

Global Citizenship Curriculum in Higher Education: Evolving Policy and Practice and a Future Research Agenda.

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Table of Contents:

Introduction

The Case for Global Citizenship: Challenges and Opportunities

Professor Robert A. Rhoads

Conceptualisations of Global Citizenship

Panel Introduction

Dr Jodi Anderson

Global Citizenship: A typology for distinguishing multiple conceptions

Professor Paul Morris

Cultivating Cosmopolitan Citizens: On Chinese citizenship education in the era of globalisation

Professor Wang Xiao

Political Movements in Hong Kong and Conflicts between Global and “Chinese” Citizenship

Professor Sonny Lo

Institutional Perspectives (Challenges and Successes)

Panel Introduction

Professor Christie Slade, Bath Spa University

Institutionalising Global Citizenship

Professor Chris Shiel

Mobility, Entrepreneurism, Justice, or Action: What is educational in global citizenship education?

Professor Lynette Shultz

Hong Kong: A Survey of Citizenship in the Curriculum. Global Citizenship Education and International Service Learning in Hong Kong

Professor Jun (James) Xing

Curricular Implementation

Panel Introduction

Dr E. David Mendez

Global Citizenship Curriculum in the UK

Dr Vivienne Caruana

A Case Study of Global Citizenship in China

Professor Hongqin Zhao

Approaches to Global Citizenship Curriculum in the US

Dr Bill Hunter

Measuring Outcomes: Research and Evaluation

Panel Introduction

Dr Robin Shields

A Review of Existing Assessment Frameworks Applicable to Global
Citizenship: What is missing?

Professor Jenny Lee

Measuring Citizenship Outcomes: Perspectives on China, Hong Kong and
Taiwan

Professor Kerry Kennedy

Appendix A

List of participants

Introduction

This symposium was an outgrowth of a UK Economic and Social Research Council (ESRC) funded International Networking Project. A collaboration between academics in the United Kingdom/Europe, North America, and Asia, this project responds to the fact that there is an increasing interest in understanding how universities can educate students to become more engaged and globally-minded citizens. The premise is that higher education should contribute to the public good by training more global citizens with cultural awareness, a strong sense of civic responsibility and skills to participate in a knowledge-based global economy. Universities commonly acknowledge the importance of this endeavour, but in practice how are they embedding this into undergraduate curriculum and the learning experience?

This symposium investigated:

- How is global citizenship conceptualised in universities and how can curriculum foster the development of citizen scholars?
- How do existing pedagogical theories and models promote global citizenship and how can their effectiveness be measured?
- What further research is needed to inform future higher education policy-making and practice?

The symposium was therefore organised according to the following thematic panels:

- Conceptualisations of global citizenship
- Institutional perspectives (challenges and successes)
- Curricular implementation
- Measuring outcomes: Research and evaluation

The following report documents the symposium proceedings, summarises the presentations and provides key insights drawn from presentations. Comments made by individuals are paraphrased and/or synthesized and therefore should not be regarded as direct quotes attributable to presenters or other participants.

We thank Institute of Education, PhD student Monika Kraska for her excellent work in drafting these proceedings.

The Case for Global Citizenship: Challenges and Opportunities

Professor Robert A. Rhoads

Keynote speech

Professor Rhoads opened the Symposium by offering provocative insights on the challenges associated with pursuit of global citizenship education as well as the many possibilities for global citizenship in universities. Increasingly, views of the university as a public good are being trumped by more market-based approaches to higher education. Global university rankings base 60% of their assessment on research outputs and citations, giving short shift to broader issues of how successful universities are in educating capable, knowledgeable and engaged citizens. Challenges to global citizenship extend beyond the world rankings that guide university behaviour – there are broader social and political barriers:

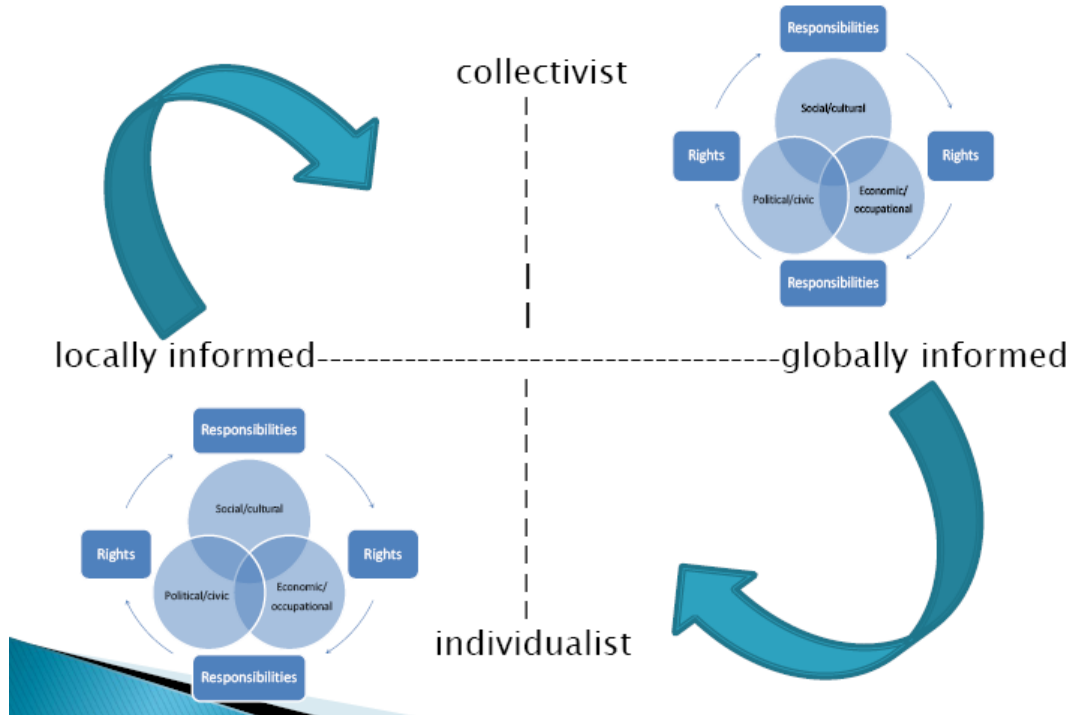
- (1) Universities increasingly operate as entrepreneurial enterprises: Growth of academic capitalism favours those disciplines that have greater market value, such as STEM and technology fields; ensuing vocationalisation of higher education learning results in less emphasis on liberal learning and less likelihood of institutional commitment to global citizenship in the curriculum.
- (2) Political divides: Those who are more left-leaning may see global citizenship as undermining governments and their ability to implement policies that are beneficial to the national good; thus there is the possibility of weakening the nation-state.
- (3) Localised poverty and hardship: Individuals from regions with greater poverty and political instability do not have the same opportunity for participation as do those from richer regions; this positions global citizenship as a privilege or entitlement only afforded to certain groups.
- (4) State resistance: Governments seek to promote their country's own best interests, which are increasingly defined in economics terms rather than social justice terms.

Whilst there are challenges in these broader contexts, there are also difficulties in simply defining the term global citizenship. Professor Rhoads presented a schema that he and Professor Szelényi developed in their recent book. Their framework for the concept of global citizenship revolves around rights and responsibilities divided into three spheres:

- Social/political
- Political/civic
- Economic/occupation

Rhoads' and Szelényi's schema places focus on how an individual's views are informed (locally or globally) and the lens through which they view issues (individualist or collectivist).

Citizenship/Global Citizenship Conceptualized (combination theoretical and empirical inquiry)



Picture 1: Rhoads and Szelényi's Model of Conceptualised Citizenship/Global Citizenship

According to Rhoads, people move between different quadrants of citizenship depending on the context in which they operate. The question then is about how universities develop students to help them work in the framework of global citizenship – which in his view is best accomplished by students inhabiting the globally informed and collectivist quadrant.

Professor Rhoads drew upon his current research on the development of world-class research universities in China. He noted that in a quest for global recognition Chinese universities are engaged in intense activity to strengthen the quality of their research and volume of citations. These universities are receiving more international scholars in an effort to improve their standings in world-rankings. As Chinese universities make tremendous investment in their institutions isn't this an opportune time to step back and ask how we can effectively integrate measures into world rankings that reveal how institutions are preparing graduates for citizenship in an increasingly complex and globalized world?

Professor Rhoads suggested that we should be developing measures of global citizenship that could be presented to policymakers and leaders for inclusion in university rankings. He posed the following questions:

- How could the ranking system use measures of social justice and a more globally oriented vision of a modern university?

- What should a university look like if it embraces global citizenship values and beliefs? What would the curriculum look like?

He concluded by pointing out that NGOs and intra-governmental organisations like UNESCO should play a bigger role in the creation of a new ranking system and urged us all to consider how within higher education institutions we could lead on the development of a new set of measurements to embed the case for global citizenship in the widely accepted world rankings criteria.

Discussion

The discussion after the keynote concentrated around the following themes: Defining GC, Eastern perspectives and university/institutional perspectives. Rhoads proposed to use the term globally-informed in the discussion because we are all operating around local issues that might have global reach. Shultz challenged the distinction between global and local by asking a question on whose local is the global, and noticing that local and global are much more integrated. Global Citizenship doesn't necessarily act on a global scale – rather it operates through individual actions at the local level. Kennedy pointed out that there needs to be distinction between global engagement and global citizenship. Global engagement can be seen as a step on the path to GC; global citizenship however carries a baggage and may be treated as an unattainable ideal. In response, Rhoads noted that the “globally informed” perspective is useful as viewing GC as too closely linked to identity is problematic.

Kennedy offered that the Western model of GC includes rights and responsibilities, whereas in Eastern cultures citizenship is better understood as a set of virtues and obligations. Citizenship is also about rights, which shouldn't be excluded from the discussion about GC. It is perceived as an obligation to serve one's country and family. It is, therefore, difficult for students in China to see GC as a right. Lee added that perhaps there is more common ground in perceiving GC between West and East than between North and South and posed a question of the role of the Global South in discussions about GC especially as a recipient of global citizenship.

Rhoads noted that the very idea of university emerged in the West, which poses a question of how global citizenship education can be applied in universities with different traditions. Caruana pointed out that GC may mean cosmopolitanisation at home and it is the university's responsibility to teach students to engage with difference at home. Universities need to develop appropriate pedagogies. Hunter added that there is a disconnection in the US between global citizenship, which is often perceived as residing in the domain of arts and humanities, and STEM fields. Global citizenship at universities is difficult to measure but with global university rankings, perhaps it should be operationalised and included as a measurable indicator. Slade mentioned that such an inclusion would require a committed backing of HE leaders but it can result in, for example, QS considering GC in their global rankings.

Panel 1: Conceptualisations of Global Citizenship

Global Citizenship: A typology for distinguishing multiple conceptions

Professor Paul Morris

Professor Morris presented a framework for global citizenship that was written and published in an article by Laura Oxley and himself in the British Journal of Educational Studies in 2013, Volume 61, Issue 3. The main distinction presented in the paper related to 1) cosmopolitan manifestations, and 2) advocacy based manifestations of global citizenship. The paper presented which key theorists and contemporary proponents can be associated with each type.

Within cosmopolitan global citizenship, the following four types have been established:

- political global citizenship, relating directly to the idea of citizenship as a political status and deriving meaning from different styles of thinking: democracy, world state and anarchy.
- moral global citizenship derived from the stoic tradition or Kant and referring to a universal global ethic, as represented in the UN declaration of human rights.
- economic global citizenship is embedded into cosmopolitan notions of individuality, universality and generality leading to neo-liberal economic ideas.
- cultural global citizenship refers to cross-cultural competence and openness.

Advocacy-based global citizenship can be grouped under the following captions:

- social global citizenship manifested in the emergence of global civil society.
- critical global citizenship as more radical than social global citizenship is posed in direct opposition to cosmopolitan global citizenship.
- environmental global citizenship seen as an extension of human rights and responsibilities to the ecological realm.
- spiritual global citizenship conceptualised as faith and emotion within people's relationships with the world.

Morris concluded with the presentation of a new framework for evaluating GC curricula. In doing so he drew from the Stake (1967) model of evaluation including: antecedents, transactions and outcomes.

To access the full article, please visit:

<http://www.tandfonline.com/doi/abs/10.1080/00071005.2013.798393#.UtkPwa7jE08>

Cultivating Cosmopolitan Citizens: On Chinese citizenship education in the era of globalisation

Professor Wang Xiao

Professor Wang explained that global citizenship education in China is a key factor promoting more freedom and democracy in today's globalised world. Citizenship education in China is based on the cosmopolitan ideals as identified by Kaldor (2003), expressed in the Universal Declaration of Human Rights (1946) as: dignity, equal rights, human family and freedom. Wang referred to the Westheimer and Kahne (2004) work on three kinds of citizens: personally responsible, participatory and justice-oriented citizens, which formed the basis for further deliberations.

Chinese culture is based on the right cultivation of a cosmopolitan citizen. Wang spoke about the mission of a university in China, which is to disseminate knowledge and to cultivate cosmopolitan citizens. He described the latter as having two sub-categories: Chinese citizenship based on humanity, nationalism and democracy, and addressing the lack of rights in the Chinese history of citizenship in accordance with the dichotomy: Right versus power and right versus responsibility. The aim of Chinese citizenship education is to develop Chinese citizens who are aware of their rights and who are cosmopolitan citizens whilst also retaining awareness of their humanistic perspective. This perspective includes: independent personality, sense of democracy, humanity, the concept of human rights, peace awareness, awareness of sustainable development, and public reason and public responsibility.

Political Movements in Hong Kong and Conflicts between Global and “Chinese” citizenship

Professor Sonny Lo

Professor Lo's presentation focused on political movements in Hong Kong and the tension between global and Chinese citizenship. He started off by explaining that colonial citizenship played down the issue of participation. Chris Patten, the last governor of Hong Kong under the British rule, thought that mass participation would empower citizens. However, politicization became the norm in Hong Kong after 1997 and there were three distinctive stages of this phenomenon:

1. 1997-2003: when the new government attempted to enforce citizenship the “Chinese way”. There was more talk about economy and less about politics; the government executed a policy of depoliticization. In July 2003, there was a massive protest in Hong Kong against the Hong Kong government trying to impose Article 23 of the basic law. Since then, populism has become the main ideology: public opinion has become more important in political decisions.
2. 2003-2012 was characterized by government attempts to depoliticize Hong Kong.
3. 2012 until present is characterized by opposition to the National Education Policy. There is a clash between Chinese citizenship and global citizenship. The former is associated with obedience to authority, groupism, harmony and Chinese identity; the latter is centred around conflict and individualism.

There is a movement in Hong Kong to support an agenda centred on political mass participation, as participation has been historically limited only to elites. There is also opposition to a potential Westernisation of the HK political system.

In summary:

1. The evolving concept of citizenship in Hong Kong has become hyper politicized.
2. There is a clash between Chinese and global concepts of citizenship.
3. Therefore the confrontation between the citizens of HK and the Chinese government will become sharper.

Discussion

The discussion centred around citizenship education and human rights in China and Hong Kong. In mainland China, it is usually the government, which has the real power to influence the human rights situation; however, too much government influence can have an adverse effect and actually infringe upon rights.

Professor Lo noticed that Chinese students at the HK Institute of Education are very open and receptive to broader notions of citizenship but are quite apolitical in comparison to students from Hong Kong. He suggested that these students are encouraged to get engaged in politics by social media. Kennedy added that students in Hong Kong often are globally engaged elsewhere, i.e. they travel to complete classes or community service learning outside of Hong Kong. He also mentioned that volunteerism in mainland China is increasing and gave an example of the young people who volunteered to help after the Sichuan earthquake.

In Hong Kong the debate on what is Eastern and Western is fierce and Western notions of GC are constantly challenged. Mass participation is considered of intrinsic value for citizens but it is not the case everywhere. Global Citizenship and cosmopolitanism continue to be challenging terms, especially within mainland China and Hong Kong contexts.

Panel 2: Institutional Perspectives (Challenges and Successes)

Institutionalising Global Citizenship

Professor Chris Shiel

Professor Shiel presented an overview of an initiative at Bournemouth University (BU) to embed global citizenship education into university curriculum. The foundation for this initiative was development education and education for sustainable development; the OXFAM definition of GC was used as a baseline.

In order to embed GC, BU looked at the curriculum and course content as well as pedagogic approaches. The rationales for engagement were: employability, internationalisation, quality and diversity, education for sustainable development.

GC education at BU was linked to internationalisation at home and the introduction of GC education elements to curriculum. Higher Education is a “global industry.” Universities can be referred to as “global citizens” from the perspective that they engage with the local and global community. The institutional “buy-in” at BU was acquired because the rationale behind embedding GC into curricula was to increase employability of students in accordance with the employability agenda in the UK and the identified global skills gap (74% of employers worry that there is a deficiency in multicultural education among recent graduates).

BU audited the curriculum and worked on reframing the learning outcomes, for example: “Apply critical thinking skills to the problems with a global dimension on ethical issues.” Changes in the curriculum would also imply seeking alternative pedagogies.

For Shiel, inclusivity is the goal - global citizenship education should not be restricted only to elite students. Challenges for institutions seeking to embed GC include academics with particular worldviews that oppose change.

Mobility, Entrepreneurism, Justice, or Action: What is educational in global citizenship education?

Professor Lynette Shultz

Professor Shultz started her presentation by posing a question about why GC has become such a popular concept right now. She explained that GC can be a way to “round out” the harsh edges of internationalisation. Tom Stoppard noticed that now-a-days we need a new way of making sense of the world, of

the interconnectedness, the corporatism and the knowledge economy. Shultz referred to de Souza Santos who identified “the abyssal line”, which emerged from the colonial experience where the Europeans had the knowledge and it was transferred only one way, hence the abyss. Additionally, in today’s world climate change is a “game changer” that requires everyone be involved.

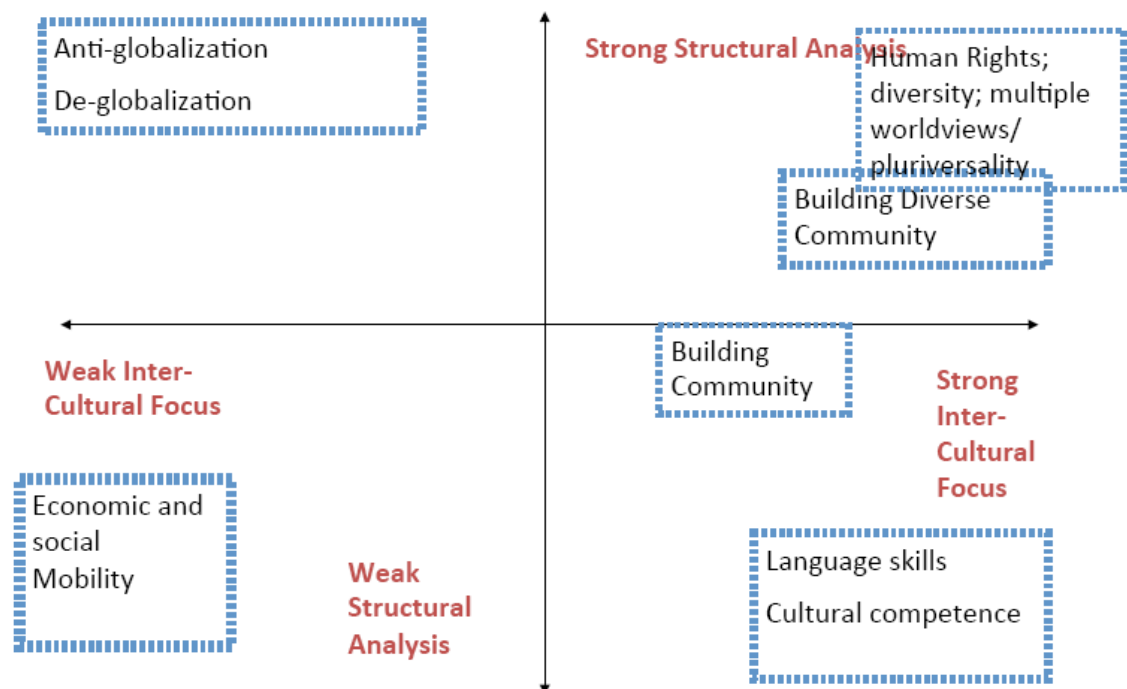
Shultz adopts Dower’s (2003; 2008) definition of GCE, which for her provides a rationale for internationalisation and globalisation: Global citizenship is based on a **normative claim** that we have a certain duty to all humans; that all humans, without exception, are worthy of moral respect; and an **existential claim** that we are bound together with all other humans. Global citizenship, as an **ethical practice**, aims to expand inclusion and power, and provides a normative, purposive, and conceptual framework.

The different spheres of GC in Higher Education have been identified as:

1. At the policy level, the GC concept is very popular as a goal, pillar, cornerstone and graduate attribute as well as a branding or PR tool.
2. At the organisational/structural level, GC forms part of the internationalisation of institutions.
3. At the curricular level, GC is represented in courses: formal, informal, infused or standalone ones, professional development and blended learning. There are numerous programmes leading to certificates in GC, encompassing travel abroad or on-campus groups.

Shultz then posed a question: is Global Citizenship Education an empty container?

Mobility, Entrepreneurism, Justice or Action: Is GCE an Empty Container?



Picture 2: Shultz's Model

She concluded that GC education serves many goals and areas requiring further attention include:

- a) Transdisciplinarity (Max-Neef, 2007) in values, ethics and philosophical perspectives
- b) Cognitive justice and neo-colonialism
- c) Learning from global social movements regarding solidarities.

In her conclusion, Shultz expressed a concern for GCE programs that mainly act as competitive models of marketisation and internationalisation while claiming to promote justice or inclusion.

Global Citizenship Education and International Service Learning in Hong Kong

Professor James Xing

Professor Xing opened his presentation with a claim that service learning can be a pedagogy for global citizenship education if implemented correctly. He used the Oxfam Hong Kong definition saying that: "Global citizenship education is not an independent and specific curriculum. Instead, its important concepts, elements and values can be incorporated into any subject or any form of teaching activity". GC is a very politically charged concept and a new way of learning. For example, in India, where there is a National Service Scheme, there is a concept of dual citizenship: that of the national and that of the global. We are born with national citizenship but we must work to develop the values, attributes and skills to become a global citizen.

Xing argues that GCE is a game changer for it offers a different paradigm for international education and provides a new model for diversity training (Longo and Saltmarsh 2011).

Xing identified three major challenges for introducing GCE in Hong Kong:

1. Ideological: Chinese versus cosmopolitan citizenship
2. Programmatic: A balanced "common core" curriculum including "China related" credits (this common core varies at different Higher Education Institutions in Hong Kong)
3. Pedagogical: What are the intended learning outcomes? Can we be loyal and critical at the same time?

In addressing those challenges, Xing believes service learning and GC education have shared outcomes:

- It is embedded into culture and by participating, students gain a deeper understanding of intercultural issues.
- It promotes advocacy, social justice and policy-related learning, so students learn hands-on political skills.
- Global service learning links global and local contributing to the development of a broader identity of students as global citizens.

Xing gave the following examples illustrating global service learning outcomes supporting GC: at Chung-Chi College, Lingnan University, and the HK Polytechnic University.

In conclusion, Xing recommends the following good practices that have emerged from the case studies on service learning programmes:

- a) Empowerment
- b) Capacity building
- c) Reciprocity
- d) Sustainability.

Discussion

Dr Shields opened the discussion by posing the following questions:

- Do you need to travel abroad to be a global citizen?
- Who is pushing for global citizenship education?
- What are the fault lines in defining GC?
- Is GCE a liberation?

Shiel claimed that travelling abroad is not necessary as there are so many cultures represented on campus that the cross-cultural learning can occur there. Shultz noted that the local and the global are in front of us and on campuses opportunities abound for students to engage with immigrant communities. Slade added that the global media brings the global to us but on many occasions they present a skewed view. It is very important that students go out and travel in order to develop their own perspectives and experiences.

Caruana noted that it is a university's responsibility to create space to encourage cross-cultural learning. She added that there is a difference between celebrating, and engaging, with multiculturalism on campus and gave an example of activities around the one world week that occurs at her university. Universities must seek to move beyond superficial celebration and promote meaningful engagement.

In the discussion about experiencing the global, some local students might feel a tension – there is a debate about it at UCLA, for example cultural weeks that emphasise foods from other cultures can result in shallow exposure to cultural differences.

It is often a top down drive for GC to be institutionalised with students not playing an active role as they did in the development of academic programmes in Chicano Studies or Black Studies in US universities.

GC education puts emphasis on democracy, but there are some challenges with that. Shiel pointed out that democracy is under threat in Europe and the US. Kennedy noted that democratic concepts are problematic when we compare Western and ASEAN standards.

Zhao expressed a concern about Westernisation of the GC education concept, since democracy is a Western idea. She pointed out that there is a discussion in China now about what Chinese identity is.

Shiel concluded that GC education, if done properly, should help in making sense of the context where you are. There is a plurality of ways to interpret the world. The local is intimately connected to the global.

DAY TWO

Panel 3: Curricular Implementation

Professor Christina Slade, Vice Chancellor at Bath Spa University, opened the symposium on day two. For her, Global Citizenship is a metaphor and a test. The term itself is politically charged. There are various definitions and interpretations, limits and questions related to its very basic principles. She concluded that introducing GCE at universities is not going to be easy.

Global Citizenship Curriculum in the UK

Dr Vivienne Caruana

Dr Caruana presented a case study on embedding global citizenship or global perspectives into curriculum at Leeds Metropolitan University in the United Kingdom by re-defining graduate attributes. She referred to various concepts that underpin this development: internationalisation, internationalisation at home (Teekens 2005, Stier 2003), global perspectives (Lunn 2008), global outlook, intercultural competence/understanding, cross-cultural capability, education for sustainable development, development awareness, and global learning. This practice was representative of a trend for internationalisation at home (Teekens 2005, Stier 2003) and Leeds Met developed a taxonomy for end of year assessment for year 1, 2 and 3.

Leeds Met identified 'global outlook' as the graduate attribute encompassing inclusivity and global relevance (Jones and Killick 2013). Global outlook is defined by Leeds Met as "...effective and responsible engagement within a multicultural and globalising world". A cross-faculty working group was established that worked on a wholesale curriculum review to modify existing learning outcomes. The rationale for embedding global outlook into curriculum was to align it with the internationalisation of the curriculum agenda.

Caruana explained how internationalisation is usually interlinked with mobility and how internationalisation at home can lead to cosmopolitanisation (Beck 2002, Hennerz 2006). To her, resilient thinking is embedded in this process whereby students learn about differences and establish "contact points between cultures", enhancing engaged learning. She advocates for such

critical engagement without which universities will produce cosmopolitans and not necessarily global citizens. She identified the cultural biography and story-telling are effective pedagogies for global citizenship.

A Case Study of Global Citizenship in China

Professor Hongqin Zhao

Professor Zhao presented a case study on how she uses global citizenship as a pedagogical approach in teaching English writing.

She started by explaining challenges associated with introducing the concept of GC into mainland Chinese universities where there are traditions based on Confucianism. These traditional concepts include: hierarchy, patriarchy and filial piety. There is a collectivist tradition in Chinese education that is embedded in:

- a) Impersonalised provision – you study for your country and your parents and your family.
- b) Militarised management – emphasis on “we” and not “I”, conformity, honouring authority and credentials.

Zhao is challenging these traditional concepts in her pedagogy to prepare her students to write in English. For example, one of the pieces that students have to write is an autobiographical piece where they need to use the pronoun “I”. To master the language students need to understand language is embedded in culture, which therefore necessitates their engagement in inter-cultural learning in order to master communication in the foreign language. This provides an opportunity for students to experience new viewpoints and absorb new cultural perspectives. Linguistic identity is closely tied to “general self-conceptions”. In the case of Chinese, students are reluctant to use “I”, preferring the use of “we” (Gui, 2009). Global citizenship can therefore be facilitated via deconstruction of identity creation that can cultivate new understandings of the impact of culture and language.

Approaches to Global Citizenship Curriculum in the US

Dr Bill Hunter

Dr Hunter presented an overview of the varieties of GCE programme configurations in the US.

There is no general consensus on the definition of the term “Global Citizenship” at universities in the United States, and there is a variety of GCE programme models for engaging with GCE consistent with other countries.

Most GCE programmes in the US include some combination of the following: academic courses, community service and a form of travel experience. In some, students are awarded a certificate upon completion and/or there may

be a notation on their transcript. These requirements as well as definitions of what GC actually means, are set by individual institutions.

Dr Hunter provided examples of GC programmes from the following institutions: Lehigh University, Villanova University, University of South Florida, Franklin Pierce University, Georgia Southern University, Duke University, Chapman University. Dr Hunter highlighted the following universities, which introduced GCE as a campus initiative: Fairfield University, University of Pennsylvania School of Engineering, Becker College. Centres for Global Citizenship can be found at: Saint Louis University, Haverford College, and Macalester College.

Dr Hunter pointed out that there is no longitudinal research on outcomes from GC and that this might be a fruitful area for future collaborative investigation.

He concluded his presentation by explaining that although many HEIs in the US have started to include the term “global” in their mission statements and it is becoming more prevalent in university practices, in many areas there is still no clear shared understanding of what “GC” means.

Discussion

Slade started a discussion by asking if GC is just a case of good manners. Hunter noted that some global companies have vice-presidents for Global Citizenship as a result of the evolution of the green movement, so some of the activity within HE is mirrored in the corporate world. Shiel concluded that sound GC education will better enable students to be critical beings able to deal with an increasingly global and diverse world.

Panel 4: Measuring Outcomes: Research and Evaluation

A Review of Existing Assessment Frameworks Applicable to Global citizenship: What is missing?

Professor Jenny Lee

The US Department of Education International Strategy states that internationalisation is a way to compete around the world. This strategy was issued in 2012 and since then internationalisation has increasingly become a national strategy at US universities.

Professor Lee’s presentation consisted of four sections:

1. Making a case for Global Citizenship
2. Assessing Global Citizenship
3. Thinking beyond global competence
4. Examining challenges and implications.

Lee framed GC within the larger context of HE internationalisation. She highlighted the US Department of Education Internationalisation Strategy as viewing internationalisation as a means to compete in a global economy. However, data show that very few university students engage in coursework with global perspectives. If internationalisation from US perspective is about global competitiveness, then a new framing of the issues for HE is necessary.

She proposed the following framework:

1. Internationalisation as acquisitions; the possible consequences are: discrimination of human rights, national and cultural imbalances, emerging global patterns of inequality
2. Internationalisation as mergers (for example in dual or joint programmes); consequences are: limited participation, temporary and short term programmes, mergers disguised as acquisitions
3. Internationalisation as synergies – global citizenship education should be considered as providing integration of diverse perspectives and drawing strength from a diversity of viewpoints and exposures.

In the second part of her presentation, Professor Lee addressed the power of assessment of educational outcomes. The common approach is to look at enrolment numbers, course or programme offerings, pass rates, etc. However, in the current climate some of these old indicators may need to give way to new outcomes or measurements, such as: global citizenship, global knowledge, cultural awareness, foreign language ability, global networks, global courses, etc. Lee showed data illustrating that employers in countries around the world rate as 'very important' or 'fairly important': intercultural skills, foreign languages, overseas study experience including international curriculum. Most university assessments do not currently encompass these types of data points.

In part three of her presentation, Lee considered how moving beyond cultural competency towards GC could be envisioned. Students need more complex understandings of global issues as well as greater consciousness. Ultimately, universities should be moving students towards greater social responsibility in a quest to develop global citizens.

Measuring Citizenship Outcomes: Perspectives on China, Hong Kong and Taiwan

Professor Kerry Kennedy

Professor Kennedy presented results of a research project on Hong Kong adolescents' attitudes on democracy and civic engagement and their political radicalisation. He positioned his presentation as trying to address why and how young people become politically socialised in their transition from secondary schools to universities, and how their attitudes towards citizenship are shaped. The research he was referring to was conducted to seek an answer to the question - what happens in young people's lives that provokes

radical and illegal political actions and whether formal education has a role in this process? Kennedy claimed that there is not enough extant research to enable us to better understand student activism.

The question whether a university is an environment more conducive to developing political socialisation than a school remains unanswered. Kennedy noted that schools do not usually engage young people in civic action but only provide civic knowledge. However anecdotal evidence suggests that social media play a crucial role in stimulating activism and engagement. In this light, Kennedy posed a question regarding a declining influence of formal school education on stimulating activism and whether universities can be more effective in this area.

Kennedy's observations about growing radicalism among young people extends beyond Hong Kong because it is a global phenomenon, as seen in examples of student riots in different countries where citizens' rights are seen to be denied which leads to radical action.

Kennedy concluded that GC is an ideology in a world, where the nation state is crucial and where GC is often used around national agendas. GC is aspirational and in that way may stand in conflict with national citizenship – a factor that may pose a challenge to universities seeking to integrate GC into the curriculum.

Discussion

Shiel started the discussion by addressing the challenge of encouraging students to be active and in that way expressing their citizenship and participation in democracy. One way of doing this is to promote volunteering and service-learning that can be meaningful for students and spur self-reflection. It is important that such practices are not a disguise for neoliberalism because the service learning should empower those that are being served.

Park added that it is necessary to refer to emotions and psychological motivations that underpin people's decisions to act or identify themselves as global citizens. A further discussion on the psychological dimension of global citizenship is needed to explore citizenship from a more psychological perspective.

Hunter referred to the fact that there is no measurement to assess global citizenship. Various entities attempt to classify GC and measure it in different ways, for example NAFSA classifies GC under the umbrella of Global Confidence (GC is an important criterion here) and Hunter developed the Global Confidence Aptitude Assessment, which places people in simulations and measures how they react to them. He also mentioned the IDI: Intercultural Development Inventory as another measure. Hunter claimed that measuring broader transferable global skills is more important than, for example, merely learning a foreign language. He challenged the group to

consider if some type of GC inventory akin to the Intellectual Development Inventory might be a worthwhile endeavour. Some of the attendees voiced support for this idea.

The discussion concluded that evolving definitions of global citizenship reflect the dynamic nature of globalisation. Institutions are trying to prepare students and graduates for this new reality. It is up to the HEI researchers to undertake research and inquiry that will further inform policy and practice within institutions.

Appendix A

Symposium steering committee:

Co-Chair: Dr Jodi Anderson, Bath Spa University, UK

Co-Chair: Professor Jun (James) Xing, California State University, USA

Co-Chair: Dr Robin Shields, University of Bath, UK

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