Chi-Ming Lam
Jae Park *Editors*

Sociological and Philosophical Perspectives on Education in the Asia-Pacific Region

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Education in the Asia-Pacific Region:
Issues, Concerns and Prospects

EDUCATION IN THE ASIA-PACIFIC REGION: ISSUES, CONCERNS AND PROSPECTS

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Series Editors' Introduction

This book *Sociological and Philosophical Perspectives on Education in the Asia-Pacific Region* discusses the essential role of the theoretical underpinnings of philosophy and sociology in educational issues. Notwithstanding, the editors recognise the lack of such critical engagement that undermines the concern facing societies in terms of producing manpower equipped to meet the demands of modern times. The book examines selected case studies in Asia-Pacific and highlights interesting contemporary issues in education. Divided into four key areas, readers are engaged in philosophical and sociological rationales that examine matters concerning, amongst others, sustainable development, the role of critical thinking/rationality, moral education, the role of language choice/policy, internationalisation of education and education and social forces.

In addition, with the focus of governments being to ensure that education sectors respond to optimise the socio-economic development of countries, in line with increasing globalisation and the internationalisation of services, this book by Chi-Ming Lam and Jae Park repositions fundamental concerns that underlie contemporary challenges in education. Readers will find the text appealing given its eclectic mix of discourse. Drawing inferences from ancient traditions such as the Confucian Analects and Aristotle's Nicomachean Ethics, the chapters engage readers by highlighting significant present-day education issues as these relate to broader socio-philosophical discussions.

With education post-2015 and the accorded *what is* and *what ought to be* often so crucially asked in education, just as it is necessary to transpose the learner at the core of the argument, engaging the socio-philosophical educational assumptions that frequently remain elusive, perhaps, is the key to ensuring that policies institutionalised within the sector will make for an education that is most involved and instrumental.

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National Institute for Educational Policy Research, Japan   Ryo Watanabe
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Acknowledgements

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Chapter 1
Introduction: A Sociological and Philosophical Approach to Education

Chi-Ming Lam and Jae Park

The Asia-Pacific region is diverse and vast. This world's biggest region houses entire continents with the poorest and the richest countries simultaneously. With huge variations in culture, political systems, population, equity and ethnic diversity, the region also faces some of the greatest education and schooling-related problems of humanity – as varied as illiteracy, an out-of-school youth, 'brain drain' and primary healthcare education. In a century that has been tagged as the *Asian Century*, education in the region remains far from satisfactory, and it is one of the pending issues of an unfinished period of modernization.

This book addresses the referred problems and puzzles of education in the Asia-Pacific region. The main questions arising from such a multifaceted predicament, which the authors of this volume elaborate upon, are the underlying sociological and philosophical issues. The main object of inquiry of this book is education, which is one of the central social institutions and vital for a country's social, economic and political development. People from all walks of life hold views on education. These common-sense opinions, including those held by decision-makers in society, are often too swiftly translated into policy without an in-depth understanding of elaborate theories – accumulated wisdom of the humankind – which enable informed decisions by providing various analytical frameworks for the examination of educational issues.

It is rather unfortunate that in today's Asia-Pacific region and perhaps the whole world, with a few honourable exceptions, there is little room for critical discussion of theories and ideas, whether sociological or philosophical, that, either unconsciously or consciously, inform and shape educational practice.

Perhaps sociology – metasociology in particular – and philosophy are the least visited and neglected theoretical engagements in the field of education. Thus, the

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authors of this book delve into the question of how philosophical and meta-sociological issues inform and affect educational practice whilst demonstrating the significance of this approach. More specifically, the book addresses both current and long-standing educational issues in the Asia-Pacific region in the four key areas: educational aims, moral education, educational policy and East-West dichotomy.

Educational Aims

Educational aims are discussed in this volume and organised into the problems of rationality, philosophical thinking and philosophy of sustainable development. Philosophers of education tend to base their inquiry on what education should be, regardless of what is actually going on now. The questions thus considered are normative ones: What should be the purpose of education? Who should pay for education? Should schooling be compulsory? What should be included in the curriculum? Indeed, philosophy typically does not involve doing empirical study but rather exploring how we think – in particular, the assumptions underlying our thinking, clarifying the concepts we use, providing justifications for opinions and addressing questions of value (Standish 2010). In consequence, the philosophical approach to education is *critical* in the sense that, without taking it for granted, it examines 'the assumption of the logical premises on which educational conclusions rest…the language used to be sure of its meaning… [and] the type of evidence that will be accepted for confirming or refuting statement of facts about education' (Pathak 2007, p. 41). The emphasis of the philosophy of education on criticism reflects a crucial aspect of philosophy that only those ideas which have survived criticism are worth adhering to.

In what accounts for an opening critical reflection, Chi-Ming Lam (Chap. 2) examines the role of rationality as a long-standing educational issue in the Asia-Pacific region. From various causes to the nature of the problem of a lack of rationality in children, Lam examines actual classroom teaching. Fostering rationality in children through philosophical inquiry is thus analysed from pragmatic, ontological and moral considerations. Based on his classroom teaching experience and action research, Chi-Ming Lam suggests to remediate the yet incipient pedagogical movement of fostering rationality in the Asia-Pacific region with Lipman's 'Philosophy for Children programme' and in the context of a community of inquiry.

The chapter demonstrates that different philosophies of education have different implications for educational practice. For example, progressivism, which considers change as the essence of reality and emphasises the importance of science in handling change, views a major purpose of education as helping students learn how to solve problems with the scientific method, whilst essentialism, which sees the purpose of education as transmitting essential knowledge and values to students, has resulted in proposals for change in a broad range of educational issues – including the current focus on accountability, standardised testing, academic content standards and reduction in teacher education programmes (Armstrong et al. 2009).

Ronald Tang (Chap. 3) also analyses the referred Asian stigma of a lack of rationality and critical thinking. Both public and political concerns appear consistently across several Asian educational systems. Tang finds it rather paradoxical that whilst the leading pedagogy of the Hong Kong education system takes an issue-inquiry approach, it increasingly neglects the philosophy of education and its millennial mission of enhancing thinking. Ronald Tang's argument echoes our earlier observation that there is a glaring gap between the theoretical engagement and pragmatic concerns of education policy and administration. Making use of the Aristotelian notion of *phronesis* or practical wisdom, Tang candidly reflects on his own narrative as an experienced teacher. He then concludes that there is a need to move from technical and pragmatic concerns to what Thayer-Bacon coined as the 'spirit of relational epistemology'. Ronald Tang's claim may resonate in our ears with findings of Markus and Kitayama (1991) among Asian cultures and their distinct conceptions of individuality based on the fundamental relatedness of individuals to each other. This means that any account of Asian practical wisdom and critical thinking cannot be detached from dialogical processes in motivating and engaging students to learn in a sustainable manner.

The ideal of sustainable education is the topic with which Margarita Pavlova and Tatyana Lomakina (Chap. 4) close the first part of this book. They address the problem of *strong anthropocentrism* in the conceptualization of sustainable development and its implication in education. This is, of course, a long-standing global problem pointed out by philosophers such as Jacques Ellul and Jürgen Habermas on technological development and modernity. Asia has embraced this West-initiated *strong anthropocentrism* in the process of her own modernization. After articulating the predicament, and all the more urgent homework in the current environmental crisis, Pavlova and Lomakina look for an alternative within Asia. They argue that the Eurasian geophysical philosophy of *weak anthropocentrism* that is implicit in Vladimir Vernadsky's thoughts could be used for formulating the aims and approaches to education for sustainability.

Moral Education

The second part of this volume is devoted to moral education, that is, the relationship between moral philosophy and the reality of education in the Asia-Pacific region. The Chaps. 5, 6 and 7, respectively, discuss moral education with a literary, religious and analytical outlook.

William Sin (Chap. 5) elaborates on general ethics and Asian moral education drawing from one of the most representative classic Chinese novels – *Shui Hu Zhuan* (水滸傳 *The Water Margin*). This literary work of fiction describes how criminal populace become heroes and martyrs amidst rampant corruption and weakened state power. It comes to no surprise that many generations of literary commentators found it problematic for social cohesion. William Sin examines one of such contemporary critiques by Liu Zaifu to reject its claims that the novel is harmful to

the Chinese culture. Sin defends this view by analysing the virtue of zhixing (直性 straightforwardness). This virtue that could evoke Nathanael's Judeo-Christian virtue (John 1:47) in Western minds is read by William Sin in the context of the Ming dynasty novel. He argues that moral fulfilment of a person does not depend on externally imposed moral demands but, instead, on the straightforward ability to fulfil self-established imperatives, which is what the heroes and heroines of *The Water Margin* portray.

Moral education in Asia is therefore not exempted from the paradox of remaining true to oneself and free of foreign influence, on the one hand, and the seemingly inextricable dialogical character of formation of inner moral imperatives, on the other hand. Is a total ostracism or self-seclusion from foreign moral values possible in Asia today? In answering this natural question, we should not forget that both *etho* and *mo*, from which the ethical and moral discourses etymologically derive, are neither static nor completely isolated. Heraclitus' idea of perennial and continuous evolution of any reality, or what we have named earlier as progressivism, also holds true for the Confucian heritage culture (Park 2011).

Orlando Ho (Chap. 6) looks into a long-standing educational issue in the Asia-Pacific region, namely, cultural incongruence and the 'lost-in-translation' problem in particular. For one thing, most of the curricular content from mathematics to music and everywhere in Asia is, truth to be told, imported and often requires a no less alien pedagogical approach. With this in mind, Ho takes a closer look at religious education in Asia. Religious education itself is a relatively recent phenomenon in Asia. The reason is that in many Asian nations, the Four Books and Five Classics of Confucius have been *the* canon for education and social mobility for centuries. However, Confucianism itself is metamorphic in time (Park 2011); it was sometimes used for social control (e.g. legalists), and in other times, it became a religion of its own standing like in the Yi dynasty Korea (Park 2011). Ho's chapter focuses on Christian education in Hong Kong to argue that teaching diachronic historical texts in Asia (hence, dia-topic text as well) requires teachers to be contextually sensible translators. Using *The Epistle to the Romans* of Apostle Paul, Ho outlines the differences between a 'Linguistic Translation Paradigm' and the 'Cultural Translation Paradigm'.

In contrast with the preceding chapter's exegesis from continental tradition, Laurance Splitter (Chap. 7) comes from an analytic tradition in philosophy. His reflections are over a theme that equally belongs to analytic tradition – identity. Splitter elaborates on various issues such as good life, personhood and identities, but his leitmotif is agency and subjectivity rather than characteristics attributable to them. This has significant implications for teaching and learning. For Splitter, the crucial issues are moral philosophy and epistemology through which an agent apprehends the world and makes prescriptive judgments grounded in his/her personhood, which is in turn a relational construct. This phenomenon of unavoidability of group affiliations and associations for the construct of any personal moral philosophy leads us back to the previous arguments by Ronald Tang (Chap. 3) and Orlando Ho (Chap. 6).

Educational Policy

Administering a state or *polis* with practical wisdom and, only then, with virtue of justice was a mainstream political philosophy of the Greek antiquity (Aristotle 1996). It is well known that Aristotelian *Politics* and his *Nicomachean Ethics* form a continuum, and this link hinges around the idea of *phronesis* or practical wisdom/ power of discretion (Geuss 2001). Not entirely by serendipity, Confucius also articulated two centuries earlier the relationship between good monarch warlords and the ethics of *ren* (humaneness) and *yi* (justice).

Hence, after considering moral philosophy in the previous chapter, there can be no more fitting discussion than educational policy. Our educational policies in the Asia-Pacific region are discussed in the Chaps. 8, 9, 10 and 11, but, unlike all previous chapters' philosophical perspective, the following four chapters make use of sociological perspectives.

Focusing on the structures, processes and interaction patterns within education, sociologists of education strive to provide a deeper understanding of the purpose and form of education in a society and the interactions of people within educational institutions (Ballantine and Spade 2012). Indeed, through an analysis of the relationships among schools and such societal factors as economic, political and cultural systems, the sociology of education has revealed how educational processes affect the way people think and act, their position in society and their opportunities for success. Due to the characteristics of sociology as a scientific field, it tries to apply scientific theories and research methods to improve education; thus, it tends to ask *what is* rather than *what ought to be*. That is, instead of trying to answer questions of right and wrong, or good and bad, sociologists of education devote themselves to considering the state of education and the outcomes of its policies (Ballantine and Hammack 2009). When conducting sociological research on education, a keyword is empiricism or 'the collection and analysis of empirical data within a theoretical context in order to construct a logical set of conclusions' (Sadovnik 2011, p. xiv).

Vincent Kan and Bob Adamson (Chap. 8) do so by using a theory-informed language policy analysis tool and conjecturing whether it is possible to make reliable policy outcome predictions. They look into the language policies of Hong Kong since its 1997 political handover. The rejection of the former privileging of English, the colonial language, in favour of Cantonese in the immediate aftermath of the handover aroused fierce resistance from some sectors of society. In the face of this controversy and the rise of Mandarin (Putonghua) as the national language, it led to major changes (labelled coyly as 'fine-tuning') to the policy. Kan and Adamson describe the tensions between educational and political priorities in the debates and policies concerning the languages to be offered in the school curriculum. In particular, they focus on the choice of language as the medium of instruction for secondary schools and make before-the-fact predictions on the long-term outcomes. They demonstrate that their policy analysis tool could inform policymaking by identifying the potential strengths and weaknesses of a language policy. Their analysis

suggests that an overemphasis on political goals at the expense of educational factors can condemn a language policy to failure.

The questions thus examined by the sociology of education range widely from interactions among teachers and students at micro- and meso-level (e.g. 'Does streaming students by ability help or hurt their learning?') to educational systems of countries at macro-level (e.g. 'Who are the most prepared students in the world according to international tests, and why?').

Siu-Wai Wu and David Sorrell (Chap. 9) examine the growing phenomena of exchange and internationalisation of education in Hong Kong in various aspects: higher education, the establishment of international schools, introduction of the International Baccalaureate, catering for the learning of non-Chinese speaking children, the support provided to students learning English and the cultivation of an international perspective in students.

Looking at the Far East side of the Asia-Pacific region with a comparative perspective, Tae-Hee Choi (Chap. 10) discusses English language education policies in Hong Kong, Japan and South Korea. Choi argues that the three countries share similarities in terms of their economic status and Confucian heritage culture, which in turn could largely explain their outstanding education expenditure. Interestingly, they also share comparable English language education policies, for example, perceiving the strategic value of English in the globalised world despite the fact that all three nations were 'imperial subjects', so to speak, of Anglophone nation-states. Choi argues that the difference lies in the way the policy is implemented in their respective contexts, which she calls the 'glocalisation' of English language instruction.

After all, both educational policy and practice are understood and pursued through interpretations embodied in the language we use. Where the language is obscure, or where inappropriate metaphors are slipped in to change our interpretations (e.g. stressing economy-related 'skills' and reducing aims to measurable 'targets', based on the language drawn from management and business), it is necessary to reflect upon that language, making explicit and analysing critically the language of education that affects our understanding of such key concepts as teaching, learning and curriculum (Pring 2010).

From a different continent yet within the Asia-Pacific region, Indika Liyanage, Adriana Díaz and Laura Gurney (Chap. 11) delve into sociological and ethical issues linked to foreigners in Australia who seek in-service professional development qualifications. They review the ongoing debates, public consultations and policy papers on Australian teacher education programmes. With what they term as 'reverse ethnocentrism', they argue that strongly idealised conceptions of professional identity of a single person can override the collective tradition and values. The authors argue that if they are to be regarded as ethical, the teacher education programmes should overcome the problem of unintendedly generating idealised, ethnocentric and self-marginalising attitudes towards professional identity and best practice. It would require a re-envisioning of the role of teacher educators and the type of teachers Australian teacher education programmes aim to prepare in an inextricably globalised world.

East-West Dichotomy

The final part of the present volume is the area of the East-West dichotomy, and it is organised into three dichotomies in the Chaps. 12, 13 and 14. Instead of a simplistic comparative approach to this dichotomy, such as what is Eastern/Western culture and what is not, these chapters emphasise upon the importance of transcending the often narrow boundaries of individual lives and of seeing the world from the larger context of history and society. The sociological approach to education relates educational issues to the historical, cultural and social factors that have affected them and enables individuals to understand how and why these forces are central to shaping their lives in education.

Although sociologists of education recognise that there is always a tension between individual actions and social forces, which shape the world and individual choices, respectively, they stress the power of social forces in shaping individual lives, believing that 'change in education is more likely to be based in structural rather than personal factors' (Ballantine and Spade 2012, p. 2).

Asian education systems have often been accused for their scant creativity and general lack of individual autonomy that, altogether, would lead to a weak rationality. Chi-Ming Lam (Chap. 12) examines the referred long-standing educational issue in the Asia-Pacific region. With textual proofs and logical arguments, including logical syllogisms in the Confucian *Analects*, he convincingly challenges such stereotypes.

Maureen Tam (Chap. 13) compares what she regards as the Confucian view of lifelong learning with 'Western view' and their relevance to the teaching and learning of older adults. The discussion is timely and it sets the chapter in the field of lifelong learning, which usually projects an imagery of a field that is neither fully blossomed nor its potentials fully explored. Tam's reading of the Confucian philosophy is that of learning as a lifelong process through which learners of any age can become a virtuous person leading a morally excellent life. Although, she argues, Eastern and Western understandings of lifelong learning have many parallels, the age factor that might influence the approaches, motivations, needs and interests and ways of processing knowledge and information by learners can significantly differ.

Jae Park (Chap. 14) examines the work 'Asia as Method' by Chen Kuan-Hsing, which is probably the most influential work of Pan-Asianism *cum* Asia-centrism in the field of social science and political science, with sizable impact on various subfields of education. 'Asia as Method' by cultural critic Chen Kuan-Hsing forcefully suggests the need for an 'Asia and the rest' world view and argues for a paradigm shift to look at Asian reality with a de-imperialised, decolonised and de-cold war mentality. The work has already produced fruitful academic discussions among advocates and antagonists in social science and humanities. Jae Park examines whether Chen Kuan-Hsing's deconstruction of 'the West and the rest' offers a substantive and distinctive research methodology to the field of education. Based on existing works by education researchers, this chapter addresses the following questions: (1) Is Chen's proposal *Asia as Method* or 'Asia as Issue'? (2) Does it effectively

articulate an 'Asia and the rest' world view and to what extent? (3) Does it free researchers from the 'western methodology' and philosophy of science? In answering these questions, the chapter examines the impact of this new methodological paradigm on education content, pedagogy and research.

To conclude, the future of education in the Asia-Pacific region will depend on which philosophical perspectives are adopted by the public, especially educators, and are institutionalised into public policy. Therefore, developing a philosophical perspective on education is a precondition for becoming a more informed and effective professional educator. As Ozmon and Craver (2008) explain,

> A sound philosophical perspective helps one see the interaction among students, curriculum, administration, aims and goals, and in this sense philosophy becomes practical. Of equal importance is the educator's need for a philosophical perspective in order to give depth and breadth to his or her personal and professional endeavors. (p. 5)

Here, it is worth noting that, important as it is to education, a philosophical perspective needs to be supplemented by a sociological perspective: without a sociological analysis of *what is*, one cannot know *what is* and thus cannot realise *what ought to be*. Conversely, a sociological perspective needs to be supplemented by a philosophical perspective: it is difficult to comment on or criticise *what is* without some sense of *what ought to be*. In other words, there exists a symbiotic relationship between the sociological and the philosophical perspectives on education.

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Chapter 2
Fostering Rationality in Asian Education

Chi-Ming Lam

Introduction

The role of rationality is a long-standing educational issue in Asia, particularly in the Asia-Pacific region. By way of illustration, while McVeigh (1998) argues that the state attempts to instil in students a rationalizing and ritualizing mentality in the form of moral education for economic growth in modern Japan, Paul (1990) holds that classic Confucianism highly esteems rationality and logicality in education in ancient China. Yet Asian education, as a whole, is often accused of lacking rationality. This accusation resides in the fact that Asian students are often referred to as passive in classroom participation and as lack of concern for educational ideals related to rationality, particularly critical thinking and creativity. The grave situation in Japan and Korea is a case in point: "the traditional educational system in Japan and Korea is severely criticized for not being able to nurture students' critical thinking and creativity because of its high standardization, centralization, inflexibility, and narrow focus on academic achievement" (Park 2013, p. 72). Another example comes from Singapore, which established the Singapore Management University in 2000 in order to transform, through demonstration and competition, its two eminent national universities – viz. the National University of Singapore and Nanyang Technological University – that focused too much on imparting knowledge and not enough on developing creativity and independent critical thought (Prince 2008).

This chapter critically discusses the aforementioned issue from a philosophical perspective. The main target of this analysis is the cause and nature of the problem of lack of rationality, which, not without paradox, has its origins in the West. There have been a score of Western philosophers of education who fully justified teaching children to be rational. For instance, Scheffler (1973) claims that the importance of

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rationality as a fundamental educational ideal lies in its contribution to not only the intellectual but the moral life of students, and Greene (1984) points out that some philosophers of education stress the centrality of critical reflection in lived situations when they speak of rationality as fundamental to the literacy sought by means of education: "For them, this type of reflection constitutes the most productive mode of rational action; they view it as a way of transforming the lived world" (p. 547).

However, not all philosophers regard such capability of "transforming the lived world" as a blessing. Just as Adorno and Horkheimer (1972) assert that the extraordinary success of reason – in the form of scientific rationality and means/end calculations – in offering mankind domination over nature leads inexorably to domination of humans over humans, Niznik (1998) criticizes rationality for creating an illusion of controlling the world and thus failing to secure not only human solidarity but even human survival. Besides, many feminist philosophers also argue against rationality on the grounds that our traditional ideals of rationality are often modelled on stereotypically masculine traits (e.g. being dispassionate) and then used to denigrate the stereotyped nature of women (e.g. being emotional). As Ruddick (1989) puts it, "Reason, at least as Western philosophers had imagined Him, was infected by – and contributed to – the pervasive disrespect for women's minds and lives … For a woman to love Reason was to risk both self-contempt and a self-alienating misogyny" (pp. 4–5). In the context of Asian philosophy, say Daoism, Lao Zi mocks knowledge because language marks distinctions and conceals the essential unity of persons, things and Dao; and Zhuangzi "has nothing but disdain for the kind of rational, intellectual knowledge one gets from books and teachers" (Nadeau 2006, p. 55).

In the face of these contrary views on rationality, a question arises whether rationality is really a good thing and worth defending as a fundamental educational ideal. In the following discussion, I first make a careful analysis of the concept of rationality and then examine how to justify teaching children to be rational in education. Finally, I explore how rationality can be promoted in children through engaging them in doing philosophy in the classroom.

Rationality as a Tripartite Concept

According to Rescher (1988), rationality entails the appropriate use of reason to resolve choices in the best possible way. Corresponding to three major contexts of choice (i.e. those of belief, action and evaluation), there are three types of rationality, namely, the *cognitive/theoretical* (reasoning about matters of information), *practical* (reasoning about actions) and *evaluative* (reasoning about values, ends and preferences) rationality. Here, despite the very different contexts within which rationality operates, it demands a common task of resolving choices in accordance with the best reasons. While the best reasons refer to those whose guidance can optimally serve our real or best interests in the matters at issue, rationality is basically a matter of seeking to do our very best to work *cost-effectively* towards the

realization of our cognitive, practical and evaluative goals. As a result, rationality, in all its forms, calls for the comparative assessment of feasible alternatives and thus five faculties: the faculties for contemplating alternatives, determining what can and cannot be done, appraising alternatives, effecting a choice between alternatives and implementing choices.

Additionally, owing to its systematic nature, rationality demands that five other criteria be met whether in matters of belief, action or evaluation: consistency (to avoid self-contradiction), uniformity (to treat like cases alike), coherence (to ensure that our commitments hang together), simplicity (to avoid needless complications) and economy (to be efficient). The systematic character of rationality inheres in its drive for intelligibility or in its demand for ways of proceeding whose appropriateness other rational agents can in principle perceive. Indeed, Rescher (1988) claims that it is in this sense alone that one can maintain the universality of the force of rationality: "Whatever considerations render it rational for someone to do A will *ipso facto* render it rational for anyone 'in his circumstances' to do A – anyone placed in conditions sufficiently like his" (p. 17).

However, there exists an awkward predicament of rationality every rational agent needs to face. While rationality is information sensitive in the sense that exactly what qualifies as the most rational resolution of a particular problem of belief, action, or evaluation depends on the precise content of our information about the situation at issue, our information in the real world is always incomplete. Since mere additions to our information can always disprove the initial optimum decision, there is no guarantee that what *seems* the best thing to do actually is so. This reflects an important truth that rationality is always a matter of optimization relative to constraints like imperfect information, of doing the best one can in the prevailing circumstances (Rescher 1988).

In spite of its inherent predicament, this rather comprehensive tripartite conception of rationality appears reasonable and acceptable. More importantly, it can effectively remedy the deficiencies and mistakes of the means/end conception – that an action is rational if it is the act most likely to produce consequences the agent desires (Nathanson 1994). Admittedly, the means/end conception has been a very widely held view of rationality among philosophers all along. For instance, Aristotle (1984) asserts that "We deliberate not about ends but about what contributes to ends" (p. 1756) in the *Nicomachean Ethics*, and Russell (1962) states even more unequivocally that "'Reason' … signifies the choice of the right means to an end that you wish to achieve. It has nothing whatever to do with the choice of ends" (p. viii). Important as they are in the history of philosophy, Aristotle and Russell are mistaken as they focus exclusively on cognitive rationality that relates to the choice of means without paying attention to the role evaluative rationality plays in the choice of ends. This neglect of the rational choice of ends is hardly acceptable in Confucian heritage cultures in Asia. For one thing, Confucianism suggests that the way to be rational or the condition of being rational is to conform to such rational norms as benevolence (*ren*仁), righteousness (*yi*義), ritual (*li*禮) and wisdom (*zhi*智) (Chen 1998). In other words, the means/end theorists' error lies in their mistaking a part of rationality for the whole of it. Indeed, such preoccupation with

means in preference to ends has been criticized by many critical theorists for bringing disastrous consequences for both individuals and society. In Gibson's (1986) words, "It is a kind of intellectual activity which actually results in the decline of reason itself, and it therefore stultifies, distorts and malforms individual and social growth" (p. 7).

Accordingly, rationality as a whole must care for the worth of ends as well as the efficacy of means. After all, if our ends are themselves inappropriate or if they run counter to our real interests, then we are not completely rational, no matter how wisely we cultivate them. But a question arises here: what is it that is in a person's real interests? Is it just a matter of what one simply happens to want as those means/ end theorists imagine it to be? For Rescher (1988), the answer to the latter question is definitely negative because any want-related interest of a person is valid as such only if it can be subordinated to a *universal* interest: the fact that X wants A remains a mere motive (as opposed to a reason) for his or her action in pursuing A, until such time as it is rationalized through the fact that X recognizes A to have the desirable feature, which is not just something that X wants but is something that *any and every reasonable person would want*. Obviously, what rationality demands in this process of interest validation is an assessment of preferability rather than a mere expression of preference; that's where evaluative rationality comes in, while the means/end conception comes to grief.

Arguments for Teaching Children to Be Rational

A Pragmatic Answer to the Question "Why Be Rational?"

Apart from remedying the deficiencies of the means/end theory, the tripartite conception of rationality suggested above is also conducive to justifying a commitment to rationality. Indeed, it is the emphasis of this conception on the quest for optimality that underlies a *practical* justification for why we should be rational. This can be understood in two ways. First, although rationality does not afford assurance of success due to its own "predicament" (i.e. the need to make judgements with incomplete information), its demand for adopting the overall best available alternative (i.e. the apparent optimum) does afford the best overall chances of reaching our goals and thus makes following the path of rationality the rational course. Second, the demand of rationality for "the best available" leads one to fix on that alternative at which others could also be expected to arrive in the circumstances so that they are able to explain, understand and anticipate one's choices. Here, rationality is justified in the sense that it provides a principle for the guidance of action that can achieve the crucial requisites of social coordination – mutual predictability and mutual understanding – in the most efficient and realizable way (Rescher 1988).

However, in the face of such a practical line of argumentation, a sceptic may seem to be correct in objecting that it actually conforms to the *circular* pattern: "You should be rational just because that is the rational thing to do!" After all, is it pos-

sible to justify *rationally*, if not practically, a commitment to rationality? Many philosophers are pessimistic about the possibility of doing so. For instance, just as O'Hear (1980) claims that since it is logically impossible to provide a noncircular justification of rationality, the demand for such a justification is false per se, Popper (1966) also admits to the impossibility of rationally justifying rationality and suggests that what he calls critical rationalism should be based on an irrational faith in reason. Despite these rather pessimistic views, I think that an illuminating point made by Siegel (1997) can help resolve the problem. Siegel maintains that the aforementioned circularity – establishing the jurisdiction of reason by appealing to the judgement of reason itself – is not problematic at all because a justification of rationality must be self-reflexive. As he puts it,

> To ask 'Why be rational?' is to ask for *reasons* for and against being rational; to entertain the question seriously is to acknowledge the force of reasons in ascertaining the answer. The very raising of the question, in other words, commits one to a recognition of the epistemic force of reasons. To recognize that force is to recognize the answer to the question: we should be rational because (for the reason that) reasons, as the rationalist holds, have force. (Siegel 1997, pp. 82–83)

Persuasive as Siegel's *rational* justification is, it appears hard to meet another *practical* challenge of the sceptics that rationality is not realizable at all. The rationale behind this sceptical challenge is that we can never accept anything which does not come with ironclad proofs. As the apparent optima pursued by rationality are not necessarily the real ones, according to the sceptics, the products of rationality (i.e. beliefs, action recommendations and evaluations) are all unacceptable. Admittedly, if what the sceptics insist is correct, rationality is really not realizable. However, judging from the fact that the object of rational endeavour is not just to avoid error but to achieve our cognitive, practical and evaluative goals, the sceptics' policy of systematic avoidance of risk – and hence avoidance of acceptance – is basically incoherent, since it blocks from the very beginning any prospect of realizing these goals. To be sure, the policy of rationality to accept the apparent optima is a risky one, for it cannot guarantee they are the right choices, let alone the best choices. But I agree with Price (1996) that it is reasonable to take this risk and unreasonable not to take it: "If we refuse to take it, we have no prospect of getting answers, not even the most tentative ones, for many of the questions which interest us" (p. 128).

After all, as rational animals we have questions and want, nay need, to have answers to them. We cannot feel at ease in situations in which we can make no cognitive sense. And such a feeling of discomfort caused by lack of knowledge or understanding is of practical significance to humans from an evolutionary point of view. As James (1956) points out perceptively, "The utility of this emotional effect of expectation is perfectly obvious; 'natural selection', in fact, was bound to bring it about sooner or later. It is of the utmost practical importance to an animal that he should have prevision of the qualities of the objects that surround him" (pp. 78–79). Moreover, since the sceptics refuse to accept the ground rules of our reasoning as appropriate, and hence the ground rules of communication, they are also blocked from the enterprise of communication, thereby leading to a withdrawal from the

human community (Rescher 1988). A question arises here whether it is humanly possible to lead such a sceptical life, as even the founder of the sceptical tradition, Pyrrho, admits that it is difficult to rid oneself completely of one's humanity. In a famous reply to his critic, Pyrrho says that "it was not easy entirely to strip oneself of human weakness; but one should strive with all one's might against facts, by deeds if possible, and if not, in word" (Laertius 1950, p. 479). Owing to the high price we must pay for being a sceptic – the collapse of the prospect of rational inquiry and effective communication – a commitment to rationality is obviously preferable to adopting a sceptical lifestyle.

Rationality as an Integral Part of Humanity

At any rate, as an integral part of what defines us as the sort of creatures we are, rationality is crucial to humanity. Yet, a question remains why we should fix on rationality instead of another characteristically human capacity like imagination or deceitfulness or some such as our definitive trait while irrationality is so pervasive in human affairs. For Rescher (1988), there are two main reasons. On one hand, rationality is essentially the crossroads where all these characteristic attributes come together. Either these other capacities, like imagination, are essential resources for rationality, or the capacity for rationality is involved in their operations, like deceit. On the other hand, since only a creature that has the capacity for rationality can act irrationally, the very fact that we can exercise our rationality irrationally – self-destructively, for example – betokens our status as rational agents. Indeed, although people are not always rational, the fact that they are found to be so generally and ordinarily renders a *presumption of rationality* plausible: in the ordinary course of events, people are assumed to be rational agents in the absence of convincing counter-indications. This presumption is important in the sense that it not only allows us to explain people's actions conveniently – simply by noting that they were, in the circumstances, rational – but also makes our activities predictable and intelligible to one another so that we can communicate and collaborate effectively with others.

Despite its importance, the presumption of rationality is not widely accepted as correct. Many psychological studies have tried to establish with experimental precision that people are generally inclined to reason in inappropriate ways and thus, by nature, are irrational (Rescher 1988). However, just as Cohen (1986) has already pointed out that we frequently make substantive assumptions about how things stand in the world on the basis of experience, it is very questionable to interpret the incorrect conclusions people draw in these experimental studies as meaning that people are systematically programmed to fallacious processes of *reasoning* rather than merely indicating that they are inclined to various, sometimes debatable, *substantive suppositions*. Surely the presumption of rationality is defeasible and defeatable. Bitter experience teaches us that all people are sometimes irrational and some people frequently so. Yet, the fact remains that people generally have the capacity

for rationality and most of them actually exercise this capacity some of the time. Accordingly, the presumption of rationality is still tenable, though in the statistical sense only: people often, but not inevitably, proceed as rationality requires.

However, does rationality advise or oblige us to do what it requires? According to Rescher (1988), there are at least two factors, viz. self-interest and self-realization, which contrive to thrust the rationality project upon us as one in which we are obliged rather than advised to be involved. Basically, we should behave rationally because rationality is an essential part of our self-definition as human beings and thus represents a critical aspect of our deepest self-interest – our being able to maintain a proper sense of self-worth and legitimacy by being able to see ourselves as the sorts of creatures we claim to be. Here, it is important to notice that an ontological imperative to rationality is at work: a creature that possesses the capacity for rational agency ought to realize this potential, i.e. to act so as to develop itself as a rational being. In other words, our obligation to be rational is essentially an ontological obligation that inheres in our capacity for self-development and self-realization – a commitment to the full development of our human potentialities. Indeed, our claim to be rational free agents by itself establishes our position in the world's scheme of things so that rationality becomes a matter of duty for us. In Rescher's own words,

> The crux here is the fundamental duty to make good use of the opportunities that come our way to realize ourselves as fully as possible – the fundamental duty of self-realization. In so far as one 'owes' it to anyone at all, one owes this duty to oneself and to 'the world at large' or, at any rate, to the community of conscious intelligences within it. The duty at issue is a duty at once to oneself and to the general scheme of things that brought one forth to develop one's highest potential as the kind of creature one is. (Ibid., p. 207)

Dependence of Morality on Rationality

It is perhaps even more important to note that we not only have an ontological obligation to be rational but depend on rationality for fulfilling our moral obligations. For instance, Gordon (1998) points out that certain necessary characteristics of moral behaviour like intention, consequences and responsibility are dependent upon rationality, in the sense that "we choose rationally between one intention and another. We give thought, or should give thought, to the consequences of what we do. We have to be aware of our responsibility" (p. 63). Many philosophers, however, refuse to acknowledge this rather decisive role of rationality in morality. While Hume (1978) asserts that reason, being the slave of the passions, "cannot be the source of the distinction betwixt moral good and evil" (p. 458), interestingly enough, Bauman (1993), a supposedly "postmodern" ethicist, still follows this modernist line of argument and claims that morality precedes thinking, since "when concepts, standards and rules enter the stage, moral impulse makes an exit" (p. 61). Judging from the fact that many moral acts, especially those impulsive ones, seem not to arise from a process of thinking, the views of Hume and Bauman sound plausible. But is it the case that impulsive acts do not involve thinking or rationality? Here I

am inclined to agree with Gordon (ibid.) that our impulsive act actually draws its impetus from our experience and from our beliefs influenced, perhaps even formed, by that experience and by reflection upon it at a level of self-consciousness not always apparent. Therefore, rationality is involved even though it is not recognized by the person who performs the moral act at the time of the action.

However, if Gordon's (1998) view is correct, how can we reasonably account for such pervasiveness of rationality in ethical thought and behaviour? According to Ayala (1995), the answer lies in the fact that humans are ethical beings by their biological nature, possessing a well-developed intelligence:

> Humans exhibit ethical behavior by nature because their biological makeup determines the presence of the three necessary, and jointly sufficient, conditions for ethical behavior: (a) the ability to anticipate the consequences of one's own actions; (b) the ability to make value judgements; and (c) the ability to choose between alternative courses of action. Ethical behavior came about in evolution not because it is adaptive in itself, but as a necessary consequence of man's eminent intellectual abilities. (p. 118)

As these three "eminent intellectual abilities" [i.e. (a), (b) and (c)] are, in reality, among the above-mentioned five faculties demanded by rationality, it seems impossible to deny the role of rationality in morality. Surely, we are unlikely to establish a perfect moral system. For morality, as Hołówka (1998) asserts, frequently operates between two paradigms – namely, code ethics and situation ethics – so that we are destined to vacillate continually and correspondingly between two strategies – crude rules and subtle recognition of the unique features of each singular case. Still, it does not mean that we must renounce rationality in morality but rather we must be open to the merit of using mixed strategies. The aforementioned two Confucian rational norms, viz. ritual (*li*) and wisdom (*zhi*), serve to illustrate the possibility of doing so. While *li* refers to the proper patterns of action performed with sincerity in different social situations (Nadeau 2006), *zhi* is a situated wisdom that involves the communal authentication of knowledge (Ames 2011).

Although rationality is shown to be necessary to morality, it is not sufficient by itself: emotion is needed too. Indeed, just as Jaggar (1996) claims that emotions may be helpful and even essential, rather than inimical, to the construction of knowledge, I think that emotions can be seen as a potential source of knowledge and have a part to play in determining our rational action. But what exactly is the relationship between emotions and rationality? According to Robertson (1995), it can be seen in at least two ways. First, emotions can be judged as rational or irrational themselves. For instance, fear can be a proper or improper reaction to one's circumstances. Second, more controversially, emotions can be considered to have a cognitive role in rationality as a whole or have an influence on the formation of beliefs and of judgements about how to act. For instance, traditionally, though not uniformly so, emotion has been regarded as a pernicious influence which must be suppressed or overcome in the quest for truth.

Nowadays, however, this rather negative and one-sided view on how emotions affect rationality is no longer tenable. For one thing, there exists some scientific evidence in support of the contrary position that emotions are "typically *indispensable* for rational decisions; they point us in the proper direction, where dry logic can then

be of best use" (Goleman 1996, p. 28). This can be illustrated by neurological research done by Damasio et al. (1994) on a group of patients who have sustained injuries to a specialized region of the frontal cortex of the brain. The research shows that the patients experience difficulty with personal and social decision-making and with the processing of emotions, while they show no intellectual or neuropsychological impairment. After conducting further experiments on the patients, Damasio et al. hypothesize that the damaged region of the patients' brains is connected with other brain regions that store emotional memories and that people with damage to this region lose covert awareness of emotional reactions, and it is this loss of access to their emotional learning that impairs their ability to make social and moral decisions. Accordingly, Damasio et al. infer that "emotion and its underlying neural machinery participate in decision-making within the social domain" (ibid., p. 1104).

Speculative as it is, this "evidence" does suggest that emotional awareness may play an important role in our practical judgement. But exactly what role it may play is not clear. An illuminating suggestion is made by Sherman (1989) that emotions can help direct our attention to particular aspects of the environment, thereby stimulating thought in certain directions. She says,

> Often we see not dispassionately, but because of and through the emotions. So, for example, a sense of indignation makes us sensitive to those who suffer unwarranted insult or injury, just as a sense of pity and compassion opens our eyes to the pains of sudden and cruel misfortune. We thus come to have relevant points of view for discrimination as a result of having certain emotional dispositions. We notice through feeling what might otherwise go unheeded by a cool and detached intellect. To see dispassionately without engaging the emotions is often to be at peril of missing what is relevant. (Ibid., p. 45)

However, even if we agree with Damasio et al. (1994) and Sherman that emotions have a positive influence on our practical judgement, we still need to be aware that whether they can help us become more effective agents or make sound moral judgements depends on how effectively we use rationality to reflect critically on our characteristic responses and even to re-educate ourselves when our emotions are inconsistent with our best judgements. In other words, rationality remains an essential factor, not divorced from emotion nor emotion from it: they form a symbiotic relationship.

Fostering Rationality Through Philosophical Inquiry

Human life has philosophical dimensions, including epistemological, metaphysical, ethical and aesthetic ones. It is revealed by the following sample of perennial philosophical questions that are typically raised and found intriguing by those who bother to reflect on the meaning of life: What is knowledge? Does God exist? How should I treat others? What makes somebody beautiful? Our capacity and inclination to reflect on such philosophical questions of human existence arising from our own experience, as distinct from those posed to us by the philosophical tradition, is what Fisher (2009) calls "philosophical intelligence". Although this intelligence requires

the exercise of certain habits of rational behaviour, like using reasoning and argument to justify views, it is possessed not only by adults but by children. Indeed, research on cognitive development has shown that children, even by the age of 4 or 5, have reasons for their beliefs and actions and routinely draw logical and reasonable inferences (Moshman 2009). In other words, young children are rational agents in the sense that they have reasons, and often logical ones, for what they believe and do. Accordingly, the fostering of rationality in education must recognize that students as early as kindergarten are already rational agents and thus that it should not consist of the transformation of irrational or non-rational beings into rational agents but, at its core, the promotion of development of rationality in students.

At this point it is worth noting that there are intimate connections between the development of rationality and key concepts of philosophy. For instance, as a discipline that seeks to examine the criteria for making and evaluating judgements as well as to search for meaning by connecting thoughts and experiences into a coherent and cohesive world view, philosophy can meet the aforementioned demands of rationality, especially for faculties of appraising alternatives and effecting a choice between alternatives. Moreover, philosophy is also conducive to the development of two other faculties demanded by rationality, i.e. the faculties of contemplating alternatives and determining what can and cannot be done. The reason is that philosophy is characterized by the asking of open and creative questions, which encourages one to constantly probe deeper into the implications of one's own thinking and to imagine new alternatives and possibilities, respectively. As for the remaining action-oriented faculty of implementing choices demanded by rationality, philosophy has a lot to offer to those who are developing it, considering that one's motive for acting in a certain way is based on one's values – a study of which is the focus of philosophy.

Perhaps more importantly, it is arguable that, in the context of education, philosophy can foster children's rationality more effectively than the traditional subjects of the school curriculum. On one hand, owing to flexibility of thought and openness to new ideas presupposed in philosophical questioning, philosophy gives children the courage and opportunity to think for themselves. This capacity for independent thinking is a prerequisite for the comparative assessment of feasible alternatives demanded by rationality, whether cognitive, practical, or evaluative. Yet, the emphasis on closed questioning in schools, as Murris (2009) asserts, has a damaging effect on children's ability and courage to question and think for themselves: "Slowly, and from an early age, children's confidence as independent thinkers disappears under the waves of closed questions asked by teachers and assumed by curriculum materials, whatever the subject" (p. 115). On the other hand, critical thinking, which is arguably conceived as "the *educational cognate* of rationality" (Siegel 1988, p. 32), is promoted more effectively through philosophy than through traditional school subjects during classroom discussion, because philosophy is not determined by a substantial empirical knowledge base (Winstanley 2009). Specifically, in contrast to knowledge-based subjects in which the discussion is usually skewed in favour of those having the most facts, thereby discouraging children who have limited subject knowledge from participating, philosophy enables children to participate with confidence without fear of making embarrassing factual

errors, in that it is ideas rather than facts that are under discussion in philosophical inquiry. And ideas are potential sources of truth to which all children have ready access.

One of the most successful attempts to establish a coherent curriculum for teaching philosophy in schools is the Philosophy for Children (commonly known as P4C) programme. Devised by Matthew Lipman and Ann Margaret Sharp at the Montclair State University, the P4C curriculum is composed of philosophical novels for students and instructional manuals for teachers, aiming to engage students from kindergarten to 12th grade in exploring the philosophical dimensions of their experience (Lipman et al. 1980). In a typical P4C session, students first read an episode from a philosophical novel, then suggest questions for discussion after pondering on what is puzzling or interesting about the episode and lastly discuss the questions as a community of philosophical inquiry. The success of P4C lies in its use of *community of inquiry* as the methodology of teaching and *logic* as the purpose of learning, apart from *philosophy* as the subject matter for inquiry (Lam 2013). Two features of the community of inquiry, viz. deliberation and questioning, are particularly important to the development of rationality in children. As Lipman (2003) explains it,

> [Deliberation] involves a consideration of alternatives through examination of the reasons supporting each alternative. Since the deliberation usually takes place in preparation for the making of a judgment, we speak of the process as a "weighing" of the reasons and the alternatives. … [Questioning] is the leading edge of inquiry: It opens the door to dialogue, to self-criticism, and to self-correction. Each question has a global potential of putting a portion of the world in question, and this helps pave the way to fallibilism, the practice of assuming one's incorrectness in order to discover errors one did not know one had made. To question is to institutionalize and legitimize doubt and to invite critical evaluation. (pp. 96 & 99)

The domain of logic has two main meanings in P4C, viz. formal logic and good reasons logic (Lipman et al. 1980), the learning of which can meet such systematic demands of rationality as consistency, uniformity, coherence and simplicity. Formal logic, as a system of rules governing sentence structure and connections between sentences, is characterized by consistency, uniformity and coherence; good reasons logic, as a process of giving good reasons, uses simplicity as one of the criteria for evaluating reasons.

Conclusion

To sum up, the preceding three arguments – founded on pragmatic, ontological and moral considerations – have demonstrated that rationality is a good thing and worth defending as a fundamental educational ideal for children. Here I suggest, following Nicholas Rescher, construing rationality as a tripartite concept comprising cognitive, practical and evaluative rationality and base all the three arguments on this conception. For one thing, this conception is comprehensive and thus able to remedy the defects of the popular means/end theory. For another, the ideal of rationality implicit in this conception is an inclusive rather than an exclusive one: not only does it not force us to choose between the cognitive and emotional components of our

nature, it actually forbids nothing that is *good* for us. In order to promote the development of rationality in children, I suggest engaging them in doing philosophy in the classroom, especially by means of Lipman's P4C programme. After all, children have the capacity and inclination to reflect on various philosophical questions arising from their own experience. And such reflection is effective in fostering children's rationality if it is done with community of inquiry as the methodology of teaching and logic as the purpose of learning. The results of a study conducted by Lam (2013) in Hong Kong clearly illustrate the potential effectiveness of P4C in promoting the development of rationality in children in Asia. In this study, the Secondary 1 students who were taught P4C were found to show a greater improvement in the reasoning test performance than those who were not, to be capable of doing philosophy as evidenced by their ability to argue and reason in a competent way not only about logic topics but about philosophical problems and to have a very positive attitude towards doing philosophy in the classroom. It was also found that P4C played a major role in developing the students' critical thinking, because it could elicit from them a large quantity and variety of cognitive behaviours characteristic of critical thinking and help them develop their reasoning ability.

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Chapter 3
Redeeming Philosophy Through the Issue-Inquiry Approach: A Case in Hong Kong

Ronald Wai-Yan Tang

Introduction

"Critical thinking" is a buzzword appearing in many educational policy documents (EB 2007; HKCDC and HKEAA 2007, p. 2; HKCDC 2009, p. 13) as part of/along with the issue-inquiry approach, which was adopted in Hong Kong as the medium of teaching and learning since the implementation of the New Secondary School (NSS) Curriculum in 2009. However, these ideas are ironically ridiculed by the gradual decline of the importance of philosophy of education in the field whose role is to enhance thinking. This phenomenon is signified by the fact that opinions of the philosophers of education have gained very little attention from policy makers and administrators, whose concerns are usually immediate and who have foreseeable needs which have to be translated into measurable and observable outcomes. To what extent this ideological construct may contribute to shaping the practice of teaching to the degree that the whole process would become didactic (Hutchings 2007, p. 5), solely serving the reproductive functions (Smeyers and Burbules 2006, p. 444) of the society, and thus molded "as an introduction to 'inert' content" (Cotter 2013, p. 181), should deserve our attention, since this may further lead to the outcome that students are treated as "buckets" to be filled and teaching to the test (Boos 2012, pp. 183–184) becomes the safest strategy that many teachers may embrace. These three levels of practice, namely, policy, teaching, and learning, constitute a mechanism of "quality" assurance that places more emphasis on the technical and less the ethical dimension of education, which requires the performance of critical thinking.

This chapter argues that the issue-inquiry approach, having been adopted as the medium of teaching and learning in Hong Kong, is potentially capable of rectifying the current situation if it is conceptualized in the light of Aristotle's notion of

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phronesis, i.e., practical wisdom. In this chapter, the condition of the educational environment in which I have been working will be examined using three examples representing three different levels of practice, illustrating why the idea of critical thinking and thus philosophy are not able to draw the attention of the participants in the field. This will be followed by an elucidation of the ethical dimension of the issue-inquiry approach to teaching and learning, in the light of the Aristotelian notion of phronesis or practical wisdom. At the end of this chapter, an example illustrating the extent to which this approach could contribute to attaining deeper learning and initiating "a continuing quest to understand" (Hufford 2012, p. 139) will be discussed. As examples offered in this chapter for analysis are limited to the experience of the author, the conclusion drawn from the discussion is mainly for reflective rather than generalization purposes.

Background and the Problem

Improving learning is the aim of the New Secondary School (NSS) Curriculum policy (HKCDC and HKEAA 2007, p. i), implemented since 2009, as characterized by the reintroduction of Liberal Studies into the curriculum as one of the core subjects, in addition to Chinese, English, and Mathematics. The curriculum specifically "aims to broaden students' knowledge base and enhance their social awareness through the study of a wide range of issues." Students are expected to be able "to make connections across different fields of knowledge and to broaden their horizons." The means by which the aforementioned intended outcomes can be achieved is through the use of the issue-inquiry approach, "which is central to the design of Senior Secondary Liberal Studies" (HKCDC and HKEAA 2007, p. 1). Furthermore, the curriculum emphasizes that a student-oriented approach should be adopted, thus indicating that students' perceptions and experiences deserve the teacher's attention. Hence, the teachers involved are expected to "employ various learning and teaching strategies to help students acquire a relatively comprehensive understanding of the issues," without losing the aim of developing the capacity for openness to new possibilities (HKCDC and HKEAA 2007, p. 4).

The abovementioned extracts should be sufficient to convey a message to those who are used to the transmission mode of teaching disciplinary knowledge: that a paradigm shift in teaching is required to survive this challenge, that is, an interdisciplinary approach to understanding issues, which requires teachers to work with the students to craft (borrowing Klein and Newell's words), "an integrated synthesis of the separate parts that provides a larger, more holistic understanding of the question, problem, or issue at hand" (Klein and Newell 1997, p. 404). Teaching has gradually become a highly "skilled" practice (Ball and Forzani 2009, p. 508). However, to what extent our current educational system lives up to the above expectation remains an important question. According to Duemer, "the ways in which policy is implemented constitute the actual state of the organization made by choices of its constituent members" (Duemer 2012, p. 174). In the following, three examples representing three different levels of practice, namely, policy, teaching, and learning, will be studied to answer the above question.

Practice on Policy-Institutional Level

During a symposium organized by the University Grants Committee (UGC) on the 18th of June 2008, the then General Secretary of UGC, Mr. Michael V. Stone, emphasized in his opening speech that "all of content, process[es], and outcome[s] are important. But outcome is the most important." Having articulated the expected outcome, the relationship between the UGC and the academics was also identified. He frankly told the participants that "governments are famous – infamous? – for trying to measure things. … Parents, too, like to try and compare offerings from different sources: that is competition and informed choice" (Stone 2008). And it was the UGC's wish to have "those who are at the business end of educating our students engaged in this important issue" (Stone 2008). Since then, all higher education practitioners have been involved in transforming all course designs into the outcome-based learning format. In addition, it was stressed that "institutions would be audited to see if: (1) procedures appropriate for the institutions' stated purposes would be in place, (2) resources would be applied to achieve those purposes, and (3) verifiable evidence could be produced." In short, in Stone's own words, "'fitness for purpose' audit[ing] is clearly a demonstration of OBA [Outcomes-Based Approach]." And he also reminded the audience that the Quality Assurance Council (QAC), established by the UGC the year before, itself is a fan of the outcome-based approach. The only thing left for the academics seems to be merely "a matter of trying to articulate those [outcomes] and distill their key characteristics."

Stone's presentation has drawn my attention to two assumptions, which beg two important questions pertaining to the discussion throughout this chapter. First, Stone regarded "all of content, process[es], and outcome[s] are important. But outcome is the most important." This statement suggests that outcome and process are, in essence, two separate entities, and their relationship is a linear one with process preceding outcome. My question leading to the possibility of having an alternative view is: What if process is the outcome itself? Second, according to Stone's advice, what seems to be at issue is a matter of articulation. Therefore, what the academics need to do is to articulate all the key characteristics of the outcomes they would like their students to achieve. To what extent does this statement suggest that outcomes can be predetermined and the process, during which teachers are entrusted as the agents, merely serves to attain those outcomes? What is more important is how this policy initiative has been translated into practice.

Practice on Classroom-Instructional Level

As a teacher educator, I am frequently assigned to supervise teaching through class observations. I was once amazed by a student teacher's teaching performance in terms of her being able to engage the students in their own language on the one hand and effectively make the best use of audiovisual aids to help her and the students focus on the subject matter of learning, while keeping the dialogue open to tap on contingent feedback and pedagogical calls (Westfall-Greiter and Schwarz 2012)

from students, on the other hand. The flow was very smooth. I enjoyed the whole process. And, she, of course, received a mark of "outstanding."

As two visits were required for that whole year, I observed her teaching the second time half a year later. The composition of the student body was more or less the same. But something totally out of my expectation was identified shortly after the class began. It was characterized by the fact that the students were frequently reminded of the importance of certain key points shown on the screen with the following statement: This is very important and you have to pay special attention to it. This "outstanding" gesture caught my attention for it was clearly governed by a specific objective to the extent that the flow of the lesson was disrupted when it was compared to that of last time. Students seemed to be very "responsive" in jotting down what was considered "valuable." It was also obvious that the teacher was teaching with "intention," and the students were "learning" with "attention." But still, something was missing.

After the class, we had a half-hour discussion. I usually invite the student teacher to reflect on whatever she could think of in her own performance. I could see from her facial expression that she was not very satisfied, but somehow she didn't feel like taking the initiative to let me know her thoughts. Then, I told her exactly what I saw with special respect to the way she emphasized what she would like the students to remember. Shortly after I finished sharing my comment she revealed to me that she was under pressure to do so, which came from her students' evaluation. She emphasized that what students expected of her was to tell them what would appear in the examination, albeit indirectly. If she didn't follow their expectation, her contract renewal, based on students' evaluation, could be at risk. This reminds me of Berlin's notion of "negative liberty" (Berlin 1991, p. 34), i.e., free from coercion. When it is applied to the above educational setting, it is obvious that the teacher is placed in a situation where her capacity to maintain quality teaching was interfered with/by a force, the status of which is formidable. This force is mediated by the students, the source of which seems to share the same "spirit" with that of the speech given by Mr. Stone – outcome is more important than process. I don't mean that there is a direct connection between the two, and this may not be exactly what Mr. Stone wants to see. But still, the fact is: "survival for the fittest" in the teacher's case could be a reflection of the spirit of "fitness for purpose" in Stone's, in terms of their both pointing to the importance of outcomes resulting in instrumentalizing the process at the expense of all other possible outcomes emerging out of the dynamic process. According to Boos, this is the result of the politicization of education (Boos 2012). Education can easily be turned into a transaction, the negotiation criterion of which is based on the principle of mutual benefit, but sadly not on educational grounds.

Practice on Student-Explorational Level

The legacy inherited from such practice, underlying what we generally call the "instrumental rationality," may also be found in students' approach to completing their assignments in the form of an essay. In my past 9 years of teaching, I have

always been asked by my students the same question when they presented their essay outline during the consultation hours: "Is the flow okay?" It is interesting that they usually could not tell what the "flow" was when they were requested to elaborate on the interlinkage of the ideas that helped shape their proposed outline. In short, what they actually would like to achieve through this so-called consultation meeting was to get the approval of the teacher without the readiness to discuss substantially what was being proposed. When questioned further on what ground the so-called flow was suggested or whether it was enacted based on the readings they had done, the response to the latter question was usually a negative one, which seems to have provided the answer to the former one that the so-called flow of the proposed outline is not supported with substantive understanding of the topic.

The problem of the situation is that students may take the approval of the teacher as a sign indicating that the suggested outline is "okay," in the sense that it becomes a template for them to fill in what they may find thereafter, yet without any knowledge of what the "approved" outline may lead to. This may explain why many of the students usually find connecting their ideas into a coherent whole the most difficult task in writing an essay, even though they have got their outline approved. They may take it for granted that the "imagined" outline would take care of itself; the "flow," which is where the writer's thinking process manifests itself, has been put aside due to the assumption that it has been "approved," and the rest of the job is to get the space between the subheadings of the outline filled. When asked as to why this is the usual pattern, most of the respondents expressed that they had acquired it in the course of doing their project-based learning – a popular learning approach being used during their secondary school years to replace the traditional transmission model, in the view that students could be nurtured to become more self-directed in learning through exploration. However, the reality appears to be that the imbedded principle of "discovery" has been ignored, since outcomes had already been prescribed to guarantee the efficiency of management on the teacher's side.

Adding to the "fuel" of this violation is the rigid, formulaic approach in dealing with issues when attending the exam particularly in Liberal Studies. It has often been heard and testified by students that they had been following the advice given by their teachers and relevant educational government officials to give their own opinion after the review of the "for" and "against" views. This sounds to be "okay" on the surface. However, an often-raised question by the student at the end of the consultation may tell a different story. The question is like this: Am I required to state *my* stance at the end of my paper? The "my" is italicized since it has revealed the tendency of many of the students to regard her/his opinion as something separated from the discussion or formulation of an argument in their paper. As a result, the paper is composed of fragmented pieces or ideas without meaningful connections, because students do not see it as part of their role to make such connections. The above analysis can also be supported by the way they organize oppositional views. They usually list out all the for and against views but without having them juxtaposed side by side to clarify what exactly is at issue. This indirectly indicates that dialogue between ideas and deliberation within the learner herself/himself is absent.

The above observations suggest that many of our students have been conditioned to take a rigid, formulaic type of approach in completing their term paper, i.e., filling up what the "template" – the given – asks for, a phenomenon in opposition to the learning principle embedded in the spirit of the issue-inquiry approach. What is actually happening, I am afraid, is metaphorically pouring new wine into the old bottle – the transmission model disguised as issue-inquiry. In essence, it is still a "spoon-feeding" format, but with a new title.

An Interim Conclusion

There are reasons to believe that this kind of learning behavior is deeply shaped by the examination system of Hong Kong. On several occasions, some students frankly shared that speculating what the examiners would expect the answer to be is the safest strategy in dealing with the public exam. Even their teachers would take the initiative to speculate for them, which is considered a responsible act. Therefore, a more accurate depiction of the exam's hidden nature is in fact testing the speed of students' capacity in regurgitating what has been memorized within the allotted period of time – a true reflection of the teaching and learning to the test approach. Isn't this also mirroring the adverse effect – the threat of deviating from the model answer – created by a weaker version of the outcome-based approach?

Expecting students to think critically or have, in Dewey's terminology, their "philosophic disposition" (Dewey 1944, p. 325) flourish within such conditions is unrealistic. A system driven by the "instrumental rationality," plus a monitoring mechanism that upholds measurement, would diminish students' aspiration for the excitement of exploring through dwelling with ideas. Many of the goals would be turned into some consuming desire, the longevity of which dies down once it is "satisfied," thus creating an unfavorable condition for the nourishment of a sustainable engaging capacity. This reminds me of a metaphor used by a Catholic priest, Henri J. M. Nouven, which suffices to summarize the whole picture of the problem. When talking about the tension between care and manipulation, Henri J. M. Nouven writes: "A seed will never grow if we pull it out of the ground daily to check its progress" (Nouven 1986, p. 44). This metaphor mirrors the kind of philosophic disposition operated in our current educational system – an outcome-oriented and accountability-driven mentality.

To tackle the problem, one may suggest that this is where philosophy of education should come in, since advocates of the teaching of thinking generally belong to the realm of philosophy. Logically sound as it may seem, it is generally observed that philosophy fails to do its job in terms of its inadequate contribution to practical utilization, leading to its having been gradually marginalized (Duemer and Simpson 2010), or even claimed "dead" (Warman 2011). Duemer and Simpson, as insiders, believe that it is partly the philosophers to blame due to their paying inadequate attention to "burning issues in education" while enjoying themselves in tedious philosophical reflection on the conceptual level (Duemer and Simpson 2010, p. 186). As professional education practitioners may be in need of answers, but not

more questions, the gap may continue to widen. If this is the case, one may inquire: why should we bother giving any chance to philosophy (of education) at all, as what the title of this chapter seems to imply by redeeming it through the use of issue-inquiry approach in learning?

My response to the above question is simply that by not doing so we may throw the baby out with the bathwater. I say it out of my own experience. I am not a professionally trained philosopher, and yet I am fond of wondering about life. This "philosophic disposition" (Dewey 1944, p. 325) has provided me with the sustainable aspiration for a systematic understanding of philosophy both historically and thematically (Marshall 2014). Having said that, it is important to note that a systematic understanding of a body of content in philosophy should not be the target itself, and it could not provide the "fuel" necessary for sustaining one's philosophic disposition unless its content is transformed into some viable activity within a specific context where one is endowed with the "possibility of losing sight or becoming confused" (Villa 2009, p. 98). This understanding is based on the view that understanding itself is always a process of revisiting existing taken-for-granted ideologies while at the same time opening up new alternatives and possibilities. This is where the "baby" of philosophy comes to the fore – the activity of wondering and clarification. It is a form of practice – both the means and the end itself – leading toward strengthening our capacity and wisdom strong enough to make good evaluation and informed decisions with practical concerns. We may dislike the "bathwater" – philosophy as a subject – but we are inherently expected to be in love with the "baby," who makes us unique as free agents, a special "gift" that distinguishes us from all other species.

The "Baby" of Philosophy: Issue-Inquiry

Wittgenstein is quoted as saying "philosophy is not a body of doctrine but an activity" (Villa 2009, p. 94). A similar view is found in James L. Christian, who states that to wonder about life is to philosophize. For him, this is what philosophy is all about (Christian 2012). From a different angle, Dewey suggests that the one who possesses "philosophic disposition" should be an open-minded person, "sensitive to new perception" (Dewey 1944, p. 325). He further elaborates by indicating that she/he would show interest in "the varied details of the world and of life," as well as the possibility of their being gathered together "into a single inclusive whole" (Dewey 1944, p. 324). All of the above seem to suggest that philosophy, as an activity, is down to earth a way of life, and its significance, again referring to Wittgenstein, lies in its being closely tied to the problem it addresses (Villa 2009, p. 99).

The above position is important, in that the complexity of life and philosophy can now be seen as mutually informed in the service of the growth and development of humans. This mutuality has vast implications for education (and in our case the subject of Liberal Studies in particular). Most importantly, its contents, particularly those relevant to a democratic society where "difference matters" (Simpson and Allen 2005), should no longer be something that can be taken as "truth" and

ready-made for delivery and memorization but instead some heuristic materials for stimulating thinking, requiring the participants to go through a process of "continuous reconstruction and reorganization of experience" (Dewey 1944, p. 322) during which tensions are expected and seen as agents for change and transformation (Stohl 2005). This could be where philosophy and the issue-inquiry approach in learning find their common ground. In brief, it is only when the "life" of philosophy (of education) is situated within a society, where life issues supply the source of its growth, would it find its relevance and identity sustainable. By the same token, it is also only when the principles suggested by Dewey's philosophic disposition are taken as the sign pole serving as guidance would the issue-inquiry approach do away with the risk of degenerating into a set of mechanistic steps and procedures.

I hope it has become clear what role philosophy (of education) can play in constituting a sustainable inquiry environment when the issue-inquiry approach is used. In the following, the capacity of this approach, using Villa's terminology, in encouraging the activity of philosophy will be discussed. It is worthy of noting that, in Villa's view, philosophic activity can only be encouraged, but not cultivated, since the position of the latter may bear the risk of reducing the activity of philosophy to a body of content – the doing of which may imply "any method, procedure, strategy, or sequence of operations" (Villa 2009, pp. 96–97). This principle is worthy of noting because this is (1) how an ethical approach distances itself from that of the technical one in conceiving the issue-inquiry approach and, in connection with the above, (2) the kind of environment where the philosophic disposition of students can be vitalized. Put it differently, an ethical approach implies the presence of a democratic milieu where a community of inquirers or learners aims at working toward a common concern or an issue, which inevitably involves deliberation over the concepts of justice, fairness, equality, and so forth. This is where the activity of philosophy can be encouraged. Following ahead is a brief review of the nature of issue-inquiry approach.

The Issue-Inquiry Approach

There are several main features that characterize the issue-inquiry approach to teaching and learning: student centered, issue oriented within a certain context, and toward integration of knowledge as a learning goal (Mark 2001, pp. 4–5). It is often associated with problem-based learning (the three concepts, namely, issue-inquiry approach, issue-based learning, and problem-based learning, are used interchangeably unless otherwise indicated), which is regarded as being able to stimulate students' interest, foster meaningful discussion, and widen the horizon of students by exposing them to contesting viewpoints (Tiwari et al. 1999, pp. 2–3). It is also regarded as "a means to trigger the learning process" and can transform the student into an active and self-directed learner. The most challenging aspect for teachers is that they are no longer seen as experts but rather facilitators (Kwan 2000, pp. 1–2). Or we may say that the teacher becomes a different kind of expert: pedagogic rather than subject knowledge. In general, the identity of the issue-inquiry approach is

usually positioned as opposed to that of the didactic, traditional spoon-feeding model (Kwan 2000, p. 1). Turner summarizes it nicely by saying, "Issue-based learning can combine the practical and social experience by addressing both what is at issue (noun), what and who makes it an issue (process) and how the issue might be addressed from multiple perspectives" (Turner 2005, p. 177).

The pedagogical vision of hooks is particularly useful for teachers in a course that adopts issue-inquiry approach: "We must continually remind students in the classroom that expression of different opinions and dissenting ideas affirms the intellectual process." We also have "to teach them … the importance of taking a stance that is rooted in rigorous engagement with the full range of ideas about a topic" (Hooks 1994, p. A44). Rhetorically and educationally good as it may sound, its realization may face basically three levels of resistance, as was indicated earlier in this chapter: a weak version of the outcome-based approach to learning on the policy-institutional level has been instrumentally translated into practice on the teaching and learning level. As early as 2006, before the implementation of the NSS, one of the findings states that there were tensions for teachers to adopt this approach because they had different beliefs and practices (Ng 2006). Earlier in the context of the problem-based learning (PBL), which shares more or less the same features with the issue-inquiry approach, Kwan also found that it is the unfamiliar that is the source of anxiety (Kwan 2000, p. 2).

To cope with the situation, one finding of Ng (2006), which shares the same observation as Kwan, is especially relevant to the ongoing discussion of this chapter, that is, the impediment of change is teacher's belief and mindset. For Kwan, teachers have to be transformed to become effective facilitators and resource persons (Kwan 2000, p. 2). To me, it doesn't merely represent a change in the teacher's role but rather a paradigm shift in one's whole worldview and attitude on the nature and experience of knowledge before one really knows how to facilitate and tap into resources instantaneously. The perception of knowledge determines how individuals act and the kind of condition with which such acts are performed. A glimpse of Aristotle's framework of knowledge may help.

Phronesis (Practical Knowledge)

In Aristotle's framework, three kinds of knowledge exist, namely, theoretical (episteme), practical (phronesis), and productive or craft (techne), each of which is "defined by the nature of the subject matter it addresses" (Eisner 2002, p. 380). Episteme refers to the type of knowledge generally called theoretical and sometimes scientific, which is regarded by Greek philosophers as true and certain (Eisner 2002, p. 375) or noncontingent and unchanging (Kristjansson 2005, p. 461), whereas techne, i.e., productive or craft knowledge, "admits of being otherwise" (Aristotle 1985, p. 152). This fact indicates that the activity undertaken is designed to yield a product or an outcome, which is, by definition, separated from it (Grint 2007, p. 234). Hence, such knowledge involves the art of judgment (Flyvbjerg 2004, p. 284).

Unlike episteme and techne, phronesis or practical wisdom is characterized by its concern about ethical and moral judgment. This type of knowledge is, in other words, value laden and "pertains to right living in general." This rightness is contextually dependent, which implies that knowledge associated with it, in Gadamer's words, "can never be knowable in advance" (Gadamer 1994, pp. 320–321). Phronesis involves the capacity for good deliberation by considering the relationship between the universal and the particular (Zeddies 2001, p. 225; Birmingham 2004, p. 314). One particular point of difference between phronesis and techne, despite their being contextually interdependent in various ways, is that the action associated with phronesis and constituted by its activity is simultaneously the end itself (Fiasse 2001, p. 325). Beckett aptly says that one who possesses practical wisdom "makes appropriate action in a specific situation, derived from experiences and the reflexive relationship of means and ends" (Beckett 2000, p. 51).

The importance of practical wisdom in workplace research is increasingly gaining momentum. This concept spreads over various arenas of practice, including music, theater studies, theology, hospital care, psychoanalysis, politics, management, business education, organizational research, leadership, and education. Basically, this phenomenon signifies a change in the relationship between theory and practice, which are seen as mutually informed. To be more exact, experience in practice that requires ethical judgment is given primacy. As a result, the dynamics of the process should deserve more attention. It follows that emerging outcomes instead of intended ones are celebrated. Meanwhile, uncertainties are expected.

Issue-Inquiry Approach in the Light of Phronesis

One may recognize that this shift on the basis of which knowledge is justified can actually provide the rationale to support the adoption of the issue-inquiry approach. First of all, giving "issues" the primary status to provoke learning, in fact, recognizes the contingency and complex nature of *knowledge* emerging out of contested views that requires "comprehensive understanding." In response, i.e., second, students have to enter into dialogue with these different views – a *process* where "student's perception and experience" is expected – the success of which demands intensive deliberation and interpretation. Lastly, and in close connection with the above two, the dynamics of the process plus the situated nature of practical knowledge guarantee no prescribed *outcomes* that require the student to develop the capacity for "openness to new possibilities" (HKCDC and HKEAA 2007, p. 4).

To change one's beliefs and mindset, as what is described above, is no easy task. We can imagine how one who is used to the traditional transmission model with everything "scripted" (Sawyer 2004) and teaches to the test could face this drastic shift without feeling uncertain or even panic. A "proper" procedure doesn't guarantee an expected outcome since it requires the teacher to respond to "pedagogical calls," i.e., the unplannable (Westfall-Greiter and Schwarz 2012), on the spot, and have the capacity of exploring with an appreciative attitude what people value and

reflect on, "our ideas on how people work, how change happens …" (Reed 2007, p. 1). Envisioning of becoming a good facilitator and resourceful person (Kwan 2000, p. 2) of this kind can only be possible if the above difficulties are settled. And it is only when these seemingly unbearable challenges are overcome would the philosophic disposition (Dewey 1944, p. 325) of students be vitalized in this dialogic environment. To succeed is not merely about pedagogical skills but, more importantly, one's habitual deliberative practice on the life situation of people. This is where critical thinking finds its place and philosophers of education should come into play and become, in Turner's terminology, engaged scholars, "who bring our scholarship to the world while simultaneously bringing the world to our scholarship" (Turner 2005, p. 171).

Conclusion

To conclude, I cite an incident which happened just a couple of months ago, when I wrote an early draft of this chapter. A former student (T) wrote to me through email to say hello, which was an unsolicited message since we had not met for 3 years upon her graduation. In fact, more than saying hello, it was a recollection of her experience attending a course of which I was the lecturer. The title of the course was Critical Issues in Education. She mentioned that before she attended the course, she didn't know anything about what constituted an issue. My attention was quickly directed to her indication that during her study period she would, at times, go to the student canteen with several classmates hoping somehow to come across me and discuss current social issues, which was the time, according to T, they enjoyed the most. Furthermore, she also mentioned that whenever she came across certain issues, though she was no longer on campus now, she would discuss them with other students who had graduated from the same year and also hoped to learn about my views. Doing so would help her recall those good days while studying on campus.

Apart from this, she also shared that she was to become a full-time teacher after she had been employed as a teaching assistant for 2 years. She felt that she had less and less time to keep track of the emerging issues of society due to the intensification of her work. However, seeing that the society had been changing very fast, she felt it was her duty as a teacher to respond accordingly. Yet she did not know how to and was worried that she was not well equipped enough to guide her students. Still, she concluded with the hope of being able to identify a "clear" direction for her further exploration.

Her enthusiasm drove me to have a further dialogue with her, and therefore, with her consent, I gave her a call to say "hello" while at the same time attempting to understand what constituted the driving force that motivated her to ponder further issues in a sustainable manner. Basically, our conversation on the phone was structurally free. As she mentioned that she had been used to thinking that the concept of "issue" would only bring confusion, and it was not until she attended the course did she start to become more interested in issues, she was asked to provide more details

about the change. In short, she expressed that after attending the course she came to realize that the phenomenon of "education" was not as simple as she had thought it would be and that there were so many factors and stakeholders at work that shaped the environment of which she might someday be a part. She thought that as a teacher she was obliged to play a more active role to make some contribution to the betterment of the society and should not just stay there to be spoon-fed as she was used to in her first 3 years of college. She particularly pointed out that her consciousness of becoming a citizen had strengthened majorly, which had led her to read more and understand other people's points of view. When she was asked if there was a particular source of influence she could think of that drove her to maintain the current mood, the answer was her former teachers who had given her a lot of encouragement before she became a college student.

In our educational system, we have always been puzzled as to how students could be motivated or engaged to learn in a sustainable manner. We are looking for methods and devices, thinking that it is merely a technical problem. T's story has provided an alternative perspective, which can be summarized in two quotations provided by Thayer-Bacon. Firstly, "we need a sense of self in order to become potential knowers" (Thayer-Bacon 1997, p. 241). And second, "our ability to improve our awareness as knowers is enhanced if we are to experience sustaining caring relationships" (Thayer-Bacon 1997, p. 245). This is what Thayer-Bacon coins the spirit of relational epistemology as opposed to that of the technical. In T's case, not only did she get an "outstanding performance" on the course, her engagement in learning continued in a sustainable manner. In fact, as I recall, she did express that she was worried about her capability of finishing her essay at the end of the course. According to her, the source of her energy should come from the identity she had attributed to her "self," which was actually closely tied in with that of her teachers in the past and her students in the future. This kind of relational life web constitutes the background, resource, and source of issues with which her philosophic disposition has been vitalized.

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Chapter 4
Sustainable Development as a World-view: Implications for Education

Margarita Pavlova and Tatiana Lomakina

Introduction

> On one hand, the aims of education are essential for deciding each individual pedagogical
> question, whereas on the other, they depend on a complete worldview, i.e. on the totality of
> views on the value and meaning of human life. (Cohn 1919 cited in Brezinka 1978/1992,
> p. 168).

Economic development in Asian countries found its ideological basis on Western ideas of modernity that has been characterised by the belief in progress (future generations will be able to solve problems that are not possible to solve today) and the belief in control (based on scientific understanding and development). These beliefs ignored the fact that our biosphere has a limited capacity and cannot withstand the unlimited expansion of human activity aimed at satisfying human needs. As a result, many countries in Asia are facing development challenges that are coupled with serious concerns related to environmental degradation. A number of intergovernmental platforms in the region (e.g. ESCAP, APEC) are working towards sharing ideas, developing strategies and building capacities of the member countries to achieve sustainable development (SD). However, an economically, socially and environmentally sustainable future of the region is closely related to the ways sustainable development is interpreted.

There are at least two opposite perspectives on the nature of SD. Cartea (2005) stated that the first perspective is an attempt 'to legitimate the idea that it is possible to maintain, within some tolerable ecological limits, a rhythm and model of economic

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growth' (p. 288). From this perspective, an increase in production and capital would allow people to have resources necessary to repair environmental damage as well as prevent it in the future. SD then is associated with notions of 'market economy' and is linked to contemporary faith in science and technology. The second perspective identified by Cartea (2005) within the SD field is consideration of SD 'as a model to identify, explore and promote alternatives (ideological, political, economic, cultural, etc.) to the existing environmental and social crises' (p. 288). In this approach, SD is associated with concepts of 'equity', 'emancipation' and 'social change'. A similar view is shared by Huckle (2006) who classified SD conceptualisation as being linked to two different discourses: reformist and radical. Where the radical perspective implies a radical democratisation of current social relations, new systems of global governance or cosmopolitan democracy protect the well-being of human and non-human nature whilst constraining the global economy within ecological limits and ensuring that social development promotes the continued progressive evolution of human and non-human nature. It facilitates the redistribution of wealth from the rich to the poor, favours direct democracy as a means of allowing local communities to realise their own forms of sustainable livelihood, regards ecological limits as enabling and finally emphasises sufficiency (Huckle 2006).

Although the diversity of world-views that justify the ways of achieving SD can also be found in the Asia-Pacific region, the dominant paradigm started in the West at the time of modernity and has been embraced by Asian countries on a large scale. Therefore, SD challenges that the world is facing today are highly relevant to Asia.

Different views on SD are forming particular world-views that could have a strong influence on social and economic aspects of development, including education and its aims. Educational aims express something that is desirable, such as abilities, competencies and virtues that should be acquired. 'Often, the main function of worldview statements is to justify norms for educational action by reference to the hierarchy of values already established in a given worldview' (Brezinka 1978/1992, p. 178). Therefore, it is essential to identify a world-view and a moral position that can guide the development of normative statements for education such as the setting of educational goals and the justification of pedagogical actions and teachers' characteristics.

This chapter refers to ideas of sustainable development and argues that the conceptualisation of sustainable development within ethics of *weak anthropocentrism* – the environmental ethic that promotes the mutual flourishing of human and non-human nature (Pavlova 2009a) – provides a world-view and a moral stand that could be used by education for formulating aims of, and approaches to, teaching and learning in the Asia-Pacific region. It also refers to Russia that is 'half-sitting' in the Asian context as an example of a country where sustainable development is positioned as a world-view. This case study provides an account of SD conceptualisation that can be useful for a number of Asian countries as it formulates basic premises about humanity and the world and, as a result, the dispositions that education should foster. However, this example also highlights the importance of establishing links between world-views and educational policies. In Russia, due to this missing link, SD dispositions have guided education in a very abridged form.

Sustainable Development: Development and Environment

The concept of sustainable development (SD) emerged in the mid-1980s as an attempt 'to bridge the gap between environmental concerns about the increasingly evident ecological consequences of human activities and socio-political concerns about human development issues' (Robinson 2004, p. 370). It was an extension of arguments within environmental discourses started in the 1960s (ibid., p. 371) when the Westernised type of economic development was criticised as being a threat for humanity. Increasingly, technological developments and technocratic ideology that support the expansion of human power of technical control (Habermas 1968/1971) have been recognised to be among the major contributors to environmental and social problems. As argued by Habermas (1968/1971), a purposive-rational action oriented to the successful control of reality and boosted by industrial revolution led to the accumulation of technically exploitable knowledge that became an independent source of surplus value, on which economic growth depends.

Political and academic discourses that reflect the relationship between humanity and nature reveal a historical progression that demonstrates that, in the international arena, discussions of the environment developed from a somewhat narrow, nature-oriented focus[1] (UNESCO 1969) to broader interpretations that included economic, social, political and economic aspects and their interdependence.[2] Development was mostly interpreted in economic terms. The environment was the focus of attention. Building on such benchmarks as the report of the World Commission on Environment and Development (Brundtland Commission) (United Nations 1987), the process of change in interpretations of environment-development relationships was encapsulated in the first principle of the Rio Declaration on Environment and Development (UN 1992). This proclaimed that people are the focus of concern for sustainable development and are entitled to a productive relationship with nature. The document reinforced the message that developmental and environmental needs should be considered as integral components of the process of development. Therefore, the document represents another step in the process of conceptualising 'development' and 'environment' separately to combining them in the concept of 'sustainable development'. A concern for the human condition was also linked to economic development, which was viewed only as a contributing factor for human development and not as an end in itself.

At the same time, the current model of the market economy has been questioned as, under this model, neither the environment nor half the world's population thrive (UNESCO 2006). Therefore, there is a need to identify different economic models that can contribute to SD, which include a reduction of excessive wealth, more

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[1] The Biosphere Conference in 1968 (Paris)

[2] The UN Conference on the Human Environment in Stockholm (1972) adopted a broader concept of environment that included the natural and man-made aspects. The resulting document claims that, worldwide, the well-being of people and the economy is affected by the state of the human environment. Improvement of the environment for present and future generations was introduced as an important aspect of people's and governments' duty.

equitable distribution of it and care for the environment. A fundamental challenge is to develop global governance systems that allow the market to function in accordance with the goals of environmental protection and equity (UNESCO 2006). Until very recently, the priority and focus on economic growth had not been questioned. However, concern about the redistribution of the world's wealth appeared within SD discourses and became an important topic on the international agenda. SD debates emphasised the impossibility of continued rampaging growth on our planet. The objective has been to find different patterns of consumption and production to safeguard Earth's regenerative capacities and the well-being of communities.

Thus, a concern for the human condition, in addition to the environmental condition, is now truly present on the political agenda. Economic development is increasingly viewed as a means of contributing to human development rather than being an overarching goal. Global financial and economic crises, poverty and inequality, climate change and environmental degradation reinforce the understanding that a collaborative effort is required to address the existing status quo through education.

Development and Environment: How to Resolve Tensions

There is no unified position on how to address the human development agenda through resolving development-environment tensions. Robinson (2004) identified a 'technical fix' and a 'value change' as two major approaches towards solving problems caused by human-nature relationships. As development-environment tensions are present across the globe, including Asia and the Pacific, the discussion below is relevant to the majority of countries in the region.

Technical Fix

The acceptance of technology's importance for sustainable development underpins a 'technical fix' position. Compared to a 'value change' view, the 'technical fix' perspective presents a belief in the ability of technology to find solutions to environmental challenges humanity is currently facing. However, this chapter argues that this belief should be treated with caution. Supporters of *technological determinism*, for example, express their concerns as to whether a person can control technological growth or not. Leiss (1992) believes that people lose control over the process of technological change, so the 'instruments appear to take on a life of their own and lead us to a place where things are not at all as we expected, or desired and moreover where there are no markers showing us the way back' (p. 65). Individuals cannot control technological innovation; they can only assess, communicate and manage the risks. Through this, governments, businesses and the public seek to 'monitor and control those industrial products and practices that are potentially harmful to human

health, well-being of other species, and ecosystem functions' (ibid., p. 65). A less pessimistic view on technology is presented by supporters of a *value-driven determinism*, who argue that, in society, there is a freedom in relation to value choices and that those choices influence technical development. Technology is presented as one of the social processes (Salamon 1981) where individuals and groups make choices, so they define which technologies are being used in preference to others. However, to make these choices, everyone needs to have access to techno-scientific knowledge because an ability to choose depends on gaining this knowledge.

These opposite viewpoints on technology do not represent a complex mixture of the positive and negative elements technology holds. The use of technology is 'as much the result of human choice as it is of technical determination. The technical universe also makes determinations that are not dependent on us and that dictate a certain use' (Ellul 1987/1990, p. 37). Technology has its own weight, determinations and laws. It imposes its own logic. Thus, we cannot talk about total mastery over technology. People involved in technological projects could have quite unrelated purposes to the initial economic or other utilitarian goals of the project (Pacey 1983). Sponsors of particular research are often unaware of the range of ideas that underpins the research. Therefore, players involved could have very different perspectives on what they are doing and as well as the purposes. An analysis of technology on different levels could also yield different results: 'technology studies on a micro level of analysis tend to support the contingent non-deterministic character of technology, while macro-studies tend to produce deterministic images' (Bijker 1995, p. 250).

Technology is a major mediator between humanity and nature; it shapes society but it is also shaped by society. Human choices with respect to technology are both the expression of values and 'other pressures which we cannot avoid' (Ellul 1987/1990, p. 151). Attempts to protect the environment, and at the same time provide for economic development, may be thwarted by the misuse of technology for the purpose of economic growth alone (UNESCO 2006). Therefore, although technology has positive features that can be used for SD of the world, currently its major aim is profitability; the majority of enterprises invest 'not in order to benefit humanity or to protect it from problematic side-effects, but rather to open up markets and areas of expansion with promise to the future' (Beck 1997, p. 117). It is argued here that this 'technical fix' approach should be used with caution. Analyses of technology (Beck 1997; Ellul 1987/1990) demonstrate that technology cannot fix the problems of the modern world. A 'technical fix' might treat only the symptoms, not the disease and root causes. Such terms as *green economy* (interpreted in a narrow sense) or *industrial ecology* do not represent a sufficient response to the challenge of the modern world, because reductions in the environmental impacts of national economies do not necessarily translate into improvements in the quality of life for all. Rather, to make changes towards sustainability, a 'value change' is required that would allow to use technology for the purpose of sustainable development. A fundamental change in underlying values and attitudes that would characterise a radical shift in our thinking is part of the transformative journey for achieving sustainability.

Value Change

The differences in views of the relationship between humanity and nature are partly rooted in different philosophical and moral conceptions of appropriate ways to conceptualise these relationships. On the opposite sides of the debate are *ecocentric environmental ethics* (which attribute *intrinsic* value to nature and suggest that humans should live according to nature) and *anthropocentric environmental ethics* (which attribute merely *instrumental* value to nature and suggest that humans should use and manage nature wisely). Both positions have been criticised. Huckle (2006) argues that

> ecocentrism can be criticised in that it romanticises a nature outside society and fails to recognise that only humans can value things. Strong anthropocentrism/technocentrism can also be criticised in that it sanctions the exploitation and oppression of nature by treating it instrumentally or merely as a means to human ends (p. 16).

So, in identifying values that underpin SD, a central question is: Should we put more emphasis on nature or humanity? Or, is there an appropriate balance? The concept of *weak anthropocentrism* – the environmental ethic that promotes the mutual flourishing of human and non-human nature (for a full discussion, see Pavlova 2009a) – refers to the 'intrinsic valuing of persons' and harmony with nature. It is essential to have a noninstrumental approach towards human and non-human nature. Weak anthropocentrism, for example, characterises the founding principle formulated by the International Union for Conservation of Nature and Natural Resources and the World Wide Fund for Nature (IUCN, UNEP, WWF 1991) in their 'Caring for the Earth' strategy. Among the nine principles for sustainable living formulated in the document, one provides the ethical base for all other principles: *Respect and care for the community of life, meaning duty of care for other people and other forms of life now and in the future*. Hence, an essential part of human consciousness relates to a recognition of the value of the 'other'.

Therefore, the use of technology for the purpose of sustainable development should be shaped by values based on the ethics of *weak anthropocentrism* 'to avoid throwing up new problems while the older ones are still being apprehended' (Leiss 1992, p. 64). These values could help in setting up normative statements for education.

Establishing Norms: Education for Sustainable Development

The re-establishment of norms for education is closely related to a critique of the existing basis for education. The recognition of a 'hidden curriculum' that programmes students in many Westernised societies to act uncritically and maintain the capitalist consumer culture (Gatto 1991), and the corporate sector's messages that are based on omission should be overturned. The essence of such messages is that 'chemicals and technology solve our problems [the 'technical-fix' approach], over-consumption is [our] birthright, and what's good for business is good for everybody'

(Selkraig 1998, p. 63). These beliefs set up bounds for current practices, and they influence the models used at different educational settings and for different educational activities. However, the rise of the sustainable development agenda resulted in a questioning of the assumptions and values that led to the current crises, as 'the thinking which has brought us to our present state is incapable of taking us beyond it' (Campbell et al. 1992). The need to move towards 'a planetary transition toward a humane, just and ecological future' (Raskin et al. 2002, p. 95) requires a different world-view to support the development of educational norms that eliminates 'errors of our habits of thought' (Bateson 1972).

Ethical development, therefore, should be *a core business of education* (Campbell et al. 1992) that results in 'caring, just, morally responsible, compassionate and ecologically aware individuals' (ibid., p. 38) – individuals that are committed to collaborate in order to achieve desirable futures. As argued by Sterling (2007), teachers have a responsibility:

> to help seed a change in consciousness, to facilitate learning … [that combines critique and creativity with foresight and wisdom], to develop anticipative education, to nurture and mentor resilient learners, and develop critical learning environments where transformative, experiential and experimental learning can take place, at personal, institutional and social levels. And to do it in a spirit of hope and collaborative inquiry (p. 6).

This requires learning that is at least 'second order learning (challenging dominant assumptions) and sometimes third order (seeing differently through changed paradigms)' (Sterling 2007, p. 6). Education that incorporates this learning contributes to a reimagining of existing world-views, including a reconsideration of the relationships between humans and nature. It can be best characterised as transformative education conceptualised within a social emancipatory framework (Pavlova 2013) that is as much about social change as individual transformation.

UNESCO has played an important role in shaping the nature of education (that can support sustainable development), by promoting good practices, and identifying features that can describe good practice:

- Interdisciplinary and holistic: learning for sustainable development embedded in the whole curriculum, not as a separate subject.
- Values-driven: it is critical that the assumed norms – the shared values and principles underpinning sustainable development – are made explicit so they can be examined, debated, tested and applied.
- Critical thinking and problem solving: leading to confidence in addressing the dilemmas and challenges of sustainable development.
- Multi-method: word, art, drama, debate, experience … different pedagogies which model the processes. Teaching that is geared simply to passing on knowledge should be recast into an approach in which teachers and learners work together to acquire knowledge and play a role in shaping the environment of their educational institutions.
- Participatory decision-making: learners participate in decisions about how they are to learn.

- Applicability: the learning experiences offered are integrated in learners' day-to-day personal and professional lives.
- Locally relevant: addressing local as well as global issues and using the language(s) learners most commonly use. Concepts of sustainable development must be carefully expressed in other languages – languages and cultures say things differently, and each language has creative ways of expressing new concepts (UNESCO 2006, p. 17).

These *norms* of education identified globally, if underpinned by the values of SD (discussed above), could assist teachers, including teachers in Asia, in developing a classroom environment that helps students to establish ways of living together with our planet, by respecting, valuing and preserving the achievements of the past and creating and enjoying a better, safer, more just world (UNESCO 2009).

In achieving these *norms*, there is a need to contextualise the *means* for different localities. The importance of this contextualisation should not be underestimated. Comparative education as a discipline provides useful insights into the issues to be considered in that process. Alexander (2005) argued that the language of education used across the world contains only some universals. Several examples help clarify this point. The English *education* draws out what is already in the person, but its Russian equivalent, *obrazovanie*, refers to forming something new, and the French *l'éducation* refers more closely to moral and cultural upbringing. The Russian *obuchenie* and French *la formation* are not as narrowly instrumental as *training*. These terminological shadings profoundly influence how teachers perceive children as learners and their own task as educators. Therefore, culturally constructed educational beliefs and approaches should be carefully analysed for the effective formulation of contextualised *means*.

Although SD as a world-view that guides development of educational norms has been partly accepted by many countries (as demonstrated by UNESCO's reports), there is still a long way to go. The section below presents an example of Russia[3] that holds a unique position in Asia and the Pacific region[4] as it combines both Eastern and Western features.

Education for Sustainable Development in Russia

Noösphere as a World-view

A number of political documents that address the issue of sustainable development for Russia have been adopted in the country (e.g. the *Concept of Russia's Transition to SD* (Ukaz 1996), the *Strategy of SD* (Shelehov 2002) and the *Ecological Doctrine* (Government of the Russian Federation (2002)). These documents both develop a

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[3] This case study is partly based on Pavlova (2009b, Chap. 9).

[4] http://www.unesco.org/new/en/unesco/worldwide/asia-and-the-pacific/

world-view of a sustainable future and highlight the importance of education in the transition to SD. The standing point for this world-view is a concept of Vernadsky's noösphere ('sphere of wisdom'). The theory presents a philosophically rethought image of a desirable future that, in current terminology, would be termed a sustainable future. Vernadsky (1945) believed that the concept of noösphere captured the latest stage in the evolution of the biosphere in geological history, whilst also challenging the world's peoples to develop a new, global and holistic world-view. Such a world-view would require a world where human consciousness, cognitive power and wisdom converged, helping harmonise the coexistence of humanity and nature (Pavlova 2013). The development of this world-view should be supported by education in terms of developing a new personality oriented towards the system of ecological wealth but not the wealth of consumer society (Ukaz 1996), developing spiritual and moral values that are oriented towards the survival of the whole of humanity, balanced with the national interests of Russia (Shelehov 2002) and increasing the level of the ecological culture of the nation, including educational level, vocational capabilities and public knowledge of ecology (Government of the Russian Federation 2002). Overall, the role of education is envisioned as developing new ethics, an ecologically oriented outlook and behaviour as inspired by world-views.

Norms

To develop a coherent approach towards education, a working group on ecological education (within the Committee on Ecology of the State Duma, the main part of the Russian parliament) developed a document called the *Conceptual Bases for Education for Sustainable Development* (Kalinin 2002). This text formulated *the main aim of Education for Sustainable Development* (ESD) as the assistance in the development of an all-rounded, educated, socially active person who understands new trends and processes in social life and who acquires systemic views and moral, cultural and ethical principles and norms of behaviour that prepare for socially responsible activity and lifelong learning in a rapidly changing world. In identifying a number of outcomes in immediate and long-term perspectives, this document formulates the main outcome of ESD as students' behaviour reflected in a socially significant set of activities aimed at *harmonising their relationships with the environment*. Ecological education is a part of ESD:

The more immediate outcome of ESD is an understanding of the need not only for ecological but also socio-economic changes in management of the economy that are directly correlated with ecological demands.

The long-term outcome is the development of post-materialist values that characterise a society that could be established instead of the consumer society. Such values include humanism, freedom, creativity, morality, orientation towards dialogue and cooperation (not power, status and hierarchy), professionalism, self-

realisation, quality of life, understanding of oneself as a part of nature and responsibility for its protection, rehabilitation and preservation for future generations (Kalinin 2002).

Through this staging process, the emphasis will change from ecological education to the noöspheric component of ESD. Orientation towards a post-materialist, post-consumer civilisation formulates a vision of a sustainable future for Russia, and the *Conceptual Bases for ESD* document formulates normative statements based on this world-view.

Current Developments

Unfortunately, these broad norms established in *the Conceptual Bases for ESD* document have had a limited impact on policy and practice of ESD in Russia. Current developments in education are only related to the formulation and implementation of ecological education which constitutes a small part of education. The government articulated directions for establishing lifelong ecological education in Russia that include the development of ecological culture and ecology education in federal, regional and local programmes of development. This system of lifelong ecological education should include aspects of ecology, rational use of nature, environmental protection and SD of Russia in the curriculum at all levels of education and increase the emphasis on social aspects of ecological education. To support the above development, the government planned to provide training and in-service training of ecology teachers for all levels of formal and informal education, including issues of the SD of Russia, as well as to develop training programmes for managers in business, industry and the economy, to increase their information levels regarding legislation in environmental protection, and provide support for and publication of materials on ecology in mass media (Government of the Russian Federation 2002, p. 16). The same document highlighted the importance of the development of educational standards for ecological education aimed at explaining issues of the sustainable development of Russia.

On 25th May, 2006, the Committee on Ecology of the State Duma led a parliamentary discussion about the participation of the Russian Federation in the UN Economic Commission for Europe's strategy for education in the interest of sustainable development. As a result of this discussion, the parliament recommended the development of the National Strategy of Education, Enlightenment and Upbringing in the interest of SD and the National Action Plan for realisation of ESD in the Russian Federation (State Duma, Committee on Ecology 2006) as the appropriate measures for establishing a new educational paradigm.

In April 2012, Dmitry Medvedev approved the 'Bases of the state policy in the area of ecological development of Russia for the period to 2030' (http://kremlin.ru/acts/15177). A number of specific tasks were formulated in this decree, including the orientation of the process of education and training in all institutions on the

development of environmentally responsible behaviour and the inclusion of relevant requirements into federal state educational standards. Another important task in establishing ecology education is the development of a system for training and professional development in the field of environmental protection and ecological safety for the heads of organisations and individuals responsible for making decisions that have, or may have, a negative impact on the environment. Ecological culture, environmental education and training are viewed as important areas for inclusion in the state, federal and regional programmes of development.

Many regions have initiated and approved their own programmes of ecological education prior to the government's regulations. In St. Petersburg, for example, the *concept of developing ecological culture of St. Petersburg residents* (Government of St. Petersburg 2006) had been adopted by the municipal authorities in 2006. At policy level, both the state and regional governments are active in formulating an ecological agenda for education.

Ecological Education

The importance of ecological education, as it is viewed by Russian society, is still low compared to the situation in many other countries. Low environmental awareness by the general public combined with organisational, administrative and political barriers hold back the development of ecological education. An analysis of ecological education (EE) in Russia (Kasimov et al. 2008) identified five levels of environmental education and training:

- The Preparatory level includes elements of pre-school environmental education.
- The General level is environmental education in primary and secondary schools and in non-specialised colleges, technical and higher schools.
- The Specialised (undergraduate) level is environmentally oriented training in biological, geographical, agricultural, chemical and other university faculties.
- The Special level is the training of masters and postgraduate students in environmental specialities at classical and technical universities.
- The Fifth level is the retraining of experts in the different branches of the environmental sciences (continuing professional development).

A number of achievements in EE can be noted at each level; however, according to Kasimov et al. (2008), ecology education remains a 'significant problem' in Russian secondary schools.

Ecology education for sustainable development in schools is based on the national standards for education (adopted in 2008 and revised in 2013). General education standards specify basic requirements for the results of ecology education. The primary school subject area 'Environment (social studies and science)' aims at developing an appreciation for nature, awareness of the integrity of the surrounding world, mastering the basics of ecological literacy, basic rules of moral behaviour in

the natural and social world and health issues. In secondary school, the subject area 'Science' (biology, physics, chemistry) cultivates respect for the environment, develops an eco-based learning model and its application for forecasting environmental risks to human health and environmental quality and creates an understanding of the importance of the concept of sustainable development. However, school curricula should undergo major transformations in order to ensure that students receive vital knowledge and practical skills in the area of environmental education (Lomakina et al. 1999). The main achievement is at the level of higher education. In 1994, the Russian Ministry of Education approved two strands of specialised environmental education, namely, fundamental environmental education within the framework of both the natural and social sciences and applied engineering environmental education delivered by universities of technology. Areas such as *ecology*, *nature management*, *geoecology* and *bioecology* became a part of the curriculum. The term environment in the names of these educational programmes refers to ecology. Kasimov et al. (2008) noted that at the university level about 4000–5000 ecologists, geoecologists and experts in nature management graduate annually in Russia. Currently in Russia, ecological education is better understood and positioned than ESD. Ecology, as a learning area/subject, is presented at different levels of education and is viewed as an important contributor towards SD.

This case study illustrates a number of points raised in this chapter. The world-view of a future just society, based on the noösphere vision, has been developed in Russia and can serve as normative positions for formulating overarching educational aims. However, this potential has not been realised, and norms that are related to this world-view have only been applied to ecological education. Therefore, at the system level (educational system in Russia), although a concept of the appropriate world-view (that sets premises about humanity and the world – the concept of noösphere) has been formulated and can be used for setting up norms for education, this has not been achieved. These theoretical dispositions that education can foster have not been translated into educational goals and methods of education that institutions can apply in order to change their practices.

Conclusion

A future-oriented world-view that is supported by ideas of sustainable development can provide norms for education – education that is transformative in nature, that is underpinned by SD values and that should make 'a planetary transition toward a humane, just and ecological future' (Raskin et al. 2002, p. 95) possible.

Ethics of *weak anthropocentrism* should be used for formulating the aims of, and approaches to, education. Although ideas of sustainable development are well known and often accepted by governments, educational practices are greatly varied in terms of how education oriented towards a desirable future is interpreted. As a result, learnings, characterised by the nature of a transformative education, can be

rarely observed in practice. The case study from Russia demonstrates that although an appropriate world-view has been formulated in the country, it has not set up the norms for education. In a very truncated form, it is presented as ecological education.

To avoid this gap, countries in Asia should ensure there is a coordination between development policies framed by ideas of SD and educational policies; thus, a particular world-view will be closely related to the development of educational norms. A recent report by UNESCO (2014) highlights a number of achievements in Asia and the Pacific region on guiding education for SD through the region: capacity building for policymakers, designing of tools that were developed to assist countries in mapping ESD-related activities, establishing ESD linkages in national policies, involving key actors and coordinating subregional strategies to address the issue of SD through education.

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Chapter 5
The *Water Margin*, Moral Degradation, and the Virtue of *Zhixing*

William Sin

The *Water Margin* (*Shui Hu Zhuan* 水滸傳) is also translated as the *Outlaws of the Marsh* (Shi 1999).[1] Though the novel is written in the Ming period, the stories of some of its characters originate from as early as the Song period.[2] The author of the *Water Margin* is generally believed to be Shi Naian 施耐庵 (1296–1372) (Hu 1985, p. 451).[3] As one of the four great classical novels of China, the *Water Margin* describes how people from different walks of life were driven to become bandits as a result of poor governance and widespread corruption.[4] These bandits were later pardoned by the emperor and turned into generals and warriors; many of them died fighting battles for the imperial court.[5]

Since the publication of the novel, the *Water Margin* has been prohibited from circulation by the ruling class at different points in history. The ruling authorities

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[1] There are other translations of the title as well, such as J. Dent-Young and A. Dent-Young's (1997) *The Marshes of Mount Liang*. In this chapter, I will use *Water Margin* to represent this novel.

[2] Earlier versions of the stories of some characters can be found in Li (1939) *Daisong shuanhe yishi* (*Some Stories of Song During the ShuanHe Years*).

[3] There are other views, too. Some hold that that Luo Guanzhong 羅貫中 (1330–1400), who writes the *Romance of the Three Kingdoms*, coauthored the novel. On this view, see Gao (2005) and Liang (1995). For a discussion, see Chen (2006), Chap. 8; also Plaks (1987, pp. 280–293, 296–302).

[4] There are altogether 108 characters, and 36 of them are the main ones, each with a different personality and mannerism.

[5] This important part is characteristically deleted by Jin Shengtan (2007) in his 70-chapter edition *Diwucaizishu shinaian shuihuzhuan* 第五才子書施耐庵水滸傳 (*The Fifth Talented Scholar's Work: Shi Nai-an Water Margin*). Jin's edition is generally referred as the *Guanhuatang ben*. In this chapter, I will use "Guanhuatang" to stand for this edition, viz., *Shui Hu Zhuan* (Jin 2007), and "Rongyutang" to stand for the 100-chapter edition, which is commented by Li Zhi (2004).

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worried that the circulation of the novel may cause chaos and anarchy in society
(Zhu and Liu 2002, pp. 448–450; Wang 1981).[6] However, these restrictive policies
did not prevent the novel from gaining popularity among the masses. For centuries,
commentators have generally regarded the characters as "heroes and heroines," as
they are depicted in the novel.[7] This is like so despite the fact that these heroes per-
form wanton killing, excessive retribution, as well as various forms of
cannibalism.[8]

In contemporary discussions, a prominent literary critic, Liu Zaifu, argues that
the circulation of the novel has led to the moral degradation of the Chinese people
(Liu 2010a, b). Liu describes the *Water Margin* and the *Romance of the Three
Kingdom* as the Chinese people's "doors to Hell." He claims that, despite its great
literary achievement, the *Water Margin* spreads contorted values and problematic
moralities. In his view, the outlaws' killing of innocent people indicates that they do
not respect the rights of human beings. He argues that we should criticize the values
inherent in the *Water Margin* and should treat the novel as the "trash (*zaopo* 糟粕)
of Chinese culture."

In this chapter, I will discuss and reject Liu's claim. I shall argue that people's
level of morality in society will not be degraded by the description of immoral
actions in a literary work. While elaborating on my view, I will also introduce the
idea of *zhixing* (直性), which was stated as a great virtue in the context of the novel.
I will argue that a person's life can be beautiful and unique, even though he has not
fulfilled the demands of morality. In fact, the vivid depictions of the great diversity
of the outlaws' lives in the *Water Margin* show that life can be good and interesting
in a variety of ways.

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[6] Records have shown that in Ming's Qiong Jing 15 (1642) and in Ching's Qiang Lung 19 (1754),
there were such restrictive policies. On the prohibition in Ming period, see *Mingching shiliao yib-
ian deshiben* 明清史料乙編第十本, *bingke chaochuxingke yougeishizhong zuomaodi tiben* 兵科
抄出刑科右給事中左懋第題本, cited from Zhu and Liu (2002, pp. 448–450); on the prohibition
in Ching period, see *Jiangxi ancha yamenka*n 江西按察衙門刊, *dingli huibian* 定例匯編, *juansan
jisi* 卷三祭祀, cited from Wang (1981).

[7] Li Zhi 李贄, *Lizhuowuxiansheng piping zhongyishuihuzhuan* 李卓吾先生批評忠義水滸傳; Jin
Shengtan, *Diwucaizishu shinaian shuihuzhuan*; Wang wuang-ru 王望如, *Pinglun chuxiang shui-
huzhuan* 評論出像水滸傳; Yan Nanshangsheng 燕南尚生, *Xinping shuihuzhuan* 新評水滸傳,
Guo Yingde 郭英德, *Lun shuihuzhuan de sixiangyiyi* 論水滸傳的思想意義in *Shuihu zhengming
desiji* 水滸爭鳴第 4 輯,etc.

[8] I will be using the term "heroes" instead of the more cumbersome "heroes and heroines" in the
rest of this chapter. I do so to follow the conventional terms of reference; I am not ignoring the fact
that there are female members too among the Liangshan outlaws.

Liu: The Doors to Hell

Among the various characters in the *Water Margin*, Wu Song has been regarded by many commentators as a great hero. However, as a character, Wu Song is also lavishly criticized by Liu Zaifu. Before we explain Liu's criticism, I shall mention an incident in Wu Song's life, that is, the massacre of Duck and Drake Bower.

The incidence of the Duck and Drake Bower can be traced back to other events in Wu Song's life. To cut a long story short, Jiang the Gate Guard Giant (蔣門神) beat Shi An (施恩) in their struggle for the control of a gambling venue. Then, since Shi An was a good friend of Wu Song, Wu came out to defeat Jiang, helping Shi An to regain the place. Jiang then went to General Zhang (張都監) and Commandant Zhang (張團練). Together, they took revenge by setting a trap for Wu and made him suffer a great deal. Zhang even sent assassins to try to take Wu Song's life. However, Wu escaped from murder and found out that General Zhang was in the Duck and Drake Bower, together with Commandant Zhang and Jiang the Gate Guard Giant. In his fury, Wu took the lives of the three culprits and those of fifteen other people on the premises; victims included family members of General Zhang and the maids of his family.

With regard to this incident, Liu says:

> We treat Wu Song as a great hero today. But if we learn from his behavior unreservedly, there will be a big problem. Considering the massacre he performed in the Duck and Drake Bower, he might have reason to kill General Zhang, Commandant Zhang, and Jiang the Gate Guard. Taken together, he killed eighteen people, and fifteen of them are innocent. The maids, the groom, and the wives of the general are innocent. What's more, he acted as if he was acting righteously, and painted on the wall: 'The tiger-killer, Wu Song, did this.' For this kind of action, the actor is so proud of the killings he performed. This should be treated as the trash of the Chinese culture. (Liu 2010b, p. 17; my translation)

To sum up, two points are worth noting. First, Liu maintains that the problem of Wu's action comprises the taking of innocent lives. The idea of innocence here certainly distinguishes the people who are directly responsible for an action from those who are not responsible. Second, following Liu's view, Wu Song deserves to be morally reprimanded for painting his name on the wall after the massacre. Liu believes that Wu's action here indicates that he is proud of the massacre he carried out.

I shall explore Wu Song's story in greater detail in the section on Wu Song's virtue, but I shall add a quick note with regard to the first point here. On the one hand, it is possible to criticize Liu as being anachronistic. It is a modern approach to understand innocence with reference to the bounds of individual responsibilities and the value of human rights.[9] It is unclear if we can impose this expectation on the characters of an ancient novel, which was written in China three centuries ago.

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[9]According to Griffin (2008, pp. 9, 11), the term "natural rights" was replaced by "human rights" in the eighteenth century, after the establishment of the Declaration of the Rights of Man and of the Citizen in France. For the development of the concept of "human rights" during the enlightenment period, see the works of Pufendorf (1934, p. 201) and Locke (1975: II. xxi. 55). On the presump-

Because of the influence of Confucianism, traditional Chinese emphasize more on collective responsibility than individualism.[10] It might be hasty for Liu to criticize the moral quality of an ancient literary work by basing it on a modern ethical standards.

On the other hand, however, even Li Zhi – a commentator of the Ming Period – complained that Wu killed too many people in the Duck and Drake Bower. This shows that even certain readers of the novel in the Ming Period may have been sickened by Wu's massacre in the Duck and Drake Bower. So, if we are objecting to Liu's criticism on this point, we may say that the use of the concept of innocence or that of human rights may be inappropriate to the cultural context of traditional Chinese society. But the fact that Wu has killed more than necessary is a plausible concern.

Let us turn to some general criticism which Liu makes in regard to the *Water Margin*. We have seen Liu's negative remarks with regard to Wu Song's actions in the Duck and Drake Bower. In his *Shuang dian pi pan*, Liu states that *Water Margin* is a novel which glorifies violence. Therefore, this novel contains "spiritual contaminants." Liu holds that, since the novel has been very influential in the last few centuries, generation after generation of Chinese people have been "poisoned" by its values in their hearts and minds (Liu 2010a, pp. 4–5, p. 204).

In addition, Liu stresses that the harm caused by the *Water Margin* is partly a result of the novel's great artistic value. So if the novel were poorly written, even if it glorified violence and other problematic values, it would not have caused much damage to a culture and its people. But, the *Water Margin* is a classic of Chinese literature and is written with extraordinary artistic skill. As a result, it has contributed to the degeneration of the Chinese people's national character (民族性格 *mingzu xingge*) (see Booth 1988, p. 3).[11] Liu states that this novel – together with *The Stories of the Three Kingdoms* – has produced "the greatest possible damage to the hearts and minds of the Chinese people" (Liu 2010a, p. 3). Liu concludes that these two novels have been the Chinese people's "doors to Hell" (Liu 2010a, p. 5).

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tion of innocence, see Declaration of the Rights of Man [DRM], 1789, Article 7 (Yale Law School Lillian Goldman Law Library 2008), and Masferrer (2010, p. 25).

[10] Besides Confucianism, there is also the influence of Legalism, especially from Shang Yang (商鞅), who introduced the legal reforms in Qin, one of which was collective punishment (連坐). I am grateful for Tang Siufu, who mentioned this point to me.

[11] Booth (1988, p. 3) quotes Paul Moses' remark, "That book is just bad education, and the fact that it's so cleverly written makes it even more troublesome to me."

Cultural Confrontation, Moral Degradation, and Literary Criticism

Liu argues that the *Water Margin* has badly influenced the moral character of the Chinese people. On this point, I shall offer two objections: first, it is unclear how Liu will verify the truth of his statement as we pay close attention to the relation between the work and its readers; and second, I shall argue that Liu has mischaracterized the nature of the cultural encounter between a literary work and its readers.

On the first objection, different readers may have different psychological makeup. Before they pick up a literary work, they are already products of a variety of previous conditions. If a certain reader's moral beliefs are readily converted by a novel, there is more reason for us to attribute the cause of this change to the particular psychological tendency of this reader than to the influence of the novel itself.

While discussing the effects of works of literature and readers' reactions to them, Booth states:

> It's extremely unlikely that the next novel you or I read will produce much change in us, measurable or not. And even when our memories of change seem decisive, they have to be put in the context of previous conditioning: no story will produce changes in readers unless they are already in some respect susceptible to a given kind of influence. (Booth 1988, p. 69)

With this quotation, Booth doubts that the moral character of individual readers will be altered by their reading of a particular novel *alone*. Put in another way, we are not arguing that in reality, readers' moral disposition will not be affected by their reading of a certain novel. The point is that even if there is a change in the readers' character after they read the novel, the occurrence of this change is dependent on the emergence of a range of specific sociological or psychological factors. Thus, it will be unfair to attribute the cause of change to the content of the novel as such.

There is a second objection to Liu's view: the encounter between readers and literary representations of certain actions has a different nature from the encounter between moral agents and real-life events and actions. While moral agents come across morally problematic actions in reality, they may respond by directly intervening into the scene, by showing moral indignation toward the actors of the events, etc. The agents' immediate reaction and moral emotion will reflect the content of their moral beliefs. Otherwise, if agents came across actions which were regarded as morally repugnant in their culture, and they did not show appropriate moral responses (in the form of action or emotion, or both), we would doubt if the agents really believed in those terms of morality. Or, we would doubt if the agents' language of appraisal, e.g., wrongness, ought, must, etc., had any significant meaning at all.

Holders of different sets of moral beliefs (say, S1 and S2) may come across one another and react to the actions performed by the other party according to their own system. Bernard Williams calls this situation *real confrontation*, which he describes in this way:

> There is a real confrontation between S1 and S2 at a given time if there is a group at that
> time for whom each of S1 and S2 is a real option. This includes, but is not confined to, the
> case of a group which already holds S1 or S2, for whom the question is one of whether to
> go over to the other S. (Williams 1981, p. 138)

Now, as modern readers come across an alien way of life, which is depicted in the *Water Margin*, this is also a cultural confrontation, though not a real confrontation.

Certainly, modern readers of the *Water Margin* cannot go and live the life which is depicted in the novel.[12] Then there is the question concerning how we can make sense of the nature of the characters and that of their actions in the *Water Margin* in this context. Following Williams, I shall call this situation a notional confrontation (Williams 1981, p. 138).[13] In this particular form of confrontation, readers do not come across the characters and their actions as realistically and passively as if they come across them in their real life. Rather, in the case of a notional confrontation, readers will take an active role to interpret the content of a notion or a character they come across in a different culture, which may then be treated as "a source of emblems and aspirations" in their real lives (Williams 1981, p. 138). An example which Williams mentions is the case of Robin Hood, whom many historians believed was a real person, but his life stories were given fictional interpretations.

In fact, in the process of reading, attentive readers may make sense of the novel from a variety of perspectives. For instance, while the narrative develops, attentive readers may acquire a subjective understanding of the limits, or the source of discontent, of the characters in the context. Murdoch states: "a great work of art gives one a sense of space, as if one had been invited into some large hall of reflection" (Mordoch 1997, p. 28). I believe that the existence of this special sense of space will allow readers to actively and selectively interpret the significance of events in literary works *without* undermining the readers' own system of moral beliefs.

How is it possible? Take the case of Wu Song. There are different ways to interpret the meaning of Wu's actions in the scenario of the Duck and Drake Bower. First, we can follow Jin Shentan's aesthetic approach. In the commentary of the chapter, Jin writes:

> The interesting part of this passage does not lie in the description of Wu Song's ruthlessness, or that he slashed whoever he came across. Instead, we shall follow the relaxing manner in which people's lives are represented in the Bower, the fine little things in which the writer considers, the rigorous structure in which the passage is organized, the great skill which is reflected in the control of the narrative, and the different ways in which objects can be described and appreciated. (My translation)

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[12] This is not to say that there is no moral lesson we can learn from the main characters of the novel, as I indicated that the novel's storyline reveals the values of *zhixing*, which is an important virtue for the moral development of modern city dwellers.

[13] "Notional confrontation resembles real confrontation in that there are persons who are aware of S1 and S2, and aware of their differences; it differs from it in that at least one of S1 and S2 do not present a real option to them." See also Williams (2006, pp. 152–162).

(此文妙處, 不在寫武松心粗手辣, 逢人便斫, 須要細細看他筆致閒處, 筆尖細處,筆法嚴處, 筆力大處, 筆路別處。) (Shi and Luo 2002, p. 168)

Jin sees the *Water Margin* as a piece of art, and his attention is focused on how the author can manage to describe the event as a great drama.

There is a second way to read Wu Song's massacre in the Duck and Drake Bower. If we trace the development of Wu Song's character, we can see that he is capable of performing dramatic rituals during certain critical moments of his life. In fact, in addition to his extraordinary physical strength, Wu Song is a person who knows when to do what, giving his performance a ritualistic and aesthetic completion. To support my claim, I will explain Wu Song's killing of his sister-in-law in greater detail in the section on Wu Song's Virtue. I believe that by seeing Wu Song's actions from this perspective, we may see why he would choose to paint his name on the wall after he killed the people in the Duck and Drake Bower.

The Nature of *Zhixing*

In Liu Zaifu's view, readers may be harmed by the values in the *Water Margin*. I shall object to this view by identifying a positive value in the novel, viz., the virtue of *zhixing*. To begin with, people who have *zhixing* will always act in a straightforward (*zhi*) manner. It is important to note that being straightforward does not just mean being frank or honest. It also means that these people have a clear principle of action, and they will not compromise on their principles for the sake of personal safety, profit, etc. And the *zhixing* persons will often react immediately in response to humiliation and unfair events which they encounter.

In the *Water Margin*, three of the major characters – Wu Song, Lu Da, and Li Kui – are described on different occasions as being "straightforward." In Chap. 4, while the officials in the Wutai monastery were discussing whether they should accept Lu Da as a monk in the monastery, the abbot explained that it had to be done since Lu corresponded to a heavenly star and had a sincere and upright heart (心地剛直). In Chap. 24, when Wu Song met Pan Jinlian, Pan tried to seduce Wu with suggestive remarks; yet, Wu was indifferent because he had a "straightforward nature" (直性). In Chap. 53, Dai Zhong went with Li Kui to look for their colleague Gongsun Sheng, who was a wizard. When they finally found Gongsun's master, Luo the Sage, Dai Zhong sought the forgiveness of Luo for Li Kui's rude behavior. Dai said that Li's character had three merits; the first was that Li was upright and straightforward (耿直); the second was that he would not flatter others; and the third was that he was neither greedy nor lustful.[14]

There is a reason why *zhixing* is particularly hoisted as a moral achievement in the novel and by the novel's commentators. Many of the main characters in the

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[14] For the commentators' praise of actions which are done from zhixing, see Li Zhi's comments in *Rongyutang* (Li 2004, p. 40, p. 82, p. 384 and p. 590) and also Jin's comments in *Guanhuatang* (Jin 2007, p. 132, p. 734, p. 743, and p. 754).

novel, including Lu Zhishen, Li Kui, and Wu Song, are from poor background and tend to resolve problems with their fists. Their way of life and value judgments stand in stark contrast with the well-educated civilian officials (文官 *wenguan*). For these civilian officials, although they may be able to talk well, in the context of the *Water Margin*, they are usually calculated, weak willed, and hypocritical. People with these vices can be expressed in Chinese as *xiequ xiaoren* (邪曲小人).[15] Here, the ideas of *qu* (曲) and *zhi* (直) may be taken as a pair of antonyms.

The concept of *zhixing* is not invented by the author of the *Water Margin*. It is synonymous with the Buddhist idea of *zhixin* (直心) and the Confucian idea of *shuaixing* (率性); each of them represents a prominent virtue in the tradition of Buddhism and Confucianism, respectively. *Zhixin* is considered a virtue in the Buddhist tradition because it represents the character which may help an agent to achieve enlightenment. In his comments of the *Water Margin* in Chapter three of the novel, Jin Shentan quotes from the *Vimalakīrti Sūtra* (維摩詰所說經):

> A bodhisattva's buddha-field is a field of the straight mind. When he attains enlightenment, living beings free of hypocrisy and deceit will be born in his Buddha-field. (直心是菩薩淨土, 菩薩成佛時, 不諂眾生來生其國) (Kumārajīva, trans 2005, p. 2)

In the tradition of Confucianism, *shuaixing* is a critical virtue through which an agent may realize *dao*. The opening of *Zhong Yong* (中庸) states: "What Heaven has conferred is the nature; an accordance with this nature (*shuaixing*) is the path"[16] (天命之謂性, 率性之謂道) (Legge 1885).

In fact, we may address the Liangshan outlaws as "barbarians" (*yeren* 野人) in a respectful manner. According to a statement in *Hanshu* (漢書), Confucius once said that if the moral code (*li* 禮) has become corrupted in the imperial court, it is time to consult those who live outside it (*Lishier quizhuye* 禮失而求諸野) (Ban 1962, p. 1746).[17]

Despite its special place in Chinese culture, *zhixing* as a virtue conflicts with our ordinary understanding of virtue. People who have this virtue may perform morally unacceptable actions, such as the harming of innocents. In our commonsensical understanding of virtue, if somebody is virtuous, he will probably be a cooperative member of society (Geuss 2005, p. 87).[18]

However, if the concept of *zhixing* conflicts with people's common understanding of virtue, why should we still consider it a virtue at all? My thought is that if a certain character trait is a virtue, the person's possession of it will inherently con-

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[15] For example, in the novel, Huang Wenbing (黃文炳), Liu Gao (劉高), Wang Lun (王倫), and, arguably, Song Jiang (宋江) are characters who have this vice. Both Li Zhi and Jin Shengtan disapprove Song Jiang's hypocrisy. See *Rongyutang* (Li 2004, p. 67) and *Guanhuatang* (Jin 2007, p. 727 and p. 743).

[16] One interpretation – which Qian Mu calls the Daoist understanding – of this statement is that a person will be living in accordance with Dao if he does not conceal his inner nature but expresses it in his actions (Qian 1979, pp. 90–92).

[17] The statement is from Hanshu (book 13), Yiwenzhi 藝文志. (Ban 1962, p. 1746).

[18] Geuss (2005, p. 87) describes this kind of virtue as "bourgeois virtue."

tribute to the quality of his life.[19] But how will *zhixing* contribute to the quality of its possessor's life if this person acts in violation of certain conventional moral requirements? Here, although when an individual is ethical, he is usually of good nature, it is also possible that the person who sometimes acts unethically may have an interesting character or an aesthetically appealing nature. Robert Adam says:

> What is right is generally in some way good, and what is wrong is certainly in some way bad. But one can be good in important ways in being wrong, and it is also all too easy to be bad in important ways (e.g., self-righteous or unfeeling) in being right. (Adams 2006, p. 191).

I think zhixing may contribute to the good life because a person's possession of it will make the outlook of his life as beautiful, unique, and appealing as a work of art.[20] There is a resemblance between the Liangshan outlaws and the "noble men" in Nietzsche's philosophy. As mentioned above, the outlaws would not tolerate the humiliations that they were subjected to. They would usually respond to this treatment with an immediate reaction. This psychological structure can also be identified in Nietzsche's noble men:

> When *ressentiment* does occur in the noble man himself, it is consumed and exhausted in an immediate reaction, and therefore it does not *poison*, on the other hand, it does not occur at all in countless cases where it is unavoidable for all who are weak and powerless. (Nietzsche 1994, p. 22)[21]

Both Nietzsche's noble men and the outlaws in the *Water Margin* have a strong and uncompromising character; they stand in stark contrast to the hypocritical, self-deceived, and weak people, whom Nietzsche describes as slaves. The latter type of personality may be cooperative members in modern society.[22] In fact, members of modern society will tend to "outsource" their need for violence and revenge to an external institutional arrangement. The costs of social stability may be that people lose the opportunity to live an authentic life. Otherwise, if a person is to live and act healthily and truly, he may have to face an unpredictable future and a potentially hostile external environment.[23] This may explain why both Nietzsche's noble men and the Liangshan outlaws are destined to live at the edge of society or even stay outside its boundaries.

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[19] In *Analects* 6.9, Confucius states that being direct and straightforward will inherently contribute to a person's well-being, whereas the insincere and deceitful person will live in a way which leads to his own downfall.

[20] Foucault: "What strikes me is the fact that in our society, art has become something which is related only to objects and not to individuals, or to life. … But couldn't everyone's life become a work of art? Why should the lamp or the house be an art object, but not our life?" (Rabinow 1984, p. 343 and pp. 348–50); see also McGinn (1997, p. 97): "Virtue equals beauty plus the soul, to put it crudely. The particular kind of beauty proper to the soul is what virtue consists in."

[21] In what follows, the essay number and the section number of this book will be represented in short form, that is, GMI, s10.

[22] Geuss (2005, p. 87): "Heroic virtue is a matter of achievement and competition; bourgeois virtue, a matter of cooperation in a social context."

[23] For an objection to this point, see The John Locke Lectures 2014: "Anger and Forgiveness" by Nussbaum (2016).

Wu Song's Virtue

Among others, Wu Song is often described as a *zhixing* person in the novel.[24] Before he joined the Liangshan bandits, Wu Song's life is characterized by three incidents: the first is his killing of a wild tiger in Jingyanggang, with his own fists, while he was drunk; the second is the violent revenge he took on Pan and her adulterer, Xi Menqing (西門慶), for their betrayal and murder of Wu Song's brother, Wu Da (武大); the third incident is the massacre he performed in the Duck and Drake Bower, which we have described. To understand Wu's moral achievement, it is important that we study Wu Song's killing of his sister-in-law.

Wu Song's killing of Pan and Xi may be represented *merely* as an act of violent revenge. However, if we look into the story, we will see that what Wu did was also a part of a ritual. Given Wu's physical strength and superior skill of fighting, he could easily have taken the lives of the three culprits (Pan and Xi committed adultery, and they – together with Pan's neighbor, the old Mrs. Wang – murdered Wu's brother, Wu Da). But Wu initially chose to fight for justice in a formal and legal environment. The reason, I believe, is that, for Wu, his brother had been unfairly treated, and it would not give him the satisfaction of justice if he were to kill the culprits with his own hands in private. He needed a public acknowledgment of the unjust nature of the adultery and murder, even if it could not be achieved through a totally formal legal procedure. This seems to contradict the nature of *zhixing* which we attributed to Wu Song. But to appreciate the significance of Wu's performance, we will need to take a closer look at how he performed the revengeful acts.

The development of the story of the revenge can be divided into three stages. In the first stage, Wu collected the evidence of the murder and gathered witnesses, attempting to charge Pan and Xi of murdering his brother through legal prosecution. When he realized that this could not be done, as the judge had been bribed by Xi Menqing, he decided to take matters into his own hands. The second stage is a key part of the story. Wu conducted a ritualistic revenge, under the eyes of his neighbors, who are Zhao Zhongming, Yao Wenqing, Hu Zhengqing, and Old Mr. Zhang. In this stage, Wu interrogated Pan Jinlian and Mrs. Wang about the adultery and how they poisoned and killed Wu Da. The confession was recorded in black and white (by one of the neighbors, Hu Zhengqing) and was verified by the signature of Pan and Mrs. Wang. The four neighbors also signed on the paper. It was at this point that Wu slashed Pan with a knife. Then, he cut off Pan's head, wrapped it in a bed cover, and carried it to find Xi Menqing, who would be killed by Wu subsequently. In the third stage, Wu turned himself to the judge, together with the heads of Pan and Xi, Pan's and Mrs. Wang's confessions, etc.

In the second stage, as Wu interrogated Pan and Mrs. Wang, he had to deal with quite a few adversities. First, the neighbors were apathetic. Although they play an important role – as witnesses of justice – in the matter, many of them had tried to decline Wu's invitation or to return home early. Second, having known that Wu's

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[24] In *Rongyutang, chapter 24* 二十四回 (Li 2004, pp. 332–334).

prosecution was rejected by the judge, Pan and Mrs. Wang were hostile and unco-operative. As a result, Wu was the only person who directed the matter; he had to control his anger, making sure that the confession was made, recorded, and the witnesses acknowledged the content. Here, whether justice could be done depended a lot on the neighbors' observations, participation, and acknowledgment.

It is worth noting that the successful execution of this revenge requires not just physical power, calculation, or the presence of a strong will. Most important, because the implementation of the revenge has an element of ritual, Wu Song must take each step solemnly and with great concentration. This is indicated by the respectful tone he adopted in his address to the neighbors.[25] And, before he slashed Pan Jinlian, Wu had asked his soldier to light paper money and to put a bowl of sacrificial wine before the altar table.

The maintenance of an attitude of reverence is an important psychological condition when a person conducts a ritual to commemorate his ancestors. In Confucianism, the holding of a person's parents' funeral is one of the most significant events in the person's life:

> *Mencius* 8.13: Mecius said, 'Keeping one's parents when they are alive is not worth being described as of major importance; it is treating them decently when they die that is worth such a description.' (孟子曰:養生不足以當大事,惟送死可以當大事). (Mencius, trans 2004, p. 90)

And, it is also considered to be a hugely difficult task to do well. This point is captured by Liji:

> *Liji* 24.5: One may be able to support them; the difficulty is in doing so with the proper reverence. One may attain to that reverence; the difficulty is to do so without self-constraint. That freedom from constraint may be realised; the difficulty is to maintain it to the end. (養可能也,敬為難;敬可能也,安為難;安可能也,卒為難。). (Legge 1885)

Also, when Confucius replies the question of the basis of rites from Lin Fang, he said:

> *Analects* 3.4: A noble question indeed! With the rites, it is better to err on the side of frugality than on the side of extravagant. In mourning, it is better to err on the side of grief than on the side of formality. (大哉問!禮,與其奢也,寧儉;喪,與其易也,甯戚). (Confucius, trans 1979, p. 67)

Why is it so? One reason is that in a funeral, or a commemoration, agents may tend to make the ritual too extravagant, and they may be unable to maintain sincerity and devotion as the ceremony proceeds. Confucius said:

> *Analects* 17.11: Surely when one says "The rites, the rites," It is not enough merely to mean presents of jade and silk. Surely when one says "Music, music," it is not enough merely to mean bells and drums. (禮云禮云,玉帛云乎哉?樂云樂云,鐘鼓云乎哉?). (Lau 1979, p. 145; see also *Analects* 3.3)

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[25] Wu Song often addressed the neighbors as "my respectful neighbors" (*gaolin* 高鄰) and he often held his fists (*changnuo* 唱諾) before he made any announcement. In *Rongyutang, chapter 26* 二十六回 (Li 2004).

Another reason is that the Confucians are agnostic about supernatural entities; yet, they place great importance to the propriety of the ritual which commemorates ancestors. Confucius teaches his students that while engaging in such rituals, people should act *as if* the gods are present (Lau 1979, p. 69). But, as Confucian followers have put the thoughts of the gods behind them in ordinary lives, it will be very difficult for them to carry out the ritual wholeheartedly during the interval of the ceremony.

Now, why do these concerns have anything to do with the virtue of *zhixing*? As the possessors of *zhixing* will have a straightforward personality, in critical moments of their life, they may perform actions with great concentration, calmness, and total devotion. In the case of Wu Song, in his execution of the ritual, there was no precedent to follow. Wu had to improvise as the state of affairs developed. In fact, readers may have had no idea what Wu Song was about to do when his appeal had been rejected by the judge. All in all, with such great difficulties, Wu Song still managed to conduct the revenge bravely, solemnly, and expressed his sorrow heartily. This is why we may regard his actions as a moral achievement.

The Paradox of Moral Education

In this section, I will draw the threads of my earlier discussion together and will explore their implication on the subject of moral education. To begin with, with reference to Wu Song's life story, I argue that, possessing the virtue of *zhixing*, an agent may live in a way which is true to himself and to his own values. But, a problem is that the agent with this virtue can also violate the demands of conventional morality by performing straightforwardly revengeful actions. As a consequence, therein lies a dilemma between the agent's ability to remain true to himself and his accepting certain restrictions of morality on violent actions.

Why is there such a problem? In modern society, the public and social order is maintained as people are cultivated to recognize the monopoly of violence by the police, legal and corrective institutions. To achieve this objective, parts of the content of moral education will involve teaching an agent to restrain from performing violent and revengeful actions with his own hands. For example, in regard to Judeo-Christian ethics, revengeful actions are discouraged. Instead, the virtues of love and forgiveness are praised. In Confucianism, an agent's greatest moral achievement is realized by committing to his roles in the established social order. And faithfulness and piety are considered as prominent virtues. Now, a concern of the Confucian or Christian moral establishment is that it may foster a disconnection of the agent's passion and values from the public actions that he may perform. A law-abiding agent will have to be prepared to suppress his desire for revenge against the wrongdoers, and to outsource his need to execute justice, through the arms of the police and legal departments. Consequently, in Nietzsche's terms, this agent will

need to have a certain "good memory," as well as an imaginative mind, so as to appreciate the weight of justice which is to be achieved in this indirect manner.[26]

We may call this situation the paradox of moral education; it seems that the more successfully society has inculcated in the youngsters the public virtues for love, forgiveness, or peacefulness, the deeper may be the resentment which they develop and the weaker their characters may become. Here, if the aim of moral education is to empower people to live an upright and flourishing life, a successful inculcation of the Christian and Confucian values may make their followers less able to achieve this aim.

How may we respond to this paradox? I believe that teaching the young generation the Christian or Confucian virtues may constitute as a part of moral education, but not all of it. People will have to learn about how they may get along with others and also to make sense of the possibility of self-transcendence. Besides the inculcation of an established code of ethics, members of our future generation shall learn about the self, their own values, and – in Nietzsche's terms – how they may "give style to their own characters" (Nietzsche 2001, p. 290). This is an inevitable step for all moral believers. We do not just inherit moral codes; we reflect on them, internalize them, and may "go beyond" them at some stages of our lives.

So, contents of ordinary morality and the virtue of *zhixing* may share a codependent relation. While ordinary morality provides material for individual agents to organize their lives, the virtue of *zhixing* provides agents with perspectives and possibilities to live authentically. Without the ordinary moral virtues, the virtue of *zhixing* may have no grounds to emerge from, and agents have no horizon to transcend. Without the virtue of *zhixing*, agents' acquisition of moral codes may deprive their lives of originality, creativity, determination, and other mental strength (Cf. Schacht 2001, p. 166).

Finally, I shall add a reminder on Wu Song. Earlier in this section, I stated that following conventional standards of justice (e.g., through legal procedure) may undermine an agent's ability to execute justice with his own hands. However, in Wu Song's story, after his brother was murdered by Pan Jinlian and Mrs. Wang, Wu did try to resolve the case by prosecuting the culprits in the court. Now, if Wu Song is a person with *zhixing*, why should he bother to go through the process? Isn't it a sign of weakness that a person has to count on the judgment and authority of an external authority?

My thought is that there is no particular *type* of action which an agent should perform in order to express the virtue of *zhixing*. It is important that we pay attention to the motivational structure through which the agent performs the action. For example, does he seek a legal verdict because he is too weak to confront the murderers? Does he need to label the murderous action as wrong or unjust so as to

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[26] Compare Aristotle's great-souled man: "Nor is he mindful of wrongs; for it is not the part of a great-souled man to have a long memory, especially for wrongs, but rather to overlook them" (1125a). This quotation is taken from Leiter (2002, p. 12). On how the noble man tends to forget, see ibid., p. 218.

affirm his superiority over the wrongdoers? (Nietzsche 1997, p. 10)[27] In short, to give value to a person's life, and to give style to his character, the person has to create the path for himself and commit to it with determination and sincerity. Wu Song's actions may not be copied and reproduced – without losing their substance – by another person in another circumstance anyway.

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[27] Nietzsche (1997, p. 10): "While the noble man is confident and frank with himself …, the man of ressentiment is neither upright nor naive, nor honest and straight with himself. His soul squints; his mind loves dark corners, secret paths and back-doors, everything secretive appeals to him as being his world, his security, his comfort; he knows all about keeping quiet, not forgetting, waiting, temporarily humbling and abasing himself."

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Chapter 6
Teachers as Translators in Asian Religious Education

Orlando Nang-Kwok Ho

This chapter seeks to alert contemporary education practitioners in life and values education about one foundational observation: *If* a curriculum for life and values education needs to make significant use of any diachronic historical text, *then* both the orientations and contents of that curriculum will be shaped characteristically by the translation paradigm that is applied to the translation of that text.

The use of a "diachronic historical text" is neither hypothetical nor uncommon. This is because insofar as religions are rooted in history, all religious teachers are essentially epistemic translators across time and culture (Bennett 2007). To teach is often to translate. This chapter is to illustrate how the arts of translating and teaching (Higgins and Burbules 2011) are interlocking and how teachers using diachronic historical texts, who are conscious of their simultaneous roles as translators, can be more effectual in their teaching.

This chapter is based on personal experience of teaching and translating a diachronic historical text in Asia. The diachronic historical text referred to is *The Epistle to the Romans*, authored by Apostle Paul in the middle of the first century. It is one of the most influential writings from foreign and diachronic historical origins to arrive to Asia. In fact, the entire Bible as a Judeo-Christian collection of religious texts originating from Mesopotamia and Europe has continued to grow in its circulation and influence worldwide. In the past, it has been extensively studied and disseminated in the West. Nowadays, the *New Testament* is perhaps the most widely taught diachronic historical text in the Asia-Pacific region.

In the last few centuries, there has been very noticeable growth of Christianity in the Asia-Pacific region. More recently, *Global Times* has cited a semiofficial source which put the Christian population in China in 2010 to be 23.05 million

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(Yang 2014). Meanwhile, international observers have estimated 5 % of the population is Christian (*The Economist* 2013; Yang 2014), and even a very depressed projection would suggest there would be 13.48 million Christians in China mainland by 2020 (Yang 2014). Meanwhile, in Hong Kong, the Christian population now makes up 14.3 % in a total population of 7.1 million. Similarly, this rise of Asian Christianity is evident elsewhere. In South Korea, Christians account for 29.4 % in a population of 48.4 million. In the Philippines, 92.6 % in a total population of 9.49 million is Christian. In Australia, it is 67.3 % in a population of 22.6 million. In face of these data (*The Economist* 2013), it would be hard to maintain that the *New Testament* as a classical text from another time, another place, and another culture is relevant only to the "traditional West."

Context of This Study

This chapter is based on my frontline experiences of translating *The Epistle to the Romans* and of teaching *Romans* to adult Chinese-speaking Christians in Hong Kong. The guiding question is: How a diachronic historical text, that is, an ancient Christian text, is to be taught to meet the unique circumstances and needs of learners (Caffarella 2002; Wiles 1999) in the contemporary context of the Asia-Pacific region?

Altogether, I have offered six rounds of such courses between 2009 and 2015. They are inquiry based and concept based. Four were offered at churches, one at a seminary, and one with a small learning group. My teaching aim is not for religious conversion but to initiate *within* each of the learners the process of self-inquiry (Needleman 2007, p. 183).[1] Learners will be awakened to their inner ideological pluralities. Their interculturality will first be established, for they have indeed been acculturated with several cultural sub-traditions. Next, learners will be guided to work through the essential process of value clarifications. The ultimate learning outcome expected of them is that they may live a life that is more reflected upon than before.

Most researchers have this far been concerned with the macro- and externalized dialogues between cultural traditions out there, such as comparing religious doctrines; yet meaningful inter-tradition dialogues must at the end of the day be taking shape *within* the internal dialogues (i.e., self-talks) *within* an individual. Moreover, such a pure and distilled local cultural tradition is no more. It is definitely quite difficult to come across one *monocultural* person in Hong Kong. Since education curricula have been modeled after that of Britain, all learners here have already been exposed to Western perspectives about life and values through formal schooling and professional training. For instance, they cherish progress and competition, scientific methods, material advancements, and balance of powers. At the same time, however, all participants on my courses are native Chinese speakers with some essential

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[1] Needleman remarks, "The essential work of man is to cultivate access to the interior self."

values and perspectives rooted in the Chinese tradition. Finally, at the subjective inner world level, they naturally have their own Christian thoughts and values.

It is not far fetching to say that in many parts of the Asia-Pacific region, people's epistemologies both about the external and their internal worlds are no longer mono-cultural. People's inward phenomenological worlds are overloaded with multiple *and* often conflicting strands of "-isms" that have historical origins in different parts of the world. Thus, it is quite the norm to expect something from modern Europe which owes its own cultural roots to Greco-Roman traditions. Therefore, educators are faced first with the challenge of how to develop curricula and materials that help people philosophize and next on how to teach, so as to conduct effective value clarifications that will enlighten and help one's discovery of the true self of principled integrity. In other words, my teaching Chinese-speaking Christians in Hong Kong is essentially teaching learners who have been interculturally acculturated.

Translation Paradigms as Defining Tools

My journey as a teacher about life and values for intercultural learners began with my training in the disciplines of education and translation. As a teacher so trained, I set out to retranslate *The Epistle to Romans* in my leisure. My original intention (Ho 2010) was to produce a version that should be readable even by a casual and nonbelieving reader. Eventually, I discovered it was too daunting a task. Its inadvisability stems from several facts. The original author of *Romans* (i.e., Apostle Paul) did not intend this epistle as an instrument to win converts. It was not meant to be simple and easy.[2] In fact, this epistle addressed to the Romans is, by Paul's design, geared to explore into deeper questions about life and values. It was written specifically for leading the learners toward deeper "spiritual" and transcendental (Maslow 1996. pp. 73–75) dimensions about life (e.g. *Rom* 6 and 7). It was not written for beginners. To make it overly simple would be presenting deceptive messages and betrayed the author's original aims.

In short, the prevailing translation techniques, as suggested by the Linguistic Translation Paradigm (LTP), are not most desirable for the purpose of translating (and teaching) of *Romans*. Those techniques aim at moving the source text (i.e., The *Koine* Greek text of *Romans*)[3] nearer to contemporary readers. This move from first language (L1) (source language) to second language (L2) (target language) is to be

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[2] The theologian Karl Barth (1968, p. 5) says in the preface to the second edition of his commentary to *The Epistle to the Romans*, "For us neither *The Epistle to the Romans*, nor the present theological position, nor the present state of the world, nor the relations between God and the world, is simple. And he who is now concerned with truth must boldly acknowledge that he cannot be simple."

[3] In this chapter, we will use the 26th edition of Nestle-Aland as the *Koine* Greek source text (Douglas 1990).

realized largely through "domesticating" (Wills 2006)[4] the alien or "unnatural" language expressions *and* any unfamiliar values, perspectives, and messages. Direct and linear semantic equivalences between L1 and L2 are assumed to be readily available. Translation is, therefore, perceived as the simple act of identifying the equivalent[5] linguistic terms (Tam 1984).

The subsequent and corresponding teaching to a Chinese audience is then the simple step of showing the right term in Chinese. These modes of thinking and of operation simply do not match the explicit authorial intention of Paul. These ways of translation and teaching are ahistorical. Paul, however, has taken great care to anchor the meanings of his words through historical narrations in *The Epistle*. Examples are *Rom* 4, 5, and 9 plus his numerous elaborations of historic ancient prophets. If ahistorical and direct equivalence could have served equally well his educational intentions, he simply did not need to write this longest epistle of all. (It is the longest of all epistles in the *New Testament*.) Besides, if serious readers were to read *Romans* ahistorically, it could appear to contain unexplainable and much debated semantic gaps (Donfried 1991). Some of these gaps could have arisen because of the inherent methodological deficiency of the Linguistic Translation Paradigm. That is, the Linguistic Translation Paradigm has first failed to appreciate *The Epistle*'s attempts to give thicker elaborations of its core concepts, and subsequently it has failed to relay or to recommunicate fully the depths of the central issues as discussed in *The Epistle* in the *lived* historical context (Smith 2007[6]; van Manen 1990) of humanity.

This means, LTP is less than appropriate for the task of translating *Romans*. Among other factors, it has made L2 *Romans* more difficult to comprehend as a coherent whole. In terms of its operation, an ideal LTP translation aims at being readily "understandable" within the established mentality of contemporary L2 readers. Hence, the translated L2 text is slanted toward the contemporary biases and beliefs of L2 readers. The historical (i.e., cultural) meta-settings that rendered words meaningful and that made passages connected have, by default, slipped out of the immediate consciousness of LTP translators. This is because the desired translation result is to minimize readers' efforts. However, in the long run, this aim is achieved at a dear epistemic (and spiritual) cost. With the underlying and connective historic-cultural substratum removed in the L2 translation, the surface message of individual segments of the epistle could have achieved the aim of being "reader-friendly," easy, and simple. However, the links across messages together with anything unusually "weird" to modern mentality are lost. As a whole, the understanding and the teaching of the entire *Romans* become only the more difficult (Ho 2009, pp. 161–162).

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[4] For instance, Wills (p. 177) observed in "Appendix: Translating Paul" that "Krister Stendahl and John Gager both tell us that modern translations, even those that seem most 'objective' distort what Paul was saying. Paul's writings are the first to reach us from a follower of Jesus. It is hard to avoid anachronism when we try to reenter Paul's world – to avoid terms that did not exist for Paul, terms like Christian, church, priests, sacraments, conversion. All such terms subtly, or not so subtly, pervert what was being said in its original situation."

[5] As the theory goes, it is called "dynamic equivalence."

[6] In Derrida's own view, "*Il n'y a pas de hors-texte*" should be understood as nothing is apart from context (Smith 2007, p. 23 & p. 41).

That is, therein is a pedagogical danger. "Little learning is required!" is implied by the LTP mode of translating and teaching. Most things, concepts, and perspectives that are "alien" to the established mind-set of L2 readers have been reshaped, so that the translated L2 segments are readily readable. This means the historical specificities of the original context that surrounded the L1 text are removed from both the translator's and his subsequent readers' visions. Any insights and perspectives that appear "weird" in L1 *Romans* are "domesticated." Hence, the unavoidable demerit of an LTP *Romans* is that most of the original novelties originating from Apostle Paul's diachronic and philosophical viewpoint (as found in L1 *Romans*) have been ironed out. That is, the LTP way of translating runs the risk of making an authentic and stimulating text simply too plain, too familiar, and, therefore, too ordinary. It could then be that only very little challenging material that deserves serious efforts for the learning and the teaching is left in a curriculum that is based upon an LTP *Romans*.

Hence, I was forced back little-by-little toward another translation approach, namely, the Cultural Translation Paradigm (CTP). The intention was to make fuller sense of the source text, with fuller respect to the historicity of the source text. That is, the translator seeks to move contemporary readers closer to the original text so as to show or teach them something. Where the Chinese language is involved, this CTP attempt is blessed. This is because the Chinese language possesses a long history and has a vast linguistic, spiritual, and philosophical database across time behind it. Hence, provided the translators indeed try it hard enough, something comparable – though not necessarily easy and plain – or close to the original vision as contained in the *Koine* Greek text could be found in the Chinese language (Ren 2007, pp. 238–239). Yet, since this approach is to move the learners toward the source text, learners of the translated text could find themselves being faced with a text presenting alien visions and perspectives about life (Chen 2012, pp. 84–92),[7] despite the fact that the language is Chinese.

Thus, both in theory and practice, there are two approaches regarding the positioning of learners in relation to any classical text taken from another cultural tradition that are being used or taught in a curriculum. One may take a firmer stand on the text and then seek to move learners toward it, that is, seeking to discomfort learners a little bit and move them toward less familiar visions as contained in the classical text. Alternatively, one may do the teaching the other way round. In any case, it is a matter of fact that one's curriculum design, teaching strategies, and translational strategies are intertwined. Curriculum orientations, in fact, have begun with the choices that the translators have made.

In general terms, the prototypical and contrastive differences between the Linguistic Translation Paradigm and the Cultural Translation Paradigm are tabulated in Table 6.1 (Ho 2013, p. 105) below.

We should note in particular the differences between these two paradigms concerning how one makes knowledge about the world and oneself (i.e., "epistemolo-

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[7]Chen (2012) has elucidated on the nature of Shklovsky's "Defamiliarization" and Brecht's "Alienation Effect" and the differences between "Defamiliarization and Alienation Effect."

Table 6.1 A contrastive overview of the Linguistic Translation Paradigm (LTP) and the Cultural Translation Paradigm (CTP)

Key aspect	Linguistic Translation Paradigm (LTP)	Cultural Translation Paradigm (CTP)
Exemplary persons	Cicero Jerome Luther Nida	Tang Xuanzhuang Schleiermacher Mary Snell-Hornby Jin Di
Common concern	Dynamic equivalence (L1 and L2 readers' response comparability)	
"Meanings" are….	Assuming direct semantic equivalence between L1 and L2	Words are context based, historical, and culture loaded
Naturalness in the eyes of L2 readers	Top importance	Secondary importance
Epistemologies reflected in L1 text	Secondary importance	Top importance
Strategically fit for …	Winning converts	Deeper epistemic and spiritual enlightenment
Translator expects his translation to …	Be easy to read. Naturalize the L1 strangeness (i.e., to translate[the text]/to *übersetzen*)	Show the epistemic newness of the L1 text/L1 world (i.e., to "trans-lay"[the readers]/to *setzen sie über*)
Concerns about historic realities and rootedness	Relatively not a concern	Very important

gies" and "historic realities and rootedness" in Table 6.1). Whether a translated text of *The Epistle to the Romans* fails or ticks in these aspects of knowing would make direct qualitative differences for learners who are learning through an L2 text (Cheng 2010).

To sum up, at the end of my own translating adventure, I have completed a retranslation *of The Epistle to the Romans*, by adopting the cultural sensitive approach rather than the literal and make-it-easy-to-read approach. This translated text *and* the knowledge I acquired in the process of translating, therefore, constitute the foundation for my subsequent teaching of *Romans* to Chinese-speaking Christians in Hong Kong.

Reconstructing Paul's Curriculum in Romans

Interestingly enough, Paul was a translator and teacher too. That is, back to the times of Paul, unlike later generations of Christ followers, he had no *New Testament* as *the* canon to fall on. That is, as a multicultural Jewish teacher (Branick 2009, pp. 60–112), as an international and multicultural citizen (Branick 2009, pp. 37–59), and as a recipient of revealed and inspired holy visions and teachings in his subjective *lived* experiences (*Rom* 1:1), Paul was essentially a teacher and translator seeking to instruct and to enlighten across alien socio-ideological terrains. In doing so,

Fig. 6.1 Paul's intercultural circumstances as a teacher and translator and his authorship of *The Epistle to the Romans*

he was facing the same challenges for a teacher and translator as we have this far been concerned.

Figure 6.1 (Ho 2013, p. 173) below is a representation of Paul's position as a cross-boundary explorer and teacher.

There should then be no reason to doubt the legitimate relevance of using *Romans* as a text for life and values education and as a guide for self-discovery across cultures (Caird and Hurst 1994).[8] This was, indeed, by Paul's design, its original discursive aims.

Hence, based upon repeated hermeneutical reflections in the attempt to recapture the gist and concerns of L1 *Romans*, I find it is justifiable and useful to conceptualize the 16 chapters of L1 *Romans* as in Table 6.2 (Ho 2013, p. 452). This listing has, in practice, also proved to be helpful to contemporary learners.

As seen in Table 6.3, there is a clear internal logic running through the various chapters of L1 *Romans*. The deep structure is the perceived dichotomy between the law and unearned Grace.

As a summary, Paul's L1 *Romans* is truly a *translation-al* work, intending to teach across cultural and phenomenological frontiers. By "translation-al," it is designed to uplift learners, to enable them to see and experience beliefs, values, sentiments, and perspectives which they hitherto have no practical ideas about. That

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[8] Caird and Hurst (pp. 19–20) have remarked, "To descend into the past is to travel in an alien culture, with the traveler having to guard against two opposite temptations: the temptation to modernize, to regard everything as though it were part of one's own familiar world, ignoring the underlying strangeness; and the more insidious temptation to archaize, to be so impressed by obvious superficial differences as to ignore the underlying similarity."

Table 6.2 The intercultural curriculum in Romans for life and values education

Chapter	Aspects related to the question of perennial validity to humans
Rom 1	Unearned GRACE and faith of obedience rooted in Christ, in the context of multicultural (and Greco-Roman) appreciation of the LAW (Plato 2013; Brague 2007, pp. 19–29; Ho 2010) and the conscience
Rom 2	The irrelevance of auto-*nomous* humanism (Peterson 1997, p. 212) and its inevitable consequences
Rom 3	Sanctified transcendental life is beyond and above the realm of human constructs
Rom 4	Faith alone in the goodness of God is the only right "righteousness" you can expect from humans
Rom 5	God is the sole initiator and author of his goodness
Rom 6	The inner transcendental self in union with Christ is evidential and witness of that GRACE
Rom 7	The inner transcendental self has paradoxically long been in enslavement of the flesh
Rom 8	Unearned of divine GRACE is the fountainhead of our liberation
Rom 9	GRACE is contingent solely upon God the unconditioned creator
Rom 10	GRACE is noncoercive; GRACE (and God) waits upon human responses
Rom 11	Divine GRACE indeed is indiscriminant. It embraces all and is invitational to all
Rom 12	The transcendental self in union with Christ lives out new value orientations per the faith of obedience
Rom 13	Miraculous is the world as a stage. In faith, we'll put up a pleasing show….
Rom 14	There is neither indispensable differences nor insoluble contradictions
Rom 15	We've a big vision involving all nations of the world
Rom 16	Let's live out the *agape* and transcultural love of God which surpasses differences

Table 6.3 A sample curriculum – connecting the learners to their "inner human" and assisting them to make meaning of *The Epistle to the Romans* historic-critically

Class	The enquiry theme (To highlight…)
Meeting 1:	Inquiry: the metaphor of vessels – brass, pottery, and plastics
	To highlight: "I" is not equivalent to "my body" and the issues of fate, life, career planning, purpose of life
Meeting 2:	Inquiry theme: familial – genealogies, the individual, and "who am I?"
	To highlight: "I" is not that atomistic/individualistic or acultural as you might think, and affirming the historicity of humankind, and the cultural aspects of being my "self"
Meeting 3:	Inquiry theme: Sunzi's *The Art of War*, charity, and emptiness
	To highlight: "I" is only a transient being or becoming, and in conjunction with previous two meetings, the macro-social concerns in L1 *Romans* of Paul, and to reflect upon my "self" as a follower of Jesus the Christ
Meeting 4:	Inquiry theme: magic, mystery, gods, and God – the unspeakable
	To highlight: "I" as a transcendental ontological entity living amid mysteries and language as an integral part of the phenomenological realities of humankind
Meeting 5:	Inquiry theme: liturgies – marriages, deaths, and festivities
	To highlight: the transcendental "I" in love and in union with the transcendental Lord, Jesus the Christ, and the abundance of rites and one's relationships with the transcendental realms
Meeting 6:	Inquiry theme: contemporary commercials/advertisements about change
	To highlight: is the fleshy "I" the transcendental "I?" And life is about change, culture changes, and "what are you keeping or changing in life (or in your spimal-option path (Bryanton 2013)?"

is, the learners should be "trans-laid" (i.e., in German to *setzen sie über*) to newer plateaus. They should grasp better the inner transcendental "self" as well as *unearned* GRACE which dawns upon one's subjective and phenomenological union with the believed-in Christ Jesus.

Connecting Paul's Curriculum to Contemporary Learners

Again, lest some readers might lose track, please be reminded my aim is entirely educational. The subject matter touches on spiritual and philosophical issues. The pedagogy is respecting the baseline situations and needs of learners (Vella 2002). The core strategy is to confront and help learners to seek value clarifications (Hannam 2012, pp. 107–122) within themselves, *and* with reference to a text that is sacred, or at least respectable, to them.

The learner's common respect of a text, however, does not make them conflated beings. In some cases, such personal wish and self-image only make them more overloaded and confused internally in terms of their personal maxims or philosophies. As said earlier, their secularized schooling, the material and competitive economy of Hong Kong, and their Chinese cultural baggage were all complicating internal ideologies of theirs. How to live a reflected-upon life? And as Christians? And in the multicultural city of Hong Kong? They, in their search for personal integrity, are in need of help to overcome real problems arising from conflicting desires and values.

In fact, if we refer back to Fig. 6.1, these same learners' needs could be comparable to the needs of those living in Rome and for whom Paul wrote his L1 *Romans*. This is then another indisputable rationale that makes our study of *The Epistle to the Romans* in a contemporary context legitimate and relevant. This is because many "-isms" that are confronting the "postmodern" world today actually have philosophical counterparts, if not indeed roots, in the Greco-Roman world. In the process of making a CTP *Romans*, I have become more informed about those philosophical strands which Paul was responding (Malherebe 2006) to in his L1 *Romans*. Connecting these counterpart strands of Greco-Roman humanisms to the present-day *lived* experiences of Chinese learners living in the secularized and free society of Hong Kong is, thus, well grounded in reasons.

In a nutshell, present-day Hong Kong is, in many aspects, organized along principles borrowed from Europe. And from the Renaissance onwards, Greco-Roman thoughts have been revived in secularized philosophies and institutions. Helping contemporary learners to establish this historical perspective could be foundational. They can then realize the genuine values and soundness of attempting to learn from a diachronic text taken from ancient Rome, as penned down by Apostle Paul.

Developing Curriculums for Learners

We will cover in the remaining part of this chapter the significant dimensions of an education cycle. They are curriculum development, learning and teaching resources, pedagogies, and evaluation by learners. We will begin with curriculum development.

Given the variation in group size, course duration, and the varied settings of the courses, the actual curricula for each *Romans* course that I taught were different. Yet some *curriculum design principles* are consistently observable in them. All curricula must:

1. Be inquiry (Ornstein and Hunkins 2004) and concept based (Erickson 2007), rather than dogmatic in content
2. Highlight that we as humans are inescapably beings living in history
3. Bring out the internal philosophical pluralities of the learners
4. Discuss the relations between "I" (the philosophical subject), Grace, and law
5. Include engaging points to tab onto the learners' latent personal axioms

Point 1 means learners are accepted with their baselines. The teaching is not on imposing dogmas. Point 2 brings the "sacred text" down to a comprehensible level. In fact, all knowledge about humans (including about life and values) would acquire fuller sense if we approach them historically. A CTP-minded teacher would help learners to see values and life are essentially story based. So, individuals are the authors of their life scripts (Mesle 2009; Taylor et al. 2000, pp. 31–43). Then learners' thoughts would logically unfold. Thus, class and group dialogues (Connolly 2008) (as have been anticipated in curriculum designs) would eventually link up to that some learners' sudden but logical awareness about Point 3. This can then be discussed and knitted into value clarifications in relation to Points 4 and 5 for the whole class.

Above, in Table 6.3 (Ho 2013, p. 565), is the curriculum used in a short course offered for the department of extramural studies at a seminary.

In short, Table 6.3 shows how the five *curriculum design principles* are incorporated into a curriculum. Referential dialogic themes and features of Chinese subtraditions (such as Sunzi, Buddhism, and Confucianism) are built into the curriculum. The aim is to permit the teacher-translator and the learners to traverse across cultural perspectives together. That is, a teacher seeking to *trans-lay* learners to unexplored horizons must plan well, so as to enable them to do their own philosophizing (Slattery 2006).[9] A curriculum that takes the translating role of the teacher seriously

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[9] Slattery (2006, p. 21) has a sharp observation which says, "I believe that many people are spiritually immature and religiously illiterate. Some live in fear of a vengeful god, a demanding parent, or cultish religious leader. Some have seldom moved out of their psychological comfort zones and physically insular communities to engage people of diverse beliefs, cultures, and perspectives. Others have been indoctrinated by family, spouses, or pastors into destructive behaviors and materialistic lifestyles. Many believers (and nonbelievers) are very sincere, but they have never studied or embraced philosophical investigation, critical evaluation, spiritual meditation, and historical analysis, which are the hallmarks of a theological curriculum in the postmodern era - in contrast to indoctrination and blind obedience to a militant theocracy."

has to contain intercultural pegs, to enable learners to do their inward "housekeeping" as a sovereign subject of their own life and choices.

Developing Learning and Teaching Resources

As said earlier, I have developed a CTP version of *The Epistle to the Romans* in the Chinese language. In the process of my teaching, a number of learning objects (such as diagrams) have also been designed (Ho 2013, pp. 258, 281). Moreover, in order to support the more intellectual-minded learners, I have written academic papers on paradigmatic aspects of translating *The Epistle to the Romans* (Ho 2010, 2012). Tabulated below are three selected verses from the CTP *Romans* that I have translated (Ho 2009). They cover *Rom* 1:19, 7:22, and 14:12. They are reported here in English, despite their originals being in the Chinese language. For the obvious reason of length, CTP considerations are given only for *Rom* 14:12.

CTP[10] Roman Verses

1. *About the conscience, Rom 1:19:*

NIV[a]	Since what may be known about God is plain to them, because God has made it plain to them
A CTP understanding (in English)	That is said because that which originates and reflects the goodness of God, and that which is knowable in the interactions among humans, is always evident and knowable to all. This is because God has long unveiled that directly to all mortals living among men (Ho 2009)
Koine Greek	διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφανέρωσεν (Douglas 1990)

[a]All NIV verses in this chapter are retrieved (2015, 5 31) from http://www.biblestudytools.com/romans/

2. *About the "inner human," Rom 7:22:*

NIV	For in my inner being I delight in God's law
A CTP understanding (in English)	Truly then, according to the inner human of me under the flesh, I am yearning for the law that springs from God (Ho 2009)
Koine Greek	συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, (Douglas 1990)

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[10] To consider LTP and CTP as dichotomous or be in any form of objectivism versus subjectivism is a false notion. As demonstrated in the examples here, being culturally conscious does not mean free "translation" or ignoring textual (grammatical and syntactical) evidences. Rather, it means, on the basis of textual clues and taking them all seriously, one seeks to think deeply about the cultural messages that could possibly be conveyed by the written text in its original discursive setting.

3. *About individual moral responsibility, Rom 14:12:*

NIV	So then, each of us will give an account of himself to God
A CTP understanding (in English)	So then each and every individual from among us will be giving an account directly to God concerning his or her very "self" (Ho 2009)
Koine Greek	ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ] (Douglas 1990)

Features of the CTP Understanding About Rom 14:12

- The CTP line brings into the limelight "his or her very 'self'." This stress is to contextualize the teaching of *Rom* 14:12, linking it to Paul's philosophical anthropology as suggested in *Rom* 7, such as in 7:22 above.
- This is a theory of individual responsibility for one's conduct *in* interactions *among* humans. Understood in the context of paternal authority (Buckland 1969, pp. 397–398; Zhou 2005, pp. 230–237) in the law of Rome, in which every female and every slave are legally belongings owned by the male household head, this is revolutionary in its nature.
- *Contemporary relevance*: In a big city like Hong Kong, learners often find their life being shaped by factors completely outside of their control. Reviving conceptually the sense of individual responsibility could be the key to sounder moral and physical being of oneself. While "walking with God," everyone must be and still is an active coauthor of their own life script.

In my CTP translation of *Romans*, readers will be supplied with additional and essential data that could help anchor their spiritual and epistemic understandings to the historical setting of the original text. Concepts and perspectives alien to contemporary biased understandings about life and values are not obliterated. This is because such "non-domesticated" elements and perspectives can be the distinctive lessons for learners to explore. Hence, it is reasonable to suggest that most learners in culture-conscious curricula so designed should be able to hear and learn something new.

Teaching Methods/Pedagogies

The teaching methods and pedagogies have to solve two intertwined problems. (1) How to help learners discover they are actually engaged in a diachronic (and time-less) engagement with Paul, the original author (Higgins and Burbules 2011)[11]; that is, how to move the learners toward the L1 text of *Romans*? (2) How to break

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[11] "To engage a work of culture is to participate in an event, in the play of tradition" (Higgins and Burbules 2011, p. 374).

the hold of the ideas of the law as being externally imposed upon learners, such that they may begin to see their degrees of freedom in making choices about life and values? The first can be done through the supplement of historical data and use of CTP-based materials. The second has to be done by the teachers consciously taken upon themselves the role of translators, seeking to teach interculturally and across perspectives. Below are, thus, the essential aspects for the teaching of life and values using the diachronic and classical text of *The Epistle to the Romans*.

Grasp the Original Cultural Dimension of the Text   This means a teacher using a classical (and hence essentially diachronic) text must first of all understand the text sufficiently well in its original cultural setting. Then, the teacher as a "cultural guide and analyst" should make highlights and bring to the learners' focal awareness the unfamiliar, previously unnoticed, or even alien values and perspectives, as presented in the original text to its original learners. This would mean the teacher should *trans-lay* the story-ed, historical, and socio-interactionary context surrounding or underlying *The Epistle to the Romans*.

Bring About Learners' Dissonance   Since the learners are adults, they have their baseline knowledge and established perspectives. No learners should be offended. Yet no learners should be left as a distant observer. The study of *The Epistle to the Romans* is not for doctrines. It is for guiding learners into deeper self-understanding of their own value systems, which in the end may or may not be in perfect agreement with the visions or values of Paul. In other words, a teacher needs to help learners experience a phase of dissonance (Cooper 2007, pp. 60–61), before they may choose to depart from their blind spots (Van Hecke 2010) and their emotive, epistemic, and linguistic comfort zones that have often been built upon the basis of, or left untouched by, the prevailing Linguistic Translation Paradigm.

Confront the LTP Mind-Set of the Learners   Naturally, the above attempts would entail guiding learners to unlearn the LTP-procreated mind-set which declares "I learn only when everything is plain and simple." This mind-set, unfortunately, has been continuously reinforced and sustained by the Linguistic Translation Paradigm itself, as well as by the general cultural climate for speed, performance, and consumerism that are characteristics of modern cities (Chia 2010). In a nutshell, in order to help learners see across cultures and do self-examination about their internal interculturality, the teacher as a translator must also be an active presenter of questions.

Connect the Text to Learners' Lived Experience   Not all learners are at ease with philosophizing. They need help before they can see the real relevance of the text themselves. The "Class Snapshot" below is transcribed from part of my class. The learners are asked to jot down on a piece of paper one of their most significant personal secrets. Then, after some sufficient time for them to write has lapsed, I will say:

Class Snapshot 1 Everyone has some secrets. The recent movie "The Reader" [*Der Vorleser*, *which* is a novel by German law professor and judge Bernhard Schlink] tells you a story how the woman "prisoner" who does not know how to write, but is shameful to let others know that she is indeed illiterate, would rather be jailed than revealing the truth. To her, the biggest inner conversation, or inner script, is "I must not let them know [I can't read]." That inner voice is carrying with it the force of a law, a *nomos* (ὁ νόμος). Her life is thus totally impacted. So, similarly, an "internal maxim" in you that is constantly warring against unearned Grace as an option for life is a curse to you. It is a self-fulfilling prophecy for the soul so involved. "You ask for it, then you've it." On the other hand, "unearned Grace" can only be received when you do not try to earn it. It's all that simple. God's promise is that you don't have to earn the unearned Grace. That is, "A decent life before God must start with that right inner conversation that you're persisting in telling yourself." [NB. The inner maxim is then the life orientation (i.e., values) of the learner.]

The underlying class activity intends to help learners realize that deep inside each of them, there are rules or laws that they have borrowed from their *lived* cultural contexts. Making learners aware of this is the gateway connecting the learners to one of the main themes of *The Epistle*, which is about the supposedly dichotomous relation between the law and unearned Grace.

Assisting Learners in Inter-perspectival Clarification Nowadays, "pure Chinese-ness" is a fictitious imagination. Inside every Chinese-speaking Christian, there are at least two perspectives. First, there should be their proclaimed Christian faith; and, secondly, their Chinese-ness. Moreover, apart from these two strands of thoughts, we are most likely to encounter a whole spectrum of secular *auto-nomous* humanisms. They could include progressivism, scientism, hedonism, "marketism," or perhaps also Marxism. Yet this reality represents opportunities. This is because only on basis of the existence of these real and competing options will inquiries lead to value clarification that can be meaningfully conducted. Before the "Class Snapshot (2)" below is conducted, learners have to jot down their "most pressing problem" on a piece of paper.

Class Snapshot (2) (See Table 6.3, Meeting 3.)

Teacher: Now let's refer to what you've jotted down. Every day, you're preparing for today's and tomorrow's show… The problem is "Are you continuously writing yourself bad scripts?" The question then is: Are you writing for yourself every day the script to be a strong man *and* by your own efforts *and* in accordance to the NOMOS that you believe? If yes, then you will keep yourself very tired and you will not see God's Grace….

Learner: *But we still need to have some data to support so that we can know the right decision. That is, we do something according to [or by the laws of] the Bible. In other words, Paul also refers to the laws of causality. The Bible is ….*

Teacher: Then you read *The Bible*….

Learners: *[Laughed.]*

Teacher: ….nowadays we are fully saturated with the beliefs of causality…. But as according to Paul, you need only to trust Jesus, the resurrected Christ, and that's it. Then, you should pray. We get to unearned Grace simply because we follow. And the most killing is *not* that we should refer to BIG LAWS…. The most killing parts in your life are in the silent happenings every day in the small things. It's *in* and *with* the small things that you're scripting your life. Do you understand?.... (I hope I've done something meaningful for you.) ….

Learner: *But it's really difficult… to rise above the laws of causality (of NOMOS)….Difficult to live away from the controlling notions of the law…*

Teacher: If you try to build up your life through becoming stronger and stronger and by your own efforts, you will not see…. *[Someone sobbing….]* Plenty of the gracious gifts will be walked passed and you missed them out totally…. You keep walking into the walls…. and it hurts…. You want to be strong and by your own law [i.e., be auto-*nomous*]….

Learner: *This walking into the walls and the hurts: I suppose it's the meaning of Rom 12: 1–2….*

In other words, it is by pointing to inner ideological pluralities on the part of the learners that the teacher can be of help in guiding them to do inter-perspectival self-examination and, thus, to become more conscious about the choices that they have made.

Rely on the Logic of the Text Being Taught   A time-tested classical text has internal logic in it. There is no need to reinvent its logic. In fact, once learners begin to see themselves and the text of *Romans* are interrelated, and that the text is not about

giving them the right dogmas from outside to hold onto, but answering real questions that thinking learners could really be asking, then the process of engaging the text for self-discovery will begin. Questions will naturally follow questions. This is not a possibility. It is an observed inevitability. "Class Snapshot (3)" below, for instance, is the teacher's invitation to the learners. It brings out genuine questions that Paul's Greco-Roman learners were asking back in Rome in the first century.

Class Snapshot (3) So, why is *The Epistle* so startling to the Greco-Romans? It tells them in this universe controlled by the law, the *nomos* (ὁ νόμος), God can breakthrough and give them the unearned Grace. Then the Greco-Roman original recipients [and you] have plenty of questions: Why? How is that possible? Is that fair? Can we be a "good man" in this or that alternate way then? Is that true? Is God then not playing by the book? Why is it like that [fair or unfair]? Moreover, if you humans are sinners, then God bestows Grace to save this world, then is this God not a god playing *ad hoc* ? Does God have a plan? Or is God simply messy? If one preaches unearned Grace, what will happen next?.... So, if Paul and his readers are serious about Grace, Paul must have to tell them [and you] about the future too? There is a whole logical system in it [i.e., in the cosmo]; and it must be. But after all his explanations, we may still be puzzled. That is, after all of this and that, there are still mysteries.... So, when you read *Romans* , do take these original logic and original perspectives with you. This can help a lot....

In short, referring to the actual class contact experience just reported above, my learners in Hong Kong and Paul's learners in Rome do have a lot in common in their queries. The urge to be asking is, indeed, the starting point for the intercultural teacher to connect learners more deeply to the text. And, on the whole, the teaching methods and pedagogies used by a CTP-minded teacher should work together to move learners toward the worldviews and perspectives represented in *The Epistle to the Romans*, rather than bending the text to suit the mind-sets and assumptions of contemporary learners.

Immediate Reflections on the Process and the Outcomes

On the whole, it takes dedicated efforts to understand *The Epistle to the Romans*. It also takes skills and clear thoughts to develop curricula and resources. After trying to overcome the significant obstacles of translating and teaching a diachronic text in contemporary context, some reflective points relating to learners and outcomes could be made. They are outlined as follows:

In a city, people have the accustomed tendency to take knowledge as doing something with something. To do self-discovery and value clarification by examin-

ing one's inner world is requiring learners to do something which they have little comparable experience. Besides, not few learners would have established views about what Paul was like and what *The Epistle to the Romans* was about. With such LTP-generated and LTP-sustained opinions, learners often treat the text as something with which they do something (Peterson 1997).[12] That is, learners might have wanted to look at the text (as if it were some kind of a manual), but many are not prepared to look at themselves.

Yet the teachings unfolded in my courses generally point to the inner human, the conscience (Costigane 1999, pp. 6–10), and to humans' existential conditions in relation to the law. Thus, some learners, in their dissonances, were bound to raise direct questions about translation paradigms. These questions should not be avoided. They should be answered (cf. Table 6.1), and then learners might begin to see the Text is not as simple as they might have imagined. They would eventually cease seeing the Text as something totally external and as a tool for doing something else. They may then begin to appreciate the philosophical perspectives and demands of *The Epistle*. In short, they may then be more prepared to judge how a text might be more meaningfully interpreted and then begin to philosophize for themselves.

Noteworthy is that the teachings so designed and conducted are, in fact, aspects of inquiry-driven and concept-based curricula. Learners would acquire the ability to identify central questions about life and values. After having been moved closer to the original perspectives of Apostle Paul, the learners would eventually modify their personal frameworks for looking at life and evaluating values. The ability to reflect and free oneself from "borrowed values" is at least part of the joy for most learners.

Another outcome is that learners have the experience of assessing their own interculturality. For example, being "Christian" is no longer a conflated idea. One's life and ethical actions have to be realized in communities. Seeking mere "fair transactions" is far from being all *and* everything that is desirable as reasonable and good in one's life. The rediscovery of the "inner human" is the revitalizing force to one's life as a moral being. Below are some sample end-of-course evaluative feedbacks from learners. Indeed, they do seem to have experienced something unique in learning *The Epistle to the Romans* through the culturally trans-laying teaching approach. They wrote:

- I experience studying *The Epistle to the Romans* from another perspective.
- I am inspired to look beyond established framework.
- I've expanded my mental framework and thinking patterns when reading *the Bible*.
- My vision/knowledge/presumption about "I" indeed influences how I approach knowing God.

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[12] Peterson (1997, p. 202) observed, "It [i.e., Language] becomes functionalized when it is used just for information or in getting someone to do something for you. Or, in getting someone to buy something. As Christians we get caught up in that culture, and we start using language, albeit necessarily, in its lowest sense…. I think it's time for a great recovery of language. We have to recover the nature of our language because words are holy."

- I appreciate the deeper dimensions of God's saving acts; I have deeper understanding about the "inner I."
- I appreciate further the unearned Grace of God and its relation with "I."
- I appreciate the deeper meaning of *The Epistle*.
- I appreciate my position [as a transcendental human] and my relation with God.
- God is beyond and above the law of causality. From the clay to the finished vessel, it's a process of coauthoring with God.
- I appreciate better *The Epistle to the Romans* and [its impacts on] spiritual growth.

Knowledge Transferability and the Way Forward

As for knowledge transferability in general, some significant lessons are worth reporting for educational practitioners in the Asia-Pacific region, such as school teachers, pastors, philosophers, and academics with interests in intercultural dialogic issues or in life and values education.

In terms of constructing an analytical understanding about the world around, modern material sciences from the West have clear superiority over the knowledge systems both of medieval Europe and of Asian traditions in general. However, in terms of perennial philosophical problems, which are rooted in the very psychic and socio-interactionary nature of humans, "premodern" thinkers, both European and Asian, do not necessarily look pale at all when contrasted with contemporary thinkers. There is no essential reason to dismiss them as irrelevant to our times on the sheer ground of their being medieval, ancient, religious, or spiritual. In fact, "premodern" minds – and "oriental" minds alike – are often experts in their observations about the inner dimensions of humankind. Such classical works should be explored and evaluated on the basis of their logical and empirical validities. Chinese, for instance, could learn something from reading Marx and Kant, as well as from Buddha and from Paul. Similarly, the West could learn from Buddha, Wang Yangming (Yu 2009), Mencius, and Confucius. Their "truths" about existential problems that confront humankind could have no national or temporal boundaries.

In other words, there is no reason to assume Paul has nothing to offer as a thinking mind, a philosopher. On the other hand, it is a pity for believing learners to see Paul's epistle to the Romans solely as a dogmatic piece that allows no room for critical reading and thinking (Paul and Elder 2012). In fact, it is both practically desirable and educationally possible to design studies of the epistle with concept- and issue-based curricula, characterized by reflections and inquiries. The essence of an ideal curriculum is then to take to heart the Cultural Translation Paradigm (CTP) as the foundation in the meaning-making process of the classical text to be used. That is, while the teachers attempt to move learners closer enough to really understand what an original classical thinker has wished to say, the learning process itself can

all the same be squarely focused upon the baselines and needs of contemporary learners.

Obviously, this approach to curriculum design, and to teaching, is more demanding than taking the words in every verse of a classical text as complete by the sheer literal meaning in themselves, regardless of textual coherence and wider sociocultural contexts. Yet, as educators, these are exactly intercultural challenges to be met rather than to be evaded. This is because, as revealed this far, a CTP way of learning and teaching is actually enlightening, possible, and achievable.

There are naturally problems in bridging the sociocultural divide between Paul and contemporary Chinese-speaking learners. I judge there are three oddities and two common causes that are worth noting:

- One oddity is that contemporary learners, at the beginning of their learning process, generally do not believe that there is certain existential "commonality" between Paul's original ancient audience and themselves as contemporary learners.
- Learners are generally unaware about their internal ideological or belief pluralities. Both their perceived self and their epistemological stand are very often mistaken to be fairly straightforward and unsophisticated. Hence, not few would suppose they have simply enrolled themselves in the study of a dogmatic piece; and that, by studying *The Epistle to the Romans*, they would acquire more objectified and grander understanding about their God, rather than be gaining deeper understandings about themselves.
- The third difficulty is the learner's disbeliefs and skepticisms about the credibility of another path toward translating and teaching. Their doubts are about the justifiability and the legitimacy of being cultural and contextual rather than linear, literal and abstractive, when one interprets and teaches a classical text.

On closer examination, behind all these oddities, is the conspicuous absence of that simultaneous ability to think and assess a text historically and philosophically. It seems that the general tendency to assume truths are abstractive, ahistorical, and propositional is a common mental disposition among modern city dwellers.

The first common cause which may explain these oddities is the dominance of the market. It stresses plainness and quickness in communication. Besides, in the urges to stimulate consumptions and sales, all subtler philosophical understandings about humankind have generally been suppressed in the media. In other words, overcoming this acquired mind-set for *and* of ahistoricity is a fundamental challenge for any aspiring educators who may wish to be more intercultural in their approach to teaching and translating. The second explanatory factor is paradoxically the dominance of the Linguistic Translation Paradigm (LTP) itself. This is because in the efficiency-driven city environment, such as in Hong Kong, many learners have acquired the reflexive belief that LTP is the only thinkable mode for translation and teaching.

So, there are indeed great educational gaps waiting to be filled by the CTP way of translating and teaching. Below are, in particular, some possible developmental

focal points for future application of the Cultural Translation Paradigm in translating and teaching in the Asia-Pacific region. They are the following:

- *The study and teaching of other epistles of Paul*: The pastoral writings of Paul do not seek to make plain statements to win converts. They do not provide ahistorical, merely abstractive and propositional types of epistemological findings. Instead, they all explore human possibilities and philosophies in the given historical context of those recipients addressed to by those epistles, despite some propositional statements might, thereby, be derived.
- *Religious and spirituality curriculums*: With improved educational opportunities and fast-advancing communication technologies, it is quite hard to come by an audience that is strictly mono-perspectival in its outlook. Even steady adherents to established religious congregations are multicultural inside. The world is becoming more pluralistic than ever before. The LTP way of teaching and translating is no longer meeting the actual, intellectual, and spiritual needs of learners. Pastors, theologians, and philosophy educators should rise up to the challenges of these global and intercultural circumstances. The CTP way of teaching, at least, could be a rational strategy to guide learners toward greater transcendental freedom. It can be a key educational path for better interfaith dialogues too.
- *Secularized postmoderns in search of deeper understandings about humanity*: In other words, this same intercultural mode of research and thinking, represented by the Cultural Translation Paradigm, can be of functional and pedagogical values to researchers and educators in general. There is no theoretical reason to assume Christian, Buddhist, or other oriental traditions, in fact, have nothing perennial to offer. One theoretical challenge however is that the Linguistic Translation Paradigm, in its preference for simplifications and abstractive truths, could be preventing researchers and learners from reaching beyond the deeper meanings of those classical texts in questions.

Conclusion

If more religious educators realize the centrality and impacts of translation paradigms in their teaching of using a diachronic historical text (Ho 2013), *then* more religious educators will have greater *trans-laying* impacts. This is because both the orientations and contents of their curricula have indeed always been characterized by the translation paradigm that is applied to the translation of that historical and classical text. In turn, the curricula so arising will determine distinctively whether the subsequent teaching should permit or encourage inter-perspectival inquiries and self-discoveries. In any case, as noted earlier, Asian Christianity is on the rise. This rise could in part be due to the rapid social dislocations and value changes in the Asia-Pacific region in the past and recent decades. In part, it could also be due to the debatable and fragile link between metaphysics and ethics in traditional Chinese philosophies (Du 2013, pp. 99–102) which used to have huge cultural and

institutionalized influences in the Asia-Pacific region. In short, contemporary Asia is in desperate search *for* spiritual and ethical values. That can be Christianity – or perhaps personalized "Christianities" – which respects the historicity and the inter-culturality of the believers. If more educators are turning more effectual (Slattery 2006[13]) both in waking up religious learners and in walking them out of their state of spiritual "zombieness" (*Rom* 6:4) – by way of helping learners to come into deeper inter-perspectival encounters with diachronic and life-changing texts – then learners and teachers will both benefit. Both will also be making social, epistemic, and intellectual contributions in the region. This is because any persons who deeply appreciate the Christian principle of Grace and individual ethical responsibilities should possibly be more gracious as neighbors in their communities. All these are then the immediate as well as the longer-term contributions of CTP-teacher-and-translators to the religious and spiritual education Region. The CTP path is not easy. It is, however, possible.

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[13] See footnote (9).

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Chapter 7
Reflections on Our Individual and Collective Identities as Persons in the World

Laurance Splitter

Introduction

In this chapter, I examine the familiar concept of *personhood* from both a philosophical and an educational perspective. While the task of developing a sense of, and reflecting on, *who we are* as persons is an important one, I argue that it bears no relation to the question of our actual identities. This conclusion puts me at odds with a view, well represented in the social sciences, about the importance of clarifying our national, religious, cultural, and other affiliations in order to address both the epistemological question of identity and the ethical question of *how we should live*. These questions bring us full circle to the concept of a *person*, thence to the kinds of formal education that enable our development as persons in the world. As a pertinent illustration of these broadly philosophical considerations, I offer a critical perspective on the contemporary meaning and moral significance of Confucianism.

On Being a Person

The characterization of *persons* that I defend has two parts. To be a person is to be:

 (i) One of a *kind* that has specific "personal" qualities, including self-awareness, rationality, a moral sense, and language
(ii) *One among others* who are also (becoming) persons

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(ii) Underscores the *relational* nature of personhood. This feature positions persons between two extremes: persons understood first and foremost as autonomous individuals and persons understood as morally and politically – if not conceptually – subservient to such collectives as nations, religions, cultures, and traditions (which I call "supra-persons"). The key issues are both moral and epistemological; I submit that our capacity both to know the world (what *is*) and to make prescriptive judgments (what *ought* to be) is grounded in our relationality. These elements have important implications for teaching and learning.

Concerning (i), speaking for myself and those persons of whom I am aware, the *kind* of thing that I am is found in nature, in keeping with my physical and biological origins, my path through life, and my eventual demise. If we want a specific concept, it could be *human being* (as in *Homo sapiens*) or, more plausibly, something like *living organism* (although I do not rule out the possibility that some persons may be of a quite different kind altogether).[1] Being of this or that particular kind determines the most basic answer to the question "What is it?" or, in this case, "What am I?", because it specifies my *identity* conditions, i.e., the conditions by which I may be identified as something in the first place and reidentified as the very same thing at various times throughout my life. To cite a familiar example, when you and I look at an old photo of Ormond State School Grade 3, circa 1958, we can, perhaps with some difficulty, pick out one child with whom I have a very special relationship: that of *numerical* or *quantitative* identity. That child, different in so many ways from me now (i.e., *qualitatively* different), nevertheless, *is* me, and I *am* him (where the familiar terms "is" and "am" mean "is/am identical to," logically quite different from their standard uses in grammatical predication). Indeed, without an assumption of literal identity, claims of qualitative change would make no sense: I was slim and naïve; I am now overweight and cynical, but it is still *me* who was and is those things (who else could it be?).[2]

While the kind of thing that I am provides the most basic conceptual answer to the question "What am I?", it still does not enable an answer to the more specific question "*Who* am I?", where the point of the latter is to identify me, among all other entities – both persons and other – *uniquely*. Indeed no amount of conceptual or qualitative specification or categorization can uniquely identify me (in the sense of distinguishing me from others of my kind). I am a human person, so we may begin, but *which* human person am I? The only Australian professor in the Department of IELL? But that is a matter of mere contingency and, in fact, is not even true. I could, of course, add further conditions or qualities which would, so to

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[1] The claim made in (i) is consistent with the idea that some persons – e.g., higher-order mammals – are not human beings; indeed, some – advanced robots or computers – may not even be living creatures. Still, they must be members of *some* kind which specifies their identity conditions.

[2] I have argued elsewhere that there are no purely psychological or mental kinds because the actual identification of individuals requires something like a spatiotemporal framework to provide the *deictic* or referential component that allows us to "pin down" a particular object of a given kind (Splitter 2011). In short, I support the view that if the appropriate material body is abstracted from the concept of *person*, then not enough remains to justify referring to persons as objects with their own identities.

speak, pin me down, but there would still be something incomplete about such a list of features because they fail to convey the very particularity that makes singular identification possible. For this, as writers in the tradition of Aristotle and Kant have observed, we need a *deictic* component, in addition to a conceptual one. I am, as philosopher David Wiggins puts it, a *this-such*: an individual who exists and persists in a particular frame of reference familiarly given by the coordinates of space and time (Wiggins 2001, 108, 126) and conceptually specified by an appropriate kind. We identify things which are located in the same spatiotemporal framework to which we ourselves belong.

Quantitative and Qualitative Identity

I distinguish numerical identity and numerical identification from qualitative identity and qualitative identification. I may identify as Australian (or *with* other Australians), as an academic, as a lover of Bach chorales, as a gay, left-handed, Jewish male, and so on, noting that in some – but not all – such cases, I am identifying *with* a group, collective, association, or institution (e.g., the nation Australia). But identification in this sense is quite different from that which is carried out, say, in a court of law where the witness *numerically identifies* the defendant (albeit most likely on qualitative grounds) as the man she saw stabbing the victim. It makes all the difference in the world if the witness intends merely to assert that the defendant is *extremely similar* to the killer, for example – where "similarity" is just another name for qualitative identity because the latter can only mean "similar in one or more salient aspects." We may say that where qualitative identity groups distinct objects according to common properties or qualities, numerical identity pinpoints one single object irrespective of the differences (over time) in its properties or qualities.

The very idea that I need to identify with something (a nation or ethnic group, a particular sexuality, a gang or cult, etc.), whatever its psychological or subjective roots, has nothing to do with the issue of my numerical identity. The latter – whether known or not – *cannot* be lost as long as I continue to exist. I may change my citizenship, angst over my religious upbringing, suppress my sexuality, and embrace or reject an extremist gang or cult, but in so far as it is *me* doing these things (or having them done to me), then my literal identity is not at risk.

How can nonphysical properties (like rationality) attach to physical objects (like persons)? Are we not driven either to reduce the former to physical properties or concede that the owner of such properties must be, at least to some extent, nonphysical? Resolution here comes from the analytic philosopher Donald Davidson, who exposed an ambiguity in how we understand the concept of mental *property* or *quality*. Casting his thesis (known as *Anomalous Monism*) in terms of events rather than properties, he argued that the specific events (such as beliefs and desires) which are causally responsible for human actions must themselves be physical events (because their effects are physical) but that the abstract properties designated by such terms as "belief" and "desire" cannot be reduced to the language of physics. In

short, the language we use when predicting and explaining human behavior is irreducibly mentalistic. Behind this non-reductionist claim is Davidson's thesis of *The Holism of the Mental* which asserts that in accounting for (explaining, articulating) our mental states and attitudes, we must appeal to *other* mental states; so, for example, in explaining why I have this belief or that desire, I am compelled to appeal to other beliefs and desires that I (and possibly others as well) also have (Davidson 2001a; see also his 1982).

Language

It should be clear from this account what feature of personhood stands out here. As important as such cognitive features as rationality may be, it is *language* – more precisely, following Davidson, our membership of a language community – which is the defining feature of personhood. After all, if Davidson is right, there is no realm or domain of the mental separate from the physical world, yet we are committed to explaining why we do what we do in irreducibly mental terms. Still, for all that, the capacity for language that certain creatures but not others possess is a physical phenomenon wholly accountable, at least in principle, by appropriate theories in physiology, evolutionary theory, neurology, etc. On the other hand, language is an irreducibly *social* phenomenon; while the physical capacity to produce sound may be grounded in the individual and her physical structure, the capacity to *understand* and *interpret* what we and others say requires a *community of speakers*. The central place of language in our conception of personhood provides one safeguard against the kind of individualism based on the Cartesian assertion that both knowledge and morality begin with the self – i.e., with self-knowledge and self-regard. This convenient but flawed view of the self has been associated with Western liberal ideology since the time of the Enlightenment. It projects an image of the individual whose capacity for reason and insight enables him(!) both to know and to master the world of nature.

In his later writing, Davidson proposed an account of how knowledge is possible, based on a *triangular* model of awareness:

> … the basic triangle of two people and a common world is one of which we must be aware if we have any thoughts at all. If I can think, I know that there are others with minds like my own, and that we inhabit a public time and space filled with objects and events many of which are … known to others. In particular I, like every other rational creature, have three kinds of knowledge: knowledge of the objective world…; knowledge of the minds of others; and knowledge of the contents of my own mind. None of these three sorts of knowledge is reducible to either of the other two, or to any other two in combination. (Davidson 2001b, 86–87)

Acknowledging that mere awareness, like belief, is no guarantee of truth, Davidson nevertheless insists that in order to grasp such concepts, we must have an understanding of the distinction between what is *claimed* to be true and what is *actually* true, whereby we understand the distinction between believing and knowing. Implicit here is our grasp of the concept of *error*, i.e., the idea that we are

sometimes mistaken in our beliefs (and, indeed, in our claims to know). Davidson again: "…we would not have the concept of getting things wrong or right if it were not for our interactions with other people" (Davidson 2001c, 129). Simply put, through language, we share our observations and beliefs about the world with others, and we note that from time to time, these do not correlate; therefore, one of us must be mistaken.

Davidson's triangulation model includes a crucial element of symmetry. My awareness of myself as a believer, knower, and agent in the world goes hand in hand with my awareness of you having (and utilizing) these same capacities. In line with my earlier claim that personhood is fundamentally relational, we have here the basis for a view of education – including moral education – which steers a happy middle path between the extremes of individualism and collectivism.

Persons and Supra-persons

A relational conception of personhood provides a suitable basis from which to project a view of morality which is, itself, strongly relational and an epistemological model which accommodates such core educational concepts as reasoning, judgment formation, and *dialogue* as the fundamental dynamic for both communicating *and* generating our thoughts. However, before exploring these ideas further, I need to say something about collectivism, being the opposite extreme from individualism and one equally deserving of criticism. Here I introduce the concept of *supra-person*, to be understood as follows:

- A *supra-person* is either a group or collective whose members are persons or an abstract entity instantiated by such groups or collectives, which has both an identity and a moral status separate from any or all of those members.

Examples of such groups are nations, families, tribes, religions, gangs, cultures, and traditions, while examples of more abstract entities functioning as *supra-persons* would be *the family*, *the economy*, *nationhood*, etc. These entities assume *suprapersonal* status (i) when their identities, indeed, their very existence, are not reducible to the identities of individual persons – taken individually or collectively – who may belong to them and (ii) when their moral status is taken as something separate from that of those persons, again considered individually or collectively. Viewed historically, *supra-persons* do not depend upon any one collection of individual members since the latter will typically come and go over time without thereby destroying the former. Nations last for hundreds of years even though no citizen lives longer than 115 and so on. By contrast, a *simple* group, such as a bunch of individuals in a bank queue or traveling in the same train carriage, has no identity or moral status over and above that of its actual members. It *is* just the sum or totality of those members.

It is not difficult to find examples of *supra-persons* which are accorded an ontological (existential) and/or moral status that subsumes or overrides that of individual persons. Consider the following:

> In some ways, terrorism is an outgrowth of collectivism taken to its extreme. For collectivist-oriented individuals, the group (e.g., family, nation, religion) takes precedence over the individual… The terrorist becomes fused with the group he represents, so much so that he is willing to sacrifice his own life to advance the group's agenda and purposes. (Schwartz 2005, 304)

We see here how the two dimensions I have identified – the moral and the onto-logical – operate together: in taking his own identity to be inextricably linked ("fused") to that of the group, the terrorist gives up his own (moral) autonomy, not because he is willing to sacrifice himself for the benefit of others (i.e., other persons) but because he is willing to sacrifice himself for something much less tangible, viz., the group itself, i.e., in Schwartz's terms, its agenda and purposes.

Similarly, consider the following comment about so-called honor killings, made in response to the recent murder of a young Pakistani woman by her own family:

> To understand honour culture, one must think of oneself not as an individual but as a role. You are not John or Julia; you are a son or a daughter, a brother or a sister, a father or a mother, a father-in-law or a mother-in-law. Your role dictates your behaviour and your obligations. When one steps out of the prescribed role to act as an individual, the smooth functioning of the family collective is threatened. (Hamad 2014)

In this case, the roles that individual persons are expected to play constitute *supra-persons* along the lines of the national, ethnic, religious, or tribal cultures and traditions that enshrine them.

The phenomenon of according moral and/or existential priority to *supra-persons* over those persons who constitute them is not confined to so-called "collectivist" cultures and civilizations. Even in Western free-market "democracies" we find such proclamations as: "Same-sex marriage would destroy *the* (sanctity of the) *family* and/or the moral autonomy of *religion*," "The (harmony of *the*) *state* is more impor-tant than the (well-being of the) individuals in it," and "Fiscal austerity is the only way to restore the national *budget* to a surplus." Indeed, while collectivist (e.g., Communist-led) regimes are easy targets of criticism, states which champion indi-vidual freedom and human rights are more susceptible to charges of hypocrisy and inconsistency, precisely because those individuals and associations with power and influence to dominate and manipulate others are "free" to do so.

While my main focus in introducing *supra-persons* is their impact on the moral status of persons (hence on moral education), issues of *identity* are also at stake, specifically, the idea that the identity of actual persons depends, in some crucial sense, on one or more *supra-persons* to which they belong and/or are affiliated (but not vice versa: *supra-persons* inevitably ignore those features which make their constituent members unique). But irrespective of whether or not *supra-persons* may be regarded as entities in their own right, with their own identity conditions, they are limited to determining conditions of *qualitative* not *quantitative* identity for those individuals associated with them.

Given the problems with which identity politics has been concerned – including social equality, culture, exclusion, discrimination, etc. – it is not surprising that much of the literature has focused on groups or collectives, rather than individuals. But in so doing, some writers have equivocated on the concept of identity, shifting

between individual (numerical or "token") identity and collective (qualitative or "type") identity. Consider, as one illustration, the following comment from the respected civics commentator Stuart Hall. Hall traces the concept of identity from the "individualist" subject of the Enlightenment, through the "sociological" subject, where "identity is formed in the 'interaction' between self and society," to:

> …the post-modern subject, conceptualized as having no fixed, essential or permanent identity. Identity becomes a 'moveable feast': formed and transformed continuously in relation to the ways we are represented or addressed in the cultural systems which surround us…the subject assumes different identities at different times, identities which are not unified around a coherent 'self.' (Hall 1992, 277)

I submit that Hall equivocates on the identity question by sliding from an individualist conception to a socialized one. He also claims that the fragmentation, displacement, and pluralization characteristic of post-modernist thinking threatens to destroy the individual subject and its identity. I concede that the project of aligning myself with various groups and collectives has become muddied by an emerging consensus that *their* identities are no longer fixed or determinate, but this no more destroys my own identity than the empirical fact that over time, each of us changes in ways that may make the actual task of re-identification extremely difficult (recall the school photo example).

I grant that we persons need to be connected to something larger than the "little self" (Berreby 2005, 20). But this larger thing can be just a relational network of two or more persons, i.e., a group or class in precisely the *non-suprapersonal* sense of the term. There is nothing wrong with *identifying with* one's nation, ethnic group, tribe, religion, and so on, *as long as* one has a prior and independent understanding of *who one is* in terms of one's relationships with others (or even an understanding *that* one is – i.e., exists – in terms of such relationships). We may, from time to time, change our memberships of and affiliations with such groups (through migration, conversion, leaving the tribe, etc.), without either the loss of identity (which is conceptually impossible unless we cease to exist) or the sense or *fear* of such a loss. The latter, in so far as it is linked to our reflective awareness of our sense of self, is allayed by the realization that (i) our qualitative identities are always in flux and (ii) each of us is "one among others," i.e., a member of various interpersonal networks which define the course of our lives as persons.

Turning now to the idea that *supra-persons* have a value which is over and above that of individual persons, I propose, to the contrary, the following *Principle of Personal Worth*:

1. (PPW A) Nonpersons – entities that are not persons – are less valuable than persons. In referring to nonpersons, I have in mind two types of entity:

   (a) Ordinary objects such as rocks, iPhones, snakes, insects, birds, fish, and most mammals
   (b) "Suprapersonal" entities as defined above

2. (PPW B) No one person is more valuable than any other.

I am not concerned here with (1a), since my chief concern is the education of persons (if we have good reasons for regarding dolphins and robots as persons, then they deserve to be educated as well). Likewise, my interest in (2) here is mainly in connection with my rejection of moral individualism: judgments of value in the context of a free-market economy as imagined by libertarians are strictly redundant. Such an environment, like the jungle, is not so much *immoral* as *amoral*.

In relation to the moral status of *supra-persons*, I contend that any normative or moral claims made on behalf of either the groups themselves or their members can only derive from the moral status of those members as persons. In other words, the moral status of individual persons depends on their being persons, not on their being Australians, Chinese, Caucasians, Christians, right-handed, intellectuals, or any combination of these.

Authorities across a range of domains – religious, civic, ethnic – often make and impose specific moral rules and principles or even entire normative frameworks (whether for their own adherents or, more broadly, for the whole of humanity). Still, it is no accident that philosophers writing on ethics typically do not restrict their views to any specific category or class of persons (Christians, Caucasians, the wealthy, members of this tribe or that village, etc.) but seek, appropriately, to align their moral framework with the domain of persons itself. As one philosopher recently remarked, "moral rules are conceived to be constructed *by* rational agents *for* rational agents."[3] Appealing to our personhood is *necessary* when developing and applying moral norms, and, further, subject to contingencies of time, place, and circumstance to which all such norms should be sensitive, it is *sufficient* as well. Accordingly, unless it can be demonstrated that an affiliation or association with a particular *supra-person* constitutes a context to which morality should be sensitive – something which may well be asserted by government and religious officials, but which usually falls well short of a demonstration – then such affiliations are simply irrelevant to what we, as persons, are morally required to do.

Supra-persons *and Qualitative Identity*

Supra-persons have both an existential and moral status which is distinct from that of their constituents or members. But how are such entities formed in the first place and what is the precise nature of the relationship between these entities and ordinary persons? The answers to these questions bring us back to the concept of *qualitative identity*. In introducing the latter and distinguishing it from quantitative or numerical identity, I noted that "qualitative identity groups distinct objects according to common properties or qualities," where the qualities in question could be as mundane as color, shape, style, etc. or as significant (and, often, contentious) as nationality, ethnicity, culture, etc. At the level of concrete objects such as persons, qualitative identity derives, via a process of abstraction, from relations of *similarity* which, in

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[3] Carruthers 2011, 388. For "rational agent" read "person"

logical terms, can be understood predicatively. Thus, the citizens of a particular nation or those individuals sharing a common religion, tradition, or culture, etc. are, of course, numerically distinct from one another but similar as individuals, and the similarity in question is specified by those qualities they have in common.

There is a certain *determinateness* about numerical identity which does not apply to qualitative identity. If individual A is numerically identical to individual B, then any individual C which is also identical to A must thereby be identical to B. It is just such features which allow for the construction of determinate identity conditions linking individuals to an underlying kind, as discussed above. But not so in the qualitative context. I may be qualitatively identical to my Australian neighbor with respect to the quality of citizenship or nationality; I am also qualitatively identical with fellow Jews, left-handers, gays, and academics, but those others may not be qualitatively identical with my neighbor other than in some quite trivial sense. This is because the identity in question is not strict identity at all, merely the sharing of certain common features. This purely logical point is mirrored in the sociocultural domain by a principle Amartya Sen calls "the fallacy of singular identification," i.e., the mistaken view that there can be only one thing – one *supra-person* – with which I identify, qualitatively speaking (Sen 2006, 20*ff*). I might identify strongly with Australia but also with Judaism, with academia, and with the music of Bach (which is another way of saying that I identify with other Australians, Jews, academics, and Bach lovers). The social and moral significance of such multiple affiliations (also called, somewhat misleadingly, "multiple identities") is clear: the more qualities I am prepared to identify with, the more connections I make with others and, conversely, the harder it becomes to exclude or denigrate others because I do not identity with them. But, to reiterate, I do not give up my own (numerical) identity in the process.

The failure to distinguish between numerical and qualitative identity is one reason why some commentators regard identity as, in Hall's terms, "a moveable feast." The same failure helps to explain the disproportionate power that is assigned to *supra-persons*: we need them, so it is thought, in order to give content to the idea that we each have an identity which is crucial for our well-being, indeed, for our very survival. Contemporary tragedies, such as those involving terrorism and honor killings, are striking examples of where such muddled thinking can lead. In shifting the existential and moral focus to the group or collective (the *supra-person*), individual persons subjugate themselves – and others – to this larger entity. What start out as qualitative commonalities among different individuals become entities in their own right with their own identities and moral requirements.

I am not suggesting that the potentially destructive dominance of various *supra-persons* over the individuals who constitute them can be wholly explained in terms of a simple conceptual equivocation regarding the nature of identity. Still, it can only be liberating to realize that one's own identity (indeed, existence) does not depend upon one's membership of, or affiliation with, a particular country, religion, tribe, tradition, role, or culture.

The inclusion of traditions in this list of potential *supra-persons* is a reminder that the power of the latter is nearly always grounded in their temporal or historical

dimensions. It may well be true, as a matter of history, that we regard ourselves, morally and existentially, through the prism of this or that *supra-person*. Whether by birth, choice, or compulsion, we are members of, or affiliated with, specific nations, ethnicities, cultures, religions, traditions, and roles. The key question is this: "Are we free to live as persons without these particular affiliations and/or without embracing all the norms and practices that have, hitherto, been definitive of them?"

The answer to one part of this question is simple. Yes, we are free to live as persons in the absence of *any* particular *supra-person* although this may be impractical (e.g., as in trying to live without any form of national citizenship) or even dangerous (as when individuals attempt to leave a gang, cult, or tribe which has exerted a strong influence on their lives and those around them). There is, for example, growing acceptance of the idea that many individuals do not wish to affiliate with *any* religion, without having to accept that they will necessarily lose their sense of morality or direction in life. Whether such freedom is tolerated depends largely on the context: little or no problem in many Western democracies and enormous problems in many Middle Eastern nations.

The second part of the question is more challenging. Can we remain affiliated with a specific religion, culture, or tradition yet give up some of its norms and practices? The answer may depend on the degree of centrality or importance of that which is given up (Is a Catholic or Jew who has lost her faith still a Catholic or Jew? Arguably, no in the former case but yes in the latter where the question of faith or belief is less crucial). But it is more likely to depend on whether the *supra-person* in question is regarded – especially internally but also externally – as being locked into its own temporal past. If we think of a tradition as a set of practices that have been handed down through the generations, then, by definition, that tradition ceases when it is no longer handed down (or no longer accepted by the new generation). The classic example here is that of religious fundamentalism, whose proponents are so wedded to the historical pathway of their religion, as determined by its original source or authority (God, the Bible, the Koran, etc.) that they literally cannot conceive of any change that does not, thereby, destroy it. Accordingly, an individual who rejects even one part of the tradition is no longer part of it, and, by extension, if even one part is rejected by everyone, then the entire tradition dies.

Contrast these responses with those we would give when the affiliation in question is the natural kind to which such organisms as human persons belong. On the one hand, we humans are *not* free – in the sense of "conceptually or logically free" – to give up being members of this kind. Cease to be living organisms and we cease to be, period. This is because the kind in question provides the very identity conditions by which its members can be identified and tracked through space and time. On the other hand, *pace* David Hume – and recalling the example of the school photo – we not only *can* persist (as individual members of the kind in question) through time and change, we regard change as the *sine qua non* of such membership. The Biblical character Lot's Wife cannot survive *becoming* a pillar of salt (conceptually, not just in fact), but neither could a human child survive in the absence of those forms of growth and change that are characteristic of the kind of creature that she is.

Still, the question of persistence or survival through change in the case of *supra-persons* that are *not* conceived as traditions in the narrow sense outlined remains to be answered. Here I should like to bring for consideration one more type of collective entity: a group (class) of individuals whose identity and existence are purely a function of its actual members (see the final section of this chapter). Such a group is *not* a *supra-person* precisely because it has no existential claims beyond those members. In line with the scenario which concerns us, the type of change to consider here is not simply that of adding or removing members to/from the group (which, by definition, results in its demise); rather, it is allowing those actual members to change in terms of their modes and norms of behavior. Since these features are irrelevant to the group's existence and identity, such changes have no impact on it. The group containing individuals A, B, and C who were Christians and are now atheists is still *the very same group*. This case represents the opposite extreme from those groups defined in terms of specific traditions and histories; as noted earlier, change one aspect of the tradition and the group itself ceases to exist.

When considering *supra-persons* which lie somewhere between these extremes, the question of their survival through change is more problematic. One such topical example is that of the religion Islam, some of whose adherents clearly regard it as a tradition in the narrowest sense, hence their utter determination to transform modern societies (both Islamic and others) into traditional caliphates governed by *Sharia* law. In calling for the voices of "moderate Islam" to reject such extreme fundamentalism, world leaders are, effectively, declaring that Islam can survive in the contemporary world without clinging to every historical aspect of its own tradition (as, presumably, can other religions such as Christianity and Judaism). This is not the place, and I am not the authority, to rule on this issue; my point is simply that much is at stake here. How do contemporary peace-loving Muslims regard the future of Islam given the weight of that tradition? If the religion itself can continue to thrive in the absence of moral norms and practices that are judged by many to have no place today (female circumcision, amputations for theft, death for criticizing or depicting the *Prophet*, etc.), then that is surely the way forward. But if it should be determined (by consensus among its own scholars or authorities, presumably) that the strictures of the *Quran* leave no room for such change, then, in line with the same moral framework which condemns those traditional practices mentioned – *not*, it should be stressed, a moral framework from some competing or alternative religion but that which flows from considering how persons ought to treat each other – it is the continuing existence of Islam itself which must be carefully considered.

A second example, one particularly pertinent to the theme of the present volume, concerns the cluster of *supra-persons* involving China and the Chinese people, including the nation China, the broader Chinese diaspora, Chinese as ethnicity or as a "people," Chinese culture, Confucianism, the Marxist-Maoist ideology, etc. In one way or another, these entities are bound up with a degree of contentiousness, much of which has to do with the idea of defining and preserving a sense of Chinese "identity." The contemporary Confucian scholar Tu Wei-ming is quoted in a recent interview as agreeing that "renewed interest in the Confucian tradition is part of

something like a search for a Chinese identity." Tu accepts that "Certainly historically there is no question about the fact that the Confucian tradition can serve as a very important identity for the Chinese…[and] without Confucianism it is difficult to imagine what the shape of China's culture would be, especially Chinese cultural identity" (2015, see also his 2005).

Several aspects of Tu's position, as characterized all too briefly here, are worthy of comment. One is the shift between referring to "the Chinese," i.e., the Chinese people, and China, i.e., that entity which has the potential to become a dominant *supra-person* with respect to those same Chinese people. Another is the implied connection between Confucian tradition and what Tu calls "Chinese cultural identity." We see here, once again, some equivocation over the concept of identity, in so far as the terms of this relation shift from individual persons to nations, cultures, and traditions. Why does the issue of Chinese identity matter and for whom? I have argued that for individual persons – in this case, actual Chinese people – there *is no* issue of identity and nothing that needs to be "searched for." Numerical identity, which is, to be sure, essential to each person's existence, is assured, and qualitative identity simply highlights one or more salient features that Chinese people have in common. Further, Tu is correct to imply that there are no specific features that all and only Chinese must share, noting, on the one hand, that "no matter how broadly we define Confucianism, it is only one of many traditions that constitute the cultural resources of Cultural China. Next to Daoism, Buddhism, folk traditions, Christianity, Islam, all kinds of traditions, Confucianism is only one of them," and, on the other, that nowadays the names "China," "Chinese," and "Chinese cultural identity" have multiple references, some geographically specific but others more global.

Tu wisely rejects viewing Chinese cultural identity as a tradition in the narrow sense offering, instead, a contemporary interpretation of what this concept means, especially for the future of China and Chinese people (however defined). Still, we need to acknowledge that in spelling out the implications and merits of such an interpretation, the historical "story" will play an important part. By way of clarification of this point, I draw attention to the seminal twentieth century book: Alasdair MacIntyre's *After Virtue* (MacIntyre 2007, 1984). MacIntyre's historical interest involves tracing the development of Western moral thought from the time of Aristotelian "virtue theory" (a task he views in quite pessimistic and critical terms, particularly in the context of post-Enlightenment moral theory), but a key part of his argument may be applied to other contexts, including Eastern thought and Confucianism. Like many other contemporary philosophers, MacIntyre has an interest in personal identity but is critical of previous accounts for omitting a crucial background feature, namely, "the concept of a story and of that kind of unity of character which a story requires." Personal identity, he claims, "is just that identity presupposed by the unity of the character which the unity of a narrative requires" (1984, 218). Further, each of us can not only provide an intelligible narrative account of his own life but ask others for an account of their lives: "I am part of their story, as they are part of mine." We see here, albeit in different terms, the kind of interdependence to which I have subscribed in following Davidson's triangulated view of

awareness. For MacIntyre, too, each of us is *one among others*. What makes me unique is precisely the possibility of providing, or constructing, a narrative unity which is the story of *my* actual life. This narrative is not merely descriptive for it involves an aspect of *accountability*, not only "What did I/you do or might do?" but "*Why* did I/you do it?" Further, while the unity of an individual life is given by a unified narrative, the latter is something that has to be searched for. In MacIntyre's words, "The unity of a human life is the unity of a narrative quest" (219).

MacIntyre is particularly concerned with two aspects of what he calls the medieval conception of a *quest*, the second of which – so I contend – provides the key to solving a problem which is looming here and which is underscored by the first aspect. First then, there can be no quest without some sense of what would constitute its end, i.e., its *telos*. We need, he argues, some conception of "the good life for man (sic)." *Telos* is one member of a family of concepts (including *role*, *tradition*, *narrative*, *virtue*), all of which point to something *larger than* the individual in the *suprapersonal* sense by which the individual depends, for its own identity and value, on this larger entity. But this is what I was targeting when I introduced the principle of personal worth (PPW): roles, traditions, and the like function as *supra-persons* in precisely the sense in which I have argued against. According to the PPW, it is *persons*, not *supra-persons*, which have true moral value and significance.

Consider the following commentary from MacIntyre, in the context of extolling certain features of the premodern world:

> …the individual is identified and constituted in and through certain of his or her roles, those roles which bind the individual to the communities in and through which alone specifically human goods are to be attained; I confront the world as a member of this family, this clan, this tribe, this city, this nation, this kingdom. There is no "I" apart from these. (MacIntyre 1984, 172; Appiah 2005, *xiv*, makes a similar claim)

Such sentiments will resonate with supporters of Confucian thought, but if we juxtapose them with such morally abhorrent practices as *honor killings* which are clearly inconsistent with PPW, then things are not so simple. If enforced role playing has such outcomes, then it has no place in a humane – dare I say, *moral* – society, irrespective of its historical credentials or pedigree. Yet the idea of the individual seeing himself as part of a role-playing and virtue-laden tradition is one to which MacIntyre remains sympathetic throughout his inquiry. Where, then, does this leave room for what I have called a strongly relational view of self and morality, by which each person sees himself as one among other persons, first and foremost?

I stated above that MacIntyre is concerned with two aspects of the narrative quest which is needed if we are to embark on the task of formulating a conception of a unified human life. The first, as noted, is the need to acknowledge and accommodate some kind of *telos*, role, or tradition. But what of the second? Put simply, it is that we cannot assume that the narrative in question *has already been written* (or told), either for any one of us or for humanity in general:

…the medieval conception of a quest is not at all that of a search for something already adequately characterised… it is in the course of the quest… that the goal of the quest is finally to be understood. A quest is always an education both in the character of that which is sought and in self-knowledge… We have then arrived at a provisional conclusion about the good life for man: *the good life for man is the life spent in seeking for the good life for man*…. (MacIntyre 1984, 219, emphasis added)

MacIntyre emphasizes that this search for the good life is not one in which we engage purely as *individuals*, because we are all "bearers of a particular social identity," i.e., of roles of various kinds, along with their respective debts, inheritances, rightful expectations, and obligations. He declares: "I am born with a past, and to try and cut myself off from that past [e.g. by discarding the contingent social features of my existence], in the individualist mode, is to deform my present relationships" (221). While the idea of a "social identity" which is, in some sense, larger than my own identity is troubling, MacIntyre correctly rejects the idea that moral reasoning can always allow us to "universalize" our way out of these various particularities. What redeems his account – if I may put it so – is his insistence that these particularities "constitute the given of my life, my moral starting point." We need to locate ourselves in these particular contexts in order to know where to begin the quest, but we need also to heed MacIntyre's reminder that "it is in moving forward from such particularity that the search for the good, for the universal, consists."

Returning to Confucianism, I am concerned particularly with its contemporary viability in so far as it (i.e., those who speak on its behalf) includes a strong moral component. In his discussions of the "salient features of Confucian humanism" today, Tu emphasizes that each person is a center of relationships and that personal identity has an essential social component. We may accept that such a broadly humanistic (I prefer *person-centered*) focus can be traced back to those paradigmatic relationships that Confucius and his followers emphasized (parent and child, ruler and minister, etc.) and, accordingly, that eminent Chinese intellectuals such as Tu are offering both a reflective/historical and a forward-looking analysis; further, that in so doing, they are mounting a challenge to those political leaders who wish to direct China down a much narrower, more nationalistic path. However, as with any attempt to *personalize* (I do not say "universalize" here) a cultural tradition that has very specific historical roots (which, presumably, make it a tradition in the first place), if my perspective on personhood is correct, it follows that Confucianism itself retains contemporary relevance, if at all, only in tracing this historical journey. If we accept that contemporary morality stems from our understanding of what it means to be a person in the world (to undertake the quest for the good life, in MacIntyre's terms), then *that* becomes the key condition of morality, one which guarantees that when individuals from Confucian and quite different cultural traditions meet one another – as is increasingly the case in a globalized and connected world – they will treat one another appropriately. And in the event that clashes and tensions arise between such a person-centered morality and one more rigidly confined to a particular tradition – be it Confucianism, Islam, Christianity, or the dictates of the Chinese Communist Party – it is the latter which ought, on grounds of reasonableness and greater harmony, to give way.

Persons, Morality, and Education

Assuming that persons are characterized by networks of relationships that have semantic/linguistic and moral/ethical dimensions, how is it that (some) individuals actually become persons? By developing, sustaining, and enriching the relationships they have with others who are also (at various stages of becoming) persons. We do these things as children and as adults throughout our lives – whenever we meet new people, perceive someone we already know in a new way, etc. It might be claimed that such interactions are just a normal part of what living as persons in the world constitutes, and so they are. But my interest is in the *normative* aspects of personal development which cannot be left merely to chance and circumstance. I believe it is appropriate to assist young people to improve the quality of their interpersonal relationships, which is partly a matter of *who* they actually relate to but more so a matter of reflecting on and improving various dimensions of the relationships they have and will have in the future. Here, I suggest, is where schools and classrooms have a role to play. Moreover, when we understand the full implications of personal development, we find a powerful synergy between becoming a person in, and learning about, the world. In what we term a *community of inquiry*, the activities of building and belonging to such an environment, becoming aware that one is a member of it, and being an active participant in learning and thinking about the world we all inhabit are not separate activities (in the sense that one could occur without the others) but entirely codependent. Taken together, they constitute what may properly be called "education."

Formal education is a process of personal development for those endowed with certain capacities (by virtue of sufficiently large and complex brains, in our own case), realized when we see ourselves increasingly as *one among others*. But this depiction of the relational sense of personhood is not sufficiently rich or diverse to constitute a practical environment for teaching and learning. For that we need to embrace a notion of *community*, albeit one which steers clear of the pitfalls of what I have called *supra-persons*. In other words, whatever the role of community in education, it is *not* to subsume or subjugate personhood under a larger ontological or moral authority. The kind of community required gives full recognition to the intra- and interpersonal relationships that make language, knowledge, and morality possible (as discussed earlier); indeed, it will be no more – but no less – than a network of such relationships. In the remainder of this chapter, I shall briefly articulate a concept of community which fulfils these possibilities and constitutes a refreshing new paradigm – a *form of life* – for schools, classrooms, and other teaching and learning environments.

The Community of Inquiry

The term "community of inquiry" connotes a group of individuals who are engaged collectively in a process of inquiry. Needless to say, this will not take us far unless we explore both the kind of group that constitutes a community and the kinds of

activity that warrant being called "inquiry." (The philosophy for children literature contains numerous references to *community of* inquiry. As a tiny sample, see Lipman 2003, Lipman et al. 1980, Sharp 1987, 1991, 1996, and Splitter and Sharp 1995. An excellent discussion of communities of inquiry from a historical – but not specifically philosophical – perspective is in Seixas 1993.) Let us allow that a community comprises individuals working toward a common purpose or goal, who have appropriate affective relations of care, respect, trust, and empathy toward one another, and whose power and authority relationships with respect to one another are clearly defined (not all communities are democratic; indeed, some may be strongly hierarchical, but at least, each member "knows his/her place" within the community and has some part to play in it). Inquiry, on the other hand, is a process driven by the desire to solve or, more broadly, *understand* something which is puzzling or unknown. The concept itself suggests a *quest* of some kind, a fitting term (recall MacIntyre) because it reminds us that a great part of any inquiry – including in the classroom – is to *question*. As understood by Matthew Lipman, inquiry is a form of *self-correcting practice* (Lipman 2003), implying that inquirers should be open-minded with respect to the task at hand (hence the centrality of those questions commonly called "open-ended"). Self-correction is understood, intuitively, as the inclination to *change one's mind* where, we may assume, the factors motivating such a change are reasonable in the context of the inquiry.

Those who internalize the disposition to self-correct (akin to Karl Popper's ideas about good scientific practice always seeking to falsify itself) are bound to make greater progress along the path toward genuine expertise than those who cling dogmatically to their own findings and opinions (which are often the opinions of others in any case). The force of this point becomes more apparent when we consider that inquiry – even when undertaken by individuals working in isolation – has the idea of community *built into* it (because inquiry is a form of internalized dialogue). Those who are either unwilling or unable to self-correct are thereby excluding themselves from both the community *and* the process of inquiry. This is precisely what happens when someone stubbornly refuses to rethink an issue or to admit even the faint possibility that they might be mistaken.

The community of inquiry is a relational network in which the interpersonal relationships among its members are of paramount importance. Having internalized the procedures of inquiry through being actively engaged in dialogue with one another, they seamlessly weave together the different nodes of Davidson's model of triangulation: they become more keenly aware of themselves through their awareness of others *and* of those others' regard for them, and their self-awareness embraces a maturing awareness of a common world which includes themselves and their fellow members on the one hand and the domains of learning and knowledge on the other. To be sure, questions arise here about the epistemic status of such knowledge, as there is no guarantee that the outcomes of student-led inquiry will match those that are regarded as *objectively* correct, when judged by the standards of leading experts and scholars (Seixas 1993). But my concern here is with the moral dimensions of these processes which, we note, are both *self*-regarding and *other*-regarding. Regardless of the subject matter being investigated – it might be

questions of value and ethics, but it might be mathematics or Chinese history – the growth of the community both reflects and generates a more refined sense of who we are and how we relate to others and the world we have in common. It is a commonplace that nothing in education or schooling is value-free, but the recurring cycles of awareness in a community of inquiry ensure that participants take the time both to reflect on the quality of their relationships with others and to work on improving them.

In advocating the transformation of classrooms into communities of inquiry as an appropriate pathway to personal development, am I imposing a double standard, since I am simultaneously rejecting the existential and moral claims of those collective associations of persons I am calling "*supra-persons*"? No, for the simple reason that a community of inquiry is *not* a supra-person as I have defined it. It is a simple group, no greater than the sum of its participants at any given time. More precisely, a community of inquiry is a *relational* network of individual persons, where the personhood of each member is characterized by these (and perhaps other) relationships. As long as we affirm the place of each person who is a member of the community, the ontological status of both the community and the relationships which, in a key sense, constitute it is of little long-term interest. As our lives proceed, we move in and out of various groups and associations. If we are fortunate, we will spend time in the nurturing and productive environment of a genuine community of inquiry. But no such group lasts for long and oftentimes we find ourselves leaving the safety of the community and venturing forth on a new road whose direction and destination are unclear. My view of an ideal community of inquiry does not presume that there will always be one available and open to us in whatever situation and stage of life we may find ourselves. So it is even more important that we provide young people with opportunities to glean the benefits of belonging while they can.[4]

I have claimed that in the development and application of moral norms, rules, and principle, the concept of *person* is both necessary and sufficient, in the sense that there is no need to appeal – indeed no place for appealing – to any other collective of a *suprapersonal* nature. To underscore this point, suppose we imagine different individuals, brought up in very different cultural/national/political environments – for example, an upper-middle class white American male in the suburbs, an Afghani girl in a remote village, and a Chinese child whose family is steeped in Confucianism. While the sociocultural context in which each person is embedded has played a role in determining who he/she is (qualitatively speaking), still this context does not determine the kind of person *each might*, *or should*, *become*. This determination should be a matter of continual reflection and inquiry. Assuming that inquiry is best stimulated by a sense of puzzlement or challenge, our

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[4]At the end of the second edition of *After Virtue*, MacIntyre writes: "What matters at this stage is the construction of *local forms of community* within which civility and the intellectual and moral life can be sustained through the new dark ages which are already upon us" (1984, 263, emphasis added). If I am not to see the contingent facts of my existence as overpowering and untouchable, I must *engage* with others, not merely to find out where they are "from," so to speak, but to make it possible for me (and you) to *move forward*, in constructing, together, a sense of the good life by way of inquiry.

American might be asked whether he regards the goals of material wealth and ownership as fulfilling in the long term; on the other hand, the Afghani girl could be asked to appraise the importance of gender equality in a future Afghanistan, and the Chinese child encouraged to imagine forms of respect or loyalty in which children questioned, even challenged, their teachers and elders. These persons come from different places and will probably remain qualitatively quite different from one another, but none should be excluded from the process of inquiry and the possibility of changing the future course of their lives, irrespective of these differences.

Needless to say, in the "real" world, parents, governments, schools, and the myriad components which compel and propel us as we live our lives may try to prevent such lines of inquiry. But noting that the point of inquiry is to guide students to think for themselves – albeit within the structured and self-correcting environment of an inquiring community – not to direct them to reach a predetermined outcome, these forces would stand justifiably accused of putting the *supra-persons* they represent (the free market, gender roles, religious or nationalist tradition, etc.) before (the interests and well-being of) those persons most directly involved. When the Pragmatist philosophers urged that the path to inquiry should not be blocked, they were, in my terms, urging us to treat one another as persons.

Even in so-called free, open, and democratic societies, it is easy to find barriers to the processes of free, open, and democratic inquiry, whether in the form of national and cultural norms which are "passed on" as values – much as we might give a fragile heirloom to a child with the admonition to look after it, refrain from examining it, and pass it on in their turn – or in the name of a "pluralistic" school system which encourages the formation of a wide range of sectarian and other narrowly focused schools alongside those in the public sector.[5] The leaders of increasingly multicultural societies might consider placing children from a broad mix of backgrounds together in schools and classrooms which could function as inquiring communities, thereby allowing them to build constructive interpersonal and intercultural relationships based on dialogue, empathy, and the sharing of perspectives. Bring our three imaginary children together in a community of inquiry, for example, and encourage them to consider all three questions together. Regardless of where such an inquiry might lead, they are bound to learn more about themselves, one another, and the world they share, as a result.

Personhood, as an essentially *relational* construct, does not (fortunately) respect the boundaries of the various groups and associations to which we belong. If, but only if, young people develop a strong sense of personhood by reflecting on and inquiring into both their own circumstances and those of others, then they will be inoculated against the presumption that their identities can be destroyed or even significantly disrupted by any change in their group affiliations and associations. They will also be empowered to *think for themselves*.

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[5] Sen (2006, 117) is rightly critical of such an interpretation of "pluralism."

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Chapter 8
A Matrix Approach to Language Policy Analysis: The Case of Hong Kong

Vincent Kan and Bob Adamson

Language policies in education reflect the values ascribed to certain languages and the roles that they play in society. Policies thus reflect political choices as to which languages to offer and which to neglect. The impact of such decisions can be empowering (by strengthening the sense of identity within a linguistic group and providing enhanced opportunities in life) or marginalising (by denying a linguistic group formal recognition of their identity or reducing their access to mainstream society) (Edwards 2004). In the Asia Pacific region, fierce policy debates have raged over questions of linguistic imperialism concerning the presence of strong languages in schools and the potential deleterious effects that they might have on weaker local languages. For instance, when China was faced by powerful Western forces in the nineteenth century, the decision by officials to institute the learning of English in order to access science and technology for self-strengthening was bitterly opposed by critics concerned with potential damage to the nation's cultural integrity (Adamson 2004). Similar controversy surrounded language policies relating to English and ethnic languages in Malaysia (Gill 2014) and Chinese and indigenous languages in Taiwan (Pawan 2009), to cite just two examples.

The languages offered in a school curriculum, and those used as the medium of instruction (MoI), are determined by value systems (Hu and Adamson 2012). Value systems include social and economic efficiency (which views the main goal of education as meeting the human capital needs of society), social reconstructionism (which sees education as a vehicle for social critique and reform) and orthodoxy (which seeks to transmit a specific set of beliefs) (Morris and Adamson 2010). Language policies in education may therefore by influenced by economic considerations (learning the languages most likely to boost trade), societal objectives (promoting diversity or assimilation) and ideological aims (imposing patriotic, political

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or religious beliefs). None of these is necessarily related to educational considerations, such as learner motivation or capacity to acquire competence in the target languages.

Language policy and planning (LPP) are two separate components within what is commonly referred to as language policy (LP). The policy component is the legislative (usually in the form of legal statutes) aspect, while the planning component is the executive (usually implementation) aspect. Policy in broad terms is a set of codified statements indicating how languages are to be used and for what purposes in a given setting (such as a country, or an institute). Planning is the conceptualisation, legislation and implementation of the policies (Wiley 1996). Language planning is itself a combination of sociopolitical and pedagogical factors. The history of language planning has shown that not only does the substance of politics and pedagogy change over time as language usage changes, but the relative weighting between the two also changes (Baker 2006; Ferguson 2006; Fishman 2006).

As a combined entity, LPP could be seen as a set of processes by and through which different languages find, occupy, extend and/or defend their space in their respective multilingual societies. Given that the role of policies and planning typically lies with a government (thus typically its LP determines the official language(s)), history has shown that oftentimes political priorities take precedence over educational ones, rendering language users' interests secondary to political ones (Fishman 2006), and it is therefore unsurprising that the subject is often studied as the effects of politics on language education.

This chapter examines the changeable nature of languages in society—their roles and statuses shift as the supporting political, economic and social environment evolves (Kaplan and Baldauf 1997)—and analyses the language policies relating to MoI in Hong Kong schools since the retrocession of sovereignty from British colonial rule to China in 1997. Hong Kong has been selected as the context as language policies have been an area of particular debate in the preparations for, and aftermath of, the retrocession, which was notable in that Hong Kong was not gaining independence. Instead, the territory was returning a motherland from which it had been politically, socially and, to some extent, linguistically estranged for over 150 years.

The Context of Hong Kong

Hong Kong was a fishing port off the south coast of Guangdong province when it was ceded to Britain in 1840 after the Opium Wars. Hong Kong went through substantial economic development since World War II, especially from the 1960s. By the early 1980s, Hong Kong had become one of the key international centres for commerce and has remained so since. This success, with its strong international component, became the other crucial contextual feature in the shaping of the city's linguistic landscape.

Since colonisation, English has always been at least one of the official languages, being the sole official language until 1974, and has remained an official language even after the handover to China. What constitutes an official language is not always a straightforward matter. The example of Hong Kong is nonintuitive, as even though 90 % of the population speak primarily Cantonese, Chinese was not granted official status until 1974. This lack of correlation can be explained in historical terms, where the presence of political power (Baker 2006) grants status, which thus develops and encourages the use of particular languages according to policies based on self or perceived public interests rather than along native (majority or otherwise) lines (Fishman 2006).

In the case of Hong Kong, the presence of power brought more than a different (foreign) language. Colonial powers not only gave their own language(s) a privileged status and social utility, but they have also left behind the legacy of a changed language landscape because of the length of time involved. For example, some 80 % of pre-1997 secondary schools in Hong Kong were classified as using English as the medium of instruction (EMI) (Poon 2010, p. 20). The retrocession created a political, economic and social demand for Putonghua—the standard form of Chinese that is used in mainland China and one that varies significantly from Cantonese—which added to the complexity of language policymaking. This complexity is reflected in the determination of the post-handover government that Hong Kong should be biliterate (in Chinese and English) and trilingual (in Cantonese, Putonghua and English).

In education, Hong Kong went through four distinct phases vis-à-vis language policy and medium of instruction (MoI) policy. The first phase was the colonial era until World War II: English was the dominant language in an elite education system, while some training in classical Chinese was provided. The goal was to produce human capital for the civil service and international trade (Kan and Adamson 2010). The second phase occurred when the system was recovering from the war when it could do little more than to build schools and train teachers, and, at least in numerical terms, it did so successfully. This phase was marked by token gestures towards promoting the Chinese language in schools (Kan and Adamson 2010). Again, the focus was on strengthening the economy, which was oriented towards light industry. The third phase was the 1970s and 1980s, when the system was concerned with identifying and training the elite while providing an acceptable level of education for the masses—the 9-year (from Primary 1 to Secondary 3) compulsory system was introduced while just two universities were available to the (then) population of over five million. A dual system, of EMI Anglo-Chinese schools and of Chinese schools (using spoken Cantonese and standard written Chinese as the MoI), was established for local schoolchildren. The last phase, since the 1990s, saw Hong Kong flourishing into one of the world's most prosperous cities while managing a change of sovereignty. This period saw the expansion of higher education, the upgrading of the quality of primary and secondary education and the articulation of a multilingual language policy that threatened the dominant position of English in education. The policy was guided by the economic and political context, as the retrocession brought a *rapprochement* with the rest of China.

   The combined factors of the new context and research findings persuaded the post-handover government to set out a new direction, in a language policy entitled "Medium of Instruction Guidance for Secondary Schools" (hereafter Guidance) (Education Department 1997), but soon the controversy surrounding the policy led to an important revision, the "Fine-tuning the Medium of Instruction for Secondary Schools" (Fine-tuning) (Education Bureau 2009a). This chapter concentrates on MoI policies in the post-handover era: it uses an analytical instrument that distinguishes the values embedded in the policies and indicates the likely outcomes of the policy when implemented.

The Ferguson Tollefson Matrix

There is a lack of specific tools to analyse language policies and to predict the outcomes. To address the latter issue, Kan (2011) devised the Ferguson Tollefson Matrix (FTM, or the matrix). The FTM is named after Gibson Ferguson and James Tollefson, for it was Ferguson (2006) and Tollefson (2002) who raised the 11 (five from Ferguson and six from Tollefson) conceptual questions and issues that provided the framework for the FTM. Unlike Ferguson and Tollefson's original design, where every question or issue was designed to stimulate in-depth analysis, the FTM uses them as a categorisation filter—meaning that each question or issue is used to identify whether it was primarily an educational (E) or a political (P) one. The 11 categorisations for the FTM as set out below (Table 8.1) were made using expert validation (see Kan 2011 for details, including the rationale for each categorisation).

   Two questions, Tollefson's sixth and Ferguson's second, were in many ways the inspiration behind the formation of the FTM. As these questions suggest, prima facie logic alone is not adequate in identifying the core issues that lie behind the manifested educational or social needs; what Ferguson and Tollefson have sought to do is to provide a possible reason. For both, language policy is a product of planning even though they view planning from different angles. For Ferguson, planning is largely to do with historical recognition and expertise; thus, problems arise when either is misplaced. For Tollefson, planning is largely to do with motives, and the power that comes with being a planner has often become corrupted.

   These questions show that, for Ferguson and Tollefson at least, education and politics are tightly interwoven threads in the fabric of LPP. The matrix (Table 8.2) allows LPs to be analysed in a way that separates issues that have a strong educational orientation from those which have a strong political orientation, while also identifying issues that are a mixture of the two orientations. Ferguson's questions (F1–F5), which focus on curriculum and pedagogy, form the rows of the matrix, and Tollefson's questions (T1–T6), about the sociopolitical context, form the columns. (This assignment is arbitrary and it would not have mattered had it been reversed.) Next, each of F1–F5 and T1–T6 has been assigned a primarily educational or political attribute. (Note that the order of questions in the first column has been changed so

Table 8.1 Categorisations in the FTM

Source	Issue/question	Identifier	Orientation
Ferguson (2006, pp. 34–35)	**MoI:** What is the choice of medium of instruction for various levels of the education system?	F1	E
	Home language: What is the role of the home language (or mother tongue) in the educational process?	F2	P
	L2/FL: What is the choice of second/foreign language as curriculum subjects of instruction? Also: (a) When will these languages be introduced into the curriculum?	F5	E
	(b) Will the foreign language study be made compulsory? If so, for whom and for how long? (c) What proportions of the school population will be exposed to second/foreign language instruction?[a] (d) How (and for how long) will foreign language study be linked with/enable academic subject study in a foreign language?	F3	E
	Variety: In the case of English and a few pluricentric languages, what variety of the language will serve as a model (or norm) for teaching purposes?	F4	E
Tollefson (2002, pp. 13–14)	**Policy forces:** What are the major forces affecting language policies in education, and how do these forces constrain policies and the public discussion of policy alternatives?	T1	P
	Access: How do state authorities use educational language policies to manage access to language rights and language education?	T2	P
	Governance: How do state authorities use language policy for the purposes of political and cultural governance?	T3	P
	Conflicts: How do language policies in education help to create, sustain or reduce political conflict among different ethnolinguistic groups?	T4	E
	Global processes: How are local policies and programmes in language education affected by global processes such as colonisation, decolonisation, the spread of English and the growth of the integrated capitalist economy?	T5	E
	Indigenisation: How can indigenous peoples and other language minorities develop educational policies and programmes that serve their social and linguistic needs, in the face of significant pressures exerted by more powerful social and ethnolinguistic groups?	T6	E

[a]As the matrix cannot accommodate sub-questions, Ferguson's original question 3 has been separated

Table 8.2 The FTM

		Socio-political context					
		T1 Policy forces	T2 Access	T3 Govern-ance	T4 Conflicts	T5 Global processes	T6 Indigeni-sation
Curriculum & pedagogy	F1 MoI F4 Variety F5 L2/FL(a)						
	F2 Home language F3 L2/FL(b-d)						

Key:

☐ policy statements in this zone are educationally oriented

▨ policy statements in this zone are politically oriented

☐ policy statements in this zone have mixed orientations

that areas with the same shading can be grouped into the same zones to make the matrix easier to read.)

Each cell is an intersection of two questions. For instance, as a combined analysis, F2 and T2 will be asking: how would a policy's definition of the role of the home language in the education process (Ferguson's question) help to create, sustain or reduce political conflict among the different ethnolinguistic groups that it affects (Tollefson's question)?

In diagram form, it can now be seen that there are three kinds of issues:

1. A primarily educational issue, e.g. F1-T4, where Ferguson's first question "What language(s) should the MoI be and at what level?" is discussed in the context of Tollefson's fourth question, "How does language policy in education help to create, reduce or sustain political conflicts among different ethnolinguistic groups?" Given their pedagogical focus, policy statements that are classified in this zone are considered potentially impactful, meaning that, upon implementation, they could produce meaningful teaching and/or learning effects.

2. A primarily political issue, e.g. F2-T2, where Ferguson's second question "What role should the home language(s) play in education?" is discussed in the context of Tollefson's second question, "How do state authorities use educational language policies to manage access to language rights and language education, and what are the consequences of specific state programmes and policies for lan-

guage minority communities?" Given their political focus, policy statements that are classified in this zone are considered potentially controversial, meaning that, upon implementation, they could produce unwanted public (parents, schools, etc.) reactions.

3. A mixed issue. These form half of the matrix. Given their mixed focus, policy statements that are classified in this zone are considered potentially ineffective, meaning that, upon implementation, they might achieve neither the political nor the educational objective of the policy statement.

An FTM analysis has two stages: stage one plots the LP under investigation into the FTM, which then produces a policy distribution; stage two analyses the policy distribution in order to make outcome predictions. The prediction will use the FTM as its primary source, to be supplemented by subject knowledge or policy context where necessary.

The 1997 Policy

After the handover, the new Chief Executive, Tung Chee Hwa, called for Hong Kong to develop a knowledge-based economy—a goal that called for a high-quality education system (Tung 1999). For Hong Kong to play a role in the globalised economy, as well as in the new post-handover settlement with the rest of China, the workforce should be "biliterate and trilingual" (referring to biliterate in English and modern standard written Chinese and trilingual in oral Cantonese, Putonghua and English) (Curriculum Development Institute 2001). Cantonese, as the mother tongue of most students in the mainstream education system, was embraced for its potential in enhancing student learning.

According to the "Medium of Instruction Guidance for Secondary Schools" issued by the Education Department, the use of Chinese as the MoI (CMI) was deemed compulsory for all government and government-subsidised secondary schools. The new policy represented a major swing from previous practice, which was to leave the choice of MoI to schools; instead, the government was taking control in order to reverse the trend that favoured EMI. The policy provoked furious opposition from schools and parents, which resulted in 114 secondary schools being allowed to retain their prestigious status as EMI schools (Poon 2004).

Policy tends to be presented in the form of executive memoranda or legal statutes, neither of which facilitates mapping onto the FTM. The original form of the Guidance (Legco 1997), as presented to the legislature, was analysed, and sections that provided background information, suggestions or punitive-consequence statements were excluded from the mapping exercise. The remaining statements (sections 11.1, 11.2 and 11.4, 11.5, 11.6, 11.7 and 11.8) were plotted on the FTM as shown in Table 8.3. For example, statement 11.1 is related to F1 (MoI) and both T2 (access) and T3 (governance).

Table 8.3 Categorisations of policy statements in the Guidance (1997)

Policy statement	Cells (orientation)
11.1. All local public sector secondary schools should, on the basis of the principles in the MoI guidance, examine their own conditions to determine the MoI appropriate to the needs and ability of their students	F1-T1 & F1-T2 (Mixed)
11.2. Starting with the Secondary 1 intake of the 1998/1999 school year, Chinese should be the basic MoI for all local public sector secondary schools. If a school should, after careful deliberation, intend to adopt English as MoI, the school must provide sufficient information and justification to the Education Bureau (EDB) to support such choice	F2-T2 (Political)
11.4. Mixed-code teaching should not be used in schools	F1-T3 (Mixed)
11.5. At junior secondary school level, individual schools should not operate both Chinese-medium and English-medium classes at the same level	F1-T2 (Mixed)
11.6. At senior secondary school level, the MoI policy may be applied with more flexibility. Exceptionally, schools meeting the requirements may, with the EDB's agreement, use English as the MoI for some subjects	F1-T2 & F1-T3 (Mixed)
11.7. At sixth form level, schools may choose the MoI which best meets the needs of their students	F1-T2 & F1-T3 (Mixed)
11.8. For the subjects of religious studies, and cultural, commercial and technical subjects, individual schools may choose the MoI which best fits their circumstances	F1-T4 & F5-T4 (Educational)

All except two of the Guidance's statements are classified as mixed issues, that is, these policy statements are addressing both educational and political issues. These statements are the technical aspects of the policy: statement 11.1 sets a standard for EMI, thus essentially reclassifying 75 % of local secondary schools as having CMI status; statements 11.4 and 11.5 prohibit the use of mixed code in the classrooms and disallow schools from conducting separate EMI and CMI classes at the same level; and statements 11.6 and 11.7 grant MoI flexibility to classes of senior secondary school and matriculation levels. Statement 11.2 is political, in that it decrees the precedence of one language as MoI, in this case Chinese. Statement 11.8 is educational because it allows schools flexibility to attend to their own circumstances. The Guidance, as plotted in the FTM, is illustrated in Table 8.4.

The large proportion of mixed attributes suggests that the Guidance would produce ineffective outcomes. For example, it could mean that rather than accepting CMI (the intent of statement 11.1), schools would continue to explore ways to teach through English—which indeed turned out to be the case. The study by Tsui et al. (1999) showed that less than 2 years into the Guidance, the majority of schools were actually devoting the larger part of their attention to strengthening their English programme.
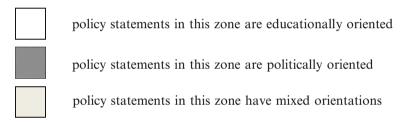
This finding enables the study to make its first prediction (acknowledging that this, and others to follow, is a post hoc prediction).

Prediction 1 on Guidance: the roll-out of the Guidance will be found ineffective, possibly impairing implementation.

Table 8.4 The Guidance's policy distribution

	T1 Policy forces	T2 Access	T3 Govern-ance	T4 Conflicts	T5 Global processes	T6 Indigeni-sation
F1 MoI	11.1	11.1, 11.5, 11.6, 11.7	11.4, 11.6, 11.7	11.8		
F4 Variety						
F5 L2/FL(a)				11.8		
F2 Home language F3 L2/FL(b-d)		11.2				

Key:

☐   policy statements in this zone are educationally oriented

▨   policy statements in this zone are politically oriented

▨   policy statements in this zone have mixed orientations

Next, the zoning analysis evaluates statement 11.2 in the politically oriented zone.

11.2.   Starting with the Secondary 1 intake of the 1998/1999 school year, Chinese should be the basic MoI for all local public sector secondary schools. If a school should, after careful deliberation, intend to adopt English as MoI, the school must provide sufficient information and justification to the EDB to support such choice.

This is the pivotal statement of the Guidance on which all other statements rest. It sets the basic rule (Chinese, in effect Cantonese, shall be the default MoI), says when the policy will start, defines those affected (Secondary 1 intake) and outlines the process for making exceptions (schools pursuing EMI).

The FTM considers policy statements classified as addressing political issues to be potentially controversial, meaning that, upon implementation, they could produce unwanted public (parents, schools, etc.) reactions.

Prediction 2 on Guidance: enforcing Cantonese as the default MoI could generate a lot of attention, possibly controversy.

The final step of the zoning analysis evaluates statement 11.8 in the educationally oriented zone.

11.8.   For the subjects of religious studies, and cultural, commercial and technical subjects, individual schools may choose the MoI which best fits their circumstances.

This is an exceptional aspect of the policy, granting MoI latitude to schools that might have particular language needs. The FTM considers policy statements classified as addressing educational issues to be potentially impactful, meaning that, upon implementation, they could produce meaningful teaching and/or learning effects.

It is perhaps unfortunate that the one policy statement that is positioned to generate some meaningful impact is itself merely a supplementary statement to the overall policy. For however much the statement itself could do for technical and/or religious subjects, the overall effect on schools and students will nonetheless be limited given the small scope of these subjects. It is therefore unrealistic to expect from policy statement 11.8 alone any significant contribution to the overall educational impact of the Guidance.

Prediction 3 on Guidance: by having only one policy statement in the education zone and that being one which only applies to minority subjects, the Guidance might not create any sizable educational impact.

The FTM has shown that the Guidance has not directly considered any of the following conceptual questions and issues:

F3   (L2/FL) What second or foreign language(s) should be taught in the curriculum?
F4   (Variety) In the case of English and a few pluricentric languages, what variety of the language will serve as a model (or norm) for teaching purposes?
T5   (Global processes) How are local policies and programmes in language education affected by global processes such as colonisation, decolonisation, the spread of English and the growth of the integrated capitalist economy?
T6   (Indigenisation) How can indigenous peoples and other language minorities develop educational policies and programmes that serve their social and linguistic needs, in the face of significant pressures exerted by more powerful social and ethnolinguistic groups?

However, although Hong Kong has never confronted these issues (F3, F4, T5 and T6) as a whole, many of the policies or practices, especially from the colonial (early post-war) era, in fact, used the English programme in the education system as the answer to issues such as language needs for international commerce. Simply put, colonial practices made English the second language of choice (F3), and similarly the native-speaker model became the teaching model (F4). As Kirkpatrick (2007) observed:

> While there has been an earlier attempt in Hong Kong to introduce linguistic benchmarks based on an 'educated Hong Kong speaker' of English (Coniam and Falvey 2002), in effect, however, these benchmarks remain measured against idealised native-speaker norms. (Bunton and Tsui 2002) (p. 380)

As for T5, which essentially asks what LP changes were made in the face of globalisation, Hong Kong has again used the English programme of the education system as the answer—as both the Guidance and the Fine-tuning contain statements highlighting themselves as the policymakers' rightful responses to globalisation.

An inevitable consequence of this approach towards F3 (L2/FL), F4 (variety) and T5 (global processes) is that English will continue to gain prominence. Had this been in line with the overall policy position, the outcome would have been one of reinforcement. For the Guidance, however, it became an opposing force. Crudely speaking, as the Guidance sought to promote the mother tongue (Cantonese) as the main MoI for junior secondary school level, the overall policy was in fact promoting the L2 (English)—a potentially detrimental contradiction. With this observation, the FTM is able to make its final prediction.

Prediction 4 on Guidance: the Guidance might struggle to establish its intended role for Cantonese given that it has not considered issues pertaining to the privileged status of English.

The logic behind predictions three and four enables the study to have confidence in their reliability. It is almost self-evident that granting MoI flexibility to noncore subjects alone is unlikely to create any substantial educational impact. Similarly, in identifying the underlying contradiction between promoting Cantonese at junior secondary school level but English overall, the prediction that the Guidance might struggle to promote the intended roles of each language should prove to be reasonably accurate.

Review of the Guidance

The controversies surrounding the Guidance continued to reverberate as the policy was implemented. The Education Commission of Hong Kong (EC), the highest advisory body on education policies, conducted a review (Education Commission 2005) which presented its own findings and included the results from nine other independent studies. In terms of scale, the EC report is significant. From consultation to publication, it took more than 2 years; its working group included senior officials, prominent academics, community leaders and school administrators. The report is 158 pages long and made 20 major recommendations. The findings of the macro and micro examinations will be compared against the FTM's prediction for an evaluation of reliability.

The foreword of the EC report has arguably all the information required to determine the substantial direction of its many findings and recommendations—and, therefore, also the EC's evaluation of the Guidance's effectiveness and consequences. An excerpt shows that:

> The recommendations made in this Report may not be "ideal" to some people. However, we have tried our best to strike a balance between educational considerations and practical realities, while ensuring the feasibility of implementation in arriving at our proposals. The overall

direction for the MoI policy for secondary schools is "to uphold mother-tongue teaching and enhance English proficiency concurrently". (Education Commission 2005, p. 6)

The EC report made 20 recommendations—from classroom practice and teacher support to school classification and review mechanism. The following is an overview of the major recommendations (pp. 106–117):

1. The MoI policy for secondary schools—upholding mother-tongue teaching and enhancing English proficiency concurrently—one recommendation
2. Prescribed criteria for EMI teaching—one recommendation
3. MoI arrangements at school level—three recommendations for junior secondary school level; two recommendations for senior secondary school level
4. MoI arrangements for direct subsidy scheme schools—one recommendation
5. Enhancing students' English proficiency—eight recommendations
6. The secondary school places allocation mechanism—two recommendations
7. Implementation timetable—two recommendations

In the 20 recommendations, each that pertained to language teaching or MoI was made with a view to accommodating more English in the teaching without affecting the fundamentally mother tongue-based policy. Not one review item or recommendation was related to improving the teaching of Chinese (be it written Chinese or spoken Cantonese/Putonghua) or enhancing the process of mother-tongue teaching itself.

The one-sidedness of this report is a confirmation that Prediction 4 has eventuated: the Guidance did in fact struggle to establish its intended role for Cantonese versus English. While it purportedly strove to promote mother-tongue education, it all but re-promoted English.

Prediction 4: confirmed

Befitting its role as a consultation report, the EC report examined each issue by revisiting the Guidance (termed "Original Proposal" in the report), followed by reviewing public responses (termed "Public Concerns" in the report) before putting forward its suggestions (termed "The Way Forward" in the report). "The Way Forward" is not the report's final recommendations but represents the broad ideas behind them.

The "Public Concerns" reported by the EC report is a useful section for this evaluation, as it represents what has been officially acknowledged by the EC as to what schools and parents were concerned with—an equivalent of the government's assessment of the Guidance's implementation and outcomes.

When the FTM first identified the Guidance as ineffective, to the point of possibly impairing implementation (Prediction 1), the study was concerned that this somewhat arbitrary observation might be difficult to prove (or disprove). Therefore, it was a surprise to find that the very first public concern identified (point 3.4) in the EC report was:

> Some respondents consider that since the Government has affirmed the benefits of mother-tongue teaching, it should require all secondary schools to adopt mother-tongue teaching at junior secondary levels… we note the criticisms but would like to point out that in designing any new policy, we must not ignore the present circumstances and historical development at the risk of triggering off adverse ramifications across the society. (p. 14)

This succinctly highlights the troublesome nature of having a policy statement in the mixed zone—on the one hand, the government wished to promote what is pedagogically sound, and on the other hand it has to restrain its own promotion for fear of "triggering off adverse ramifications". It would be akin to setting a standard based on good theoretical grounds only to then deliberately lower it because it is unpopular.

A further example of this kind of ineffectiveness is found when the EC report evaluated the goal of "enhancing English proficiency while capitalizing on mother-tongue teaching" (Education Commission 2005, p. 63). This essentially argued that the community supports the objective of mother-tongue education (i.e. the enforcement of CMI in the majority of schools)—therefore, more resources should be given to these CMI schools to improve the English standard of their students, so that they would be better prepared for their eventual promotion to senior secondary school or tertiary level, where they would be taught in English. This seems illogical. If the goal is pedagogical soundness, mother-tongue education should be the focus—and it is not. If the goal is transition from Chinese to English education through the upper levels of secondary schools, then an appropriate approach (based on language theory relevant to the development of an academic register in a foreign language and relevant pedagogy) should be applied—and none have been. In short, the policy lacks coherence and theoretical comprehensiveness.

Based on the observation that the public supported CMI but would prefer a greater proportion of EMI, the EC report recommended the following (point 4.9):

(a) Facilitate schools to conduct EMI extended learning activities.
(b) Encourage schools to maximise the use of Chinese and English teaching resources.
(c) Provide additional resources.
(d) Encourage the creation of an English-rich environment.
(e) Help schools enhance the teaching effectiveness of English language (p. 68).

Points a, d and e are overtly about promoting English, and the details of the EC report also show that point b (encourages the use of English material to teach subjects other than English language) and point c (additional resources mean additional English teachers) are again about English.

In essence, schools were being told that as the policy obliged them to teach in Chinese, it also encouraged and supported them to teach more English. The report's wording, to create "an English-rich environment" where that same environment (the school) is being strictly required to teach all subjects other than English language in Chinese, epitomises the fundamentally ineffective nature of the policy.

Prediction 1: confirmed

This study deliberately limited its scope to evaluating the Guidance using the EC report as the key document for methodological concerns. As the FTM is making predictions on a policy that was introduced more than 10 years ago, it can be argued that the FTM could make any number of predictions and as long as it goes on searching, there is bound to be a study that would confirm it. Using just one official report should reduce this concern. With this limited scope, it can neither confirm Prediction 2 (the Guidance would create controversy) nor Prediction 4 (allowing MoI flexibility for minority subjects will have little educational impact).

Prediction 2: cannot be confirmed
Prediction 4: cannot be confirmed

Fine-Tuning (2009)

The Fine-tuning the Medium of Instruction for Secondary Schools (Fine-tuning) (Education Bureau 2009a), published in 2009, represents a revision to the Guidance following public consultation. The Fine-tuning was implemented in September 2010 at Secondary 1 (S1) level, progressing each year to Secondary 2 and Secondary 3. The Fine-tuning was promulgated by the government as a circular (Education Bureau 2009b). Of its 22 statements, only statement 4 pertained to the actual fine-tuning, the rest being summary and background (statements 1–3), elaborations (statements 5–16) and supplementary information (statements 17–22). Statement 4, as the core of the fine-turning, says:

4.a.   Schools may choose to adopt CMI for teaching non-language subjects. To enhance the English learning environment of students, we will increase the percentage of the total lesson time (excluding the lesson time for the English language) allowed for extended learning activities (ELA) in English from the original 15, 20 and 25 % for S1, S2 and S3, respectively, as recommended in the report to a uniform proportion of 25 % for each of these levels. With this increase in ELA time, schools should give due regard to teachers' capability and readiness to teach through English in devising the teaching modes of ELA.

4.b.   To enhance students' motivation to learn English and to facilitate their transition to senior secondary levels at which EMI may be adopted in subject teaching, schools may choose to transform the ELA time into the adoption of EMI in individual non-language subjects up to a maximum of two subjects. However, schools should take into consideration the guiding principles set out in paragraph 9 so as not to compromise students' learning effectiveness.

4.c.1   For schools fulfilling the "student ability" criterion, i.e. the average proportion of S1 intake of a school admitted to a class belonging to the "top 40 %"

group in the previous two years under a six-year review cycle reaches 85 % of the size of a class (with regard to the allocation class size in 2010, 85 % means 29 students), they will be given professional discretion to determine the MoI arrangements in the classes/groups concerned, with regard to other prescribed criteria (including teachers' capability and readiness in EMI teaching and school support measures).

4.c.2   We will adhere to the six-year review cycle as set out in the report to facilitate schools to develop teaching and learning under a more stable environment. Based on the S1 allocation results of 2008 and 2009, we will provide schools in early July this year with information of the average proportion of their S1 intake belonging to the "top 40 %" group in the 2008 and 2009 years for devising school-based MoI arrangements for the first six-year cycle starting from September 2010 (i.e. 2010/2011–2015/2016 school years). In the sixth year of the first review cycle (i.e. 2015/2016 school year), we will provide schools with relevant information of their S1 student profile, based on the S1 allocation results of 2014 and 2015, for devising school-based MoI arrangements for the second six-year cycle, starting from 2016/2017 school year, as part of the S1 school place application process. Should schools wish to make any changes to their MoI arrangements, they have to announce the changes 1 year prior to implementation, starting from S1 and progressing each year to a higher level, to safeguard students' learning effectiveness (pp. 2–4).

Unlike the Guidance, the Fine-tuning is not a stand-alone policy; thus, it has to be understood alongside the policy statements of the Guidance that were not replaced by the Fine-tuning (namely, statements 11.4, 11.6, 11.7 and 11.8). Specifically, the Fine-tuning's four statements changed the Guidance in the following ways: a greater degree of autonomy was granted to schools (4.a and 4.c.1 amend statements 11.1 and 11.2 in the Guidance), and schools were allowed to offer up to two non-language subjects in both CMI and EMI (4.b replaces 11.5).

All its statements in the Fine-tuning have the context of the Guidance embedded therein. To facilitate analysis, the statements were rephrased so that they are relatively context independent (Table 8.5).

Table 8.5 Categorisations of policy statements in the Fine-tuning (2009)

Policy statement	Cells (orientation)
4.a All current CMI schools may deploy up to 25 % of total teaching time (excluding lesson time for the English language) for Secondary 1–3 (S1–S3) to teach in English in the form of extended learning activities (ELA)	F5-T1 + F5-T2 (Mixed)
4.b The deployment of 4.a may be wholly dedicated to the teaching in English of two non-language subjects	F5-T1 + F5T2 (Mixed)
4.c.1 All current EMI schools may continue to exercise school-based autonomy with regard to the choice of MoI for non-language subjects	F2T1 + F2-T2
4.c.2 Current CMI schools will not be further reviewed for MoI status until 2015/2016 while changes, if any, will be made in 2016/2017	F1-T2 + F2-T2

The primary force behind statement 4.a seems to be parental demands. The government apparently favours those who already have good access to English (students in the former EMI schools) to continue to have greater access, while those who do not (students in the former CMI schools) will continue to have less access even though the Fine-tuning is meant to increase it. Although the Fine-tuning's overall policy objective is still based on the superior pedagogical soundness of mother-tongue education, upon implementation it will in fact extend an already uneven language access arrangement; that is, those who already have greater access to English are likely to continue to have greater access, which is an inequitable arrangement. Statement 4.b provides administrative detail, and on the FTM it is plotted alongside statement 4.a.

Although statement 4.c.1 is largely similar to 4.a., being its counterpart for EMI schools, the fact that it grants autonomy to use English for all non-language subjects gives it a fundamentally different orientation. School-based autonomy is likely to result in unrestricted EMI; pedagogical effectiveness aside, this runs contrary to the overall objective of promoting mother-tongue education—again relegating the home language to a taken-for-granted status, as opposed to the main role as defined by the policy.

Although statement 4.c.2 appears to be largely administrative, that it effectively limits schools from changing their MoI arrangement for another 6 years implies one of two possible scenarios. One is that mother-tongue education will enjoy a period of stability to demonstrate its pedagogical soundness; the other is that 2015 could become the next target for appeal, and schools and parents will dedicate all their efforts to pushing for changes (i.e. for more EMI) then (Table 8.6).

A comparison of the distribution (both the zoning and the omissions) of the two policies highlights their differences. The omissions are easy to compare, as the Fine-tuning does not differ from the Guidance in any area. The original Guidance had omitted to consider issues or questions raised by F3 (L2/FL), F4 (Variety), T5 (global processes) and T6 (indigenisation), and the Fine-tuning does not consider any of them either. In respect of the Guidance, it was predicted that such an omission would hamper the development of Cantonese as the main language for education, because any failure to target the four issues and questions would, in essence, continue the privileged status of English, and subsequent research has shown this to be confirmed. Given that no changes have been made since the Guidance, it can also be extrapolated that the relative status between Cantonese and English has not changed. Moreover, it now seems that this relative status (or status quo) will continue at least until the next review, suggested to be 2015/2016 by the FT's statement 4.c.2.
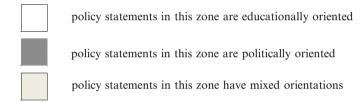
From observing no changes in the omission analysis, the study was able to make a straightforward first prediction on the FT that it will not lead to any status change between Cantonese and English.

Prediction 1 on Fine-tuning: the Fine-tuning will continue to struggle to establish Cantonese (the mother tongue) as the main education language in secondary schools.

Table 8.6 Combined policy statements of the Guidance and the Fine-tuning plotted in the FTM

		T1 Policy forces	T2 Access	T3 Govern- ance	T4 Conflicts	T5 Global processes	T6 Indigeni- sation
F1 MoI	F1		11.6, 11.7, 4.c.2	11.4, 11.6, 11.7	11.8		
F4 Variety	F4						
F5 L2/FL(a)	F5	4.a, 4.b	4.a, 4.b		11.8		
F2 Home language	F2		4.c.1				
F3 L2/FL(b-d)	F3		4.c.2				

Key:

policy statements in this zone are educationally oriented

policy statements in this zone are politically oriented

policy statements in this zone have mixed orientations

In terms of zoning, there is also no difference between the Guidance and Fine-tuning; each has one statement in the political zone, one statement in the educational and multiple statements in the mixed zone. The changes brought about by the Fine-tuning allow more EMI in an environment that consistently believes that more English will lead to more EMI subjects in schools, at whatever pedagogical consequences to mother-tongue education. In removing the most controversial statement of the Guidance and replacing it with milder, if nonetheless restrictive, ones, the Fine-tuning should be better received than the Guidance—particularly by parents and CMI schools' stakeholders who had opposed the Guidance strongly.

Prediction 2 on Fine-tuning: the Fine-tuning is less controversial than the Guidance and thus should be better received by parents and schools.

The analysis also observed that the Fine-tuning, like the Guidance, has its main policy statements in the mixed zone, rendering it a potentially ineffective policy. This is understandable when the Fine-tuning is viewed as an amendment to the Guidance, as the Fine-tuning must adhere to many of the Guidance's original principles in order to perform its amending role. This approach, however, has all but ensured that the Fine-tuning would be burdened with having its policy statements locked in the mixed zone, possibly hampering its implementation. To the Fine-

tuning's credit, however, it has at least sought to be quantitatively specific. Its allowances, in terms of the number of classes and total teaching time, are both very clear. This aspect, when viewed in parallel with the fact the revisions provide at least some of what the public demands, enabled this study to make its third prediction.

Prediction 3 on Fine-tuning: the Fine-tuning will be readily adopted by the former CMI schools and likely to the maximum degree allowed (additional EMI by 25 % or two subjects).

The empty educational zone must be seen as a disappointment. It highlights that the FT is mostly reactive, set on making amendments to make the Guidance more popular rather than addressing any pedagogical issues, not to mention language issues.

From the omission analysis, the FTM predicts that the Fine-tuning will not be able to establish Cantonese as the main language for education, because it has not considered any of the issues that are acting to elevate English as the preferred language. From the zoning analysis, the FTM predicts that the Fine-tuning should be less controversial than the Guidance as it has replaced statements that used to strongly enforce CMI with milder ones. Similarly, in allowing schools to use English for a greater proportion of teaching time, the FTM also predicts that the Fine-tuning should receive high adoption, even up to the maximum rate.

Having made these three predictions for the Fine-tuning policy, the next task is to test them. Unlike the Guidance, however, there are limited historical or empirical data with which to do so. The indications to date, such as those in Kan et al.'s (2011) survey of schools, seem to confirm the predictions, but more time and research is necessary.

Overall, the results of applying the FTM demonstrate its capacity not just to analyse but to inform policymaking in an educationally sound and politically relevant way, by identifying the potential strengths and weaknesses of a language policy. It also sifts political goals from educational goals and shows areas in tension. The FTM seems to offer an encouraging tool that would enable policymakers to focus on educational benefits while recognising sociopolitical realities of language policies.

Conclusions

The analysis demonstrates that political considerations have played a major role in determining the nature of language policies in education in Hong Kong, as they have elsewhere in the region. The commitment to English—the former colonial language that is linguistically distant from Chinese (English is written on a phonetic basis and is nontonal other than at the suprasegmental level, whereas Chinese is ideographic and tonal) and culturally alien—is surprisingly enduring. Prior to 1997, the prominence of English could have been attributed to the presence of colonial influences; yet it has been observed that even after the retrocession, there is still a

strong sentiment that English should remain the MoI for secondary schools (some even argue for more English in primary schools) at a time when postcolonialism might be expected to reduce its status. The demand for English flies in the face of evidence from educational research that mother-tongue education is more effective (e.g. Tsui et al. 1999).

The attraction of English is utilitarian, being associated with continued commitment to the value system of social and economic efficiency rather than a lingering nostalgia for pre-handover times. While the politics of positioning Hong Kong as "Asia's World City" (Hong Kong Government 2015) privileges English, there is also an element of elitist or class politics in the LPs. The schools felt that reverting to CMI would threaten their status, and parents saw EMI as having more value for their children's future. The political struggle focused on two aspects of education: the relative status of and access to Cantonese, Putonghua or English (with implications for the balance between local, national and international identity) and the locus of policy decision-making (devolved or centralised). The lack of traction for Cantonese suggests that the language struggles for status in Hong Kong—and this situation could well worsen with the continuing rise of Putonghua.

A concern arising from the study is that the political battles over language are leading to policy failures. One reason for these failures is the neglect of the pedagogical dimension. Language policies in education will only be effective if educational and political factors are taken into account.

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Chapter 9
Internationalisation of Education in Hong Kong: Practice and Challenges

Siu-Wai Wu and David Sorrell

Globalisation and International Education

The revolution of information technology, as well as other factors, has contributed to the birth of the phenomenon called globalisation. The popularisation of the Internet has accelerated global economic integration and strengthened the communication between people everywhere. Moreover, convenient transportation, trading between multinational companies, an increase in the number of cross-border students, an increase in the immigrant population and the development of tourism have allowed people around the world to feel closer to each other to the point of discussing about a "global consciousness". Robertson (2003, p. 229) comments on global consciousness saying it "cannot drive globalization, but it can – by enabling better understanding of the forces that enmesh us – produce responses which ensure that our global interactions remain beneficial and empowering". He adds although technology is important in the reach of human activity being expanded, "human desires also shape the character of globalization" (p. 229). In this context, there is also a growing concern over the exchange and internationalisation of education in many places.

In the "General Agreement on Trade in Services" (GATS), the education service was considered a component of international free trading. As international scholar Karen Mundy (2011) points out, "In some countries, the World Trade Organisation and GATS play key roles in the expanding and legitimising the private education sector" (p. 143). According to "Education at a Glance", which was published by the

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Organisation for Economic Co-operation and Development (OECD) in 2012, "Between 2000 and 2010, the number of students studying abroad grew from 2 million to over 400 million, and the trend of growth can be seen in Europe, North America, OECD countries, and G20 countries" (Zhou 2013, p. 16). Globalisation has increased the number of cross-boundary students in this century. As mainland comparative education scholar Professor Gu states, "all regions of the world and all countries are incorporated into the system of global economic integration, promoting cultural exchange and integration; on the other hand, economic globalisation has brought fierce international competition" (Gu 2011, p. 22).

Internationalisation in Hong Kong Education

Hong Kong is an international city in Asia. The US *Time* magazine coined the term "Nylonkong" (meaning New York, London and Hong Kong) in 2008, indicating that these three financial centres, although located in different time zones, are the most international cities for globalisation. In a globalisation report by Ernst and Young (2013), the Globalisation Index of Hong Kong was ranked the highest for three consecutive years among the world's 60 largest economies (Wen 2013). A Hong Kong academic describes the phenomenon of globalisation that, "There was a significant increase in cross-country mobility of scholars. This includes scholars moving from developing countries to developed countries, researchers from developed countries setting their foothold in developing countries. In developed countries, scholars are also hired trans-nationally" (Cheng 2010, p. 22). The mobility of teachers and students is a feature of the internationalisation of education in Hong Kong in the last decade. Carber (2011) explains this as "… adding elements that bring increased awareness to nations and cultures beyond one's own, beyond a purely national education" (pp. 12–13).

To ensure good future for the new senior secondary (NSS) students in the international community and the degree of internationalisation of education in Hong Kong, the Education Bureau and the Hong Kong Examinations and Assessment Authority conducted a survey in higher education institutions in Australia, Canada, the UK and the USA before the Hong Kong Diploma of Secondary Education (HKDSE) was implemented. It was discovered that "more than 130 institutio ns worldwide have given a positive response. They welcome students holding HKDSE to enrol, and have provided information about admission requirements" (Hong Kong Examinations and Assessment Authority 2012). At the same time, besides sitting for the examinations of the two core language subjects – Chinese Language and English Language – all senior secondary school students can choose another language as an elective from six language subjects, namely, French, German, Hindi, Japanese, Spanish or Urdu. This revision not only caters for the needs of students of different races but also provides more opportunities for senior secondary school students to learn an additional foreign language.

In order to further promote the internationalisation of education, the Hong Kong Special Administrative Region (HKSAR) Government in its 2011 policy address

recommended the establishment of an international culinary institute, which aims to train people mastering international culinary skills and has attracted professionals around the world to Hong Kong. The definition of "internationalisation" is also reflected by the developmental intention of the ICET's (International Council on Education for Teaching) catchphrase "enhancing global understanding through local empowerment" (O'Meara 2012, p. 8). In order to analyse the practice of the internationalisation of education in Hong Kong, this chapter analyses and discusses six aspects in Hong Kong society: the internationalisation of higher education, the establishment of international schools, the introduction of the International Baccalaureate curriculum programmes, catering for the learning of non-Chinese-speaking children, the support provided to students learning English and the cultivation of an international perspective in students. It will also point out new challenges faced by the internationalisation of education in Hong Kong.

Internationalisation of Higher Education in Hong Kong

Nowadays, higher education in many countries is provided for students who come from an enormous range of cultural backgrounds – not just students who come to study at national universities from abroad but also students from a diverse range of cultural backgrounds within each nation (Brown and Jones 2007, p. 1).

Globalisation has promoted the internationalisation of higher education in Hong Kong. Anthony B.L. Cheung, past president of the Hong Kong Institute of Education (HKIEd), one of the eight higher education institutions in Hong Kong, remarks that the internationalisation process involves recruiting international students and faculties, as well as "the transformation of local/national higher education institutions into higher education institutions operating beyond national boundaries and competing actively in international branding and the international ranking 'game'" (Cheung 2012, p. 95). National standards, Cheung (2012) remarks, are "giving way to international benchmarks" (p. 97). Cheung (2012) warns of the growi ng concerns of internationalisation as increased commercialisation, commodification of education and, with respect to cultural and national identities, their marginalisation or, as he expresses, erosion. Furthermore, four consequences of globalisation are proposed by Cheung (2012, p. 96) as: (1) *Follow the fashion or perish* – globalisation is a trend that is continuing to grow, and if wanting to compete with similar institutions and not lag behind or become sidelined, the trend of others needs to be followed; (2) *Competition and survival* – national boundaries are unable to deter people flow, expertise and capital; therefore, higher education has been regarded crucial to nurturing human capital of necessity to international competition; (3) *Quality assurance and relevance* – seen as essential to the quality of education and global needs, relevance is benchmarking internationalism against world "standards"; (4) *Education sells* – higher education has seen greater investment in international business opportunities and could be considered a "foreign exchange-earning export". The impact of globalisation and trend of internationalism on higher education are further described by Cheung (2012) as "every university is facing the challenge to change".

The HKSAR Government pointed out that education is one of the six industries with potential for development and proposed developing Hong Kong as a regional education hub in 2007. In order to promote the internationalisation of higher education, the government has launched a number of measures since 2008, including "doubling the non-local student quota in publicly funded programs to 20 %; establishing the HKSAR Government Scholarship Fund, which awards scholarships to outstanding non-local students, as well as local students; allowing non-local students to take up summer jobs and part-time jobs on campus; and allowing non-local students to stay in Hong Kong without condition for 12 months after graduation" (Government of HKSAR 2011, p. 120). The proportion of overseas students in universities is one of the key indicators when measuring the level of internationalisation and modernisation of education in a given area. The average value for this indicator in the world's high-income countries is 10.3 %. In 2010, "the proportion of non-local students in Hong Kong universities was 23.50 % for undergraduate students, and the proportion of non-local students was 42.06 % for graduate students" (Wei 2012, p. 74). Therefore, the degree of internationalisation of higher education in Hong Kong can be considered high. In the academic year of 2010/2011, around 18,000 non-local students enrolled in programmes funded by the University Grants Committee and locally accredited self-financed post-secondary courses. According to the Education Bureau (2011), "these students come from 70 different countries and regions around the world". The increase in numbers of non-local students has, therefore, meant that English has become the lingua franca on higher education courses, particularly for scientific communication (Cheung 2012). Kirkpatrick (2014), however, provides a cautionary remark on the disadvantages associated with learning in English as a second language in higher education for both academics and students, in particular, when a native-like speaker model is expected, and that English only should be used as the MOI and L1 not used in lessons.

With the rise in globalisation, American scholars logically expect "institutions of higher education to redouble their efforts to produce globally competent college graduates, intensify foreign-language study, [and] infuse their curricula with international study, and institute policies and practices that cultivate internationalisation" (Madeleine et al. 2008, p. 1). In Hong Kong, universities also emphasise integration with international standards. Many courses are delivered using original materials from overseas, the universities' curriculum and course contents; teaching materials also synchronise with western countries in general. "In order to further accelerate the integration of schools' teaching content with international standards, the universities also offer a large number of programs concerning foreign affairs. Moreover, universities in Hong Kong attach great importance to language courses, and are generally teaching bilingually, using materials published in English, to develop students' proficiency of integrated English usage" (Yu and Li 2011, p. 138).

With regard to the hiring of teaching staff in Hong Kong, "the teaching population in the universities of Hong Kong is internationalised. When the universities conduct worldwide recruitment for assistant professors or more senior jobs, aca-

demic background in world's prestigious universities is usually required" (Liu 2010, pp. 72–73). In addition, the quality assurance in Hong Kong's higher education also values the participation of international scholars. There is a directory of international experts which was established by the Hong Kong Council for Academic Accreditation, "a total of more than 1000 academic and experts of which two thirds are overseas; the Council give full play to the role of international experts in order to facilitate the pursuit of international standards and international status of Hong Kong's academic accreditation" (Ke 2010, p. 203). The above measures have developed the internationalisation of higher education in Hong Kong.

However, in order to develop a knowledge-based economy and enhance competitiveness, the HKSAR Government has increased support for academic research in higher education institutions in recent years. It funded, for example, 18 billion Hong Kong dollars in 2009 to set up research funds and injected capital of 5 billion Hong Kong dollars in 2011. In the "Aspirations for the Higher Education System in Hong Kong", the University Grants Committee clearly stated that "The future of Hong Kong's higher education sector lies in its ability to stay relevant in the process of internationalisation and the rapid development of Mainland China" (The University Grants Committee 2010, p. 4). In fact, apart from the policies and support of the HKSAR Government and the University Grants Committee, the institutions' positioning for development is also an important factor of Hong Kong universities having a strong standing in the international community. The Hong Kong University of Scien ce and Technology (HKUST) can be considered a young institution of higher education in Hong Kong, having achieved "leapfrog development" in a relatively short time, and has become a world-renowned research university due to its internationalised philosophy that "consistently applies on the running of the school; in the formulation and choice of development strategy, the school focuses on the philosophy of internationalisation, and is constantly strengthening the teaching team, expanding room for academic research and opening up new areas of research" (Zhu 2012, p. 54).

Establishment of International Schools in Hong Kong

The first international schools in Hong Kong were national schools that had adopted the curriculum of England and Wales, primarily catering for the British population (Yamato 2003). Slethaug (2010, p. 29) reports 70 % of the students in Hong Kong international schools in 1960 were the "children of civil servants, missionaries and traders from the country that founded the schools", but that number dropped to just 30 % by 2005. In 1967, the ESF was created by the British colonial government and, unlike other international schools, was integrated into the Hong Kong public school system, allowing parents to only pay half of the school fees (Forse 2010). The foundation catered primarily for the large number of British expatriate families living in Hong Kong, providing a British-style curriculum (Forse 2010; Hayden 2006;

Yamato 2003). In the 1970s, there were tight measures to ensure ESF schools provided education for native English-speaking non-Chinese-speakin g students as stated by Forse (2010, p. 63), "Local Chinese-speaking people were debarred from entering ESF schools unless they could demonstrate to the director of education that the purely local system could not cater to their needs".

As of 2014, there are 49 international schools in Hong Kong, offering different curricula from the USA, Australia, Britain, Canada, France, Germany, Japan, Korea and Singapore, as well as the International Baccalaureate. These international schools provide about 37,000 places, including 20,100 primary school places and 16,900 secondary school places. "According to the annual enrolment survey for the 2011/2012 school year, as at September 2011, some 33,000 students were enrolled in international schools, constituting about 89 % of the total number of places available" (Education Bureau 2012, p. 1). One mainland Chinese scholar states that international schools are a kind of school with an international understanding and a global perspective of thinking as their values, diverse programmes as their characteristic, bilingual or multilingual education as their way of teaching and people moving around the world as their targets of service – to train students on the language, knowledge, skills and attitudes required in the process of globalisation (Xu 2007). Dozens of international schools exist in Hong Kong. Apart from attracting international talent to work in Hong Kong, it is beneficial to the internationalisation of education in the city.

The Education Bureau employed external advisers to conduct a study from June 2011 to December 2012, in order to understand the demand and supply of international school places in Hong Kong – both from the international schools and busin ess sectors. The study found that international school places have increased from approximately 31,000 in the academic year 2001/2002 to approximately 49,000 in the academic year 2011/2012 with a growth rate of 58.7 %. But, according to the meeting of the Legislative Council:

> Members had received complaints from the business sector about the insufficient supply of international school places for the children of expatriate staff. Many employees of the international companies and overseas professionals were reluctant to be transferred to work in Hong Kong because of the difficulties to secure suitable local international school places for their children. (Legislative Council Secretariat 2012)

Due to the insufficient supply of international school places, the Education Bureau activated a new allocation procedure of local international schools in April 2014. The Bureau invited school organisers to submit "the Expression of Interest by the end of May in relation to the two vacant campuses and three lots of land in Tai Po, Tseung Kwan O and Ap Lei Chau, which will provide in total more than 1300 primary and secondary international school places" (Sing Tao Daily 2014). As a result, providing sufficient places in international schools is one measure the HKSAR Government can employ to maintain the internatio nalisation of education in Hong Kong.

The International Baccalaureate Programme in Hong Kong

The International Baccalaureate Organisation (IBO) is a non-profit international education foundation, established in 1967 with its headquarters in Geneva, Switzerland (Hill 2002). The IBO aimed to provide services in the international schools when it was set up initially, so that the children of families which relocate internationally can enter schooling to a comparable standard of curriculum in their home country. The IBO has been described as a "recognized leader in the provision of K-12 international education" (Tarc 2009, p. 95), and international schools are said to adopt the programmes of the IBO in order to have academic quality and internationalism (Law et al. 2012).

The IBO offered a programme of university matriculation in the 1980s, and such was recognised by the global educational sectors as an educational project with higher academic level and was widely accepted by universities and secondary schools worldwide. This could be considered one reason why the diploma programme (DP) has developed rapidly around the world and become the most ideal choice for international students applying for univ ersities overseas. It has been described as a curriculum with "valid university entry credentials" (Resnik 2012) and having "quietly matured into one of the most widely available, and arguably one of the best, advanced academic programs available at secondary schools today" (Sjogren and Campbell 2003). Although not specifically referring to the programmes of the IBO, Cheung (2012, p. 97) makes reference to qualifications in relation to globalisation, "A globalised world has encouraged and enabled the mobilisation of qualifications and human resources among states (in both faculty members and students)". In Australia, the DP has been officially recognised as an alternative to regulated tertiary admission credentials (Doherty 2009).

The aim of international education, as conceived by the organisation, is "an ideology of international understanding and peace, responsible world citizenship and service" (Cambridge and Thompson 2004, p. 173). The IBO programmes are said to share a common philosophy and pedagogical approach with the eventual aim of developing the whole student in six different ways – aesthetically, culturally, ethically, intellectually, physically and socially (Hill 2012). The IBO subsequently added the middle years programme (MYP) for secondary school students aged 11–16 in 1992 and the primary years programme (PYP) in primary schools in 1997 (Hayden 2006). Designed for students aged between 3 and 12 years old, whole child development is the ultimate aim of the PYP (Lee et al. 2012). Now, there is a fourth programme, the IB career-related certificate, which likewise to the DP is intended for 16–19 year old students, but as the name suggests, its content is career related, whereas the DP is specifically aimed at university preparation. By February 2009, there were 2572 schools in 134 countries in the world, with more than 698,000 students adopting the International Baccalaureate (IB) programmes. According to the official website of the IBO (as of 27 February 2014), there were in total 50 schools in Hong Kong providing the IB programmes, of which 28, 9 and 27 school s offered

the primary years programme (PYP), middle years programme (MYP) and diploma programme (DP), respectively, and 5 schools simultaneously offered the PYP, MYP and DP programmes (International Baccalaureate 2013, http://www.ibo.org/school/search/index.cfm?nextStart=1).

In effect, many nations are tackling issues related to national/global identities and internationalism in their national curricula, and global citizenship education has become a major concern in curriculum design and implementation (Yates and Grumet 2011; Lai et al. 2014). In order to nurture students' international exposure, the IBO suggested a set of values in 2010 that the schools should work hard to build up, in order to enable students to become citizens with international exposure. IB learners strive to be inquirers, knowledgeable, thinkers, communicators, principled, open minded, caring, risk-takers, balanced and reflective (Hill 2012). Chan (2013), introducing the curriculum of IB in a school in Hong Kong, expresses that during the project week, students can travel to different places to experience the world according to their interests and the project, so as to alter their perspectives. At the same time, the schools implementing the IB also arrange different international activities, e.g. the ISTA Theatre Festival, seminars of Junior Achievement Hong Kong, etc. Some IB schools would employ teachers from different countries and cooperate with parents to organise different cultural learning activities. Moreover, these schools also provide opportunities to teachers to participate in the IB workshops, seminars, exhibitions, etc., for professional training. The relevant training sessions are held in different parts of the world. Teachers can partic ipate in these and visit the IB schools in different places and exchange with teachers from all over the world, so as to widen their international exposure and provide students with a global curriculum and learning activities.

Catering for Learning of Non-Chinese-Speaking Children

Despite the fact that over 90 % of citizens are Chinese, there are thousands of non-Chinese citizens living in Hong Kong. The 2011 Population Census recorded that the total number of South Asians aged over 5 is 350,000 in total, which accounts to 5.3 % of the total population of Hong Kong. In order to protect the schools' admission opportunity for non-Chinese-speaking students, since 2004, the HKSAR Government has allowed South Asian children to participate in the central allocation of school places. Later, the government extended the summer bridging course for non-Chinese-speaking students from primary one to primary two, three and four from 2007. Related schools assist the relevant students to strengthen the knowledge learnt from the first major learning stage and prepare for their transition to the second major learning stage. The government issued "The Supplementary Guide to the Chinese Language Curriculum for Non-Chinese-Speaking Students" in 2008, in which they emphasised the needs on application by non-Chinese-speaking students. It focuses on the oral ability and systemically assists students to learn more words and vocabularies, subsequently developing their reading and writing abilities. In

order to provide more support to non-Chinese-speaking students, the Education Bureau issued reference materials as appendices for specifically teaching the Chinese language to non-Chinese-speaking students in the academic year of 2009/2010. These teaching materials provided strategies for non-Chinese-speaking students in learning characters, pronunciation, word recognition, reading and writing Chinese, etc. The Education Bureau also provided on-site focus support and issued more learning materials in the academic year of 2010/2011. The above measures demonstrate, therefore, that the Education Bureau emphasises responsibility towards the needs of non-Chinese-speaking students learning Chinese.

In an effort to provide efficient services and support to non-Chinese-speaking students, the webpage of the Education Bureau offers its information in the following languages: Chinese, English, Bahasa, Hindi, Nepali, Tagalog, Thai and Urdu. Organisations, however, that support the education of non-Chinese-speaking students have criticised the government with regard to the discrimination of non-Chinese-speaking students who can only attend designated Chinese medium of instruction (MOI) schools. In order to remove labelling effects in attending such schools, the government announced in the 2013/2014 academic year that the EDB would "provide subsidies to all public sector schools and Direct Subsidy Scheme schools admitting 10 or more non-Chinese speaking students" (Hong Kong Government News 2013). All funded schools, therefore, should adopt Chinese language assessment tools and set appropriate learning targets for their non-Chinese-speaking students with a view to helping them master the Chinese language in a progressive manner.

Moreover, in the policy address of 2014, the HKSAR Government increased recurrent expenditure by 200 million HK dollars, in order to support the 15,000 non-Chinese-speaking students in learning the Chinese language. The measures include the HKSAR Government implementing a Chinese language curriculum second language learning framework with supportive learning and teaching materials as well as assessment tools for ethnic minority students in primary and secondary schools from the 2014/2015 school year. The Education Bureau will offer school-based professional support and in-service development programmes to enhance the professional capability of schools and teachers in teaching Chinese as a second language. At the same time, "the EDB will provide an Applied Learning (Chinese Language) subject for ethnic minority students at senior secondary levels. The subject will be pegged at Level 1–3 of the Qualifications Framework. The EDB is also developing Vocational Chinese Language courses for ethnic school leavers to enhance their employability" (Government of HKSAR 2014, p. 23).

Support Provided to Students to Learn English

One of the goals of Hong Kong primary and secondary education is to improve students' bilingual and trilingual abilities. Apart from requiring all students to learn Chinese and know how to communicate in Mandarin and Cantonese, the HKSAR

Government has provided opportunities for all primary and secondary school students to learn English. In Hong Kong society, school is the context in which students are exposed to most of their English learning. In the 2001 curriculum reform, the government visibly designated the English language as one of the eight key learning areas. The 2002 "Basic Education Curriculum Guide" clearly stated that, in the 9 years of free and universal education, schools are required to allocate 17–21 % of lesson time for primary and secondary school students to learn English; that is, regardless of their language proficiency, every student is spending one fifth of every school day learning written and spoken English. Meanwhile, in order to strengthen the schools' English atmosphere and enhance students' English proficiency, the Education Bureau launched a number of measures through the Standing Committee on Language Education and Research (SCOLAR) including: providing funding to secondary schools for school-based measures to enhance the teaching standard of English, sponsoring and organising major events outside the classroom to create an English learning environment, establishing task force on language support to enhance the professional leadership and teaching ability of secondary and primary school language teachers and sponsoring primary school English teachers to participate in o verseas immersion programmes, to improve their English proficiency and broaden their horizons of English teaching.

Apart from the above measures, in order to increase students' exposure to English and enhance schools' effectiveness in teaching English, the Hong Kong Government also implemented the Enhanced NET (Native English Teacher) scheme in public secondary schools in the academic year of 1998/1999 and in public primary schools in 2002/2003.

In the academic year of 2012/2013, 459 public primary schools and 411 secondary schools participated in the NET scheme. There were 457 and 405 English teachers in primary and secondary schools, respectively. In the financial year of 2012/2013, the government has provided 363.6 million and 323.8 million HK dollars to public secondary and primary schools, respectively, for English teachers (Education Bureau 2013, p. 2).

However, the directions of policies regarding languages have not always been consistent in terms of internationalisation. For instance, in May 1997, the HKSAR Government announced implementing mother-tongue teaching from August 1998 in junior secondary years, requiring the majority of secondary schools to use Chinese as the MOI. Only 114 secondary schools were approved to use English as the language of instruction for other subjects in junior secondary years (Morris and Adamson 2010). After the implementation of this policy (although studies have shown that secondary school students' learning in disciplines was improved and the English language exam performance of Chinese secondary school students was comparable with that of the English secondary school students), this policy was criticised for strengthening the negative labelling of Chinese secondary schools and reducing most secondary school students' desire to learn English. In this regard, some scholars advised that the "MOI policy in HKSAR has to be based on a concept of post-imperialism, Engli sh and language collaboration, English learning and teaching considered as adding value to personal resources and cumulating capital

for the society" (Tsang 2011, pp. 157–158). Partly in response to the criticism, the policies regarding MOI went back to the track of internationalisation. In 2009, the Education Bureau decided to accept the Education Commission's proposal of fine-tuning the MOI at junior secondary level, allowing secondary schools to adopt appropriate MOI arrangements for junior secondary students based on students' learning abilities and needs, school circumstances and professional judgement, so that students could have more opportunities to be exposed to and use English at school. At the same time, the Education Bureau provided the "English Enhancement Grant Scheme for Primary School" to support schools in various ways – such as acquiring learning and teaching resources, employing teachers/teaching assistants, hiring services for conducting learning activities and hiring of consultants/experts for conducting professional development programmes for teachers – so that primary and secondary schools could stimulate students to learn English better after fine-tuning the MOI. This move appears to have contributed towards the sustainable development of internationalisation in Hong Kong society.

Cultivating an International Perspective in Students

In the era of globalisation, "Everyone becomes a member of the global village. In order to safeguard the common interests, mankind needs to reach some consensus; American futurist Alvin Toffler called such consensus global awareness, while we call it global citizen awareness" (Duan 2010, p. 11). Zhao (2010), another scholar from mainland China, has analysed that whether there is an international perspective or integration with international standards, neither depends on the fluency of English, but whether the re is a profound and good sense of global citizenship. In this globalised environment, with Hong Kong being an international city in the Asia-Pacific region, the government rightly attaches great importance to cultivating students' understanding of the international community. In the 1996 "Guidelines on Civic Education in Schools", the Curriculum Development Council proposed helping students to become participative and contributive global citizens.

The civic learner should be aware of the contemporary and current issues which are global in nature, such as poverty, discrimination, environmental pollution and war, etc.

In order to tackle with these issues, human societies should cooperate through different international organisations to seek possible resolutions (CDC 1996, p. 24).

In a widely cited survey of Hong Kong's opinion leaders conducted by the *South China Morning Post* and TNS market research, less than 20 % were "extremely confident" or "confident" that Hong Kong students possessed "sufficient and relevant skills" in analytical thinking, interpersonal skills, leadership, creativity, English or international understanding (Jaffee 2013). To cope with the need of the social development of students in a global context, the Education Bureau amended the moral and civic education curriculum framework in 2008, indicating that schools would be supported to strengthen their interdisciplinary values. They stated primary

Table 9.1 Curriculum framework for liberal studies

Compulsory part: 180 h (30 h×6 units)	Learning scope	Areas of study
	Self and personal development	Personal development and interpersonal relationships
	Society and culture	Hong Kong today
		Modern China Globalisation
	Science, technology and the environment	Public hygiene energy technology and the environment
Independent enquiry study (IES): 90 h	Students are required to conduct an IES making use of the knowledge and perspectives gained from the three areas of study and extending them to new issues or contexts. To help students develop their IES titles, the following themes are suggested: media, education, religion, sports, arts, information and communications technology (ICT)	

CDC & HKEAA 2014

and secondary students should be developed from two aspects: on a personal level and in identity establishment. There are three levels for identity establishment: family, community and society level; national identity level; and global citizen level. At the same time, in order to strengthen the international perspective of Hong Kong s econdary school students, the Curriculum Development Council listed liberal studies as a new senior secondary (NSS) core subject. In the six compulsory units of the subject (see Table 9.1), all secondary school students must use 30 lesson hours to study the globalisation unit.

In order to adapt to the development of globalisation, we need to implement international understanding of education extensively in school education, cultivate students' international perspective whilst they are young and develop their cross-cultural communication skills and the ability to handle international affairs, so that they can understand different cultures, be concerned with human society and cultivate international friendship (Zhu and Cheng 2010). Through studying the globalisation unit in liberal studies, senior secondary students in Hong Kong learn to analyse global development and international issues with an international perspective.

New Challenge to the Internationalisation of Hong Kong Education

As mentioned above, the internationalisation of Hong Kong education is not only reflected by the emphasis of English learning of students in secondary and primary schools but also nurturing students' international perspectives and exposure. Moreover, with nearly 50 international schools, 50 schools offering the International Baccalaureate programmes and the existence of more than 20,000 non-Chinese-speaking students all contribute to internationalising primary and secondary schools in Hong Kong. However, one question needing to be addressed is: Does the practice

of internationalisation in the school system of Hong Kong cause los s of local identity or not? This question is simply not a concern of the local society, since Hong Kong can be considered an international city.

The internationalisation of education is a process for enhancing global understanding through local empowerment in education. In the four consecutive evaluations during 2000–2009, the reading habits of Hong Kong students aged 15 ranked in the top 4, and their mathematics and science level ranked top 3 in the world. It can be said that the basic education of Hong Kong is close to the targets of being good and fair, with the target of nurturing at an internationally competitive level (Song 2013). However, in the computerised PISA evaluation test in 2012, Hong Kong students were ranked third or fourth in the tests on problem solving, reading and mathematics, respectively. Therefore, on face value, Hong Kong students' performance could be considered quite good; however, their overall scores are significantly lower than those of Singaporean and Korean students. Due to its international competitors, the HKSAR Government needs to put more emphasis and resources in enhancing Hong Kong students' learning in the area of information technology. This will undoubtedly be a new challenge for the internationalisation of Hong Kong education in the future.

Regarding tertiary education, according to the ranking of the Times Higher Education Supplement, there are three universities in Hong Kong ranked within the top 100 worldwide. The internationalisation of Hong Kong tertiary education has been successful due to the efforts of the Education Bureau, the University Grants Committee and each tertiary institution. However, what concerns many people is that the University of Hong Kong, ranked the highest in Hong Kong, was only ranked 36th worldwide in 2013 and has been overtaken by the Singapore National University, which has been ranked 22nd for the last 2 years. Certain local scholars have recently expressed that the Singaporean Government has heavily invested in tertiary education, so much so, that Singapore has outpaced Hong Kong. Therefore, it could be presumed that the Hong Kong Government needs to provide more support to ter tiary institutions, so that the international performance of the universities in Hong Kong can be maintained.

At the same time, some local scholars are concerned that "higher education in Hong Kong has faced intensified pressure to enhance its quality through various forms of performance-driven quality-assurance mechanisms since the early 1990s. University ranking exercises increasingly influence how universities managed and the academic profession is organised" (Mok and Cheung 2011; Mok 2014, p. 46). The scholars of Hong Kong should seriously debate the meaning and value of the internationalisation of higher education. Cheung (2012) discusses issues of quality assurance, real versus false cosmopolitanism, international scholarship, language of instruction and international benchmarking versus academic freedom. With regard to quality assurance, Cheung questions whether courses, for example, that are registered, licensed or even recognised as institutions, companies and networks deliver cross-border. Globalisation, Cheung (2012, p. 102) has further argued, represents "benchmarking or convergence towards Western (and mostly Anglo-American) capitalism and its institutional off-spring". He further comments

on the dominant international discourse being influenced by "neo-liberal economics and the marketisation of education" (Cheung 2012, p. 102).

The issue whether internationalisation of higher education has really enhanced students' learning experiences and improved education quality is worth exploring. We need to create positive futures by defining the real aims and missions of higher education in the internationalisation process (Ng 2011, p. 129).

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Chapter 10
Glocalisation of English Language Education: Comparison of Three Contexts in East Asia

Tae-Hee Choi

Introduction

The world is going through significant social, economic, cultural and political changes, which increasingly connect people across geographical borders (Tobin 1999; Tollefson 2013a). Globalisation is the term to describe this 'heightened form of time/space compression' and the 'inevitable' competition among the territories and countries in the world (Maguire 2002, p. 262). Many governments set preparing the next generation for such changes as one of the main goals of education, as can be seen in China's *National Plan for Medium and Long-Term Education Reform and Development (2010–2020)* and the *Europe 2020 Strategies*. This is particularly the case for the countries and territories in East Asia which are considered to have already secured a degree of competitive edge over others, perhaps in an attempt to maintain their relative success. In these contexts, English language education (ELE) receives special attention because English is considered to be a 'global' and 'true' tool or a tool which is effective in securing international competitiveness (Kramsch 2014; Tollefson 2013b; Yim 2007).

In these and in many other contexts where English is not the first language, the goal of ELE in response to globalisation is often expressed as developing 'communicative competence', although the meaning of communicative competence is not specified in most cases (Ali et al. 2011, p. 160). The goal basically refers to the development of English proficiency, rather than knowledge about the language, which has been sought after in 'traditional' ELE. This goal is then translated into the prescription to use English as the medium of instruction (MOI) (Ali 2013) and the

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use of communicative teaching approaches, which emphasise upon actual use of the language in class (Hu and McKay 2012).

It should also be noted, however, that the details of related policies are negotiated by the contextual features, including existing related policies and available resources (Ball et al. 2012; Hill 2009; McNeil and Coppola 2006). Robertson (1995) aptly highlights this negotiation between the global influences and the local context. He points out that a phenomenon can be widely practised across contexts only when it is open to localisation, and, thus, globalisation involves both homogenisation and heterogenisation, and these two processes are 'complementary and interpenetrative' (p. 41). Noting this reciprocal relationship between the global and the local during the process of globalisation, he coined the term glocalisation, which is the interest of this paper. This paper aims to investigate the 'glocalisation' of ELE or the negotiation between the agenda of ELE shared by many territories, that is, the pursuit of practical English proficiency, and the contextual features, by examining how the agenda to develop English proficiency is translated into action plans reflecting the local context and how it is received in the context.

In understanding the local context, the categorisation made by Marginson and Rhoades (2002) seems useful. They divided contextual features into historically embedded structures/practices and current conditions. Although the framework was developed for research on higher education, it applies equally well to compulsory education at primary and secondary levels. Their model for understanding globalisation, *a glonacal agency heuristic*, is much more than a framework for understanding the context as it is introduced here; however, the aspect described here suffices for the purpose of this paper. Thus, in understanding the glocalisation of ELE in the three Asian contexts, the contextual features will be discussed in terms of the historical and current conditions (although the division is rather arbitrary). In this chapter, the former are operationalised as the linguistic history of the English language in the territory, i.e. perceptions and roles of English in the context; the latter are operationalised as current goals of education overall, the abilities measured in the section of English in high-stake exams (e.g. college entrance exam) and foci of teacher education. These contextual features were identified drawing on Marginson and Rhoades (2002), as well as previous research on factors impacting the effectiveness of educational reforms (e.g. Baldauf et al. 2011; Kiely 2012; Murray and Christison 2012; Waters and Vilches 2001; Zheng and Adamson 2003). Finally, the relationship between the glocalised ELE and the contextual features will be discussed.

This investigation will be conducted on three Asian territories – namely, Hong Kong, Japan and South Korea – which are comparable in many ways. They are the territories which spend the topmost percentages of their GDP on education in the Asian context (3.5, 3.8 and 5 %, respectively) (Central Intelligence Agency ca. 2013). In addition to its high degree of expenditure into education, these contexts are comparable for the following features: they share Confucius culture and use Chinese characters, are considered to enjoy economic affluence and are strong performers in international exams such as the Programme for International Student Assessment (PISA). By selecting contexts that were comparable in these various ways, it was hoped that the subtle negotiation each of these territories strikes with the contextual features be captured.

The discussion draws on policy documents, practical documents generated for implementing the ELE policies (such as national curriculum and guidelines on teacher education) and other data which showcase the educational context – such as the items of the national college entrance exams and guidelines for textbook writing and screening, as well as previous research on ELE in each context.

The chapter starts with case studies of each territory. For each case territory, the ELE aims and executive plans for achieving these will be discussed, followed by the description of the historical and current contextual features as operationalised above. The similarities and differences in ELE across the contexts, and potential reasons for the observed features, will also be noted during the discussion, where relevant. A brief summary of the findings from the three cases and discussion of their implications conclude the chapter.

Case Study: Hong Kong

English in the School Curriculum

The objectives of Hong Kong (hereafter HK) ELE are published in the *Curriculum Guide* (Curriculum Development Council 2002b) and the *Curriculum and Assessment Guide* (Curriculum Development Council & Hong Kong Examinations and Assessment Authority 2014). The objectives which apply to Primary 1 through Secondary 6 are as follows (Curriculum Development Council & Hong Kong Examinations and Assessment Authority 2014, p. 2):

- To provide every learner of English with further opportunities for extending their knowledge and experience of the cultures of other people as well as opportunities for personal and intellectual development, further studies, pleasure and work in the English medium
- To enable every learner to prepare for the changing socio-economic demands resulting from advances in information technology (IT) – demands which include the interpretation, use and production of texts for pleasure, study and work in the English medium

The aims show that English is a tool for students' development and for reaching out to the world, as well as a communicational medium that is used daily in the context. The next aim shows that the government is aware of the global socio-economic changes and views English as a strategic tool to achieve its global competitiveness.

The aims are presented in more concrete terms in the detailed plans for each level of education. For instance, the aims which apply to Primary 1 through to Secondary 3 (Curriculum Development Council 2002b) are as follows:

- English language proficiency
- Personal and intellectual development and social skills

- Cultural understanding
- Global competitiveness

The aims of ELE in HK are rather comprehensive rather than being limited to developing English proficiency. They include the development of students as a whole so that they will be individuals who can compete globally and accommodate varied cultures. Reflecting this comprehensive nature, the ELE curriculum consists of three components, i.e. subject knowledge and skills, generic skills such as critical thinking skills and positive values and attitudes including honesty and confidence. Rather than being left to figure out how to incorporate all these elements in an English lesson, teachers are provided with practical examples of such integration in the curriculum guide itself (e.g. Curriculum Development Council 2002b, pp. 38–73).

The content of ELE is prescribed in the *Curriculum and Assessment Guide* (Curriculum Development Council 2014). The guide sets the functions and grammatical items to be covered and how they can be taught. It does not, however, prescribe the list of vocabulary that should be learned, unlike in the other two contexts. It leaves the choice of vocabulary to teachers, referring to the nature of task-based learning that is promoted in HK (ibid., p. 22). It suggests various ways to teach English, including task-based language teaching (one of the recent communication-oriented approaches), but emphasises upon the importance of the context and promotes the school-based curriculum, respecting the expertise of local educational practitioners. Drawing on this guide, textbooks are recommended by the Education Bureau using a set of criteria, such as alignment with curriculum documents, developing generic and cognitive skills, logical structure and facilitation of independent learning (Education Bureau 2012).

The Context

Historical Background: Relationship Between English and Hong Kong

The first record of English being spoken in the region of current HK dates back to 1720 according to Bolton (2003), who makes reference to 'broken English' used in Canton by those who had commercial contact with people from various countries, including the USA and the UK (p. 148). Cantonese has been the language spoken by the majority in the territory; however, since the colonisation by Britain between 1841 and 1997, English has been the language of economic prosperity and status (Kan and Adamson 2010) used in daily life. During the colonial period, English was the MOI for a majority of the schools (Chow et al. 2004). However, after the Education Department issued the 'Medium of Instruction Guidance for Secondary Schools' in 2007, only a third of the schools, categorised as those with the capacity to use English as the MOI (i.e. by judging the language competency of the staff and students), were allowed to retain English as the MOI; the other two

thirds were designated as Chinese-medium schools (Chow et al. 2004; Kan and Adamson 2010).

Against this MOI policy, however, many have voiced concerns both over the potential disadvantages that Chinese medium-of-instruction (CMI) school students will face in terms of higher education and career development and about the possible decline of English proficiency of the general public and its potential negative impact on the economy of HK (Lin and Morrison 2010). This is understandable as the universities which are perceived as prestigious use English as the MOI, and English proficiency is often a crucial criterion in employment. Also, HK's aspiration to be an international financial hub makes English proficiency of the general public indispensable. Partially in response to these concerns and partially to build up an image of a government that is responsive to the needs and wants of the public, the government adopted a fine-tuned MOI policy in 2010 which abolished the assignment of schools as CMI and EMI (English medium of instruction) and allowed the use of English as the MOI, on the whole or partially, when the schools proved that the staff and students were capable to teach and learn in English. Throughout these changes, English retained its image as the language for success in the context.

Current Context

The aims of overall primary and secondary education in HK are stated in three curricular reform documents: *The Basic Curriculum Guide: Building on Strengths* (Curriculum Development Council 2002a), *Learning to Learn: The Way Forward in Curriculum Development* (Curriculum Development Council 2001) and *Learning for Life, Learning Through Life: Reform Proposals for the Education System in Hong Kong* (Curriculum Development Council 2000). The main aims as expressed in these documents are to develop students as a whole and prepare them for the changing contexts, which can be achieved through developing interdisciplinary knowledge and generic skills (e.g. creativity and critical thinking) and by learning to learn. Thus, the rather comprehensive nature of the ELE aims, as noted above, is a reflection of the direction set in the general curriculum.

Applicants for eight government-funded degree-level educational institutes should obtain at least level 3 (out of 5) in English in the Hong Kong Diploma of Secondary Education (HKDSE) examination (Hong Kong Examinations and Assessment Authority 2013b). The HKDSE examinations consist of public examinations and school-based assessments, and they directly measure four areas of English proficiency – listening, speaking, reading and writing – both separately and in an integrative way (Hong Kong Examinations and Assessment Authority 2014). Its previous counterparts, the A- and AS-level English examinations (UE) and the Hong Kong Certificate of Education Examination (HKCEE) which were effective up until 2012, also measured actual English proficiency (Qian 2008). However, the guidelines in the English section of the HKDSE (Hong Kong Examinations and

Assessment Authority 2013a, 2014) and the school-based assessment for English subject (Hong Kong Examinations and Assessment Authority 2015) show that cross-curricular skills are not included in constructs measured in these high-stake examinations, showing a little gap between the ELE curriculum and the HKDSE.

Plans on teacher education and development, on the other hand, include all the abilities required to run the prescribed curriculum. First, the Language Proficiency Assessment for Teachers, which is required of all English language teacher candidates (unless they meet exemption criteria), measures candidates' English proficiency and abilities involved in teaching and assessing lessons in English (Coniam and Falvey 2013; Qian 2008). Second, teacher candidates learn all generic skills, since as Chan (2010) notes they are taught to all tertiary educational institutes in HK. Finally, the general education programmes, which were added to HK curricula of tertiary education in September 2012, aim to nurture 'the attitudes and values', as well as the knowledge and skills, which will help them to contribute to HK society (Hong Kong General Education Initiative ca. 2007). It is still uncertain as to whether the teacher candidates will actually be able to use these ingredients to run a curriculum to develop these abilities in their own students, since 'ascertaining that individuals have certain qualities does not guarantee their appropriate use' (Wilson 2009, p. 20). However, at least teacher education provides the ingredients for realising English lessons as specified in the curriculum guide, aiming for the development of generic skills and for affective education, as well as the development of English proficiency.

Overall, the educational context of HK shows a high degree of alignment with the ELE aims, particularly with the communicative aim which may lead to a better chance for the ELE aims to be realised. This high alignment seems to partly be coming from the fact that English has already been used as a medium of communication in the context since the era of the British colonisation. Educational reforms in the context seem to be well planned with long-term preparation – as evidenced by the fact that documents prepared in the late 1990s and early 2000s are still informing current educational policies, which is very much in contrast with the fast pace of policy-making in South Korea. Such culture of educational reforms, perhaps in junction with the fact that HK is relatively smaller compared to the other two territories, contributes to the high alignment.

Case Study: Japan

English in the School Curriculum

Traditionally, like in many other countries where English is not used daily, English used to be taught as an academic subject in Japan, emphasising knowledge of grammar and vocabulary and the ability to translate (Honna and Takeshita 2004). However, Japan has pursued English proficiency as the goal of ELE since 2003. Both in the previous action plan for ELE, called 'Japanese with English abilities' (Ministry of Education Culture Sports Science and Technology 2002), and the current one – 'Five proposals

and specific measures for developing proficiency in English for international communication' (Commission on the Development of Foreign Language Proficiency 2011) – the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) puts forward developing students' English proficiency as its aim. In these documents, the perception that the boundaries between countries are blurred through globalisation is evident. This sense of connection with the world was heightened after Japan received help from around the world in response to the recent natural disasters it went through (Ministry of Education Culture Sports Science and Technology 2014). Against this background, the importance of English is further emphasised as a tool of communication with the globalised world.

The aim of ELE is reflected in the national curriculum guidelines called *Courses of Study*. In these documents, the aims of ELE for both primary and secondary levels are presented as developing communicative skills, understanding the English language and understanding cultures and the world (Ministry of Education Culture Sports Science and Technology 2008b, c). It is interesting to note that the section which discusses English education is called Foreign Language Education, specifying English as the foreign language, which is also the case for South Korea – perhaps showing its historical importance as a foreign language in these two contexts.

The objectives of the ELE pay exclusive attention to developing communicative skills, in comparison to HK's aims which were rather comprehensive. For instance, the objectives for junior high schools are specified as follows (Ministry of Education Culture Sports Science and Technology 2008c, p. 1):

- To enable students to understand the speaker's intentions when listening to English
- To enable students to talk about their own thoughts using English
- To accustom and familiarise students with reading English and to enable them to understand the writer's intentions when reading English
- To accustom and familiarise students with writing in English and to enable them to write about their own thoughts using English

Each objective concerns each of the four language skills, that is, listening, speaking, reading and writing. The objectives do not address the idea that English is a tool to understand other cultures. They are not linked with the broad and rather ideal aims of education in general either (to be further discussed below). This exclusive attention may be a reaction to the self-perceived 'failure of English education' in developing students' English proficiency, which permeates the context (Seargeant 2008, p. 126), and the resultant urge to mend the situation. Such exclusive attention may also have been necessary to use the objectives as standards for the practical exit exam called EIKEN that is conducted in the context at the end of secondary education, details of which will be discussed later. It also seems to reveal the role of English in the society. In HK, English has been a daily communicational medium at least officially if not in reality; in Japan it has always been a school subject.

The MEXT prescribes the content of the ELE through *Courses of Study*. Like in HK, the situations and functions of language and grammatical items are selected by the government (e.g. MEXT 2008c). The Course of Study also prescribes that each lesson

should focus on specific language components, such as expressions and grammar, which is in conflict with the other prescription in the document, that activities should promote actual use of language. The former is considered as a barrier for teachers to conduct lessons which develop English language proficiency (Hardy 2007).

The exit test for compulsory education shows some alignment with the aim of English education. Students take the EIKEN (previously STEP) when they exit junior and senior high schools. The exam directly assesses three areas of language skills, that is, listening, reading and speaking. For instance, for speaking, the candidates are asked to read a passage and answer a question about what they have read or to describe an illustration on a cue card; however, for writing, they are only asked to fill in the blanks or rearrange words to complete a sentence through multiple choice items (e.g. EIKEN 2013a, b), which only indirectly or partially assess their ability to write. It does not seem to assess, however, knowledge of other cultures, which is another aim of the ELE in Japan.

The Context

Historical Background: Relationship Between English and Japan

Contact between Japan and English dates back to the early seventeenth century, mainly through merchants and sailors (Loveday 1996). English education started for a select few to secure interpreters after the startling arrival of a British warship at the Nagasaki port, which was expanded after the forced 'opening' of the country to the USA, England and Russia in 1855. A large number of private language institutes, where English was taught along with other foreign languages, were found across the country by the 1860s (ibid., pp. 60–63).

In many ways, the relationship between Japan and the English language is a contrast to that of HK and English. Japan was never colonised by any country, and, therefore, a majority of the population did not need to adopt and use any language other than Japanese in their daily lives (Hashimoto 2007). Thus, English has been dealt with caution for fear of the potential linguistic imperialism it may bring out (Hashimoto 2007, 2013). To illustrate this stance, the movement to grant a special status to English as a second official language about 15 years ago was hugely criticised, and the idea completely disappeared from the policy discourse (Hashimoto 2007, p. 33). The stance of Japan on ELE is also well expressed in policy documents which discuss it as a tool to deepen people's understanding of its national language (Hashimoto 2013).

Current Context

The aim of overall education in Japan is stated in the *Basic Act on Education*; it can be summarised as helping individuals to lead a happy life and to contribute to the country and the world (Ministry of Education Culture Sports Science and Technology 2006). In the executive plan called *Basic Plan for the Promotion of Education*

(Ministry of Education Culture Sports Science and Technology 2008a), pursuing a balance among intelligence, morals and physical strength and nurturing citizenship for both the society of Japan and the global society are considered as a route to achieve the overall aim of education. Chapter 8 of the 2011 White Paper reports Japan's educational aims in relation to the world, where it expresses its intention to share its achievements in various areas, such as education and technology, internationally to increase its presence in the world (Ministry of Education Culture Sports Science and Technology 2011). In all of these curricular documents, globalisation is acknowledged as one of the changes that the government should prepare the next generation for and presented as a phenomenon which will intensify the competition within and outside of the country. Interestingly, the generic skills which are considered as crucial in preparing the next generation for this phenomenon and promoted in the other two contexts, e.g. creativity and critical thinking skills – and around the world for that matter (Sahlberg 2005, p. 1) – are not emphasised in Japan.

The exams with higher stakes, that is, those required to apply for higher education (e.g. centre exam or exams for individual universities), mainly focus on receptive skills such as listening skills and knowledge of vocabulary, including pronunciation and reading skills that are mostly measured by multiple choice questions or gap-fill items (Kitao and Kitao 2008). This, in turn, made subjects which were intended to develop English proficiency, such as oral communication, and focus on preparation for the college entrance exams and not on developing abilities to communicate (Kikuchi and Browne 2009).

On the other hand, the MEXT has made some efforts recently to align teacher education with the communicative aim, encouraging all in-service English language teachers to take standardised tests such as the TOEFL and TOEIC and gain the minimum marks and adding the prerequisite of meeting the minimum marks to enter the profession (Commission on the Development of Foreign Language Proficiency 2011). In addition, it began to assist English language teachers with developing English proficiency and with running communicative lessons through various initiatives, such as starting US-Japan teacher exchange programmes and providing an English teaching resources website (ibid.).

Overall, the aim of communicative competence is not supported by the context, and there is incongruence regarding the aims of the ELE in curricular documents. However, the MEXT started to put efforts into aligning the contextual features with the communicative aim of ELE. Once all these efforts take effect, Japan may achieve its long-pursued goal of developing English proficiency, as Hosoki (2011) confidently anticipates.

Case Study: South Korea

English in the School Curriculum

South Korea (hereafter Korea) also sees English as a strategic tool to secure its competitiveness in the globalised world (Research team for drafting the revised English curriculum 2011, p. 31). In relation to this, there has been continuous effort to change the focus of ELE – from building declarative knowledge about the

language to developing students' proficiency in the language. The effort dates back to as early as 1960s, although there were some regresses (Chung and Choi forthcoming).

Korea sets the following four as the objectives of English education (Research team for drafting the revised English curriculum 2011, p. 7):

- Development of motivation and confidence towards English
- Development of communicative competence for primary and junior secondary school students and competences which suit career goals for the senior high school students
- Understanding other cultures for primary education and sharing Korean culture as well for upper level education
- Development of creativity for the primary and junior high school education and other additional high-order cognitive skills for senior high school education

Like HK, the aim of ELE is not limited to developing English proficiency but includes understanding other cultures. It also shares HK's aim to develop generic skills through ELE. Korea emphasises on sharing its own culture with the world, just as Japan wants to share its achievements. The objectives also reflect one of recent criticisms of ELE in the context, that is, a lack of alignment across the levels of education, and define the aim of each level of education in relation to the other levels.

Korea is most prescriptive on the content of ELE among the three contexts. It reinforces its prescriptions through meticulous instructions on what to be included in the textbook of each level and through highly rigorous and strict licensing procedure of textbooks. For instance, the prescriptions that are written in the national curriculum include the following: it specifies the topics to be covered in English textbooks, the number of new words and the length of sentences for each year group, as well as vocabulary, grammatical structures and expressions that can be used in the textbooks (e.g. Ministry of Education Science and Technology 2008). When the publishers apply for the licensing, they need to submit a self-report sheet which explains how they met the prescriptions. Of the marking criteria, 30 % directly addresses the degree of adherence to the prescriptions (Ministry of Education Science and Technology, Korea Institute for Curriculum and Evaluation, and National Institute of Korean History 2011, p. 60). If any of these prescriptions are clearly breached, the textbook fails the screening.

This high degree of prescription is a source of tension, as well as a potential tool to ensure the alignment between ELE policies and teaching practice at the classroom level. It is widely accepted that the prescriptions ensure that the textbooks are organised around grammatical structures. Perhaps this is the source of teachers' perception that the textbooks reinforce traditional pedagogy (Park and Sung 2013) of teaching *about* English rather than teaching students to use English. Considering the fact that teachers in Korea closely follow the content of the textbook (Kim 2004; Park and Sung 2013; Son and Choi 2008/2009), an issue rises regarding compatibility between the communicative aim of the ELE and the grammar-oriented semi-communicative textbooks.

The Context

Historical Background: Relationship Between English and Korea

Similar to Japan, official English language teaching started in Korea as training for official interpreters and diplomats in 1883; public education of English started after it gained its independence from Japanese colonisation (Shin 2007). The aftermath of its independence, which involved dividing the country into North Korea and South Korea, subjected South Korea under a strong influence from the USA (Chung and Choi forthcoming). In addition, the new government wanted to erase the influence of the Japanese colonisation (ibid.). The structure and content of education was reorganised to fit the new social order, and English education was included in the first national curriculum which was executed in 1953.

English that started as mere content of an academic subject has gained importance rapidly in the context. Both the government and individual households have been spending tremendous amount of resources on English education. The government views English as a key for its global competitiveness, while individuals view it as a key for economic and social mobility (Shin 2007). Reflecting these perceptions, now, in the society, newly coined terms such as 'a national religion,' 'English fever' and 'English divide' are often used when describing the impact of the English language on the society. Any visitor to the country can see the strong presence of the language: it is not difficult to see signs and pamphlets written in English, and there are several broadcasting systems which air only in English, despite the fact that it is not a medium of conversation for a majority of the population.

Current Context

For Korea, the aims of overall education are expressed in the *national curriculum*. The first aim of education is the development of a person as an individual, as a citizen of Korea and as a citizen of the global community of the world (Ministry of Education Science and Technology ca. 2011). Korea also sees education as a tool to sustain its global competitiveness (ibid., p. 20), again showing that globalisation has a presence in the context. Korea's response to globalisation is slightly different from that of HK and similar to a recent perspective of Japan. It emphasises its active participation in solving global problems and contributing to the globalised world (ibid., p. 29), in addition to securing its competitive edge. This stance perhaps reflects its self-confidence in relative competitiveness over many other contexts, as evident in the aim of 'sustaining' its competitiveness (ibid., p. 210). It is also noteworthy that, like HK, Korea promotes generic skills which will help students survive in the changing and globalised context. Thus, the aims of the ELE are a reflection of the aims of education in general.

The English section of the national college entrance exam called Korean Scholastic Ability Test (KSAT), however, poses problems in achieving the stated

communicative goal of the ELE. The English section of the KSAT consists of patterned reading and listening items (unlike the practical exit exams used in HK and Japan), much similar to Japan's centre exam. The exam has a great impact due to Korean people's unprecedented passion for tertiary education (Seth 2002). Korea has the highest rate for tertiary education among the countries which belong to the OECD (Organisation for Economic Co-operation and Development), including the USA and Japan. In 2011, 82 % of high school graduates registered for tertiary education, which is in stark contrast to the 40 % of secondary school graduates who proceed to tertiary education in European countries (Tak 2011). The grades from the KSAT are necessary for most applications for tertiary education, which leads English teachers to teach vocabulary and grammar rules, as well as test-taking skills, rather than developing their English language proficiency (Choi 2008; Chung and Choi forthcoming). Thus, the new agenda of English education introduced to the context through globalisation, which reconceptualised English as a practical skill, has had only modest impact after almost two decades of the government's active promotion of it (Kim 2011).

Teacher education started aligning itself to the communicative aim of the ELE only recently. Traditionally, teacher education focused on developing receptive skills such as reading and listening and declarative knowledge of grammatical rules. Some teacher education institutes placed emphasis on productive English skills from the 1990s, and such training became a formal requirement by the government through policies published in mid-2000 (e.g. Ministry of Education and Human Resources Development 2005, 2006). Against this background, many of the senior English teachers perceive the newly promoted goal of English education, i.e. development of proficiency rather than knowledge about the language, highly challenging (Choi 2014).

The balancing point, however, may move towards what the government aims in the future, since the Korean government is relentlessly and continuously introducing various measures to change the ELE practice. To exemplify, the following measures were recently, or will soon be, introduced: revision of school-based English assessment with emphasis on productive skills, provision of native English-speaking teachers (NEST) and teacher education programmes on collaborative teaching with the NEST and establishing infrastructure where students can have increased contact with English at each school (e.g. English library and English only zone where students are asked to use English among themselves). Most recently, teaching English in English certification was also added which rewards and recognises in-service English language teachers who exhibit high English proficiency and the ability to teach in a way which provides opportunities for students to develop English language proficiency; this pressured many senior teachers to retire early and teachers who remained in the profession to respond to the newly promoted pedagogy (see Choi and Andon 2014; Choi 2014, for the details and emerging impact of the certification). Finally, another revision of the national curriculum and the textbooks is in process as of July 2014, so that the content of the licensed textbooks can be more supportive to communicative classrooms.

Like in Japan, the contextual features are not yet conducive to the communicative aims of the ELE, although recently the government has tried to make the aims

more achievable by changing those features. It seems that, both to Japan and Korea, change of the role of English from the traditional one, i.e. school subject to a communicational tool, seems to be challenging. But the governments of both contexts are tinkering the contextual features to strengthen the new role given to the language, which may lead to actual change in the near future.

Discussion: Glocalisation of the ELE and Its Implications

The investigation shows that all three territories consider globalisation as a phenomenon for which they should prepare the future generation. Developing English proficiency is considered as a tool to make individuals more competitive in the globalised world. However, the detailed aims of ELE differ across the three case territories, reflecting the local context, both historical and current, as was argued by previous researchers of globalisation (e.g. Marginson and Rhoades 2002; Robertson 1995). For instance, both HK and Korea, who had the aim of developing generic skills such as critical thinking as their goal for education in general, incorporated this into their aims of the ELE. The previous role of the English language in the context also affects the manifestation of the communicative agenda. To illustrate, the high-stake exams which function as unofficial policy on ELE through washback effects are measuring different constructs. HK, where English has been a medium of communication, measures actual proficiency of English in those exams, whereas in both Japan and Korea, where English has only been a school subject, the English proficiency is only partially or indirectly measured. Differences between Japan and Korea regarding the ELE policies are also observed. In the ELE documents, Korea, which is under strong influence of the USA due to its political history, focuses on appropriating the English language, whereas Japan, which has always been an independent country, expresses its concern about linguistic imperialism by discussing the ELE in conjunction with enhancing the education of Japanese, its national language.

The study also shows that the governments of all three territories are aware of the importance of aligning the contextual features to the aims of the ELE for them to successfully achieve their aims. All three governments made some proof of English proficiency as a prerequisite to enter or remain in the profession of the ELE. In Japan and Korea, whose contextual features are not conducive to the new role given to English, i.e. a communicational tool, the governments have recently issued different initiatives to change the perception of the role of the language. This may suggest that the currently observed misalignment in Japan and Korea may be reduced in due course.

In sum, the study discusses glocalisation of ELE in each territory or how each territory took on the agenda of globalisation in the ELE, reflecting its layers of contextual features, such as their history, resources and perceived prime needs. The dialogic relationship between the context and the policies calls for understanding policy implementation as an iterative process, which entails incorporating evaluation of the impact of a policy and its revision in the design of a policy. The varied

degree of alignment between the ELE aims and the contextual features across the three territories also points out the need for a periodical review of contextual features during an educational reform, because such alignment is achieved incrementally and differentially across different aspects of the context.

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Chapter 11
Re-envisioning Teacher Education Programmes for International Students: Towards an Emancipatory and Transformative Educational Stance

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Global Trends, Epistemologies and Teacher Education Programmes (TEPs)

Increased participation rates, both domestic and international, have brought about profound changes in student populations in postgraduate teacher education programmes (TEPs) located in English-speaking countries. These programmes offer pre-service qualifications to those attempting to enter the profession as well as in-service professional qualifications for individuals already operating as teachers. Australia is a good example of an English-speaking country which provides such TEPs. Historically, the status of English as an international language, demand for teachers trained in the medium of English, opportunities to study overseas and improved employment prospects upon return have made these programmes more attractive for overseas students (Phakiti and Li 2011). Travelling abroad to obtain teacher qualifications is particularly popular with teachers from countries where English is the mandatory language of instruction in schools, such as the Republic of Kiribati (Liyanage 2009; Liyanage and Walker 2013) and Fiji (Shameem 2002).

Within this context, English medium TEPs around the world are embedded in deep-rooted epistemological struggles. Researchers have studied epistemological beliefs – beliefs about the nature of knowledge and knowing and knowledge organisation (Schommer-Aikins and Hutter 2002) – post William Graves Perry's initial work (1968, 1970) in the late twentieth century. Subsequent studies (Kershner et al. 2013; McIntyre 2000) have shown that teachers' construction of epistemologies is

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influenced by the tacit beliefs and approaches to knowledge developed within the communities of practice (CoPs) in which they progress to become teachers. This culture-bound process has been well documented in the research literature (e.g. see Arredondo and Rucinski 1996 for North America and Chile; Lee 1995 for Korea; and Mori 1997 for Japan), and, over the years, educational researchers have shown how this culture-bound experience of teachers translates into classroom practice (Berthelsen et al. 2002; Chan and Elliott 2000). In addition, TEPs depend on, and are responsive to, the socio-educational and sociohistorical attributes (Tuinamuana 2007) of the CoPs in which they operate, and, as such, they socialise their participants into the behaviours, beliefs and practices inherent in these CoPs (Richards 2008). This makes the provision and participation in these TEPs neither a neutral nor apolitical (Tuinamuana 2007) endeavour. This is especially true for overseas teacher learners who already have established epistemologies responsive to the CoPs in their home countries (Liyanage and Walker 2014).

Generally speaking, the enhancement of existing epistemologies is an expected goal of all effective educational experiences, not least TEPs. As such, tensions generated in participants – domestic and international – during training are considered forerunners of epistemological change. However, the danger lies in the unquestioned assumption that the resulting epistemological changes and their associated practices would have desirable consequences for all participants involved. This danger becomes more evident when tensions lead to the idealisation of newly formed epistemologies. For international/overseas participants coming from educational systems which may diverge from that of their TEP, this danger is particularly noticeable, as their perceptions of their original CoPs may be negatively evaluated on the basis of these newly formed and idealised epistemologies.

Postgraduate TEPs in Australia have rigorous criteria in place for monitoring student enrolments, especially those from overseas; the recognition of overseas students' established competencies and existing credentials are dealt with seriously by Australian institutions. For example, these programmes require prospective participants to have successfully completed an undergraduate degree with evidence of sufficient English language proficiency. Therefore, when an overseas student gains admission to one of these programmes, one might reasonably argue that the quality of schooling and undergraduate training they had received in their original CoPs is, if not better, equal to corresponding Australian qualifications and that the student in question is an example of a successful educational outcome.

The greater the socio-educational incongruences between the two CoPs, the greater will be the struggles for reconciliation of the 'new' and 'old' epistemologies for effective post-training utilisation. Therefore, the enhancement of existing epistemologies of participants can be additionally complicated. The site of struggle for these individuals can be internal, relational and between the individual and the communities in which they practise. It can thus be argued that the emerging processes of globalisation, the internationalisation of education and the increasing ethnolinguistic diversity show evidence of deep epistemological chasms between TEPs and their participants. In this chapter, as a case in point, we use the post-training reflections of Noni (pseudonym), a female Fijian graduate of a postgraduate programme in

TESOL (Teaching of English to Speakers of Other Languages) at an Australian university. We explore the development of xenocentric, or reverse ethnocentric, views, whereby Noni's new epistemological beliefs regarding professional identity and best practice become idealisations that ultimately cast a shadow over the perception of educational settings in her home country.

Noni exemplified a successful outcome of the Fijian education system and was an experienced English teacher in the Fijian primary school system. Her post-training reflections were captured during an interview that lasted approximately an hour. The interview comprised open-ended questions which encouraged the participant to reminisce about her engagement with various educational activities, past and present, and to articulate how a now changed vision of epistemological beliefs might affect her future practice. The interview was audio-recorded and transcribed for subsequent analysis. Of the themes extracted from her reflections, those which were seen to be most relevant will be examined in the ensuing sections of this chapter through Noni's articulation of changes to her original epistemological beliefs.

Culture-Bound Epistemologies and Pedagogical Practices

Throughout the interview, Noni reflected on her educational experiences in Fiji and Australia and attempted to account for dissimilarities she perceived between the two systems. However, her explanations showed clear favouritism, in that they were laden with negative appraisals of her original CoP. These appraisals were accompanied by declarations concerning knowledge acquired during the TEP, polarising the old and new practices.

During the interview, Noni's unquestioning stance towards the pedagogical practices advocated in the TEP became evident. Her comparisons of what she had learnt during the TEP and the characteristics and practices of the Fijian system were frequently disapproving of the latter and unquestioningly accepting of the former. Rather than negotiating the feasibility of implementing the methods and practices learnt during the TEP in the Fijian CoP, she presented the knowledge gained as something which had been uncovered, rather than assimilated. Noni cited preferences for authentic and visual resources, appropriate textbooks and participative, process-led and student-centred classes as obligations which she would attempt to fulfil upon return to Fiji, rather than specific orientations to teaching designed for learners and classrooms bound by different cultural orientations to teaching and learning.

Noni's neutral appraisal and desired assimilation of the practices advocated by the TEP pose barriers for future reintegration into her Fijian CoP. Specifically, her capacity to enact these idealised practices in the classroom has implications for self-evaluation of her effectiveness and for conceptualising and implementing student-centred practices. Despite many TEPs' privileging of so-called participative pedagogies over transmissive pedagogies – a privileging which at its core reflects teaching practices in the Western world (Brown 2009; Wright 2010) – the

programmes largely ignore calls to foster teachers' pedagogical practices which are truly 'responsive to the cultural identities of their students' (Savage et al. 2011, p. 10). In doing so, practices which are positioned during the TEP as being inclusive, participative and student-led may, when implemented in Noni's Fijian classrooms, act to marginalise students' situated knowledge and practices (Kumaravadivelu 2003b). Locally defined cultural identities bound up with education, and defining the roles of 'student' and 'teacher', become subsequently undermined by new, imported definitions of these identities in which students and teachers may take on very different roles and responsibilities to those traditionally and locally endorsed (Nabobo-Baba 2006). This presupposes a cultural and epistemological shift within the confines of the classroom. In practice, students may present deep-rooted resistance to imported pedagogical practices, and this resistance is based on cultural tenets and notions which stretch far beyond the classroom (see Hanisi and Dewey 2010; Tuafuti 2010).

In Noni's case, this dilemma casts doubt about her effectiveness as a teacher, questioning both her changed views about best practice and local understandings of these. If her new conceptions clash with locally situated ideas, then her pedagogical decision-making is caught between her CoP, with which she is deeply familiar, and the intellectual threads of a Westernised TEP, which present as a definitive, select set of notions and orientations to education. It is understandable that her acknowledgement of this conflict, encapsulated in the divergence of two communities of practice, became the arena for renegotiating her professional identity. However, this process of renegotiation was ultimately hindered by Noni's preference for the pedagogical practices promoted by the newly completed TEP, practices which she appraised as more advanced and more effective than those of her local CoP. These preferences made Noni's prospective reintegration into the Fijian CoP even more difficult, reducing her capacity to contribute in contextually responsive ways. The reality of implementing what she had learnt during the TEP presented certain practical and cultural difficulties. Excerpts from Noni's interview are used in the following sections to discuss how these differences complicate her teaching practice. This discussion does not aim to critically examine the Fijian educational context nor its underlying cultural values. Rather, our discussion aims to highlight the epistemological and pedagogical struggles experienced from Noni's perspective as a result of her own professional history and engagement with the TEP.

Epistemological and Pedagogical Struggles

The first example speaks to her pedagogical practice and use of resources in the classroom. Early in the interview, Noni mentioned the importance of using authentic resources with students, commenting that these resources were available to Fijian teachers but remained widely unused. She stated that:

> One thing I've learnt during my course is the importance of having authentic material, which I've found very interesting because back in Fiji … we don't often make use of the material, the authentic materials that are just lying there.

She later revisited this issue, reasoning that these authentic resources available in Fiji were in fact not relevant to her students at all; 'the students in the classroom, they hardly go out to the hotels and all that stuff, so they wouldn't really need those things, but we can learn about it'. As these excerpts illustrate, Noni's pedagogical decision-making is compromised by her new awareness that her original CoP is critically lacking in some characteristics. Importantly, this awareness seems to only have emerged after she took part in the TEP, and her criticism appears to be unidirectional; that is, she now sees flaws in her local CoP which before were not apparent to her. While these comparative statements provide evidence of emerging (self-) reflexive practices, they remain at a rudimentary level. Indeed, rather than critically appraising the suitability of the TEP's pedagogical orientation and applicability of methods introduced during the TEP for all educational contexts, Noni becomes extremely frustrated with her own CoP. This unidirectional criticism is bereft of the reflexivity required to effectively adapt her learning to her own CoP; in fact, Noni has graduated from her TEP disheartened by the struggles which await her on her return to Fiji. The TEP appears to have subverted opportunities for reconciling the differences between the two CoPs and generated a non-reflexive polarisation towards a more 'desirable' pedagogic model. This meant that her professional CoP and her existing knowledge were marginalised and reduced (Golombek 1994) and that the tacit characteristics of her educational context became a problem. Noni's unidirectional criticism is further evidenced later in the interview, when she discussed the 'new' pedagogic methods in the classroom vis-à-vis Fijian cultural behaviours.

In this instance, Noni's new learning inspired her to do more than simply innovate and engage in pedagogical practices. Rather, the epistemological orientation encapsulated in the TEP struck at the core of cultural tenets and behaviours. In discussing the importance of students' views about learning, Noni was asked whether she held any convictions regarding students' beliefs about learning and whether this had changed as a result of her studies. To this she replied that she had not considered this and clarified that 'Now I felt [sic] it's an important thing, to find out what they believe and what they think learning is about and then try and channel them … in the right direction towards … how to learn English'. However, despite the change in her convictions, Noni was unsure of how to uncover these beliefs, stating that observing the students would be the most feasible way of doing so. She concluded that uncovering the students' views through dialogue would be complicated by the various cultural tenets regulating comportment in the classroom (see Nabobo-Baba 2006). As she explained:

> With our Fijian culture, we have this thing called respect for elders, so most of the time when the teacher's talking, you have to be quiet … I guess that's why it's quite hard to get feedback at times, because the students are not responding and telling you what they want.

These differences present greater issues than the lack of available resources discussed earlier; they represent an ingrained resistance to ways in which Noni has learnt to communicate with her students through the TEP. Respect for elders reflects the centralisation of authority in the hands of the community elders, common in Pacific cultures (Hanisi and Dewey 2010). Cultural tenets such as this inform pedagogies used in schools, including teacher authority and student behaviour. By staying quiet in class, students are exhibiting a form of deference to their teachers (Tuafuti 2010). As Tuafuti (2010, p. 5) explains, 'When children go to school they are often reminded to honour their teacher and do as they are told. The origin of such behaviour lies in people's cultural relationships'. However, rather than recognising this behaviour as being a culturally different approach to interaction, Noni appears to have conceptualised the students' restrained behaviour in class as being a potential barrier. By privileging a verbally participative classroom, stemming from a Western approach to education, the students' behaviour is subsequently positioned as being an obstacle, rather than an orientation, to learning. As a student herself, Noni has clearly invested time and work in successfully completing the TEP, and both readily and accurately reproduces the epistemological orientations to teaching which were advocated during her TEP. In this way, she is a model graduate of the TEP, having not only understood but also begun to embody its espoused conception of a 'good teacher'. At the same time, she also demonstrates an enhanced awareness of the education system to which she intends to return.

These outcomes highlight an issue at the core of the design and delivery of Western TEPs. Indeed, TEPs are both grounded in and responsive to a particular context (Tuinamuana 2007), and, as such, they reflexively interact with the socio-cultural attributes of specific CoPs. Noni's TEP made no explicit claims about the socio-educational and epistemological principles under which it operates. This has undesired consequences for participants' future practice, as it denies opportunities for them to evaluate the relative usefulness and the transferability of content to other CoPs. Noni's unidirectional appraisal of certain teaching approaches and dismissal of others are clear evidence of this. Rather than foregrounding the need to contextualise 'instruction in cultural forms, behaviours, and processes of learning familiar to students' (Savage et al. 2011, p. 185), the TEP presented what appeared to be a neutral approach to teaching, with any barriers to the implementation of this subsequently positioned as problems systematic of less effective education systems. This stance takes for granted the effectiveness of a Western approach to education and ignores the impracticality of applying this approach in other contexts.

Contextual (Ir)Relevance and Self-Marginalisation

As a successful product and subsequent teacher practitioner of the Fijian educational system, Noni is aware that her Australian qualification carries prestige. However, rather than satisfaction with possessing such a prestigious credential, she expresses uncertainty as to its utility and her future place in Fiji. She states, 'I'm

going back with my Masters, so I don't know where they're going to put me'. Aside from discussing the practical attributes of her future position within the system, Noni is uncertain of how she can utilise the concepts acquired during the programme. Initially, her responses are characterised by enthusiasm:

> I'm looking forward, actually looking forward to go [sic] home and just to use it. I want to use it… I want to take everything back. Anything that I can't take back… No, I'll make use of everything that I've learnt in the best possible way.

Later, however, Noni acknowledges that there may be some difficulties in realising this goal, stating 'But if there are limitations that are beyond me, then I won't be able to make use of anything'.

The resignation with which Noni concludes that she may not be able to make use of anything she had learnt during the programme profoundly calls into question the utility of the information to which she was exposed. This resignation is expressed with frustration, directed towards a context which she describes as being characterised by a *lack of awareness*. In assessing the Fijian context, Noni effectively legitimates the subordination of the Fijian context through self-marginalisation (see Kumaravadivelu 2003a). This critical self-subordination can have serious implications for teachers' professional identities, as well as for their professional learning and the assimilation of new knowledge.

The unfamiliar epistemological orientations around which the TEP was designed and delivered appear to have robbed Noni of the agency with which she could critically appraise her new learning. For Noni, the knowledge that she acquired during the TEP was decontextualised from her CoP, and her existing knowledge was undervalued. As Golombek (1994) argues, this decontextualised knowledge, which is often of a scholarly nature, may exclude other forms of teacher knowledge, including cultural and personal knowledge. This exclusion may, in turn, delegitimise and marginalise the cultural and personal aspects of teaching. It must be noted that despite struggling to place the acquired concepts and negotiate their relevance within the Fijian education system, Noni expressed enthusiasm regarding her reintegration into the Fijian CoP, particularly concerning her work with other Fijian teachers. She stated 'I want to take everything back' and referenced a desire to share her knowledge with other teacher practitioners, saying:

> I will share that idea during our teaching professional meetings that we have just to update them with what I've learnt and the different things I've – approaches – that I've learnt. That I think is very important for us to know.

Along with wanting to take the knowledge she had gained back to Fiji and to implement it, Noni also suggested that, if possible, she would like to work to change the Fijian curriculum to align with the different educational approaches presented in the Australian TEP.

However, this optimism is in contrast with Noni's recognition of the limitations of the system, as illustrated in her statement, 'but if there are limitations that are beyond me, then I won't be able to make use of anything'. This reflects the precarious nature of participation in a foreign CoP (Liyanage and Bartlett 2008). Washington Miller (2008, p. 282) argues that effectively managing practitioners

requires not only that they exist in a professional community but that they are 'welcomed and engaged in a dynamic relationship' in that community. The outcomes of being a professional 'misfit', of not being engaged or accepted in a community of practice, and of subsequently feeling isolated in the profession can be detrimental to a teacher's wellbeing, leading to dissatisfaction, and, eventually, to burnout. Cunningham (1983) identified isolation as a salient stressor in the teaching profession. Conversely, Greenglass et al. (1996) found that support from colleagues and supervisors buffered the effects of stress and ultimately helped to prevent professional burnout. Noni's statement suggests that she is aware of the importance of developing an engaged and responsive relationship with her CoP, embodied in a professional identity congruent with that community. Acknowledging that as a teacher practitioner she is limited by the rhetorical and physical scope of her community, Noni resigns herself to potentially not using her new knowledge, despite her enthusiasm to do so. In an era of heightened ethical awareness in language education (Kumaravadivelu 2012b), we are, now more than ever, exhorted to critically consider the unintended outcomes and implications resulting from the provision of such educational experiences. However, there remains a silence in many of the discussions, consultations and policy papers about teacher education programmes (TEPs) and specifically about these programmes' role, efficacy and ethical practice.

Path to Emancipation

As the data suggest, the curricula of TEPs tend to neutrally model and transmit teaching practices embedded in Western epistemologies (Brown 2009; Wright 2010), which, as such, are not necessarily transferrable to other educational contexts. On the other hand, participants' financial and professional investment in such programmes without critically engaging with their contents may also compound to produce detrimental effects upon reintegration into their own, distinctive CoPs. Against this background, critical approaches to pedagogy (Brenner 2012; Crookes 2010; Freire 1970; Giroux 1988; Guilherme 2002; Hawkins and Norton 2009) embedded in a number of 'post-discourses' (postmodernist, post-structuralist, postcolonial and post-transmission perspectives) (Kumaravadivelu 2012b) can help us redress the educational design of TEPs. As noted by Hawkins and Norton (2009), while there is a growing body of literature within the fields of TESOL, applied linguistics and second-language acquisition that 'addresses critical theoretical stances around language use, language teaching, and language planning […] More difficult to find are accounts of critical language teacher education practices' (p. 33).

Here, the term 'critical' can be understood both as the development of individuals' specific thinking skills and attitudes (e.g. critical thinking, self-reflexivity; cf. Clark and Dervin 2014) and an overarching pedagogical framework that problematises practice, in which case the term acquires additional ethical, social and political connotations (Pennycook 2004). Effective implementation of this critical approach

ultimately entails re-envisioning TEPs, their curricula, the role of teacher educators and the type of educators they aim to prepare. Critical approaches are situated, responsive and contextual (Hawkins and Norton 2009). As such, aside from the integration of situated or localised content into teacher education curricula, an increased focus on cultural responsiveness could provide a possible counterbalance to the unquestioned dominance of a Western sociocultural orientation in TEPs. Cultural responsiveness seeks to 'contextualise instruction in cultural forms, behaviours, and processes of learning familiar to students' (Savage et al. 2011, p. 185). A critical and culturally responsive approach engages teacher educators and teacher learners, regardless of whether they are domestic or international, in awareness-raising processes aimed to challenge unquestioned beliefs and practices and, in so doing, prevent teacher education from falling into potentially apolitical inertia.

Indeed, as Kumaravadivelu (2014, p. 320) argues, 'teacher education programmes must provide student teachers with opportunities to voice their unique professional subjectivities within the historical, social, and political exigencies under which they operate'. Fostering teachers' exploration of unexamined beliefs can be thought of as initiating an ongoing, life-long engagement in self-reflexive practices. Effective integration of such critical approaches can provide favourable conditions to trigger what Kumaravadivelu (2012a) calls 'epistemic breaks'. In this context, breaking away from Western-oriented epistemologies by engaging critically with TEPs can help participants in the development of locally relevant pedagogies.

Here, it is important to draw attention to what Morgan and Ramanathan (2005, p. 162) describe as the 'paradox that arises in the decolonising impulse'. In other words, advocating for the development of critical, self-reflexive teaching epistemologies may suggest a hidden assumption that criticality does not or has not:

> …existed in non-Western realities and as such [has] to be imported into local contexts. We feel that it would be more pedagogically productive to suppose that all realities, Western and non-Western, have versions of oppositional readings, cross-examinations, and self-conscious, self-analytic orientations in them. (Morgan and Ramanathan 2005, p. 162)

We subscribe to these views, and, in addition, we argue that, in this context, self-reflexive epistemologies may effectively lead to the development of a critical – in every sense of the word – stance towards teachers' own teaching philosophies and teaching practices, to become what Giroux (1988) calls 'transformative intellectuals'. Giroux (1988) argues that teachers should develop a capacity for critical self-reflection and for conscious action directed at dealing with perceived social inequalities. Here, the teacher's adoption of a critical stance presupposes the understanding of reality 'as a *process*, undergoing constant transformation' (Freire 1970, p. 56, emphasis in original). Freire (1970) argued that such an understanding of reality should aim towards conscious participation in the process of transforming this reality. Kumaravadivelu (2003a, p. 17) also argues that the essential feature of teachers as transformative intellectuals is 'their ability and willingness to go beyond the professional theories transmitted to them through formal teacher education programmes and try to conceive and construct their own personal theory of teaching'.

As such, it is imperative for teacher educators responsible for the development and delivery of TEPs to model this stance and, in so doing, empower the teacher learners to reflect on the historical, political, social and cultural contexts in which these programmes are embedded. This, in turn, involves re-envisioning our role as teacher educators with a mission that goes beyond transmissive models of education, to strive for transformative and emancipatory learning and teaching practices for all participants.

These practices are concerned with bringing to light subjugated knowledge and uncritically assimilated assumptions about ourselves and our realities. In direct opposition to transmissive models of teaching and learning which seek to develop skills and knowledge, *transformative* practices aim to help individuals to develop 'a new understanding of something that causes a fundamental reordering of the paradigmatic assumptions she holds and leads her to live in a fundamentally different way' (Brookfield 2003, p. 142).

This 'fundamental reordering of paradigmatic assumptions' (Brookfield 2003, p. 142) is underpinned by what Mezirow (1981, p. 6) has described as 'perspective transformation':

> The emancipatory process of becoming critically aware of how and why the structure of psycho-cultural assumptions has come to constrain the way we see ourselves and our relationships, reconstituting this structure to permit a more inclusive and discriminating integration of experience and acting upon these new understandings.

Mezirow (2000) extended his notion of 'perspective transformation' into transformative learning – a theory of adult learning underpinned by philosophical (Socrates, Marx, Hegel, Habermas) as well as psycho-developmental and educational (Freud, Piaget, Vygotsky, Bruner, Freire) approaches to learning. By transformative learning (TL) he refers to:

> … the processes by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action. (Mezirow 2000, pp. 7–8)

Following the principles of TL, we thus argue that, in guiding these transformative 'perspective shifts' in TEPs, teacher educators focus on helping participants – domestic and international – to question Western and non-Western pedagogies to unveil hegemonic discourses in practices largely presented as 'dominant', 'neutral' and 'universally applicable'. While this process involves comparing and contrasting the various epistemologies and contexts from which they are borne, it should not result in favouring one approach over another. On the contrary, the critical nature of this process should help participants transcend the formulation of comparative thoughts to move towards the meta-analysis of their own epistemologies and, in so doing, acknowledge the complexity of educational contexts.

In the long term, these new understandings can emancipate or liberate individuals to bring about educational, social and political change. Transformative and emancipatory practices are thus conceived as ongoing processes which transcend the classroom setting. Indeed, upon completion of TEPs, when teachers return to

their local contexts, it is through their own CoPs that socio-educational change continues to take place. According to Southwell et al. (2005), active involvement in CoPs holds the most potential to catalyse sustainable, systemic change. Understanding and helping teacher learners to critically engage with global and local CoPs are thus crucial in enabling change.

Summary

In aligning with the epistemological principles advocated by the Australian TEP, our participant enthusiastically engaged with the programme and completed it successfully. However, her reflections provided evidence of an inner struggle to develop a professional identity which was responsive to both the TEP and her professional CoP in Fiji. Difficulties experienced in reconciling the two communities of practice resulted in a conflict not only regarding *how* to implement what she had learnt during her TEP but also *what* aspects of her training would be feasible within the Fijian context. Furthermore, her personal identification with the orientation to pedagogic principles advocated by the TEP hindered her development of a professional identity congruent with the CoP to which she desires to return. While aligning herself with the TEP, Noni was negatively critical in her appraisal of the Fijian system; the incongruence between the TEP and her CoP augmented her criticism of the latter, rather than the former. In fact, no negative appraisal at all was directed at the content of the TEP.

Attention therefore needs to be directed towards the TEP, which pre- and in-service teachers from diverse education and cultural backgrounds, like Noni, complete. Importantly, the non-responsiveness of the content and uncritical delivery of the programme to educational contexts outside of Australia call into question the ethical responsibility of such programmes, which are offered widely to overseas students. Further than simply the practical usefulness of knowledge imparted during the programme, this non-responsiveness can cause teachers to privilege the dominant voice of the TEP, as was the case with Noni. In such cases, participants' post-training alignments with the rhetorical stances of the TEPs can result in undesirable outcomes, where participants struggle to move beyond uncritical and negative comparisons hindering any meaningful reintegration into their own CoPs.

Conclusion

This chapter explored the educational experiences of a teacher who completed an offshore TEP. Our exploration focused on the development of idealised conceptions of professional identity and best practice and the resulting negative appraisal of the educational settings in the home country. Although unable to generalise on the basis of one teacher's experience, we argue that explorations of teacher learning, such as

the one illustrated in this chapter, are paramount to the improvement of TEPs. There is a pressing need to rationalise and substantiate the quality of learning and teaching in higher education institutions. This increased preoccupation with quality assurance accountability is set to intensify in the future (Egron-Polak and Hudson 2010). Here, accountability is concerned with the alignment of practices with espoused learning outcomes. Our exploration of Noni's experiences revealed a glaring lack of alignment between these, which resulted in idealised, xenocentric and self-marginalising epistemological beliefs regarding professional identity and best practice. Given these conditions, we have argued for taking a critical approach to the development and delivery of TEPs, as well as for re-envisioning of the role of teacher educators and the type of teachers they aim to prepare. Above all, we argue that attempts to neglect the seriousness of the issues discussed in this chapter are an abrogation of responsibility. We highlight the need for TEPs to develop ethically responsible pedagogical practices that acknowledge the sensitive nature of these issues and, in so doing, promote the development of an emancipatory and transformative educational stance.

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Chapter 12
Does Confucianism Hinder Critical Thinking in Education?

Chi-Ming Lam

Introduction

Nowadays, there is still a widely held view that the Chinese and Western modes of thought are quite distinct from each other. In particular, the Chinese mode of thought is considered as comparatively less logical or rational than the Western one. Even eminent sinologists have expressed ideas that smack of such a view. For example, arguing that Chinese philosophers are centrally concerned with the moral or practical philosophies of life rather than questions of truth and falsity, Munro (1969) highlights "the Chinese thinker's regrettable lack of attention to the logical validity of a philosophical tenet" (p. ix), while Graham (1967) asserts that "it is therefore not surprising that Chinese thinkers have cared little for the forms of reasoning" (p. 525). A possible explanation for why the Chinese neglect logic is that logical analysis, which tends to decontextualize statements (i.e. to focus not on the contextual meaning but the formal structure of statements), is somewhat alien to the Chinese conviction that all things, being interconnected, interdependent, and everchanging, should be seen in their proper contexts. As Nisbett (2003) puts it, "In the Chinese intellectual tradition…. To think about an object or event in isolation and apply abstract rules to it is to invite extreme and mistaken conclusions. It is the Middle Way that is the goal of reasoning" (p. 27). What is noteworthy here is that the "Middle Way" is advocated in Confucianism: "The Master said, 'Supreme indeed is the Mean [i.e. Middle Way] as a moral virtue. It has long been rare among the common people'" (Lau 1992, p. 53). And it is Confucianism to which the distinction between the Chinese and Western modes of thinking is often attributed. By way of illustration, Hall and Ames (1987) claim that Confucius' political and social philosophy prioritizes aesthetic over logical or rational ordering, and Waley (2000)

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maintains that Confucius' *Analects* hardly contains any examples of sustained logical reasoning or rational argumentation. Indeed, the fact that Confucianism lays great stress on such notions as ritual and harmony has long been cited as evidence of its support for affirmative thinking – in the sense of thinking in accord with traditional norms and values – rather than critical thinking.

Is it true that Confucian philosophy pays little or no attention to logical, rational, and critical thinking? Considering that various elements of Confucianism are still influential today in not only Chinese but East Asian peoples' behavior and attitudes (Lam 2013), the answer to this question has significant implications for the development of critical thinking in education in Confucian heritage cultures. In the following discussion, I first consider the analogical mode of argumentation, and whether it affects logicality and rationality, in Confucianism. Then I examine the normative and communicative features of Confucian rationalism, exploring the implications of these features for critical thinking in education.

Confucianism and Rationalism

Is Confucianism Rational?

Hall and Ames (1987, 1995, 1998) are two typical contemporary sinologists who have been arguing for a distinction between the Chinese and Western modes of thought. More specifically, Hall and Ames (1995) differentiate *analogical* (or *correlative*) thinking from *rational* (or *causal*) thinking and assert that the dominant modes of thinking in classical Chinese and Western cultures are analogical and rational thinking, respectively. In contrast to rational thinking that is characterized by a search for logicality, objectivity, and certainty, analogical thinking is nonlogical in the sense that it is not based on natural kinds, part-whole relations, or causal entailments, involving the association of image or concept clusters that are based on the subjective assignment of meaningful correlations and have richly vague significance. According to Hall and Ames (1995), there are at least three reasons for such a distinction. First, the preference of rest and permanence over becoming and process in Western tradition is almost reversed in Chinese culture: the Chinese mode of thinking uses metaphorical and imagistic language as the chief means of articulating the becoming and process of things, while the Western mode of thinking stresses the importance of concepts that fix meanings and thus favour a static and unchanging understanding of things. Second, in contradistinction to Chinese tradition that either insists on maintaining anthropocentric perspectives (e.g. Confucianism) or attempts to avoid any notion of objective truth (e.g. Daoism), the West presumes an objectivity that is untainted by the anthropocentric mode of thinking, thereby leading to

the suppression of the origins of concepts formed by analogy from the human realm, and indeed, to a deemphasis upon the uses of analogy per se, and to a dependence instead, upon the privileging of analytic and dialectical modes of argumentation. (Ibid., pp. 54–55)

Third, the Chinese is a markedly different version of Socrates' two apparently contradictory ideas that help shape Western intellectual culture, viz., the quest for closure by searching out objective connotations through the act of definition and the insistence on the openness of rational speculation by putting off any claims to finality until they are amply substantiated: Chinese thinkers seek closure by appealing to the authoritative components of the tradition for exemplary models or instances and maintain openness by tacitly insisting on connotative vagueness that allows the coexistence of various important meanings in a single term.

Analogical Argumentation in Confucianism

Admittedly, the analogical mode of argumentation has played a prominent role in Chinese philosophy, especially pre-Qin Confucianism. This can be demonstrated by the wide and effective use of analogical arguments in the philosophies of three major classical Confucians: Confucius, Mencius, and Xunzi. In the case of Confucius, a key word he often uses to draw comparisons or analogies in the *Analects* is *pi* 譬. In book 2 and book 17 (Lau 1992), for example, Confucius said, "The rule of virtue can be compared [*pi*] to the Pole Star which commands the homage of the multitude of stars simply by remaining in its place" (p. 11) and "A cowardly man who puts on a brave front is, when compared [*pi*] to small men, like the burglar who breaks in or climbs over walls" (p. 175), respectively. Indeed, he regards *pi* as a means of realizing and practising the cardinal moral virtue of benevolence (*ren* 仁):

A benevolent man helps others to take their stand in that he himself wishes to take his stand, and gets others there in that he himself wishes to get there. The ability to take as analogy [*pi*] what is near at hand can be called the method of benevolence. (Ibid., p. 55)

This "method of benevolence", as Lau (ibid.) argues, consists in *shu* 恕 that is "using oneself ['what is near at hand'] as a measure to gauge the likes and dislikes of others" (p. 33). Therefore, apart from our "likes", Confucius also underlines our "dislikes" and thus a negative approach to achieving benevolence: "Do not impose on others what you yourself do not desire" (ibid., p. 155).

With regard to Mencius, he is rightly well known for his sophistication in the application of analogical argumentation. The following two dialogues between Mencius and Kao Tzu serve to illustrate this:

Kao Tzu said, "Human nature is like whirling water. Give it an outlet in the east and it will flow east; give it an outlet in the west and it will flow west. Human nature does not show any preference for either good or bad just as water does not show any preference for either east or west."

"It certainly is the case," said Mencius, "that water does not show any preference for either east or west, but does it show the same indifference to high and low? Human nature is good just as water seeks low ground. There is no man who is not good; there is no water that does not flow downwards.

"Now in the case of water, by splashing it one can make it shoot up higher than one's forehead, and by forcing it one can make it stay on a hill. How can that be the nature of water? It is the circumstances being what they are. That man can be made bad shows that his nature is no different from that of water in this respect." (Lau 2003, p. 241)

Kao Tzu said, "That which is inborn is what is meant by 'nature'."

"Is that," said Mencius, "the same as 'white is what is meant by "white"'?"

"Yes."

"Is the whiteness of white feathers the same as the whiteness of white snow and the whiteness of white snow the same as the whiteness of white jade?"

"Yes."

"In that case, is the nature of a hound the same as the nature of an ox and the nature of an ox the same as the nature of a man?" (Ibid., pp. 241 & 243)

In the first dialogue, Mencius both agrees and disagrees with Kao Tzu about the analogy between human nature and water. Mencius agrees that human nature is like water, but disagrees that this analogy implies no preference of human nature for either good or bad, and thus no difference in degree of difficulty in making humans good or bad. In order to defend his position that humans have a natural tendency to be, and hence are easier to be made, good, Mencius suggests a revised analogy between the preference of human nature for good and the tendency of water to flow downwards: human nature has a natural inclination for good, though it is possible, yet more difficult, to make humans bad – just as water has a natural inclination for low ground, yet it is possible, though more difficult, to make it move upwards (e.g. by splashing or forcing it). In other words, Mencius' remark "Human nature is good" should be understood within the context of this analogy to mean that humans have a natural tendency to be good, rather than what is often believed that humans are good by nature. In the second dialogue, Mencius draws an analogy between two tautologous statements of apparently identical form, viz., "That which is inborn is what is meant by 'nature'" and "white is what is meant by 'white'". Interestingly enough, the purpose of his doing so is to show that the analogy does not hold – a fact of which Kao Tzu seems unaware. The reason why the analogy fails to hold is that the "nature" of a thing is wholly dependent on what the thing is, while the "white-ness" of a thing is dependent not on what the thing is but on what the definition of whiteness is. As Lau (ibid.) puts it,

In the expression "the nature of x", the term "nature" is a function of the term "x", while in the expression "the whiteness of white feathers", the term "whiteness" is not a function of the term "feathers" but has an independent value of its own. (p. 369)

As for Xunzi, the crucial role played by analogical reasoning in his argumentation is reflected in such oft-quoted and insightful analogies as "The lord is the boat; his subjects the water. It is the water that sustains the boat, and it is the water that capsizes the boat" (Knoblock and Zhang 1999a, p. 217), and

> Truly if you do not climb a high mountain, you will be unaware of the height of the sky. If you do not look down into a deep gorge, you will be unaware of the thickness of the earth. If you have not heard the words inherited from the Ancient Kings, you will be unaware of the greatness of learning and inquiry. (Ibid., p. 3)

In his close analysis of Xunzi's argumentation, Cua (1985) distinguishes between Xunzi's two uses of *lei* 類 (i.e. kind, class, or category), namely, *bilei* 比類 (i.e. analogy between different kinds of things) and *tuilei* 推類 (i.e. projection based on analogy between kinds of things), suggesting that they represent his explanatory and argumentative uses of analogy, respectively. For Xunzi, one way of enhancing understanding of a subject is to explain the subject by means of *bilei* or, rather, to illustrate the meaning and significance of the subject by using examples of different *lei*. And mistaken theories are sometimes the result of confusion between *lei*, as shown in his remark below:

> As a general rule, those who contend "order requires that we first rid ourselves of desires" are those who lack the means to guide their desires and so are embarrassed by their having desires. As a general rule, those who contend "order requires that first we reduce the number of our desires" are those who lack the means to moderate their desires and so are embarrassed that their desires are numerous. "Having desires" and "lacking desires" belong to different categories [*lei*], those of life and death, not those of order and disorder. The quantity of our desires, few or many, belongs to a different category [*lei*], that of the calculation of our essential nature, not that of order and disorder…. It is natural to our inborn nature to have desires, and the mind acts to control and moderate them…. If what the mind permits coincides with reason, then although the desires be numerous, how could there be harm to order…. If what the mind permits conflicts with what is reasonable, then although the desires be few, how could it stop at disorder! Thus, order and disorder lie in what the mind permits and not with the desires that belong to our essential natures. (Knoblock and Zhang 1999b, pp. 729 & 731)

Here, Xunzi emphasizes both that social order or disorder is not determined by the presence or amount of human desires, but by the reasonableness of human mind, and that the two mistaken theories – social order requires the elimination and reduction of human desires – are the result of confusion over the *lei* of human desires. Moreover, in exigent situations where there are no established rules to guide deliberation, Xunzi proposes the use of *tuilei*. As he explains,

> Where the model covers an affair, use it as the basis for action; where there is no provision in the model, use an analogical extension of the proper category as a basis for proceeding. Use the root of a thing to know its branches; use its left to know its right. As a rule, the hundred affairs, though different, have a rational order that they mutually observe. (Knoblock and Zhang 1999b, p. 885)

To "use an analogical extension of the proper category" is to engage in *tuilei*: despite the differences in things of different *lei*, it is the task of *tuilei* to explore and establish a cohesive rational order in argumentative discourse through a fine judgement about the *lei* of considerations that result in the construction of the analogy. As such judgement typically involves the discovery and articulation of proper and effective historical instances of reasonableness, it reflects the prominent role of retrospective history in analogical reasoning, hence the concrete and contingent character of Confucian rationality (Hall and Ames 1995).

Logicality and Rationality in Confucianism

As concrete, contingent, and analogical as Confucian rationality is, it does not make
Confucianism any less logical or rational as the distinction made by Hall and Ames
(1995) between analogical and rational thinking seems to imply. For one thing, like
their Western counterparts, Confucian philosophers are capable of, and interested
in, logical reasoning. For another, rational considerations play a vital role in
Confucian thought and discourse, as evidenced by, for example, the rationality of
the aforementioned analogical arguments that Confucius, Mencius, and Xunzi use
in their philosophies. With regard to the former, it is based on the assumption that
all human beings, as members of the species *Homo sapiens*, share basic biological
characteristics that are essential to their survival. One of the most important of these
characteristics is the capacity and disposition to reason logically and in particular to
follow such fundamental rules of logic as the laws of identity, noncontradiction, and
excluded middle. In other words, humans, regardless of whether they are Confucians
or not, have evolved in such a way as to implement, or adapt to, the rules of logical
reasoning through natural selection. Indeed, Cooper (2003) even argues that the
foundation of logical reasoning is biological in the sense that logical rules are not
preexistent or independent entities to which evolutionary pressures mould us but
rather theoretical constructs of evolutionary biology. More specifically,

> the laws of logic, or at least of classical logic and certain generalizations of it, are reducible
> to evolutionary biology in a standard sense: The terms of the logical theory are definable in
> evolutionary terms and logical assertions are deducible from evolutionary assertions.
> (Cooper 2003, p. 17)

The implication is that if humans' capacity for, and disposition to, logical thinking
rests on biological foundations and is crucial for their survival, there cannot be cul-
tures where the people are unable or disinclined to follow fundamental logical rules.
Accordingly, it is inappropriate and misleading at best for Hall and Ames to use
such terms as "logical thinking" and "rational thinking" for distinguishing Western
from Chinese or Confucian cultures. Instead of being used to describe cultural dif-
ferences, which conveys the impression that there exists cultures where the people
do not observe logical and rational rules, these terms should be regarded as cultural
universals providing a common ground for cross-cultural comparison and under-
standing. After all, as far as logicality is concerned,

> actual differences between cultures, and particularly the respective texts, are not due to dif-
> ferent forms or degrees of logicality, but lie in the various ways with which consistency is
> expressed, the various fields to which logic is applied (since not all fields are known to all
> cultures), and the existence or lack of certain *theories* of logic. (Paul 1990, pp. 24–25)

Perhaps more importantly, Hall and Ames seem not so logical when they use the
term "logical". This is reflected in the inconsistency between the distinction they
draw between Western and Confucian modes of thinking and the demonstration
they give, that Confucius' thinking is, at least to a considerable degree, logically
consistent and coherent:

> At least at the level of social and political philosophy, it can be claimed that his [Confucius'] philosophical reflections are presented as a consistent and adequate program for effecting order and harmony. He insists primarily that there is a coherence to his thought, both implicitly in describing it as a way (*tao*), and explicitly in saying (4/15): "Ts'an, my way is bound together with one unifying thread." (Hall and Ames 1987, p. 199)

Here, Hall and Ames are quite right about the logical, hence rational, character of Confucius' thinking. And it is arguable that the *Analects*, as the principal source of Confucius' and Confucian philosophy, is a rational text advocating a rational approach to argumentation. Several arguments serve to illustrate this point. First, on the one hand, Confucius encourages his followers to think for themselves and draw their own inferences about other cases from one instance, saying "When I have pointed out one corner of a square to anyone and he does not come back with the other three, I will not point it out to him a second time" (Lau 1992, p. 57). On the other hand, Confucius attaches great weight to the reasonableness of inferences and alerts his followers to the possibility of fallacious reasoning. In the following statement on the attributes of a virtuous man and a benevolent man, for instance, Confucius points out that it is fallacious to treat the attribute of saying memorable things and possessing courage as a sufficient condition of being a virtuous man and a benevolent man, respectively:

> A man of virtue is sure to be the author of memorable sayings, but the author of memorable sayings is not necessarily virtuous. A benevolent man is sure to possess courage, but a courageous man does not necessarily possess benevolence. (Lau 1992, p. 133)

Second, believing that teaching benefits teachers and students alike, Confucius not only welcomes criticism from his disciples as a tool for self-improvement but also expects them to consider, question, and criticize his teachings. This explains why Confucius sometimes is not satisfied with his disciples even if they concur with what he teaches: "Hui is no help to me at all. He is pleased with everything I say" (Lau 1992, p. 97). Moreover, Confucius highlights the importance of supporting arguments with sound reasons and solid evidence. For instance, Confucius sets an example to his disciples and gives them four good reasons why they should study the *Classic of Poetry*, saying "An apt quotation from the *Odes* may stimulate the imagination, endow one with breeding, enable one to live in a community and give expression to grievances" (ibid., p. 175), and he deems it significant to support his discourse with two kinds of persuasive evidence, viz., *wen* 文 and *xian* 獻:

> I am able to discourse on the rites of the Yin, but the state of Sung does not furnish sufficient supporting evidence. This is because there are not enough records [*wen*] and men of erudition [*xian*]. Otherwise I would be able to support what I say with evidence. (Ibid., p. 21)

Third, Confucius presents his positions in the form of logically valid arguments, although the conclusions are often implicit in these arguments. The following two passages from books 2 and 6 suffice to demonstrate this:

> Tzu-chang was studying with an eye to an official career. The Master said, "Use your ears widely but leave out what is doubtful; repeat the rest with caution and you will make few mistakes. Use your eyes widely and leave out what is hazardous; put the rest into practice with caution and you will have few regrets. To make few mistakes in speech and to have few regrets in action: therein lies an official career." (Lau 1992, p. 15)

> Jan Ch'iu said, "It is not that I am not pleased with your way, but rather that my strength gives out."
>   The Master said, "A man whose strength gives out collapses along the course. In your case you set the limits beforehand." (Ibid., p. 49)

The argument in the first passage is logically valid in that it has a deductively valid form as follows:

Premise 1:   If one uses one's ears widely while leaving out what is doubtful and repeats the rest with caution, then one will make few mistakes in speech. (If p, then q.)

Premise 2:   If one uses one's eyes widely while leaving out what is hazardous and puts the rest into practice with caution, then one will have few regrets in action. (If r, then s.)

Premise 3:   If one makes few mistakes in speech and has few regrets in action, then one will make an official career. (If q and s, then t.)

Conclusion: If one uses one's ears widely while leaving out what is doubtful and repeats the rest with caution, and if one uses one's eyes widely while leaving out what is hazardous and puts the rest into practice with caution, then one will make an official career. (If p and r, then t.)

This conclusion is implicit in the sense that Confucius does not state explicitly in the passage that p and r are jointly sufficient conditions for t. With regard to the argument Confucius deploys in the second passage, it is also logically valid because it has the form of *modus tollens* as shown below:

Premise 1:   If Jan Ch'iu's strength gives out, then he will collapse along the course. (If p, then q.)

Premise 2:   Jan Ch'iu does not collapse along the course. (Not q.)

Conclusion: Jan Ch'iu's strength does not give out. (Not p.)

It is noteworthy here that, apart from the conclusion, premise 2 is implicit, which is Confucius' own observation.

Finally, it can be argued that Confucius is engaged in the articulation of a sophisticated and consistent moral theory through an in-depth analysis of key moral concepts, such as benevolence (*ren* 仁), ritual (*li* 禮), loyalty (*zhong* 忠), filial piety (*xiao* 孝), and gentleman (*junzi* 君子): "He [Confucius] is concerned to unpack concepts in such a way that unrecognized conceptual / logical relationships will be discovered. He is even more concerned to offer novel, frequently revolutionary, definitions of these terms" (Soles 1995, p. 258). Although the remarks made by Confucius on these moral concepts are widely scattered in various sections of the *Analects* (e.g. the terms *ren* and *li* appear 109 times and 75 times in the book, respectively), a sophisticated and consistent account of the meaning of these concepts, hence the moral theory based on them, emerges when the scattered remarks are collected together and when Confucius' analysis of these moral concepts and their interrelationships is examined closely.

Admittedly, the *Analects* contains a lot of brief dicta and rhetorical questions. Yet such a style of presentation per se does not imply that Confucius neglects rationality or offers no rational arguments for his positions. On the contrary, it might well be a

demonstration of a rational strategy Confucius uses for encouraging his followers to think for themselves, especially to think out the other three sides after he mentions one side. In addition, the fact that there is no discussion of logical reasoning, and thus no development of a theory of logic or reasoning, in the *Analects* does not imply that the thought of Confucius is not so rational when compared with that of philosophers who produce such a theory. Instead, it might well be a reflection of Confucius' preference for practical reasoning over theoretical reasoning or, rather, for reasoning about what one should do over reasoning about what one should believe. As Kim (2003) puts it, "He [Confucius] was more interested in how we should conduct our social, political and personal affairs – with the use of reason – than he was in an abstract theory of reason itself" (p. 71).

Confucian Rationalism

Rational Norms of Confucianism

According to Chen (1998), Confucius, Mencius, and Xunzi have suggested that rationality inevitably evokes rational norms, particularly benevolence (*ren* 仁), righteousness (*yi* 義), ritual (*li* 禮), and wisdom (*zhi* 智). That is to say, the way to be rational or the condition of being rational is to conform to these norms. However, the approaches to rationality the three classical Confucian philosophers take have quite different emphases. In the case of Confucius, stressing the ontological dimension of rationality, he suggests that to be should be rational. And to be rational should be understood as being in conformity with the *dao* 道 – or the ideal of how life should be – so that one "has not lived in vain who dies in the evening, having been told about the Way [*dao*] in the morning" (Lau 1992, p. 31). For Confucius, following the *dao* means, first of all, following both *ren* and *li*. In the *Analects*, Confucius says in book 7 that he leans on *ren* for support after setting his heart on the *dao* and asserts in book 15 that *ren*, as an all-embracing moral ideal, is what one should live, strive, and die for: "For Gentlemen of purpose and men of benevolence while it is inconceivable that they should seek to stay alive at the expense of benevolence, it may happen that they have to accept death in order to have benevolence accomplished" (Lau 1992, p. 151). As for *li*, apart from being a means of achieving *ren* – as evidenced by Confucius' claim that "To return to the observance of the rites [*li*] through overcoming the self constitutes benevolence" (Lau 1992, p. 109) – its close connection with culture and history indicates that culture and history provide a rich matrix for rationality, as illustrated by Confucius' assertions that "The gentleman widely versed in culture but brought back to essentials by the rites can, I suppose, be relied upon not to turn against what he stood for" (Lau 1992, p. 53) and that "Follow the calendar of the Hsia, ride in the carriage of the Yin, and wear the ceremonial cap of the Chou, but, for music, adopt the *shao* [the music of Shun] and the *wu* [the music of King Wu]" (Lau 1992, p. 151), respectively.

With regard to Mencius, stressing the metaphysical dimension of rationality, he suggests that humans by nature have a tendency to be rational. And to be rational is

to meet the demands of *ren*, *yi*, *li*, and *zhi*, which amounts to a realization of human nature. The reason for this equivalence is that, for Mencius, humans by nature have four innate feelings or hearts in their minds that correspond to, and are sources of power for, these four demands. They are the heart of compassion (*ceyinzhixin* 惻隱 之心), the heart of shame (*xiuwuzhixin* 羞惡之心), the heart of courtesy and modesty (*cirangzhixin* 辭讓之心), and the heart of right and wrong (*shifeizhixin* 是非之 心). In Mencius' own words,

> Whoever is devoid of the heart of compassion is not human, whoever is devoid of the heart of shame is not human, whoever is devoid of the heart of courtesy and modesty is not human, and whoever is devoid of the heart of right and wrong is not human. The heart of compassion is the germ of benevolence; the heart of shame, of dutifulness [*yi*]; the heart of courtesy and modesty, of observance of the rites [*li*]; the heart of right and wrong, of wisdom. Man has these four germs just as he has four limbs…. If a man is able to develop all these four germs that he possesses, it will be like a fire starting up or a spring coming through. When these are fully developed, he can tend the whole realm within the Four Seas, but if he fails to develop them, he will not be able even to serve his parents. (Lau 2003, p. 73)

In other words, the four hearts, as the germs of four kinds of good (i.e. *ren*, *yi*, *li*, and *zhi*), have the inherent power to incline people to do good and thus to be rational in different social and political contexts.

In contrast to Mencius, Xunzi maintains that humans by nature are not rational and have a tendency to do evil. This is based on Xunzi's assumption of an evil human nature. As he puts it,

> Human nature is evil; any good in humans is acquired by conscious exertion…. This being the case, when each person follows his inborn nature and indulges his natural inclinations, aggressiveness and greed are certain to develop…. Thus, it is necessary that man's nature undergo the transforming influence of a teacher and the model [*shifazhihua* 師法之化] and that he be guided by ritual and moral principles [*liyizhidao* 禮義之道]. Only after this has been accomplished do courtesy and deference develop. Unite these qualities with precepts of good form and reason, and the result is an age of orderly government. (Knoblock and Zhang 1999b, pp. 741 & 743)

Accordingly, for Xunzi, to be rational is not to realize human nature but to overcome and transform it through culture and education. In particular, it means meeting the demands of *yi* and *li*, as evidenced by his claims that "one who is moral [*yi*] accords with rational order" (Knoblock and Zhang 1999a, p. 479) and that "the rational order of ritual is so genuinely profound that when the kind of discernment which distinguishes 'hard and white' and 'identity and difference' enters the domain of ritual, it is soon out of its depth" (Knoblock and Zhang 1999b, p. 613), respectively.

Communicative Rationality of Confucianism

A closer examination of these four rational norms reveals that Confucianism places an enormous value on sociability, emphasizing the importance of establishing harmonious interpersonal relationships and effective interpersonal communication.

While *li* refers to the proper patterns of action performed with sincere emotions in different social contexts, one who is *ren* – which basically means the emotions that should underlie proper social interactions – establishes one's identity through building proper and harmonious relationships within the family and community (Nadeau 2006). As for *yi* and *zhi*, while the former is an achieved sense of what is optimally appropriate in one's relations with others, the latter is a situated wisdom in that it involves the communal authentication of knowledge and thus is always a localized knowledge (Ames 2011). Indeed, an analysis of the etymology of the character *zhi* 智 indicates not only that the association of the "mouth" (*kou* 口) element and the "saying" (*yue* 曰) element with speaking reflects the significant role of communication in the knowing process but that the "arrow" (*shi* 矢) element – which is believed to be originally "persons" (*ren* 人) – suggests that *zhi* involves communities of inquirers rather than solitary knowers: "Given the irreducibly social character of the Confucian person, the locus of knowing is not the individual knower, but a knowing community wherein knowledge as an applied wisdom is perceived as an immediate resource for communal happiness" (Ames 2011, p. 191). Another character, the composition of which also hints at the social or communicative characteristic of Confucian rationality, is *sheng* 聖, meaning sage. Created in its earliest form simply from the "ear" (*er* 耳) element and the "mouth" (*kou* 口) element without the *ren* 壬 element, the character *sheng* 聖 is defined in the *Shuowen* lexicon as "communicating with" (*tong* 通), suggesting that achieving the Confucian ideal personality of the sage entails effective communication with others, which is using both the ear and mouth to hear and speak, respectively (Tan 2003).

Such emphasis of Confucianism on the role of communication in rationality accords well with Habermas' (1981/1984) concept of communicative rationality: it is founded on the idea that the communicative use of language has an ultimate end of reaching understanding, which is regarded as a process of reaching agreement among communicators. As he asserts, "An assertion can be called rational only if the speaker satisfies the conditions necessary to achieve the illocutionary goal of reaching an understanding about something in the world with at least one other participant in communication" (ibid., p. 11). Indeed, for Habermas, agreement rests on common convictions resulting from a form of social interaction called communicative action, in which the acceptance or rejection of a criticizable validity claim by two communicators is based on potential grounds or reasons that support or undermine the claim. And communicative rationality, conceived as temporally and historically situated within the communicative practices of modern societies, is not something accessible only to a few people or only in certain situations but something everybody uses already in daily life (Nicholas 2012). A notable example of modern-day Confucians who share this communicative concept of rationality is Liang Shuming. Liang maintains that rationality is a mentality of mutual communication and understanding. As he explains in his *Essentials of Chinese Culture*,

> When two people can most easily communicate with each other in a conversation, then it is that the individual has reason [*lixing* 理性]. A rational person is none other than the self being at peace and communicating with others [*pingjing-tongda de xinli* 平靜通達的心理]. (Chen 2006/2009, p. 301)

Implications for Critical Thinking

Admittedly, when evoking the norm of *li*, Confucian rationality stresses affirmative thinking in the sense that this thinking is in conformity with established institutions, norms, and values. Yet it doesn't mean that Confucian rationality is merely affirmative and not critical at all. For one thing, it is arguable that Confucius and Mencius, the two main representatives of Confucianism, are exemplars of critical thinking, considering that both of them constantly reflect on the cultures of their times and do not hesitate to criticize what they see as flaws in them (Chen 1998). But more importantly, Confucianism highly esteems criticism and critical discussion, for which ample justification can be found in such Confucian classics as the *Analects*, *Mencius*, and *Xunzi* (Paul 1990). In the case of the *Analects*, criticism and critical discussion are deemed instruments for realizing *ren*, which entails cultivating oneself and helping others (including the ruler) cultivate themselves through learning (*xue* 學). Highlighting the role of *xue* in achieving *ren*, the *Analects* claims that "To love benevolence without loving learning is liable to lead to foolishness" (Lau 1992, p. 173) and that "Learn widely and be steadfast in your purpose, inquire earnestly and reflect on what is at hand, and there is no need for you to look for benevolence elsewhere" (Lau 1992, p. 191). For Confucius, *xue* involves participation in critical discussion, requiring readiness of learners not only to seek advice from others and accept justified criticism but also to give advice to others and voice justified criticism. The expressions used in the *Analects* to designate justified criticism include "words of strict admonition" (*fayuzhiyan* 法語之言, 9:24), "words of gentle advice" (*xunyuzhiyan* 巽與之言, 9:24), and "remonstrate" (*jian* 諫, 18:1).

With regard to the *Mencius*, criticism and critical discussion are viewed in a similar vein as a means of realizing such cardinal virtues as *ren* and *yi*. The following quotation serves to illustrate this point:

> The teachings current in the Empire are those of the school of Yang [i.e. Yang Chu] or of the school of Mo [i.e. Mo Ti]. Yang advocates everyone for himself, which amounts to a denial of one's prince; Mo advocates love without discrimination, which amounts to a denial of one's father. To ignore one's father on the one hand, and one's prince on the other, is to be no different from the beasts…. If the way of Yang and Mo does not subside and the way of Confucius does not shine forth, the people will be deceived by heresies and the path of morality [*renyi* 仁義] will be blocked. When the path of morality is blocked, then we show animals the way to devour men, and sooner or later it will come to men devouring men…. I, too, wish to follow in the footsteps of the three sages [i.e. Yu, the Duke of Chou, and Confucius] in rectifying the hearts of men, laying heresies to rest, opposing extreme action, and banishing excessive views. I am not fond of disputation [*bian* 辯]. I have no alternative. (Lau 2003, pp. 141 & 143)

Here, Mencius argues that it is inevitable to criticize and critically discuss (*bian*) certain teachings if one wants to prevent or stop their dangerous consequences so as to maintain or establish *ren* and *yi*.

Following the lines of argument in the *Analects* and *Mencius*, the *Xunzi* provides justification for criticism and critical discussion in terms of the great demands on a

gentleman (*junzi* 君子) – an exemplary person who, having high educational and moral standards, leads by example and inspiration, thereby improving the world. Indeed, the Confucian doctrine that governments should be run by *junzi* is most comprehensively expounded in the *Xunzi*. According to Xunzi, it is characteristic of a *junzi* to be self-critical and to be open to criticism. The importance of a self-critical attitude lies in its function in learning: "In broadening his learning, the gentleman each day examines himself [*canxinghuji* 參省乎己] so that his awareness will be discerning and his actions without excess" (Knoblock and Zhang 1999a, p. 3). As for the openness to criticism, based on the belief that nobody can know or do everything, Xunzi argues that this willingness to consider criticism is essential and valuable to self-cultivation (*xiushen* 修身). As he puts it in book 2 of the *Xunzi*, entitled "On Self-cultivation",

> Those who consider me to be in the wrong and are correct in doing so [*feiwoerdangzhe* 非我而當者] are my teachers…. Thus, the gentleman esteems his teachers…. He never tires of cherishing what is good. He accepts reproofs and is able to take guard from their warnings [*shoujianernengjie* 受諫而能誡]. So even if he had no desire at all for advancement, how could he help but succeed! (Ibid., p. 25)

In other words, a *junzi* should be receptive to justified criticism and be respectful of those (teachers) who offer it to him.

Conclusion

To sum up: although the analogical mode of argumentation – which is often claimed to be in sharp contrast with the Western mode of rationalism – has played a prominent role in Confucianism, it does not make Confucianism any less logical or rational. For one thing, as humans who have evolved in such a way as to adapt to the rules of logical reasoning through natural selection, Confucian philosophers, like their Western counterparts, have the capacity for and disposition towards logical thinking. For another, rational considerations play a crucial role in Confucian thought and discourse, as shown by the rationality of not only various analogical arguments that Confucius, Mencius, and Xunzi use in their philosophies but also the *Analects*, which, as the main source of Confucius' and Confucian philosophy, is arguably a rational text advocating a rational approach to argumentation. Therefore, it is inappropriate and misleading at best for some sinologists, particularly Hall and Ames, to use such terms as "logical thinking" and "rational thinking" for differentiating Western from Chinese or Confucian cultures. Instead, it is noteworthy that Confucian rationalism emphasizes the importance of conforming to the norms of *ren*, *yi*, *li*, and *zhi*, as well as establishing effective interpersonal communication. The implication of these normative and communicative features of Confucian rationalism is that Confucianism highly esteems criticism and critical discussion, supporting the development of critical thinking in education.

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Chapter 13
The Confucian View of Lifelong Learning: Relevancy to the Teaching and Learning of Older Adults

Maureen Tam

Introduction

Eastern and Western scholarship and learning are often construed as the Confucian-Western dichotomy. In the context of lifelong learning, the Confucian philosophy conceptualizes learning as a lifelong process through which learners of any age learn to become a virtuous person and to lead a morally excellent life. Learning in Confucian terms is understood and practiced as learning for the sake of learning itself, as opposed to learning for the sake of an instrumental purpose. Learning for an instrumental purpose is considered characteristic of the competition-oriented notions of lifelong learning in the contemporary West in the context of globalization, which emphasizes survival, competition, and connections to the marketplace. However, any perspective on lifelong learning should not be devoid of age considerations where, very often, similar learning approaches and motivations are assumed for learners of any age. Age is a significant factor in influencing learning behavior and motivation, and there should be notable differences between the younger and older adults as they approach and engage in learning. The aim of this chapter is threefold. First, it will discuss lifelong learning from the Confucian philosophy to identify the differences and similarities between the Confucian and Western learning cultures. Second, it will examine the relevancy of the Confucian view of learning in the context of lifelong learning for and by senior adults. Third, through identifying the differences and similarities of how and why older adults learn, we will extend our understanding of teaching and learning across the various stages of life.

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The Notion of Lifelong Learning

Lifelong learning is an ongoing activity across the life span with the aim of improving knowledge, skills, and competence. It is construed not only as a lifelong process in the sense that it begins in the cradle and ends in the grave but also a lifewide experience that takes place not only in formal settings but also through informal and nonformal ways of learning. The right and access to lifelong learning is not just confined to school-age children and working adults, who need training and retraining for employment. In fact, learning is for all and must continue throughout life, regardless of age, through the provision of formal, nonformal, and informal learning opportunities in a variety of settings and contexts. As Robertson and Merriam (2005) put it, learning is a lifelong process that is also possible in old age. Two decades ago, Cross (1981) asserted that learning can no longer be relegated to youth, work to adulthood, and leisure to old age. Learning should not be conceived as a onetime segment of life but rather a repeated, continuous lifelong process that spans the whole life. Jarvis (1997) concurred that the traditional division of life into schooling in youth, working in adulthood, and retirement in old age is archaic and no longer useful to prepare people for the challenges of the future. It is not possible for one to expect to learn enough during his or her youth. Only by continued learning can he or she be equipped with the required knowledge that will serve for a lifetime. Also, on lifelong learning, the United Nations Educational, Scientific and Cultural Organization (UNESCO) Institute for Lifelong Learning offered an authoritative definition of learning as "an inevitable human activity from birth to old age … essential for the realization of human potential and the spread of human rights and democratic ideals" (UNESCO 2009).

Interest in the concept of lifelong learning has developed since the 1960s and 1970s, when changes in the economic, social, and technological domains were rapid. Lifelong learning is believed to enable everyone to keep abreast of these changes in a society that emphasizes equity in education, which should be made available to all regardless of age (Tight 1996). Since then, many governments in the world have utilized the concept of lifelong learning as a strategy in their policy for education reform and social and economic development. Within this context, lifelong learning is construed as primarily economic in purpose, with the aim that vocational education and training can produce more internationally competitive workforces (Findsen 2005). To this effect, lifelong learning has become instrumental to help ensure and maintain competitiveness in the knowledge economy, where high-level skills are required to be constantly updated through lifelong learning.

At the international level, influential organizations including the Organisation for Economic Co-operation and Development (OECD), UNESCO, and the European Commission have not fallen short of advocating the benefits of lifelong learning, particularly in terms of its contribution to a competitive workforce, an informed citizenry, and as a vehicle for social cohesion (Findsen and Formosa 2011). For example, in Europe lifelong learning is promulgated not only because of the need to boost employment and to make the economies competitive in the world marketplace but

also as a key factor in fostering social cohesion to make sure that the relationship between the individual and the community is a harmonious one. In other words, apart from economic benefits, active citizenship and social inclusion are also important aspects of lifelong learning (European Commission 2000).

Concluding from international policy and development on lifelong learning in recent decades, Sun (2008) offered an overall view that the development of the notion and practice of lifelong learning could be conceived in three stages, each of which has a different goal and purpose to serve in a particular context. The first stage was marked by a holistic and idealistic view of lifelong learning in the 1970s, where learning was conceived as a lifetime process; it could take place anywhere, could change people's attitudes toward life, and should be accessed by all to result in equity and an equal opportunity to basic education, at the very least. The development of such a utopian notion of lifelong learning, as remarked by Wain (2004), was followed by a period of fading importance in the 1980s, during which many nations were plagued by economic crisis and the postmodernists' demand for cultural and social differences (Schemmann 2002; Singh 2002). The holistic concept of lifelong learning as education for all ran contradictory to the emphasis of social and cultural differences by the postmodernists during that time, resulting in a period of "fading" development for lifelong learning, according to Sun (2008: 572). The third stage was in the 1990s, during which globalization was high on the political, social, and economic agendas for many nations (Schemmann 2002; Singh 2002). Under globalization, governments were concerned about achieving economic affluence and boosting international competitiveness. To this effect, lifelong learning was used as a tool to help maintain competitiveness in a knowledge-based society, where skill formation, transferable skills, and multiskilling were emphasized to maintain people's employability in an increasingly competitive global economy.

In a similar vein, Jarvis (2007) has summarized the four main purposes of lifelong learning as active citizenship, personal fulfillment, social inclusion, and employment. Out of these four mandates for lifelong learning, the employment goal always takes precedence and receives more attention in terms of policy development at government level. As Collins (1998) has aptly pointed out, the focus on increasing employability always distorts the development of an educated citizenry, because the vocational education and training aspect of lifelong learning is often more emphasized than its contribution to personal growth and democratic expression. To this effect, the competitive, trained, or retrained individual through lifelong learning will become more highly valued than his or her peer who strives for personal growth through learning in the arts or community affairs. In summary, two opposing views prevail. First, there is the neoliberal discourse that promotes lifelong learning as a means of developing human capital for a modern knowledge economy in an ever-changing world. Second, there is the emancipatory discourse that promotes lifelong learning as a means of fulfilling individual, social, and political roles through active citizenship, living fulfilling lives and engaging with the world as active, critical citizens (Zepke 2009).

The Confucian View of Lifelong Learning

Learning, or lifelong learning, from the Confucian perspective is more akin to the second view of the contemporary West, which sees learning as an emancipatory means to personal growth, social development, and political participation. It is the neoliberal view of lifelong learning that the Confucian perspective mainly departs from and offers a noninstrumental, holistic view of lifelong learning that encompasses all aspects of human existence. According to Confucian beliefs, lifelong learning is an effort made throughout one's life span to inculcate a morally excellent life and to develop into a virtuous person. The reason for engaging in learning, according to Confucius, is to enrich one's life and character (Sun 2008).

In his preaching through the Analects, Confucius once summed up the importance of learning and knowledge this way:

> Those who are born with the possession of knowledge are the highest class of men. Those who learn and readily gain possession of knowledge are the next. Those who are dull and stupid, and yet manage to learn are another class next to these. As to those who are dull and stupid and yet do not learn – they are the lowest of the people. (Analects, XVI 9)[1]

Knowledge is conceived by Confucius not as a cognitive grasp of objective truths nor an acquisition of internalized skills, but rather an understanding of one's mental state and inner feelings to be human (Tu 1985). If one is lacking the love of learning, to Confucius, the person is prone to six kinds of confusion:

> There is the love of being benevolent without the love of learning – the confusion here leads to a foolish simplicity. There is the love of knowing without the love of learning – the confusion here leads to dissipation of mind. There is the love of being sincere without the love of learning – the confusion here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning – the confusion here leads to rudeness. There is the love of boldness without the love of learning – the confusion here leads to insubordination. There is the love of firmness without the love of learning – the confusion here leads to extravagant conduct. (Analects, XVII 6)[2]

According to Sun (2008), the quest for knowledge is akin to the search for humanity (Ren) and for the Tao of heaven, which is the way human beings act in harmony with the arrangement of cosmos. The role of education and lifelong learning is to provide access to the process of developing a balanced character, which is the state of humanity or Ren in Confucian terms. In other words, the potential to know Ren, the Tao of human, and the ability to operationalize the Tao of heaven can be cultivated and developed through education and learning, which is a lifelong process. To Confucius, Tao can be learned, "If one learned to realize the Tao of human in the morning, one would never regret dying the same evening" (Analects, IV 8, cited in Sun 2008: 564).[3] The purpose of learning is therefore to self-cultivate to become a moral person; however, without learning it is impossible, and the results may differ from person to person subject to the level of effort expended (Sun 2008). Confucius made very explicit the need to learn by commenting that a man who in eagerness for study forgets to eat, in his enjoyment of it, forgets his problems and who is unaware of old age setting in (Analects, VII 19).[4]

A virtuous and moral person, in Confucian terms, is referred to as "Jun Zi" – an educated person with morality and outstanding knowledge to practice humanity. Jun Zi always engages in self-cultivation and perfection, who examines themselves three times a day: "Have I been unfaithful in planning for others? Have I been unreliable in conversation with friends? Am I preaching what I have not practiced myself?" (Analects I 4, cited in Sun 2008: 569).[5] Jun Zi embraces not only Ren but also social responsibility and is therefore concerned about social issues. Jun Zi "accepts others with openness, assimilates yet stays different; harmonizes without being an echo" (Analects, XIII 23, cited in Sun 2008: 569).[6] Jun Zi always seeks opportunities to better oneself through continued learning, who therefore is also a person of Zhi (wisdom). Wisdom, in Confucian terms, refers to the understanding of the will of heaven, the limitations of human beings, knowing others, knowing oneself, telling right from wrong, acting appropriately, and not feeling anxious in face of complexities (Sun 2008). To Confucius, one cannot be a Jun Zi without Zhi, which can only be acquired through lifelong learning: "Learn as if you could not reach your object, and were always fearing also lest you lose it" (Analects, VIII 17, cited in Sun 2008: 570).[7] Jun Zi should never cease learning and will enjoy learning simply for the sake of learning itself. Confucius said, "To merely know is nothing compared to being interested to know, being interested to know is nothing compared to deriving joy from learning it" (Analects, VII 18).[8] The education of Jun Zi remains the highest ideal of Confucian education and determines the realistic purpose of lifelong learning.

In a broad sense, lifelong learning in Confucian terms can be conceived as learning for the sake of learning, because learning is pleasurable in itself. The reason for engaging in learning, according to Confucius, is simply for the joy of learning. Confucius said:

> To learn and then practice it time and again is a pleasure, is it not? To have friends come from afar to share each other learning is a pleasure, is it not? To be unperturbed when not appreciated by others is gentlemanly, is it not? (Analects, I 1)[9]

Learning from the Confucian perspective is enjoyable, transformative, lifelong, and lifewide. For Confucius, learning is life itself (Kim 2009), that is, to learn is to understand the way to live as a human being. In summary, the Confucian philosophy of learning provides a holistic view on the purpose of lifelong learning, the contents to be taught, as well as the strategies and approaches to be adopted in order to fulfill the ideals of Confucian education – which is all about the education of Jun Zi.

In contemporary times, lifelong learning is promulgated in the West because of the imperative to propagate economic growth through changes in the educational system (Lindgren 2002). It is construed as a solution by many nations to address an array of economic woes and social problems and is used as a government instrument that is concerned with a knowledge society, skill training and retraining, multiskilling, and employment (Schemmann 2002). Such is underlined by a neoliberal perspective of lifelong learning in the West, where the focus is on economic individualism, which endorses the view of life as a matter of individual success and economic gain (Kim 2009). In this light, lifelong learning is viewed as a means to solving many

economic and social challenges and is therefore featured in almost any policy agenda for social change and educational reform. Lifelong learning is believed to be able to "cure employment, help career development, encourage flexibility and change, raise personal and national competitiveness, help become 'complete human beings', sustain local community, and overcome social exclusion" (Holford 1997: 24). The neoliberal perspective of lifelong learning is predicated on economic individualism, which creates tension between individual freedom and social responsibility, between economic efficiency and moral accountability, and between self-interest and the public good (Kim 2009). This view of lifelong learning departs from that of Confucius', which conceives lifelong learning as a lifelong, transformative, and self-cultivating process toward self-fulfilling learning rather than learning for an instrumental, extrinsic purpose. Confucius said:

> He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified – such a person may be said indeed to love to learn. (Analects, I 14)[10]

Despite the imperative to seek self-fulfillment, the fulfilled relational self, in Confucius' view, maintains interdependence with others and seeks harmonious relationships. With a focus on economic individualism, the neoliberal notions of self are different from Confucius' Ren-oriented relational self, which has a social dimension where the self is understood, formed, and transformed within the context of social relationships (Kim 2009). In summary, Confucius places the individual learner at the center of learning, which consciously and constantly transforms the learners, serves, and connects them to the self, family, society, and universe without losing sight of the importance of wholeness and the imperative of flourishing together (Sun 2008).

Relevancy of the Confucian View of Learning to Lifelong Learning by Older Adults

The Confucian notion of lifelong learning is particularly relevant to describing late-life learning, or continued learning, by older people. There are two very popular Confucius' aphorisms that espouse the need and urge to keep on learning even in old age: "There is no boundary to learning" and "Keep on learning as long as you live." Confucius states that "learning should be a lifelong, transformative, self-cultivating process" (Kim 2009: 145). It is through learning that a person seeks self-fulfillment to constantly better oneself and others, through family, society, and even the whole universe of which we are part of.

Empirical research has proved that older adulthood constitutes a unique phase in the life cycle, which encompasses social and psychological transitions in addition to physical changes (Formosa 2011). Because of the changes, lifelong learning in later life differs considerably from learning in younger adulthood, as a result of the

changes not only in physical and cognitive abilities but also the unique life events and transitions associated with old age (Duay and Bryan 2008). The life changes and different experiences inevitably entail an approach, interests, and motivations to learning that are wider and more varied than younger people's (Jun and Evans 2007). With respect to interests and motivations, McClusky (1974) suggested that older adults are motivated to learn by five types of needs: coping, expressive, contribution, influence, and transcendence. Based on McClusky's classification, Tam (2013) offered explanations of the five types of needs. Coping needs are related to how one manages changes brought about by aging. Expressive needs are needs to engage in meaningful and developmental activities. Contributive needs are the desires to make contributions to others and society. Influence needs refer to the intentions of elders to exert a positive influence on others and the environment. Finally, transcendence needs are the needs to rise above the age-related limitations. According to Formosa (2011), the fulfillment of transcendence needs requires a reflective mode of thinking to contemplate the meaning of life.

Corresponding to these five types of elder learning needs, Hiemstra (1976) suggested examples of programs, such as adult basic education for coping needs, hobby courses for expressive needs, leadership training for contributive needs, community action education for influence needs, and the study of literature or philosophy for transcendence needs. Among these five types of needs, Hori and Cusack (2006) claimed that the need for transcendence is unique for older learners. Similarly, Lowy and O'Connor (1986) and Merriam (1990) also said that contemplative needs, or needs for life review, are unique to older adults. To this effect, learning for older adults should focus on transcendental goals and objectives (Moody 1986; Jarvis 1992), to aim at the development of a reflective mode of thinking to facilitate older learners to contemplate the meaning of life, come to terms with their past, and hone their quest for self-fulfillment and spiritual advancement (Findsen and Formosa 2011). In other words, it is the cultivation of wisdom rather than mastery and competence that late-life learning should be directed at, where the later years provide ample opportunities for the emergence of wisdom (Ardelt 2000). Wisdom is conceived by Jarvis (2001: 103) as the "biological store of knowledge, opinions, and insights gained often through long years of life." Wisdom is not something that can be taught but an outcome of learning. Older learners, though many of their functional and cognitive abilities are declining, can still continue to learn well into old age, resulting in wisdom and a repertoire of knowledge and insights that give older learners an edge over their younger peers. Such a view of learning for and by older adults is resonant with the Confucian view of lifelong learning, where the purpose of learning is to cultivate Zhi (wisdom), with a transcendence purpose of understanding oneself, the society, the world, and the universe at large.

Seeing older adults as a distinct group of learners who have particular needs for learning, Formosa (2011) conceptualized learning for senior adults as transformative, where older people need to learn to adjust to changes in older adulthood as a result of declining physical strength and health, changing circumstances (including retirement), reduced income, death of spouse, and the assumption of new social roles such as grandparents or volunteers. According to Formosa (2011), lifelong

learning for senior adults can serve a few important purposes, including the "liberation of elders," where older persons are empowered with the "advocacy skills needed to counteract the social and financial advantages brought on by neoliberal policies of aging" (ibid.: 386). Humanists, however, see the purpose of lifelong learning for elders as a personal quest for older adults to achieve their potentials. The transcendence view conceives elder learning as an opportunity for older learners to explore goals that younger adults are too busy to pursue. Elders develop a reflective mode of thinking and contemplate the meaning of life as they reach the final stage of the life cycle with death not far in sight.

Mercken (2010: 9) defined older learning as the process through which older adults "individually or in association with others, engage in direct encounter and then purposefully reflect upon, validate, transform, give personal meaning to, and seek to integrate their views of knowing." In the context of lifelong learning, Tusting and Barton (2006) gave a constructivist's view of learning in which they are most interested in the meaning that learners give to their tasks or activities, the way they interpret meaning as connected to their lives, and how it relates to their self-understanding, potentiality, and social networks. Talking about learning, Jarvis (2009) conceptualized it as a human process, as opposed to the acquisition of knowledge and skills, and a change in behavior as a result of experience. "Learning is a human process, it is part of our being, our human-ness; it is almost synonymous with conscious experience itself" (Jarvis 2009: 563). Specifically on elder learning, Hodkinson et al. (2008: 179) asserted that learning for older people is akin to an ongoing subjective process of "becoming," rather than the acquisition of knowledge and skills as if they were objective commodities. In the process of becoming, older learners undergo a process of personal construction and reconstruction, resulting in new identities and understandings about the self.

Based on empirical research and conceptual theorizing of late-life learning, it transpires that lifelong learning for and by senior adults is a transformative process, in which learners undergo a process of becoming, change, construction, and reconstruction through reflective thinking and critical inquiry, to find meaning in the context of their own lives. Also, older learners have wider interests and more varied needs than younger people's, so much so that they are motivated to learn to respond to their wide-ranging needs, interests, abilities, as well as the diverse meanings of lifelong learning they perceive as important to them.

Conclusion

Lifelong learning is referred to as the Confucian educational objective of pursuing self-growth and betterment to become a virtuous person and to develop wisdom as a result of learning. It departs radically from the contemporary neoliberal view of lifelong learning in the West, which is characterized by the instrumental and

competition-oriented notions of lifelong learning, for survival or competitive purposes in a knowledge-based society. As discussed earlier, elder learning needs are wide-ranging and diverse, which encompass coping needs that are practical for survival, expressive needs for personal development, contributive needs for social responsibility, influence needs for social interdependence and flourishing together, and transcendence needs for reflective thinking and the cultivation of wisdom. It transpires that older learners do not learn just for personal survival nor for self-development but rather for a wide range of needs that encompass, on one hand, the many ideals of Confucian education of self-betterment and social responsibility and, on the other, the Western neoliberal goals of thriving in a knowledge-based society through lifelong learning for everyone regardless of age.

From empirical research and literature, Asian and Western learners are often described in binary opposites – such as "deep/surface," "adversarial/harmonious," and "independent/dependent" – which could be inadequate in that they assume homogeneity in the two cultural groups and ignore intracultural differences caused by many social and demographic factors, with age being one of the important factors (if not most), to impact the way learners of different age groups understand, approach, and engage in learning. It is undisputed that older adulthood constitutes a unique phase in the life cycle which encompasses social and psychological transitions, in addition to physical changes. Because of the differences, older learners depart from their younger peers in many ways, in terms of learning needs, interests, motivations, approach, and strategies, as well as the meaning of learning that is important to them. Many see the purpose of lifelong learning for and by senior adults as a personal quest to achieve their potential. The transcendence view, in particular, conceives elder learning as an opportunity of older learners to explore goals that younger adults are too busy to pursue. Elders develop a reflective mode of thinking and contemplate the meaning of life as they reach the final stage of the life cycle.

In summary, this chapter has examined the Confucian and the Western contemporary views about learning with an attempt to clarify notions of lifelong learning from different philosophical perspectives. The focus is on the meaning of lifelong learning to elucidate the differences and/or similarities between the Chinese Confucian and Western contemporary ideas of learning and scholarship. Lifelong learning for and by senior adults, in particular, has been examined to draw attention to the age factor that might influence the approach, motivations, needs and interests, and ways of processing knowledge and information by learners of an older age. Though far from being conclusive, the discussion should be able to provide valuable insights into lifelong learning for and by senior adults, to help inform policies and research to address what elders want to learn – including their needs and interests and how they wish to be engaged in the lifelong learning process in order to age actively. These insights into the perspectives, experiences, and views of older adults concerning lifelong learning warrant the need for more empirical research and field studies to help guide future development and provisions of late-life learning, with the aim for elders to live a more fulfilled life through continued learning.

Notes

"Analects" is a collection of Confucius' sayings and teachings recorded and authored by his disciples, students, and followers. Direct quotes from "Analects" in this chapter include:

¹ [16–9] 孔子曰。生而知之者、上也。學而知之者、次也。困而學之、又其次也。困而不學、民斯爲下矣。

"Those who are born with the possession of knowledge are the highest class of men. Those who learn and readily gain possession of knowledge are the next. Those who are dull and stupid, and yet manage to learn are another class next to these. As to those who are dull and stupid and yet do not learn – they are the lowest of the people."

(Translation from http://www.humanistictexts.org/confucius.htm)

² [17–6] 子曰。由也、女聞六言六蔽矣乎。對曰、未也。居、吾語女。好仁不好學、其蔽也愚。好知不好學、其蔽也蕩。好信不好學、其蔽也賊。好直不好學、其蔽也絞。好勇不好學、其蔽也亂。好剛不好學、其蔽也狂。

"There is the love of being benevolent without the love of learning – the confusion here leads to a foolish simplicity. There is the love of knowing without the love of learning – the confusion here leads to dissipation of mind. There is the love of being sincere without the love of learning – the confusion here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning – the confusion here leads to rudeness. There is the love of boldness without the love of learning – the confusion here leads to insubordination. There is the love of firmness without the love of learning – the confusion here leads to extravagant conduct."

(Translation from http://www.humanistictexts.org/confucius.htm)

³ [4–8] 子曰。朝聞道、夕死可矣

"If one learned to realize the Tao of human in the morning, one would never regret dying the same evening."

(Translation from Sun 2008: 564)

⁴ [7–19] 葉剬問孔子於子路、子路不對。子曰。女奚不曰、其爲人也、發憤忘食、樂以忘憂、不知老之將至云爾。

The Teacher said, "Why didn't you just tell him that I am a man who in eagerness for study forgets to eat, in his enjoyment of it, forgets his problems and who is unaware of old age setting in?"

(Translation from http://www.acmuller.net/con-dao/analects.html)

⁵ [1–4] 曾子曰。吾日三省吾身、爲人謀而不忠乎。與朋友交而不信乎。傳不習乎。

"Have I been unfaithful in planning for others? Have I been unreliable in conversation with friends? Am I preaching what I have not practiced myself?"

(Translation from Sun 2008: 569)

⁶ [13–23] 子曰。君子和而不同。小人同而不和。

Jun Zi "accepts others with openness, assimilates yet stays different; harmonizes without being an echo."

(Translation from Sun 2008: 569)

⁷ [8–17] 子曰。學如不及、猶恐失之。

"Learn as if you could not reach your object, and were always fearing also lest you lose it"

(Translation from Sun 2008: 570).

⁸ [6–20] 子曰。知之者不如好之者、好之者不如樂之者。

"To merely know is nothing compared to being interested to know, being interested to know is nothing compared to deriving joy from learning it."

(Translation from http://www.chinese-wiki.com)

⁹ [1–1] 子曰。學而時習之、不亦說乎。 有朋自遠方來、不亦樂乎。人不知而不慍、不亦君子乎。

"To learn and then practice it time and again is a pleasure, is it not? To have friends come from afar to share each other learning is a pleasure, is it not? To be unperturbed when not appreciated by others is gentlemanly, is it not?"

(Translation from http://www.chinese-wiki.com)

¹⁰ [1–14] 子曰。君子食無求飽、居無求安、敏於事而慎於言、就有道而正焉、可謂好學也已。

"He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified – such a person may be said indeed to love to learn."

(Translation from http://ctext.org/analects)

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Chapter 14
Asian Education and Asia as Method

Jae Park

Introduction

A discourse with augurs of an Asian protagonism lies behind the catchphrase *New Asian Century*. This imagery of Asia draws on an *old Asia*, which is in turn linked to the European modernization based on "nation-state, the secular worldview, the Baconian concept of scientific rationality, nineteenth-century theories of progress, and, in recent decades, development" (Nandy 1995, p. 44).

Amidst claims of weakening significance of the nation-state concept and the rise of the global and the *glocal* (Friedman 2005; Nandy 2010; Ohmae 1995), the Taiwanese scholar Chen Kuan-Hsing suggests a radically critical view of Asian Modernity in his book *Asia as method* (Duke University Press 2010). Beyond forecasts grounded on financial indicators and economic gravity shift, the *Asia as method* attempts to construct a worldview with Asia in the center. His project strongly suggests a paradigm shift for several subdisciplines in social science and humanities.

This chapter is a review of extant academic works in the field of education influenced by Chen's *Asia as method* followed by a critical analysis of its methodological issues. The goal is to obtain an overview of the related concerns and trends in the field of education. For this task, the concept of education is taken in its narrower sense and not as the mantra for Durkheimian socialization and panacea for every social problem.

This chapter is based on a review of about 250 academic publications connected to *Asia as method* and tries to answer the following questions: (1) Is Chen's proposal *Asia as method* or "Asia as issue"? (2) Does it effectively articulate an

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"Asia and the rest" worldview and to what extent? (3) Does it free researchers from "Western methodology" and philosophy of science?

Asia and the Rest

Asia as method (Chen 2010) suggests the need for an "Asia and the rest" worldview and calls for a paradigm shift to look at Asia with a deimperialized, decolonized, and de-cold war mentality. Perhaps the fastest and simplest way of summarizing *Asia as method* could be by placing it opposite side of the famous "West and the rest" paradigm as the condition of Modernity by Stuart Hall (1992).

Asia as method was published in other languages. The sequence of these publications can give us an idea about Chen's intellectual journey. The Korean version, *Imperial Eye* (Chen Kwan-Hsing 진광흥 2003), was first to hit the bookshelves but without a Chap. 5. The latter, arguably the synthesis and core of Chen's intellectual project, was published in the journal *Taiwan: A Radical Quarterly in Social Studies* (Chen 2005) and added to the book *Toward De-Imperialization: Asia as Method* in Chinese (Chen Kuan-Hsing 陳光興 2006). The 2010 book in English is a translation of the Chinese version.

As an intellectual endeavor, *Asia as method* is to be traced back to a movement of several Asian intellectuals in various critical circles in the 1990s, being one of them the Taiwanese circle *Taishe* to which Chen Kuan-Hsing himself belongs. With growth, this *Inter-Asia Project* (Chen 2010, p. 213) became to be known as the *Inter-Asia Cultural Studies* (IACS) project, which rippled out to various Asian academic fora such as the 2000 IACS conference in Fukuoka (Morris 2010) and the journal of *Inter-Asia Cultural Studies: Movements* or the *Inter-Asia Journal* in brief (Chen 2010, pp. 212–213). These were followed by the *Inter-Asia Cultural Studies Society* founded in 2004.

Asia as method could be regarded as a unique conflict theory that contributes to the existing postcolonial discourses in the field of education and, in particular, the question of knowledge production in various subfields, such as language education, sociolinguistics, curriculum studies, and citizenship education. It opens new horizons for the hermeneutics of history and society of Asia and the world at large, which directly affects contemporary education. For example, the discourse of globalization:

> capital-driven forces which seek to penetrate and colonize all spaces on the earth with unchecked freedom, and that in so doing have eroded national frontiers and integrated previously unconnected zones. In this ongoing process of globalization, unequal power relations become intensified, and imperialism expresses itself in a new form. (Chen 2010, p. 4)

With the foregoing sketch, I will examine the impacts of Chen's *Asia as method* proposal on the field of education. More relevant to the present discussion and the field of education is of course the question of knowledge. To this respect, Chen's project is a critical proposition to transform both knowledge structure and knowledge

production with the "idea of Asia as an imaginary anchoring point" that makes possible societies in Asia become each other's points of reference so that "the understanding of the self may be transformed, and subjectivity rebuilt" (Chen 2010, p. 212).

Asia as Method in Content, Curriculum, and Pedagogy

Early well-comers of the *Asia as method* in education made use of it for the subfields of curriculum studies and teacher education. This is not surprising because the curriculum and content of education are usually the first ones to be affected by adoption of change.

In the literature, language education is the most common subfield of education getting the most of *Asia as method*. This is perhaps due to the well-established Sapir-Whorf hypothesis or linguistic relativity that highlights language as the most important cultural product with greatest influence on human perceptions, thoughts, and behaviors (See related discussion in Holmes 2008, pp. 336–338).

Angel Lin, a Hong Kong-based professor in language education, uses *Asia as method* for critical discourse analysis. She argues that the transformation of knowledge and subjectivity in the troubled arena of internationalization for curriculum studies is ultimately and essentially an epistemological problem (Lin 2012b). The referred work has a sizable section devoted to biography and academic output of Chen Kuan-Hsing followed by chapter-by-chapter comments. Consistent with Chen, Lin argues that "Asian societies are still suffering from the aftermath of colonization at the cultural and subjectivity level" (Lin 2012b, p. 158) echoing Chen's concept of *colonial identification* that takes cue from Ashis Nandy's idea of *second colonization* or the psychological aftermath of territorial occupation (Wahyudi 2014).

Lin takes seriously Chen's call to multiply frames of reference by looking at other Asian contexts (Lin 2012a). She looks at the sociolinguistic status of English language in former colonial territories, notably in her natal Hong Kong, and argues that Chen's cultural criticism can liberate English teachers in former Asian colonies from the so-called 'compartmentalization of languages in the classroom…where official education policy discourses have steadfastly upheld monolingual classroom methodologies' (Lin 2013, p. 522). However, her "actual" methodology is critical discourse analysis, and she considers discourse as the various symbols including language to make meanings and, in particular, to show one's identity or membership of a community of practice. Thus, by discourse with big "D," Angel Lin means "ways of talking, listening, reading, writing, acting, interacting, believing, valuing, and using tools and objects, in particular settings and at specific times, so as to display or to recognize a particular identity" (Gee et al. 1996).

Lin's scholarship uses *Asia as method* to create a novel version of critical discourse analysis:

Our ways of thinking, feeling, and doing inquiry have thus been inadvertently constrained by these 'West versus non-West' epistemological binarisms. The more we critique them or modify them, the more we are locked up by them, and the more our gaze cannot be removed from them to look to other diverse contexts for new frames of reference and new epistemologies. (Lin 2012b, pp. 173–174)

It is not clear whether she is suggesting "East versus non-East" epistemological binarisms instead. Nevertheless, she contributes to education with critical discourse analysis, which is a field that has been meshing up with numerous subdomains of philosophy—such as the philosophy of language and political philosophy.

Further into language education, a presentation with two case studies in the Australian Association for Research in Education (AARE) 2011 Conference in Hobart, Le Thuy Linh, and Vu Hai Ha (2011) argued that the generation born in the 1990s in Vietnam is a victim of *Englishized* Vietnamese language practices and decadent westernized moral values, which should be problematized with *Asia as method* and an interpretive outlook.

Their criticism of the English language as cultural invasion indicates that the Asia of *Asia as method* is not uniform or monolithic, as it evokes and channels different issues perceived by different enquirers. Similarly, it is possible to deduce that there could be more than one Asian standpoint with bearing on Chen's concept of *inter-referencing*, which will be discussed later.

As a Korean immigrant to America, Rhee Jeong-eun (2013) has read Chen's work more reflectively and contextually: "*Asia as method*…requires a researcher to re-work on one's subjectivity inevitably constituted by imperialism" (p. 328). Rhee, who is self-declared follower of Edward Said's portrayal of imperialism (p. 332), found a more ad hoc framework in Chen's *Asia as method* for her critical analysis of South Korean high school social studies textbooks. The overarching issue of Rhee's search for textbook discourse analysis is the South Korean deimperialization as an unfinished process.

Salter (2014) highlights the difficulty of Asian literacy curriculum because it requires teachers to engage with culture, both practically and theoretically. Salter argues that *Asia as method* comes to help in:

analysing teachers' cultural maps as ways of thinking and seeing the world…cultural imaginary as an operating space within a social formation, in which the imaginary perception of the Other and self-understanding are articulated. (Salter 2014, p. 219)

Salter successfully brings up one of the key issues in the field—teacher education. In an era marked by learner centeredness and learner orientedness, which determine both the content and pedagogy of education, teacher centeredness and teaching are being relegated to a subordinate position to the point that teaching has even been considered as "not a practice, but a set of skills and habits put to the service of a variety of practices" (MacIntyre and Dunne 2002, p. 5). However questionable the referred statement may be, it is rather undeniable that teachers need preparation. In the latter context, Wen Ma finds in *Asia as method* a call for a:

new moment in transnational cultural studies and social sciences, where the binary analysis of the 'West is best' is no longer the default mode of analysis. At the same time, his call for

a 'de-cold war' model would also preclude the kind of reverse-Orientalism that is increasingly popular in educational policy debates. (Ma 2014, p. x)

By *reverse Orientalism*, Ma means the opposite of Edward Said's crisp criticism of the West, "the ineradicable distinction between Western superiority and oriental inferiority" (Said 1991/1978, p. 42), which is relevant to the topic of teacher preparation in China. Chen Kuan-Hsing himself experienced and noted the difficulties presented by the *condition of knowledge* with dominance of the *West* in cultural study programs in Asia (Chen 2008, 2012a).

Choi (2011) argues that English language education in Korea during and after the Cold War has been running on a tacit assumption that learning English is Americanization itself. Drawing from Chen's notion of intellectual invasion, occupation of mind, and idiosyncrasies, Choi says:

How does South Korea's legacy of being a battleground for the United States' Cold War (and the continuing dependence on the United States militarily, economically, and geopolitically) impact how Koreans learn English, a language almost synonymous with America itself in the minds of South Koreans ? (2011, p. 17)

After analyzing Chen's reading of Fanon and Takeuchi Yoshimi, Choi concludes:

English learning in South Korea today is profoundly linked to Korea's relationship with the United States and American neo-colonial hegemony in the world today that propagates neoliberal capitalism and democratic ideals that privilege America over other countries. As Chen points out, a critical reflection about this historical baggage is needed for countries like South Korea to take steps to truly 'de-cold war and de-Americanize' itself, and this thesis will attempt to do what Chen proposes for scholars studying contemporary Asia. (2011, pp. 95–96)

This well-contextualized analysis is prototypical of how a new theory is utilized rather directly as the main interpretive paradigm or research framework. However, the latter does not hold true for all extant researches that draw from *Asia as method*. For example, Chen's uncommon cultural critique was used by Le Tran (2011) to reinterpret religious education in the context of Southeast Asia. Kwok (2012) also looks at religion but focused on the history of "new science of religion" in the seventeenth and eighteenth centuries, its institutionalization in the nineteenth century. Interestingly, Kwok's main interest is neither China nor the dream of One Asia but history of religion in the United States. Kwok solely makes use of Chen's goal of decolonizing the cultural imaginary with reinterpretation of history.

To end this section, educational researchers appear to use *Asia as method* rather unevenly. Scholars like Yeh Chuan-Rong focusing on anti-colonial existentialism in Frantz Fanon only marginally connects *Asia as method* with the field of education itself (Yeh 2013). Some others would distance themselves from Asia centeredness as method to put forward an alternative to the dominance of Euro-American theoretical dependency, for example, Singh and Huang's engagement with non-Western theories and language to understand Australian education reality (Singh and Huang 2013).

Inter-referencing Strategy and Critical Syncretism

We have just seen that the most common usage of the *Asia as method* in education, particularly language teaching and sociolinguistics, is as an interpretive paradigm or narrative imagination not limited to the knowledge about Asian societies and their cultural-political development. Chen argues that *Asia as method* has the "potential to advance a different understanding of world history" (Chen 2010, p. 212). His strong call for historical revisionism resembles an older historiographical method that Foucault termed "archaeology of knowledge":

> Archaeology does not seek to rediscover the continuous, insensible transition that relates discourses, on a gentle slope, to what precedes them, surrounds them, or follows them (…) but [does seek] a differential analysis of the modalities of discourse. (Foucault 1972, p. 139)

It could be claimed, with reference to Foucault, that the type of differential analysis in *Asia as method* is no other than a postmodern deconstruction targeting the Western/non-Western binary worldview. But does it lead to an emergence of another, namely, the Asian/non-Asian binary? How is it done?

Chen suggests a twofold maneuver*: inter-referencing strategy* and *critical syncretism. Inter-referencing* is perhaps a concept that Chen Kuan-Hsing derives from Mizoguchi Yuzo's *kitai*, that is, a Japanese word for *base entity* or *base substance*: "China as a method by which China scholars learn how to understand a different country based on the former's own historical subjectivity, without taking any specific standpoint" (Chen 2011, p. 89). Thus, Chen continues, "Asia and the third world provide an imaginary horizon for comparison, or a method for what I call inter-referencing" (Chen 2010, p. 223). Moreover, Chen points out that the *inter-referencing* is a mode of analysis that saves a hermeneutist from "judging any country, region, or culture as superior or inferior to any other, and to tease out historical transformations within the base-entity, so that the differences can be properly explained" (Chen 2010, p. 250).

Several scholars in education make use of the *inter-referencing* strategy (Yelland et al. 2013; Lin 2012a). For Angel Lin, *inter-referencing* is to learn from each other's experience, and insight is crucial for critical practice in English language education in former colonial territories (Lin 2012a). As inter-referencing leads to historiography, *Asia as method* is an alternative way of using history as a unit of analysis in the subfield of comparative education research (Bray et al. 2014). This is attuned with Chen's own view on comparative approach: "It is only through a comparative, inter-referencing strategy that certain questions about local history can be formulated and adequately responded to" (Chen 2010, p. 107).

Another impact of inter-referencing strategy on educational research is that of countering the old and hierarchic form of knowledge production. Chen has sharply criticized this dated problem:

> the 'west' is equipped with universalist 'theory' and the rest of us have 'particularist' empirical data, and eventually in writing, 'we' become a footnote to either validate or invalidate theoretical propositions. Hence, theoretically minded researcher vs. native informant. Such 'comparison' has been problematized, partly because national glory minded

intellectuals finally realize that to keep on operating within that framework, we will never be able to 'catch up' to develop our own 'theory' with Taiwanese, Chinese or Korean characters. (Chen 2003, p. 879)

Given that the interpretive subject or, what I would call, the "inter-referencing subject" could be detrimentally biased by her/his own epistemology, an additional strategy is needed—the c*ritical syncretism*. The word syncretism draws from its religious meaning, that is, simultaneously coexisting value systems or belief positions:

Critical syncretism is a cultural strategy of identification for subaltern subject groups. Here 'others' refers not just to racial, ethnic, and national categories but also includes class, sex and gender, and geographical positions. (Chen 2010, p. 99)

Chen further argues that *critical syncretism* is not only spotting out neglected subjectivities but assuming them or, better, becoming one of them with an active and reflexive consciousness (Ref. Chen 2010, p. 98). For *Asia as method*, the purpose of *inter-referencing* and *critical syncretism* is forthright: "to avoid reproducing colonialism and to go beyond the politics of resentment that bind colonizer and colonized together" (Chen 2010, p. 72) and to "suggest a way to break free of colonial identification" (Chen 2010, p. 99).

At this point, it turns out to be quite obvious that Chen's proposal is not a passionate *cri de guerre* for historical revisionism on Asia by Asians. It is a rather sophisticated call to assume alternative subjectivities that are here and now seriously and deeply compromised so as to produce new "situated knowledge" without solely referring to the West.

Another case in point in the field of education is the research by Mindy Blaise. Applying Donna Haraway's theories on alternative and troubled subjectivities and moving on toward a post-humanism (Haraway 1988, 2006, 2011), her research focus has been on the East Asian understanding of gender-related issues in the early childhood. Blaise and her collaborators use *Asia as method* for researching Asian postcolonial childhood, particularly in the subfields of literacy and gender inequality (Blaise et al. 2013; Yelland et al. 2013; Yelland and Saltmarsh 2013). The mode and extent to which they make use of Chen's theory will be further discussed in the next section.

My review and discussion so far indicate that the influence of *Asia as method* has just began in the field of education in the subdomains of content, curriculum, and pedagogy. These in turn can potentially influence educational reforms across most of the Asian countries and regions in their education reforms. Massive changes such as reflective intersubjectivity in pedagogy as well as decolonization and deimperialization in curriculum and content should rely on public engagement through education with emphasis on comprehension, reasoning, transformation, and reflection.

After examining the significance and impact of Chen's work on content knowledge accessible through curricular knowledge and pedagogy, I shall move on to examine Chen's understanding of the source of knowledge, its nature, and how it is to be generated.

Non-Western Knowledge Production

In my literature review, the majority of education scholars think that *Asia as method* is a research methodology. This appears to be the case also outside the field of education (Morris 2013). In philosophy, Rita Wong argues that Chen offers a solid methodological alternative to "positioning cultural studies as an integral part of the global decolonization movement" (2012, p. 534). She seems to point out that Chen's text is a methodology because it sets an inquirer free from the pitfall of replicating imperialist imaginaries.

In what follows, I take a critical position toward *Asia as method* as a research method. This is not to say that *Asia as method* is unrelated to certain type and area of knowledge production. As a matter of fact, the output of this review substantiates the contrary. The problem I address hereafter is whether a particular context (nation-state, historical span, or subjectivity) can turn *Asia as method* into a research method, which is rather common in the field of education.

I met Chen Kuan-Hsing in two occasions although we communicate in other ways. The first such encounter was a conference panel presentation chaired by Kuan-Hsing in Sydney. A half a dozen researchers were gathered in this event organized by the AARE, and they were presenting their research. What all of them had in common was Chen's *Asia as method* as the main source of inspiration for their investigation. Upon Chen's overall feedback to the individual presenters, I stated my reservation about the possibility of Asian realities without the so-called Western research methodology. I illustrated my point by mentioning Karl Popper's philosophy of science and his theory of knowledge growth and "scientific humility" (Park 2011). My argument was that it is not possible to abandon all the advances in research method and that the objectivity of a *third eye* outside Western scientific methods could be a delusion. I still remember Chen retorting me rather emphatically, "Why should I read Popper? Are you accusing me of being arrogant?"

Only now I realize how naive and neophyte I was about his work. Chen Kuan-Hsing could be said to be a proponent of neo-Marxist postcolonial discourse in Asia, but he cannot be accused of being arrogant. Nonetheless, I still have my reservation on the *Asia as method* as a stand-alone research methodology. Apparently, I am not alone in this. Daniel Vukovich (2013) thinks that Chen is not free of the Western discursive paradigms and that *Asia as method* relies on Western narrative and discursive methods, for example, Freudian psychoanalysis (p. 590) (See also Chen 2010, Chap. 2).

In order to redeem myself and prevent others from such misunderstanding, I purposefully differentiate three layers of what we ordinarily mean by *method*. (1) philosophy, (2) framework, and (3) analysis, whereas (1) is *method*'s philosophy of science, e.g., Baconian induction or Popperian *knowledge growth*, (2) is *method*'s freely yet rationally chosen theory to be "tested" as a framework (Ref. Park 2011), and (3) is *method*'s specific articulation of research findings.

With the foregoing mental categories, let me return to *Asia as method*. The problem I want to address here is the origin and nature of the purported method in the *Asia as method*.

> This project formulates an analytical framework — a geocolonial historical materialism — in order to develop a more adequate understanding of contemporary cultural forms, practices, and institutions in the formerly colonized world. (Chen 2010, p. 1)

In my view, the *method* that Chen is referring to belongs at most to (2) and (3) of the abovementioned categories and not a proposal for a new philosophy of science. His *method* aims at defining social problems and seeking solutions. Some common problems are:

> The Problematic of Third-World Cultural Studies…In the **field of cultural studies**, the **third world as an analytical category has also been ignored**. …if historical materialism is the assumed methodology of cultural studies, and industrial capitalism its assumed reference system of practices, then what sort of analytical machinery can be developed to engage with agricultural societies in third-world spaces, where peasants are still the dominant group in the population? (Chen 2010, pp. 20–21, my emphasis)

Chen's advocacy for subaltern groups' voice includes those from the *third world*. He elaborates it upon works done by India's noted scholar Partha Chatterjee to argue that existing analytical distinction between state and civil society cannot explain these subaltern classes and groups because those marginalized subjectivities never really come to take part in any society (Chen 2003, p. 880). Chen presents then an impressive array of Asian contexts to demonstrate the importance of seeing the problem of the aborted process of decolonization in Asia and the *third world*, which was due to the Cold War and its aftermath.

Although education researchers claim to take it as a research method, *Asia as method* is mainly used as a narrative tool. For example, Ali (2011) argues that educational psychology and teacher education in Malaysia heavily depend on the Euro-American culture and scholarship. Thus, Malaysian educational researchers face the challenge of preserving their culture and value on the one hand and embracing the process of globalization on the other hand. To decipher this paradox among Malaysian tertiary education teachers who are doctoral candidates in Australia at the same time, Ali accepts Chen's invitation to "to take up the challenge to contribute to the growing fields of cultural studies or Asian studies in Asia and to address and incorporate local cultures and values into the process of meaning making" (2011, p. 2). Research similar to the former uses the very Western research behavioral variables and statistical method; hence, they rely on Western research method. Ali's "Malaysian-based' knowledge production is an example of *Asia as method* as a research area/theme and not a research methodology.

The most common use of *Asia as method* is for identifying research problems or, as Dirlik (Dirlik 2013) suggests, "merely" an outlook. Chen Kuan-Hsing himself insists that *Asia as method* is a novel imagination:

> Asia refers to an open-ended imaginary space, a horizon through which links can be made and new possibilities can be articulated. As an attempt to move beyond existing limits, and as a gesture toward something more productive, my notion of method **does not imply an**

instrumentalist approach, but is imagined as a mediating process. (Chen 2010, p. 282, my emphasis)

Thus, rather than a method of inquiry, *Asia as method* is an attitude and episte-mological orientation to overcome several historical and political impasses that hinder peace and solidarity in the modernization process of Asia.

Chen's opinion on the *condition of knowledge* can also be seen in his problematization of unexamined acceptance of Western paradigms in Asian education, for example, the blind adoption of the Social Science Citation Index (SSCI) as the only referential point for knowledge production (Chen et al. 2009). Thus, academic journals are no longer an agora for dialogue but one more arena for the "West and the rest."

Education scholars, particularly those who study colonial and postcolonial legacies, are particularly prone to believe that *Asia as method* is a distinct sociological theory and research methodology (Blaise et al. 2013; Daza 2013; Zhang et al. 2014).

The research by early childhood educationalists Yelland, Andrew, Blaise, and Chan (2013) on foreign domestic caregivers and their educational practices borrow from Chen's *Asia as method* only to conclude their paper. However, the conclusion itself suggests normative formulas beyond their actual research findings. These include problems related to politics of globalization and migrant labor such as domestic power relations, gendered divisions of labor in childcare, emotional dimension of labor, conceptualization of quality care, and even re-theorizing of care in the context of education (p. 455).

What is worth noting at this point is that the concept of the *West and Western knowledge production* is not as even as any embodied pan-Asian subjectivity would like to. Furthermore, it is not clear at all that Asia itself can be considered as homogeneous in identity and subjectivity. In addition, there has never been a consensus in the way *Western science* produces knowledge. On the contrary, the science itself is an endless succession of paradigm shifts and struggle among competing theories (Park 2011). This consideration leads us to another issue: if there is no homogeneity in the philosophy of science and research methodology in the West, then why should Asia have one?

Truth be told, *Asia as method* scholars are not free from the *principle of mutual control* of academic community and publication process (Polanyi 1983, p. 72). If researches with *Asia as method* as the outlook are to deserve any attention, they should also make sense to, say, Central Asian, African, and Latin-American heritage cultures and the world research community at large.

Sakai Naoki (2010) tries to explain why is that Asia appears to have an issue with theory and humanities and why "theory came to be understood as the exclusive possession of the West" (p. 448). Sakai starts his discussion by questioning Takeuchi Yoshimi's view that true modernization arrived to Asia through military defeat, colonization, and negation of both the West and Asia's own past. Then he argues that the very Western conception of the *West* is not geographical but on a distinction in knowledge production in the humanities: *humanitas* (Latin) and *anthropos*

(Greek). Sakai's main argument is that East-West distinction is a distinction in knowledge production and understanding of the humanities:

> *humanitas* has signified those people who could engage in knowledge production in both the first and the second relationships—namely, in the empirical as well as transcendental relationships, hence, empirico-trancendental doublet—while *anthropos* has gradually been reserved for people who participate in knowledge-production only in the first. Thus, humanity in the sense of *humanitas* has come to designate Western or European humanity, to be distinguished from the rest of humanity—so long as we trust in and insist upon the putative unity of the West. (p. 455)

Subtly yet firmly, Sakai's account of the history of global knowledge production ends up with a binary of the West and non-West. Sakai assigns Asia to the periphery, *anthropos*, to argue that Asia can produce knowledge but it is incapable of strong theories as it lacks a logical-metaphysical tradition. In Sakai's world of knowledge production, Asia is relegated to the production of positivistic and pragmatic knowledge and therefore incapable of comprehensive theories in humanity.

As for Chen Kuan-Hsing's sustained reference to postcolonial lands and the *third world*, it was echoed by Meaghan Morris. Morris provokes the very *Inter-Asian Cultural Study* movement she has been intellectually engaged with for long: "[There is a need] to keep doing the hard work of opening out to a world of readers [e.g. Latin America, former Soviet Union] if the Inter-Asia project is not to fold in on itself to become by default a nationalistic regional formation" (Morris 2010, p. 163). If the claims of *Asia as method* are sound and not banal, Morris signals, comparable thoughts and movements should emerge not only from the developed part of Asia but also from the *third world* part of Asia as well as outside Asia.

To my knowledge, such movement started long ago in Latin America without any connection with *Asia as method* by local intellectuals such as José Carlos Mariátegui (2008/1928) in Peru and, more recently, noted Brazilian thinker Boaventura de Sousa Santos (1995, 2007). The latter's call for radical emancipation of epistemology and knowledge production has been used in research on Brazilian higher education by Leite: "defamiliarization of the imperial north made up of successive acts of unlearning in terms of knowledge-as-regulation (from order to chaos) and re-learning in terms of knowledge-as-emancipation (from colonialism to solidarity)" (Leite 2010).

Education for Asian Citizenry

In this section, I examine the implications of Chen's *Asia as method* in political education and educational policy and administration, which are usual means to reify the socialization of subjects through education.

Asia as method is a critical discourse that is more political than cultural. Echoing Stuart Hall, I think that power is inextricably linked to knowledge and education: "a discourse is a way of talking about or representing something. It produces knowledge that shapes perceptions and practice. It is part of the way in which power

operates" (Hall 1992, p. 318). The variables of power structure and power relations are essential for the critical discourse of *Asia as method* as it is the answer to Foucault's cadence of subjection, submission, and loss of subjectivity (Foucault 1983).

Asia as method is of outstanding significance for civic and national education in Asia, which is composed of countries and regions with colonial pasts (Uchida & Harvard University Asia Center 2011; Vukovich 2013). For local subjects, postcolonialism is not an alien intellectual movement but a set of diverse and complex predicaments Asians are still negotiating. Chen is caustic in captioning the problem: "[We Asians] orient our eyes towards Euro-America and identify with them 'upwards', with the hope that one day we can be as 'superior'" as they are (Chen 2012b, p. 320).

In education, postcolonial adjustments have been studied by scholars with multiple perspectives at macrolevel such as globalization, citizenship, gender, curriculum reform, and politics (Chan 2012; Kan 2011; Kennedy et al. 2006; Law 2004). However, these studies have no connection to *Asia as method*.

The research by Rhee Jeong-eun (2013) is an exception. Her research on South Korean high school social studies textbooks finds connection between *Asia as method* and Korean postcolonial education: "citizen-making/education discourse informs about global power relations that have already contoured the discourse of Korean citizenry memory, desire, and imagination" (p. 332). The variable of place becomes handy to other education researchers. For example, Le Ha Phan (2013) uses *Asia as method* as a framework to look into the emerging discourse of internationalization of higher education and its policies and practices in Japan.

Takayama suggests that Chen's work on Asianism is important for educational attainment, education system, policy, and administration in the Far East (Takayama and Sung 2014):

> Japan and Korea are caught in the legacy of the post-war US hegemony in the region; they continue to perceive the US as the symbol of Modernity, constantly viewing reform models drawn from the US as the source of inspiration and innovation. As a result, they internalize negativities about their own standardized education systems; **their 'deficiencies' are constantly invoked in education reform debates**, often constructed through a simplistic contrast with the **idealized representation of the decentralized and flexible US education system** that are supposedly better able to nurture students' individuality and creativity. (Takayama and Sung 2014, p. 250 my emphasis)

Let me end this section with few considerations on the origin of *Asia as method* as a discourse. *Asia as method* is tied up inextricably with two postwar Japanese scholars: Takeuchi Yoshimi (1910–1977) and Mizoguchi Yuzo (1932–2010). I will compare the two with Chen's project to argue that *Asia as method* should be regarded as an evolved and evolving cultural pan-Asianism that was started by Japanese scholars since *Meiji restoration* era.

Takeuchi Yoshimi's *Hoho to shite no Ajia* [Asia as method] (2005/1961) gives a deeply reflective and personal account of his China visit as a college student circa 1933. This experience made him feel overwhelmed by an unexpected encounter with local people whom he found strikingly akin to his own in Japan. Takeuchi

attributed this bewilderment to his *Meiji* education. The event awakened in him a strong wish to study China in an ad hoc fashion: "I wanted to change the very way we studied China by exploring the hearts of those actually living people who were our neighbors" (Takeuchi 2005/1961, p. 151).

In contrast to Chen Kuan-Hsing who considers Marxism's successful stirring of "decentering movements" (Chen 2010, pp. 69–70) and, consequently, his *critical syncretism* should be read as a conflict theory, Takeuchi's *Hoho to shite no Ajia* is more interactionist and phenomenological in its outset. More emotionally than rationally, Takeuchi perceived "a great gap or discrepancy between China as it really existed and China as conceived by us Japanese" (2005/1961, p. 149), and he believed that a war-generated misunderstanding between China and Japan called for reflection and reconciliation. Takeuchi argued that for the latter China should be not only a purpose of enquiry but also a framework:

> I realized that while it was necessary to study China as a specialized field of knowledge, this was not enough. Such a framework might have been acceptable had the history of modern Japan gone smoothly, beginning with the Meiji period…In order to shed light on the grounds upon which we now lived, therefore, **it was necessary to first determine where this history had gone wrong**. It was on the basis of this **fundamental self-reflection** that we, along with many other Japanese, stepped forth into the postwar period. (Takeuchi 2005/1961, p. 152 my emphasis)

Although as Chen says Takeuchi Yoshimi "admits that he cannot yet say exactly what he means by Asia as method" (Chen 2010, p. 245), it is rather easy to recognize every key element of Chen's *Asia as method* mirrored in Takeuchi's *Asia as method*. For instance, the idea of Asia as an *inter-referencing* or anchoring point allows dodging the predicament of analytical binaries:

> It was then that I began to realize the importance of conceiving of Japan's modernization trilaterally by reference to different types of modernization, such as, for example, that of China or India…It is important in analyzing Japan to refer to the United States and Western Europe, for they represent the advanced nations of modernization. Nevertheless, we must also look elsewhere. In studying China, for example, we should not limit ourselves to seeing this nation only vis-a-vis the West. It was at this time that I realized the importance of conceiving of modernization on the basis of a more complex framework than that of simple binary oppositions. (Takeuchi 2005/1961, pp. 156–157)

In my opinion, Takeuchi's account of the postwar education in Japan sheds abundant light to postcolonial education researchers:

> Given that Japan and China here represent distinct cultural types, could one then say the same thing about distinct human or individual types? This question then went on to focus upon the problem of, suggesting that the American educational system had in fact been smuggled in under the name of democracy. Like democracy as a whole in Japan, the many, incongruous elements visible in education today were seen as proof of the failure of this move. Was it thus wise to introduce democratic laws here, as such democracy is premised upon a notion of the western individual? Shouldn't Japan rather stop pursuing the West and ground itself on Asian principles? (Takeuchi 2005/1961, p. 164)

After the foregoing considerations, we could safely say that *inter-referencing* and *critical syncretism*, the backbones of Chen's *Asia as method*, were implicit in

Takeuchi's work. The difference is that Takeuchi had a reconciliatory approach and Chen, dialectical. The motivation of the Takeuchi's view was out of postwar sympathy to ease, so to speak, the tension between China and Japan arising from the dated differences in their responses to Modernity. In 2012, Chen recognized Takeuchi's contribution: "Takeuchi's method of critique operates outside the binary framework of the East and West, progressive and backward" (Chen 2012b, p. 323).

In the essay *Edo as Method: An Introduction to Koyasu Nobukuni's Recent Scholarship* published in *Sino-Japanese Studies* (2000), Barry Steben argues that Takeuchi is indeed part of the *pan-Asian cultural renaissance* such as Okakura Tenshin (1862–1913) and Okawa Shumei (1886–1957). Given the similarities of the main tenets of Chen's *Asia as method* with Takeuchi's, we could say that, want or not, both of them fit in to the referred *pan-Asian cultural renaissance*.

Mizoguchi Yuzo is a distinguished scholar who belongs to the same intellectual circle and ever closer to Chen's *Asia as method* but, of course, with its anchoring point that is not *any Asia* but China to his "Japanese eye." Chen explicitly mentions Mizoguchi's *Hoho to Shite no Chugoku* [China as method] (1989) (溝口雄三 1989) as a source of inspiration for his own project and regard it "as an attempt to rework Takeuchi's unfinished project" (Chen 2010, p. 246). Then, Chen gives a detailed account of several key passages of Mizoguchi's essay (Chen 2010, pp. 246).

Perhaps the theory of the *base entity* is the most important one that Chen draws from Mizoguchi, and it serves *Asia as method*'s *inter-referencing*. Chen compares his Marxist historiography or *geocolonial historical materialism* with Mizoguchi's concept of *base entity. Base entity* is what is essential, hence not subject to change by epiphenomena. To illustrate, from the Aristotelian substance-accident distinction, the *base entity* would be the substance, that is, what is essential of a thing and not its transient property.

Mizoguchi differentiates two main types of modernization in Asia: imported modernization and spontaneous modernization (1991). He further argues that Japan's *Meiji Restoration* was an imported modernization, whereas some other Asian countries such as Korea and Vietnam had their imported modernization disrupted as it took the form of colonization (Mizoguchi and Vandermeersch 1991, p. 21). From Mizoguchi, Chen takes up the task of retrieving the derailed Asian subjectivities to rewrite the history of Asian modernization and, where applicable, to construct a different Asia for the future.

Discussion and Conclusion

When we educationalists seize sociological and political theories for research in our field, we tend to use them as an analytical and descriptive tool for further conceptual elaboration and expansion of the field. We often neglect the sociological and political problems addressed by the author and swiftly do a lip service of offering unsolicited suggestions, practical advice, insights, and recommendations.

Chen Kuan-Hsing's *Asia as method* as a theory might be experiencing a similar fate in the field of education. Despite its potential to be a fruitful alternative to many subfields of education, as discussed in the previous sections, most of the existing works make use of it tangentially without properly addressing the sociological and political problems pushed forward by Chen. This predicament could be due to some unique characteristics of the field of education itself.

In our second meeting in Singapore, Chen Kuan-Hsing told me that the field of education is regrettably small, which reverberated in me a public statement he made in two other occasions: "Singapore is interesting but irrelevant." Although anecdotal, it is relevant to the present discussion in two accounts. First, the center-periphery binary has both been criticized by Chen but also endorsed in other ways. Second, in the same way a nation-state is in the periphery of the grand *Inter-Asia* sphere, education as an academic field would be in Chen's mental cartography in the periphery of social sciences.

This chapter discussed the actual and potential use of Chen Kuan-Hsing's *Asia as method* in the field of educational research, particularly those in the Asia-Pacific region in the wake of the so-called *New Asian Century*. Paradoxically, as Chen luminously argues, Asia as a whole has yet to come to terms with its own colonial past and the aftermath of the Cold War geopolitics as it continues negotiating its subjectivity against new forms of imperialism under the veneer of globalization.

Although *Asia as method* in the field of education is often regarded as a novel research method, the discussion in this chapter suggests that it is not a philosophy of science but a framework or narrative tool. By *method*, Chen does not suggest a research instrument (Chen 2010, p. 282) but a process of social mobilization with praxis: "Asia as method is not a slogan but a practice. That practice begins with multiplying the sources of our readings to include those produced in other parts of Asia" (Chen 2010, p. 255). If this is to be taken seriously, most of the existing education research could be regarded as not having fully responded to the call.

Chen's engagement with historical issues of knowledge production is highly relevant to Asian education systems and our own critical knowledge production (Wahyudi 2014), in particular to the growing subfield of *comparative education* (Manzon 2011). In my view, *Asia as method* can offer freshly new *units of comparison* such as time, place, educational system, and policy (Bray et al. 2014).

A call for caution for Asian education researchers should be about scapegoating "Western misunderstanding" about Asia, Asian learners, and Asian education systems:

> These predicaments [misunderstandings], however, do not seem to be exclusive of the West. Asian researchers of both Asian and Western backgrounds do not seem to be especially immune as many of them were trained either in the West or in heavily 'Westernised' academic environments in Asia. Moreover, even those who were not are seen to be unable to break free from Western philosophies of science, professional ethos and fora, all of which converge in to the prevailing Western Anglo scholarly publication bottleneck. This is not to say that these researches have less validity but rather that they tend to use the same dichotomous conceptual frameworks when pointing a finger at 'Western misunderstandings.'(Park 2011, p. 385)

A second note of caution goes to social science researchers in Asia and elsewhere who uncritically embrace the *inter-referencing* and *critical syncretism*. These two main strategies of *Asia as method* are not to be taken as dogma or *episteme*. I suggest considering the following:

- *Inter-referencing:* What will be left to this strategy if taken out of decolonization project? Will *Inter-Asia* be homogeneous? Do the localities composing Asia share the same *base entity*?
- *Critical syncretism*'s cultural strategy is to become others and to identify oneself with "subaltern subject groups" (p. 99). Is assuming multiple identities and successfully becoming "other" a triumphalism cum delusion?

There is the pending problem of the concept of pan-Asian (inter-Asian) subjectivity, that is, if we accept *Asia as method* to be the anchoring point of historical revisionism in the inter-Asian culture and power relations, the key question of what version of *base entity* makes us to be *Us* remains unresolved.

Furthermore, having absolute certainty about identification with other subjectivity is epistemologically knotty. An alien experience, be it that of a bat or a person (Nagel 1974), is incommensurable for outsiders, and we cannot possibly articulate any credible epistemology apart from our own and perhaps not even our own.

Furthermore, Chen's proposal for redeeming knowledge has a blind angle: knowledge transfer. In my view, to his account of knowledge structure and production, there is a need to articulate an account of knowledge transfer. Paulo Freire (1972) who shares with Chen not only his Marxist romanticism but also an *anthropological concept of culture* (pp. 55, 92 & 94) offers insights about the quandary of knowledge transfer in a society entangled in oppressor-oppressed identities:

> I'd like to talk about nationalism. 'Very well,' says the educator, noting down the suggestion, and adds: 'What does nationalism mean? Why is a discussion about nationalism of any interest to us?' […] when a suggestion is posed as a problem to the group, new themes appear. (1972, p. 95)

Freire subtly denounces the existence of an upper hand in the knowledge transfer reflected in the choice and follow-up of instructional content. Knowledge transfer must be problematized because only so we can breach the gap between knowledge production and knowledge acquisition. Paralleling Chen's concern about marginalization of subaltern groups and the *third world*, Freire signposts participation in the knowledge transfer process as a way out toward social inclusion:

> The important thing, from the point of view of libertarian education, is for men to come to feel like masters of their thinking by discussing the thinking and views of the world explicitly or implicitly manifest in their own suggestions and those of their comrades. Because this view of education starts with the conviction that it cannot present its own programme but must search for this programme dialogically with the people, it serves to introduce the pedagogy of the oppressed, in the development of which the oppressed must participate. (1972, p. 95)

Freire's term *libertarian* is not something pertaining to Western liberalism but that of liberation from class oppression and exclusion. As knowledge transfer

depends on communication and language, the phenomena of linguistic hegemonies, division of language into high/low or mainstream/minority, should also be problematized. Thus, *Asia as method* could be an important outlook in sociolinguistics and language education (Gao and Park 2012; Gao et al. 2011; Holmes 2008). Not without paradox, *Asia as method*'s success in expanding analytical imagination in the field of education can partly be attributed to the translation of this work into English (Gaztambide-Fernández and Thiessen 2012).

Asia as method stirs the sentiment of Asia-centeredness among small yet significant number of education researchers, among which postgraduate students of Chinese and Vietnamese origin with Australian higher education connections stand out. They seem to agree that the time for *Asia and the rest* paradigm has arrived to the field of education. But, we might ask, who are the *rest*? Are the *rest* meant to be the new subaltern of globalization?

Stuart Hall suggested a Western concept of the *rest*: "the *Rest* was necessary for the political, economic and social formation of the West, it was also essential to the West's formation both of its own sense of itself—a 'western identity'—and of western forms of knowledge" (Hall and Gieben 1992, p. 318). With a reversed verbatim, it is possible to utter quite accurately what is the *rest* for Chen's *Asia as method*: "the *Rest* was necessary for the political, economic and social formation of the Asia, it was also essential to the Asia's formation both of its own sense of itself—a 'eastern identity'—and of eastern forms of knowledge."

I concur with Chen (2010) in arguing that understanding of knowledge structure and the condition of knowledge production are crucial for any critical discourse on colonialism and imperialism. But, in the same breath, I disagree with Chen (2010) that education considered to be a primary field of study concerned with the structure, production, and transfer of knowledge is located in the periphery. Together with Freire and Dewey, then, we might argue that education is paramount for social change.

To conclude, the problem of taking up *Asia as method* as a research method, even lightly, is mainly due to education scholars who appropriate Chen's theory uncritically. At the same time it should be noted that such a trend owes to Chen's insistence that his theory is a new mode of knowledge production and a method to understand Asia and the world. We can therefore answer the starting three questions: (1) Chen's *Asia as method* appears to be more of an Asia as issue than method, (2) it does articulate an "Asia and the rest" worldview but in a dialectical position to the "West and the rest" worldview, and (3) it does not and cannot free education researchers from the "Western methodology" and philosophy of science.

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