

Rethinking global common goods in higher education through the Chinese concept of tianxia weigong, 4 February 2021

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00:42:57 Simon Marginson: Time to bring your questions forward! this is a very interesting topic

00:45:03 Trif Victorița: What are the most important contrasts involved in TIANXIA important for higher education?

00:46:15 hongwei: I think the main problem is that this talk does not focus on the Chinese military

00:48:11 Su Ming Khoo: How does Tianxia relate to the democratic conception of public goods and Global Public Goods as distinct from common goods quite broadly conceived?

00:48:32 hongwei: why doesn't the Chinese military does not treat its countrymen equally?

00:49:48 Jay Derrick: How can globally agreed criteria of merit be agreed, so that elite governance can be legitimised?

00:50:49 David Mills: Fascinating talk - thank you Lily. Would you like to comment on the discursive justifications that China currently uses in support of its internationalisation strategies, and why, as far as I understand, Tianxia adoes not currently figure in this discourse. But please also correct me if it is being used.....

00:51:45 Soyoung Lee: Thank you so much for your insightful talk! What would be the implications of the Tianxia idea on more individual level, like teaching and learning in global higher education?

00:53:35 David Law: This was a very stimulating presentation. However, a 'common humanity' is a concept that is found in many belief systems. And in China, as I understand it, there has always been inequality and hierarchy. For example, Ding Ling asked whether women were to be included in Tianxia. Of course many here will applaud an inclusive and non-exploitative commitment. The question remains: does the management of HE in China really respect Tianxia? How many Presidents in HE are female?

00:53:41 Yanru Xu: Thanks for Lili's inspiring presentation. I would like to share some of my thoughts. First knowledge and global HE. whose knowledge? The East versus the West or The East meets the West? Especially the 'English-only' publication language. Also, when talking about common good, could we bring Mozi in? For example, jianai, feigong, shangxian shangtong, xing tianxia zhili (兼爱非攻 · 尚贤尚同 · 兴天下之利 · universal love, . Exalting Unity)

00:54:09 hongwei: I do not think it can be agreed with a government that treats other people of other countries like squalor!

00:54:17 Eliel Cohen: I'm really sorry that I joined this fascinating presentation so late, so I am very thankful to hear Lin Tian's comments and summary. I have a question based on my prior knowledge of Tianxia. I happened to live in Korea for a few years and I know that they basically tried to co-opt the concept of Tianxia and its associated concept of 'centre' in order to raise their status as a peripheral to an equal and competing centre. So I'm wondering, is there a way of conceptualising Tianxia that doesn't just result in different competing 'centres'?

00:56:27 hongwei: why doesn't this talk focus on where the rights is concentrated the most, how the Chinese military treat its own citizens!

00:56:58 QINGLING KONG: Thanks Lili for the interpretation of Tianxia in the higher education arena. From the limitations you talked about, what I have sensed is the tension between the concept of Tianxia (all under heaven) with no boundaries vs. the limited boundaries of nation states, especially when it comes to issues such as academic mobility, global citizenship education, and research on global issues. In this sense, do you think supranational actors, including international organizations, are better placed in coordinating collective efforts in addressing the under-provision of global public goods in the internationalization of higher education?

00:57:14 Diana Laurillard: Tianxia seems to be remarkably flexible, as it can be aligned with quite different cultural and political entities. But overall it seems to prioritise order and static structures, so what I can't see in the concept is the importance of innovation and change, which should be able to come from anywhere. That would be antithetical to the values of HE, so does it enable us to rethink HE?

00:57:38 hongwei: I agree with Eliel

00:58:53 hongwei: yes I agree with you Diana.

01:01:32 hongwei: the issue I will raise is that tianxia is a static concept, how can change and innovation be incorporated into this?

01:03:07 zhiyun bian: Hi, Lili. Based on President Xi Jinping's Double First-Class University Project policy texts and his recent speeches, we can find that the discourse of nationalism & patriotism (dedication to the CCP, the nation and socialism) is a crucial part of the broad HE policy discourse of cultivating high-level talents (高水平人才) 'with Chinese features'. Within these political discourses, the traditional Confucian ideas seem to be

reshaped, for example, in 'core socialism values' proposed by president Xi to regulate how citizens, including HE students, see themselves. I am wondering how the idea of TIANXIA could help us understand the current political discourse of HE and China's role in contributing to the public good?

01:07:39 JIE LIU: No, I am not interested in the Chinese military part. military, either.

01:07:41 Su Ming Khoo: Thanks Lili - let me share with you a short briefing on a New Public Goods Approach - https://www.researchgate.net/profile/Su-ming_Khoo/publication/257818813_Commonwealth_Health_Partnerships_2013/links/5b9b824045851574f7c734dd/Commonwealth-Health-Partnerships-2013.pdf

01:07:56 Yiwen Zhang: How is the idea of Tianxia different from current idea of 'global citizenship', 'egalitarianism' or what many NGOs in humanism are trying to do in practice? Was this limited to a philosophical idea in Chinese context?

01:10:47 hongwei: thanks Lili

01:10:49 Su Ming Khoo: It occurs to me that something like the approach taken at the San Francisco conference where value pluralism was accommodated to negotiate a coordinated vision (in that case for human rights) might be a good idea for a common vision of Higher Education to meet the challenges for global common goods in the future

01:12:15 Eliel Cohen: I'd just also like to share Salvatore Babones has recently embarked on effectively the opposite project to this. Whereas you are exploring whether Tianxia might be turned into a globally progressive concept, Babones has used Tianxia to analyse American Imperialism. Certainly it's a very interesting concept and I look forward to reading more into it!

01:14:06 Jay Derrick: Thank you Lily! I think the merit question relates to ideas about 'professionalism' as well....

01:14:25 CGHE Webinars: Thank you for attending today. A recording of this webinar will be on the CGHE website tomorrow morning:
<https://www.researchcghe.org/events/cghe-seminar/rethinking-global-common-goods-in-higher-education-through-the-chinese-concept-of-tianxia-weigong/>

01:15:28 CGHE Webinars: Our next webinar will be on Tuesday: 'Can and should assessment nurture an orientation to society and social justice?'. You can register here:
<https://www.researchcghe.org/events/cghe-seminar/can-and-should-assessment-nurture-an-orientation-to-society-and-social-justice/>

01:16:50 CGHE Webinars: To receive our latest research and hear about our upcoming webinars, you can sign-up to the CGHE mailing list here:
<https://researchcghe.us12.list-manage.com/subscribe?u=16ff8239ab5aa3c8d4f636725&id=1cadde4c55>

01:20:37 Su Ming Khoo: Just copying my reply to @Qingling Kong here: @Qingling the problem is that the transnational body tasked with global coordination (UNESCO) has

become very weak since the 1980s, compared to the bodies tasked with financing and privatisation (World Bank, OECD) - these promote competition and private goods rather than common goods

01:21:12 Eliel Cohen: Su Ming Khoo thank you very much for sharing your work, looks fascinating

01:23:37 Diana Laurillard: Thank you very much Lili. It's a pleasure to have this kind of deep intellectual discussion, although I will have to watch this again to try and understand this very slippery concept, that sounds to me as if it fits well with the philosophies of indigenous cultures as far apart as N America and Australia, and yet can be harnessed by modern China's discourse about its Belt&Road project. In which direction would Tianxia really take us as a guiding concept? This is what I have yet to understand. But thank you so much for the rich ideas.

01:24:01 David Law: Thank you very much for an excellent discussion.

01:24:40 Alison Wheaton: thank you, Lili!

01:24:43 Lili Yang: Thank you very much everyone!

01:24:53 Su Ming Khoo: Really look forward to having conversations with @Lili that can link HE, Public Goods, Global Citizenship education, and the potential role of China

01:24:54 Cristina Carvalho: Thank you, Lili! Very facinating!

01:26:11 QINGLING KONG: Thank you Lili for the thought-provoking discussions, evidenced by the flood of questions!

01:26:20 Tessa DeLaquil: Thank you Lili and Lin!

01:26:28 Trif Victorița: Thank you!

01:26:35 Xin Xu: Fascinating presentation Lili! Stimulating discussions too. Thank you very much!

01:26:40 Qi Wang: Thank you, Lili and

01:26:42 OldaçYusuf Ikbal: Thank you everyone!

01:26:43 Eliel Cohen: Thanks