese universities.
2. Students have been exposed more to ideological-political education than citizenship education in terms of broader concepts of citizenship and civil society.

### Quantitative Findings: Students' Civic Action

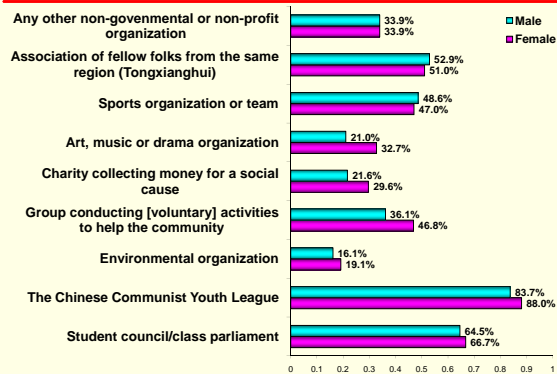


Fig. 5 Students' Associational Life

### Quantitative Findings: Students' Civic Action (cont'd)

Students' civil participations are motivated mostly by their judgments of civic responsibility with both females and males' endorsement, but there are still around one-third of them are binded to participate in civic activities.

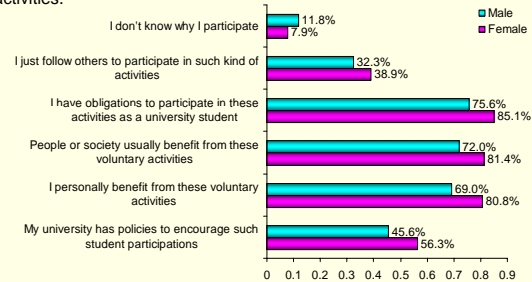


Fig. 6 Observed Political Motivation of Students' Civic Action

### Quantitative Findings: Relationships (PS Index)

#### Predictors for Students' Political Socialization (PS Index)

	Model 1	Model 2	Model 3
Constant	-.629	-1.170	-1.813
Number of cases	2278	2277	2276
R <sup>2</sup>	.028	.044	.072
Adjusted R <sup>2</sup>	.027	.043	.071
Change in R <sup>2</sup>	.028**	.016**	.028**
Correlation between each predictor and the students' PS Index	.166**	.166**/.162**	.166**/.162**/.233**
Correlation between each predictor and the students' PS Index, controlling for all other predictors	.166**	.134**/.129**	.108**/.065**/.171**

Source: The CMHE Database (2007).  
 Note: Predictor: Model 1: Q.31; Model 2: Q.31, 34; Model 3: Q.31, 34, 43; Dependent Variable: Q.60 (z-score).  
 \* p < .01. \*\* p < .001.

Students' civic knowing and wisdom are statistically significant in predicting their civic action, with limited effect sizes ranging from about 3% for the first equation to 7% for the third equation. Obviously, the findings suggest that students' civic knowing and wisdom (both affective and evaluative) play an important role in predicting students' civic action.

### Quantitative Findings in Publications

1. Li, J. (2010). The student experience in China's move to mass higher education – Equity, institutional change and civil society. In R. Hayhoe, J. Li, J. Lin, & Q. Zha, *Portraits of 21st century Chinese universities: In the move to mass higher education* (pp. 59-97). Hong Kong/Dordrecht: CERC/Springer.
2. 李軍 (2011). 中國邁向大眾化高等教育進程的學生體驗. 刊載於許美德、李軍、林靜和查強 (合著): 《二十一世紀中國大學的群像: 邁向大眾化之路》。北京: 高等教育出版社。
3. Li, J. (2009). Fostering citizenship and civil society in China's move to mass higher education. *International Journal of Educational Development*, 29 (4), 382-398.

### Qualitative Findings: Students' Civic Knowing

Key Confucian concepts or values identified by students, with regard to their understanding of citizenship and civil society:

1. Benevolence (仁)
2. Filial piety (孝)
3. Rites (禮)
4. Loyalty (忠)
5. Harmoniousness (和)
6. Diversity (並行之大道)



### Qualitative Findings: Students' Civic Wisdom

When asked about students' judgment about their national identity, all participants were proud of being Chinese with a clear and strong commitment to the nation. In addition, they have also adopted Confucian moralism for their judgments:

1. Everybody has an obligation for the well-being of her/his country (天下興亡，匹夫有責)
2. Collectivism (集體主義)
3. Pragmatism (實用主義)



### Qualitative Findings: Students' Civic Action

#### Major types of civic actions:

1. CPC/CYL activities (黨團組織活動)
2. Student council/class parliament (學生會/班委會)
3. Environmental organization (環境組織)
4. Voluntary activities to help the community (社會志願服務)
5. Charity collecting money for a social cause (社會福利募捐)
6. Art, music, drama or sports organization (藝術、音樂、戲曲或體育活動組織)
7. Association of fellow folks from the same area (同鄉會)
8. ....

#### Outcomes and motives



### Qualitative Findings: Relationships

Students' civic knowing, wisdom and action are not mutually exclusive or isolated. Rather, the three dimensions are integrated, trilaterally shaped to form their individual PS process. The examination of the relationship among them is crucial to understanding students' civic learning and participation. Some basic features are identified as the following:

1. Confucian way of accommodation and tolerance of civic knowing, wisdom and action in glocal interactions: Cultivating and acting from self and extending widely to familial, local, national, regional and global communities (格物致知、誠意正心、修身齊家、治國平天下).
2. Diversity and harmoniousness as the cardinal principle (all things being nourished together without injuring one another and all roads being pursued in an inclusive way (萬物並育而不相害，道並行而不相悖)).
3. Strong belief in and confidence on the modern applications of Confucian concepts and values: [Audio sharing \(47:00"-50:08"\)](#).



### Conclusions – Implications for Glocal Citizen-Making

1. Official ideology is popular and strong in mainland university campuses, serving as the most powerful force in resisting the process of glocalization.
2. Traditional cultural concepts and values are permeating and strong in mainland university students, serving as a powerful force in accommodating the process of glocalization.
3. Confucian concepts and values are critical to the political socialization of mainland university students.
4. Students' political socialization are both compliant and active, but practical and relationalistic.
5. Differences are obvious in Chinese students' civic knowing, wisdom and action, between those from public and private universities, between those from humanities, social sciences and natural sciences, and between female and male.



### Conclusions – New Directions for Future Research

1. A necessity of further testing the unique Confucian glocal framework of citizenship learning and education;
2. A necessity of constructing and validating more complex and accurate PS indices for the prediction of students' political socialization in various societal contexts;
3. A necessity of investigation about university students' learning of citizenship and civic participation with comparisons across Confucian societies;
4. A necessity of investigation about traditional concepts and values can be used for citizenship education;
5. And a necessity of the adjustment of the mission and curriculum of universities (as civic actors) for the nurture of glocal citizens in local, national, regional and global arenas.

