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| Name | Ian Hill (ian.hill@ibo.org) |
| Position & Organisation | Deputy Director General, IBO |
| Title of Paper | Developing global citizenship in the context of school and student types |
| Strand | 2 Developing the global citizen in diverse contexts |
| Strand Convenor | Tom Ulmet |

Abstract:

This paper discusses the development of global citizenship from the point of view of a number of student types (national, immigrant, and internationally mobile) interacting with school types (state, national independent, national schools abroad, international). The degree to which students can become effective global citizens depends very much on the nature of the schools, the programmes they offer, and their location. It also depends on the “nature” of the students and how that affects their interaction with the school and its cultural context both within and without.

The paper begins with a working definition of global citizenship and then identifies student and school types. The main body then discusses the various school contexts in which different types of students find themselves. The influence of the home and host country cultures, as appropriate, depends on the extent to which students are citizens of the local community. Is global citizenship education restricted to internationally mobile students only? Immigrant students leave their home country and adopt another citizenship, usually permanently. When their life experiences and the programme of a state school in a new country interact, what is the potential for them becoming effective global citizens? How does the cultural mix of students in a state, national private or international school impact on the development of global citizenship knowledge, skills and attitudes in different student types?

Note: this paper is related to some of the thinking in a paper by the author to be published in the JRIE next April.



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| Author | Anna Simandiraki (anna.simandiraki@ibo.org) |
| Position & Organisation | Research Fellow, IBRU |
| Title of Paper | Cultural Heritage and Global Citizenship: a research strategy |
| Strand | 2 Developing the global citizen in diverse contexts |
| Strand Convenor | Tom Ulmet |

Abstract:

Substantial research has already been conducted into the representation, teaching and promotion of cultural heritage for national educational purposes. However, its role in the academic field and the pedagogical practices of international and global citizenship education constitutes a nascent field of enquiry.

Broader research into how cultural heritage is employed by global citizenship discourses and practices is therefore essential. It can not only help define global citizenship by highlighting identity construction, but can also inform pedagogy and curriculum, help restructure peace education, inform intercultural encounters and obviate minority / transient student disenfranchisement.

In order to conduct such research, important issues need to be problematised and investigated. This paper suggests a research strategy for examining and evaluating cultural heritage in the context of global citizenship. It also suggests some ways in which this interaction may affect and even shape both elements.



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| Author Position & Organisation | By Geng Chun Ya Director/CEO, EastSpider Limited President, Hong Kong Association of Mainland Graduates |
| Title of Paper | Social Intercourse Development of the New Generation of Global Citizens in China |
| Strand | 2 |
| Strand Convenor | Tom Ulmet |

Abstract:

In the last twenty years of rapid development in China, a new generation of Chinese citizens has emerged into the mainstream and become central to the Chinese society. This young Chinese generation which is encountering the opportunities and challenges brought by globalization, has consciously or unconsciously become part of the global village – they are the global citizens.

If China wants to obtain global resources, then global communications – which aim at constructing a broad social intercourse in order to seek an affirmative development of one's selves, family, organization, race, country and also the world – should be given priority in all regards. Therefore, how people of diverse knowledge and backgrounds with different languages, religions and cultures relate to one another better, and how they maintain their similarities and cope with their differences have become very serious problems. These issues are crucial to the young Chinese people.

Growing up in a society where there is lack of education in social interaction, how can young people tackle global communications? How do we maximize the availability of global resources? How do we adapt to the ever-changing international contexts and knowledge systems?

This paper attempts to explore the issue through the present situation, ultimate source, methodology and prospect.

Key words: social intercourse global citizen communications globalization



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| Author | Caroline Ellwood (CarolineEllwood@ecis.org) |
| Position & Organisation | Editor of ISJ, ECIS |
| Title of Paper | Education Goals for Global Citizenship: the Challenge of those 'we do not see' |
| Strand | 2 Developing the global citizen in diverse contexts |
| Strand Convenor | Tom Ulmet |

Abstract:

A consideration of the way in which International Schools are a microcosm for the problems that countries meet in relation to the multicultural/melting pot dilemma. Since the culture of most international schools is in fact western, is that what we mean by a 'global citizen', one who fits a western ideal and western academic discourse? Discussion will be illustrated by examples from literature and history teaching.

Adil Jussawalla, a poet from Mumbai wrote a poem about 'missing persons'

One day I learn't
a secret art
Invisible-Ness, it was called,
I think it worked
as even now you look
but never see me.....

In creating global citizens are there interstices through which slip the ones we do not see?



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| Author | Prof Zhu Xufeng, PhD |
| Position & Organisation | Associate Professor, Zhou Enlai School of Government, Nankai University |
| Title of Paper | Impact of Globalization on English educational reform in China: a Case Study of College English Test Band 4 and Band 6 |
| Strand | 2 |
| Strand Convenor | Tom Ulmet |

Abstract:

Initiated by the Higher Education Department under the Ministry of Education in China, the College English Test (CET) Band 4 and Band 6 was formed in line with the new tertiary English teaching plan in 1985, and this national examination was first held in 1987. After running for 17 years, the Ministry of Education finally launched a reform of CET Band 4 and 6 in March 2004. The reform consists of three areas: 1) to delegate the National College English Testing Committee and National English Reform Project Unit to formulate trial exam policies; 2) by means of macro-control and adjustment, the Education Ministry is to level down the weight, power and influence of CET-4 and 6 as presently perceived by society; and, 3) to reform the mechanism of the exam management structure.

This paper is to make use of the Advocacy Coalition Framework (ACF) under Theories of the Policy Process to analyze the core policy beliefs of the policy reformers and executors while encountering the challenges of globalization and the process of advocating the policy reforms.



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| Author | Dr. Frank Moody (drmoody52@hotmail.com) |
| Position & Organisation | Ph.D., OISE, U. of Toronto, 1996 |
| Title of Paper | Advancing international and intercultural understanding through sectarian education: citizens of character by choice. |
| Strand | 2 Developing the global citizen in diverse contexts |
| Strand Convenor | Tom Ulmet |

Abstract:

A brief look at history and a perusal of the modern news media leaves one wondering about the usefulness of religious education. Many violent and abominable acts are carried out in the name of religion. The root of some of these acts lay in some sectarian education which promotes trends in bigotry, divisiveness and intolerance.

While there are many religions suffering from these problems, this paper will tackle this issue from a Christian perspective. The premise of this paper agrees with education philosopher Robert Nash that the church is capable of making a valuable social contribution by openly challenging these troublesome trends. It is possible for the Christian international school movement to make both national and international contributions by counteracting undesirable trends by allowing their education to be character focused, stressing qualities (among others) of self-sacrifice, faith, hope and generosity, etc. These and other character qualities, or their opposites, are foundation of the presuppositions that people possess, providing the basis for their values and decisions and actions. While most of people do not know where they get their presuppositions from, the schools should be there to help students understand and realize that their presuppositions should be chosen after a careful consideration of what world view is true and what sort of a world citizen they want to be.



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| Author | Terry Haywood (jobs@ism-ac.it) |
| Position & Organisation | Head, International School of Milan |
| Title of Paper | Why has it been hard for International Education to give active recognition to Religious Beliefs? |
| Strand | 2 |
| Strand Convenor | Tom Ulmet |

Abstract:

This paper starts from the premise that international education has been powerfully influenced by a secular Western perspective in which the role of religious belief has proved difficult to cater for. Religions can be studied from a historical, sociological or anthropological perspectives, but the learning objectives of many academic programme often make it hard for them to be recognized as genuine belief systems. Even the acceptance of a wider rationale for spirituality in international learning may not be enough to counter this trend. The irony of this approach is that it alienates some of the most powerful and positive forces for genuine international and intercultural understanding. The paper will indicate some ways that we can make better use of religious belief if we are not afraid to tackle the issues involved.



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| Author Position & Organisation | Trevor Grimshaw, Lecturer, Dept of Education, University of Bath (edstg@bath.ac.uk) |
| Title of Paper | Speech & Debate Contests in Chinese Education: developing 'intercultural citizenship' |
| Strand | 2 |
| Strand Convenor | Tom Ulmet |

Abstract:

In recent years English speech & debate contests have become popular extra-curricular events in Chinese educational institutions. These contests represent significant and illuminative examples of educational and linguistic hybridity, offering important insights into the ways in which members of Chinese academic cultures negotiate their identities in relation to the English language and its associated discourses.

The contests demonstrate how participants can appropriate English as an International Language (EIL) and use it to express Chinese experience. The speeches are woven from the various texts which constitute the symbolic universe of Chinese students. They reflect the conventions of Chinese public speaking in that they are 'rich in references' (*páng zheng bó yin*), including literary allusions, Chinese idioms and references to the lessons of history. In their delivery the contestants draw upon the conventions of *yanjiang*: a local discourse of public speaking. Thus, besides promoting the use of English and an awareness of 'international culture', the contests also serve to consolidate Chinese cultural identity and reaffirm the values of the indigenous academic discourse community.

Drawing on data generated through participant observation and ethnographic interviews, I conclude that speech & debate contests may operate as a useful medium for the development of 'intercultural citizenship'.

The speaker:

Trevor Grimshaw PhD is a lecturer at the Dept of Education of the University of Bath, where he co-ordinates the MA in Education (ELT & Language in Education) and supervises research in the areas of multilingual education, second language acquisition and critical approaches to TESOL. Trevor has worked as a language teacher, translator, consultant and teacher educator in various parts of the world. His experience includes several years in China.



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| Author Position & Organisation | Dr. Guo Yong School of Public Policy & Management Tsinghua University |
| Title of Paper | “Foster moral education for all youth - create an incorruptible world” |
| Strand | 2 |
| Strand Convenor | Tom Ulmet |

Abstract:

Focusing on an investigation of the honesty and trustworthiness of a global citizen, this paper seeks to explain the importance and vision of moral education for the youth, and to introduce what kinds of projects are being carried out in China and in other countries to put forward this vision.

Corruption is one of the biggest challenges in the contemporary world. Over the last 20 years, governments and international associations have been participating in many anti-corruption projects and cooperative programmes which have included educating the youth in the norms of honesty. Creating a moral society and fostering honesty and trustworthiness among its citizens will serve to hinder corrupt behavior and promote the long term development and harmony of the world. Honesty and trustworthiness are the essential characteristics of a responsible global citizen.

By means of different forms of moral education, students in the primary and secondary would be advanced with the “shame on greed and honor the honest” attitude. Zero tolerance to corruption is the motto of Hong Kong’s Independent Commission Against Corruption (ICAC). Many countries besides China are working hard on this as well. Moral education for youth is now becoming the major issue of an anti-corruption campaign in China. Places like Huangzhou and Ningbo in Zhejiang Province have started to implement anti-corruption teaching in classes. Now, the Ministry of Education is considering integrating this into the Primary and Secondary curriculum and assessing the possibility of developing relevant teaching materials. In fact, the objective of youth moral education is not just for lessening corrupt behavior and uprooting any criminal traces but for building up just and honest values among all youth, which is the ultimate goal for a moral social culture.



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| Author | Zhen Yao (zhen.yao@ibo.org) |
| Position & Organisation | International Baccalaureate Research Unit |
| Title of Paper | Developing Cultural Intelligence: Demands for Global Citizens |
| Strand | 2 Developing the global citizen in diverse contexts |
| Strand Convenor | Tom Ulmet |

Abstract:

In this highly interdependent world, developing cultural intelligence to adopt the multicultural environments is essential for young people to fulfil their potential. Cultural Intelligence is an idea built on earlier concepts Intelligence Quotient (IQ) and Emotional Intelligence (EQ), and is used to incorporating the capability to understand and therefore interact effectively across different cultures. The development of Cultural Intelligence is not simply accepting a list of “do’s and don’ts” in a specific culture. It is rather an integral comprehension of knowledge, attitude, values and skills. High Cultural Intelligence is one of the definitive characters for global citizens.

This presentation will introduce the idea of Cultural Intelligence, illustrate the steps of improving the Cultural Intelligence, and discuss the practical issues for providing the learning environment to enrich students’ culture experience. Survey results will also be presented to illustrate the characters of the Cultural Intelligence development.



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| Author | Samia Al Farra (proffice@abs.edu.jo) |
| Position & Organisation | Principal, Amman Baccalaureate School, Jordan |
| Title of Paper | How can we all be right? |
| Strand | 2 Developing the global citizen in diverse contexts |
| Strand Convenor | Tom Ulmet |

Abstract:

Cardinal Carlo Martini, the Bishop of Milan, once said, “When I speak of believers and non-believers, I do not have two groups in mind.” He believes rather, that in all of us there is something of the believer and something of the non-believer. This he added “is true of this bishop as well.” Reflection and doubt is as much part of the human experience as being certain. It follows that in some moments we can be right but in other moments we can be wrong. So when we are wrong, others may be right. Then how can we all be right?

If there is right and wrong in existence, then definitely there will be wrong deeds. If there are absolutes then how can we all claim to be right? And when can we all be right? What about the injustices to humanity which represent a major part of our world? What about Poverty, Thefts and Crimes? The killings? The existing Hatred? Nowadays, how can we all be right? This is not an invitation for being all alike, but rather a call for a common goal of values to bond this antagonistic, unsettled and unhappy world. Which values should we agree on and which frame of reference could we allude to? And what guarantees the implementations and the practice.

Of course we all can be right if we free our souls and minds of prejudice, bigotry and stereotypes. Then we can open our hearts and minds to the enriching part of commonality which binds human beings around the globe. If we respect each other, try to understand and enable others to understand the many values which are shared among humanity, we will discover that the difference is indeed minimal. There is a definite invitation to a convergence of what binds us not what separates us.



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| Author Position & Organisation | Ada Ho Master in Public Policy 2006 John F. Kennedy School of Government, Harvard University |
| Title of Paper | Global Citizens in Action: Exercising Leadership within and without Borders |
| Strand | 2 |
| Strand Convenor | Tom Ulmet |

Abstract:

“States remain the most important actors in international politics, but...when you have said that, you have not said everything that is important to know about the politics and conflicts of interdependence.”

-- *Joseph S. Nye, Jr, "Understanding International Conflicts," p. 227*

“If you take up the challenge of exercising leadership and begin to bridge the divide between peoples, you will be, to some extent, deflecting from the narratives of your homebase. Therefore, if you begin to walk the bridge from your people to the other people, you would be accused of disloyalty by your own people.”

-- *Ronald A. Heifetz, author of "Leadership without Easy Answers" and "Leadership on the Line"*

Very often when we think of educating individuals to become global citizens, we focus predominantly on how to raise their international horizon and equip them with the right technical skills such as language and knowledge of international issues.

While internationalizing the education curriculum is essential, we must not forget to balance the international act with preparing individuals to *breathe life* into all the intercultural skills and global exposure through exercising leadership at home. Transnational negotiation happens both within and without a country's border as local people need to be educated and persuaded to see the need to share international responsibilities or lend a helping hand to another country.

Bridging across cultures requires courage to mobilize local people for a global vision. In other words, global citizenship entails a deep understanding of both ends of the bridge that they try to build across boundary. The politics of interdependence requires a dynamic interaction between domestic and international politics. Global citizenship in action requires individuals or countries to take international conflicts home and mobilize domestic support.

This paper will explore the challenges for global citizens in exercising leadership within and without boundary:

Locally

The challenge of de-coupling “loyalty to a country” and “loyalty to the country's narratives”;

The danger of exercising leadership

Interplay between world conflicts and domestic politics

Enhancing contextual IQ to orchestrate between domestic dynamics and the cross-boundary dialogue for the world;

Balancing hard power with soft power



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| Author | Rubina Kamran (rubinakamran@hotmail.com) |
| Position & Organisation | Dean, Faculty of English Language & Literature, National University of Modern Language, Islamabad, Pakistan |
| Title of Paper | Global Citizenship: A Universal Way of Life |
| Strand | 2 Developing the global citizen in diverse contexts |
| Strand Convenor | Tom Ulmet |

Abstract:

The idea of world citizenship is several centuries old, but it has not taken off. There is nothing that says that the accident of birth should confine an individual to one part of the earth's crust. The world is still divided into arbitrarily delimited, jealously held bits of territory. Dramatic improvements in technology should have greatly facilitated movement between ordinary people, but it is much more difficult today than it was thirty or forty years ago, as anyone who has had to line up for hours on end and face a lot of demeaning procedures in order to get a travel visa will testify. The global village, if indeed there is such a thing, should have made people more open to one another, but we do not have to look far to see that this has not happened. Nations are still driven by greed, territoriality, power, money, tribalism, racism, exclusivity, suspicion and contempt for the way other nations think and live. The ideals of humanity, tolerance, openness and cooperation, touted endlessly in one political or moral system after another, in one utopian vision after another, for as long as human records exist, seem to be beyond realisation. The cause lies in our hearts, not in our stars.

However, despite its poor record, the human species will have to make adjustments if it is to survive, because the threat of destructive technology is now overwhelming. Winning wars by being better than others at mass-murder is less important than preventing wars. Failure is no longer an option. The writer proceeds on the assumption that human beings can change some of their ways, but that it usually takes an appreciation of inescapable need before this happens. Today's imperatives can provide such an appreciation, but only if people learn to understand them. What does 'global citizenship' mean? Basically it means an understanding that as human beings we have responsibilities to one another. The major issue related to global citizenship would be wiping out, or at least reducing to tolerable levels, the many gross inequalities and injustices we find around us, not only within our own countries, but also between countries on the global stage. Imbalances in these matters lead to endless tension. We have not seen enough happening among those who loudly advocate cooperation and global perspectives to ameliorate these primary irritants. The current vision is not that all are equal under some universal law, but that all nations of the world should submit to the allegedly superior will and wisdom of one nation or of a small coterie of like-minded nations. The writer feels that this, too, will have to change if the concept is to become meaningful.

The global citizen contributes to the maxim 'live and let live' in whatever small way he or she can. This paper will look at how the ideal of global citizenship can develop in diverse contexts. Ethical and sectarian issues will also be discussed in the belief that an understanding of these can help bridge the gap between developed and underdeveloped countries. Like Socrates, we should now think of ourselves as citizens of the world.