

GLOBAL CITIZENSHIP AND HIGHER EDUCATION

BY

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DEDICATION

This thesis is a tribute
to my parents - Josef Johann Fuhs and Sibille Fuhs
and
to Dr. John Logan
and
to all the wonderful people who have inspired
my thinking on international understanding.

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ABSTRACT

In this dissertation, I will present a new integrated model for international/global education at Canadian universities which is rooted in the achievement of a defined set of core civic competencies. The proposed core civic competency-based approach to international education outlines knowledge, skills and attitude requirements to be met by students in the areas of cognitive, affective, social, aesthetic and moral development. These fundamental competencies are referred to as “civic” competencies, as the proposed approach is intended to prepare students for their role as global citizens in the international community. Global citizens have to be able to participate effectively in democratic public discourse in the international arena. They have to be able to deliberate on contemporary world issues and appropriate solution strategies together with people from across the world. Effective participation in international public discourse requires a set of core civic competencies which constitute the fundamental basis for more specific in-depth knowledge in particular disciplines or fields of study.

The adoption and implementation of the core civic competency-based approach to higher education will entail systemic changes to the global civic mission of the university, curricula structures, pedagogy and the extracurricular environment. The dissertation will present a sketch of the ideal university which is guided by a global civic mission. The features of this ideal university with a global civic mission will be illustrated by drawing upon models of excellence in international/global education.

The proposed core civic competency-based approach to international education and its corresponding blueprint of a university with a global civic mission are based on the assumptions of an integrated perspective on world order, the unity of knowledge and a holistic view of the learner.

The core civic competency-based approach to international education and the blueprint of a university with a global civic mission are ideal-typical normative models as defined by Weber (1949) and Holmes (1965; 1981). These two ideal-typical normative models are designed as tools to sharpen the focus of the contemporary discussion on the purpose, role and objectives of international/global education at Canadian universities by highlighting the need for a learning outcome-based perspective on international/global education. The core civic competency-based approach to international education and the blueprint of a university with a global civic mission are subject to debate among scholars and citizens alike in terms of the selected types of competencies, their interpretation and refinements and the multifaceted implementation issues associated with the introduction of the core civic competency-based approach into the university environment.

A learning-outcome based perspective on international/global education is necessary in order to prepare students for their personal and professional lives in the global village of the 21st century. A focus on learning outcomes in international/global education at Canadian universities will furthermore bridge the gap between the expectations held by the international community about the knowledge, skills and attitude requirements of higher education graduates and the actual competencies achieved by graduating students.

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CHAPTER 1: Global Citizenship And Higher Education - An Introduction To The Theme And Major Line Of Inquiry

1.0 Introduction

The world is a patchwork quilt of hundreds of different nations and cultures, each represented by a distinctly different patch. To study only one or two nations or cultures is to see only one or two patches, to see only a very small part of the world quilt. The examination of even several or a score of patches does not lead to an accurate picture or understanding of what this multi-patched quilt looks like in the whole. Some students and scholars will be attracted to particular patches and look closely at these, but there is a time when these favoured patches need to be seen as the small parts of the complete and large quilt they are. One needs, at times, to step back and look the whole quilt over. (Farmer, 1993, p. 55)

In this statement, Farmer (1993) indicates that education for international understanding can be undertaken from two interrelated vantage points: education for international understanding can be an in-depth study of a particular phenomenon such as an examination of a geographical region, a specific world culture, a pressing world problem or alternatively, it can be a holistic cross-disciplinary study which focuses on the quilt of nations and cultures as a whole in all its complexity. It is the latter approach which constitutes the major query of this dissertation: the education of the global citizen for the 21st century. It is through this lens that I have looked to discern what the global citizen of tomorrow needs to know in order to live a challenging and reflective life and to contribute to the well-being of other human beings, the world community and nature. It is through this lens that I have looked at institutions of higher education in order to discern how the community of scholars - the centres of creating, transmitting and preserving knowledge - can assist in shaping and molding the global citizen of the 21st century.

From my point of view, universities in Canada are strategically positioned in the world community of higher education institutions to shape and influence the knowledge, skills and attitudes of the global citizen of the 21st century. This unique potential of Canadian universities lies in the heterogeneous composition of Canada's population. Canada, as an immigrant nation, has welcomed newcomers from a great diversity of countries, nationalities, cultures, values and religious belief systems.

For example, Metropolitan Toronto, one of Canada's major population centres and its economic and cultural hub, is a highly diverse ethnoracial and ethnocultural urban agglomeration. The 1991 census data demonstrates the ethnocultural and ethnoracial diversity of Metropolitan Toronto as follows: of Metro Toronto's total 1991 population (2,237,275 people), 28.8 percent were of British origin, 4.5 percent were of French origin, 26.3 percent of the population were of other European origins - among this group, the most prominent were the Italians (8%), the Portuguese (3.6%), the Greeks (2.2%) and the Poles (2.2%). The next largest grouping was composed of East Asians, South East Asians and Pacific Islanders which accounted for 12.2 percent of Metro's 1991 population. Among this category, people of Chinese origin made up the largest group (7.6%), followed by Filipinos (1.8%), and Koreans and Vietnamese, which each accounted for 0.7 percent. People of Black and African origins made up 5.7 percent of Metro's 1991 population, followed by South Asians (5.6%), people of Israeli and Jewish origins (4.7%), people of Arab and West Asian origins (2.2%), people of Caribbean origins (2.0%), Latin Americans (1.2%) and First Nations people (1.0%).¹ At the United Nations Conference on Human Settlements (Habitat II) which took place from June 3 - 14, 1996 in Istanbul, Turkey, the Municipality of Metropolitan Toronto received a best practice award for its outstanding program initiatives in making government services accessible to its ethnoculturally and ethn racially diverse population.

Canada has adopted a policy of multiculturalism which seeks to promote social cohesion and national integration in an environment which acknowledges the rights of individuals from diverse ethnoracial and ethnocultural origins to maintain their cultural roots and ethnic identities and to be part of the Canadian nation-state (1988 Canadian Multiculturalism Act)².

In the midst of diversity, governments are faced with the difficult task of planning and implementing policies that respect diversity within society or within national borders but which at the same time, through public institutions, secure a necessary unity within the diversity by transmitting shared values, a sense of state....Examples of peaceful and democratic forms of cohabitation do exist in a number of countries: Switzerland, Sweden, Canada and Australia....These last two countries have sought to accommodate identitarian claims through the adoption of a model of multiculturalism as an official policy response. Multiculturalism emphasizes that acknowledging the existence of ethnic diversity and ensuring the rights of individuals to retain their culture should go hand in hand with enjoying full access to, participation in, and adhesion to, constitutional principles and commonly shared values prevailing in the society. (UNESCO, 1995, p. 489)

The Canadian Charter of Rights and Freedom, which came into effect in 1982, establishes a legal framework which sets out the basic principles of rights-respectful interactions among citizens of this country.

The national report The Global Classroom prepared by the Council of Ministers of Education (1994) provides an appraisal of the capabilities of the Canadian primary, secondary and tertiary education sector to educate students for international understanding. In its conclusion, the report affirms the special suitability of the Canadian education system in teaching for international understanding:

Education for international understanding as a broad set of initiatives is extremely well suited to the multicultural reality of Canada. It focuses on helping people in Canada to know and respect other cultural, political and economic realities, and attends to our internal realities as a multicultural and indigenous population, furthering our need for intercultural understanding and tolerance. (Council of Ministers of Education, 1994, p. 53)

The diversity of the Canadian population is reflected in the composition of student and faculty bodies across various Canadian university campuses. This ethnoracial and ethnocultural diversity is further enhanced by exchange students from other countries, visiting scholars from universities abroad or the hosting of international educational conferences.

Vancouver Island in British Columbia is home to what I consider to be one of the most challenging and exciting models of education for international understanding: Lester B. Pearson College of the Pacific. This College, which is part of a system of international colleges leading to the qualification of the International Baccalaureate, constitutes an in vivo experiment of educating the global citizen of the 21st century. The College recruits students from all over the world, it offers a unique curriculum designed to inculcate knowledge, skills and attitudes needed for the global citizen of tomorrow. The International Baccalaureate Program at Pearson is equivalent to Grade 12 in North America or the last two years of pre-university education at the high school level in the European educational system³.

1.1 The Theme and its Component Parts

Against the backdrop of this rich, colourful tapestry of traditions designed to foster peaceful and harmonious co-existence among peoples from all corners of the world within the borders of the Canadian nation-state, I am interested in exploring the ways in which Canadian universities realize their potential for educating global citizens for the 21st century. An exploration of this nature has to address three crucial sets of questions: (1) What is a global citizen? (2) What is the civic mission of Canadian universities? and (3) What are the most prominent strategies and program initiatives adopted by Canadian universities in educating students for the realities of the global village and how can these initiatives be enhanced and coordinated to better meet the objectives of education for global citizenship? I will briefly highlight the issues subsumed under each of these three questions.

1.1.1 What is a Global Citizen?

It is necessary to define the meaning of the term “global citizen” and to outline the knowledge, skills and attitudes to be acquired by the global citizen. The next step is to translate the knowledge, skills and attitudes of the global citizen into educational competencies or learning outcomes which provide direction and guidance to the educational programs of Canadian universities. An examination of what exactly constitutes a global citizen takes one on a historical journey to the ancient city states of Athens, Sparta or Rome and their descriptions of civic virtues. The journey leads one to seek out the insights, views and conceptualizations of preferred models of world order advanced by contemporary political thinkers such as Galtung (1980), Kothari (1974), Falk, Kim and Mendlovitz (1982). It requires consultation with the voices of global corporate business leaders such as Anita Roddick, CEO, The Body Shop International, or Peter A. Jacobi, Levi Strauss International, and scholars in the field of management and business education such as Moss Kanter (1995), Trompenaars (1993) or Mead (1994). The path will also lead to an examination of ideas presented by eminent scholars in global education such as Boulding (1988; 1992), Müller (1989; 1991), Pike and Selby (1988), Selby (1994; 1995; 1996) and Lynch (1992). The challenge of this journey will be to draw out themes, and commonalities and related ideas which will give shape and substance to the competencies of the global citizen of the 21st century.

1.1.2 What is the Civic Mission of Canadian Universities?

At this juncture, one needs to examine normative views about the role, function and responsibilities of Canadian universities in civic education, and specifically, in global citizenship education. Proponents of the realist, liberal or transformative school of thought hold different perspectives on the degree and type of involvement of Canadian universities in civic education, and specifically global citizenship education.⁴ For example, Barber (1991) distinguishes between two prominent models adopted by the university in meeting its civic mission: the vocational model and the academic purist model, while Lynch (1992) suggests a transformative model.

The vocational model of the university espouses mainly the realist political persuasion, and conceives the civic responsibilities of the university in limited and narrowly-defined terms. The economic integration of students into the future labour market of society is perceived as the sole and exclusive mission of the university. Universities exist to service the needs of the economic market place by educating future professionals, conducting product-related research and by perpetuating the existing international system of commerce and trade:

The vocationalist wishes to see the university go prone before modernity's new gods. Service to the market, training for its professions, research in the name of its products are the hallmarks of the new full service university, which wants nothing so much as to be counted as a peer among the nation's great corporations that serve prosperity and material happiness. (Barber, 1991, p. 162)

The academic purist model perceives the civic mission of the university as providing students with a solid liberal arts education rooted in the canon of the great medieval university exemplified by classic literature, philosophy, the ancient languages of Greek and Latin and rhetoric. The university as an institution is essentially *weltfremd* - an ivory tower institution which does not concern itself with the societal problems flourishing outside the walls of the institution:

In the name of the abstract pursuit of speculative knowledge, [the purist model] calls for insulating the university from the wider society. Learning for learning's own sake: not for career, not for life, not for democracy, not for money; for neither power nor happiness, neither career nor quality of life, but for its own pure sake alone. To the purist, knowledge

is radically divorced from time and culture, from power and interest; above all it eschews utility. (Barber, 1991, p. 162)

From the perspective of the transformative school of political thought, Lynch (1992) perceives the university as a societal institution which reflects on contemporary societal crises and problems, which critically analyzes societal issues and which ventures forth to promote solutions rooted in a value framework of equality, justice, fairness, equitable distribution of resources, respect for human rights and peace. Institutions of higher learning have the civic responsibility of educating students with the knowledge, skills and attitudes designed to transform the social, political, economic, cultural and environmental quality of community life in congruence with these values.

The basic morality of the pursuit of education for citizenship derives from such instruments as the United Nations Declaration of Human Rights and subsequent international and regional instruments. Such declarations and instruments have linked together the political education of the next generation, skills in intercultural education and competence and a commitment to international community responsibility....Underlying those documents are basic moral concepts such as human dignity and justice, liberty and equality, human-human and human-environmental interdependence and mutuality in behaviour and judgement which comprise together the motivating ethic of global citizenship education. (Lynch, 1992, p. 29)

In addition to the normative question of what Canadian universities ought to do in educating students for global citizenship, one needs to examine what practical constraints universities are confronted with in realizing a given normative view of global citizenship education. Pragmatic obstacles to implementing a given model of global citizenship education can take many different forms and emerge from multiple sources in the educational enterprise: faculty and administrators may be of the opinion that global citizenship education falls outside the mandate of the university; faculty members or administrators may lack the political will to support a given normative view of global citizenship education or may be resistant to change; a proposed model of global citizenship education may be rejected based on its conceptual weaknesses; it may be difficult to include additional learning segments into an already overloaded academic curriculum; or, the existing structures for academic promotion and advancement may not necessarily recognize faculty members' efforts at preparing students for life in the global village of the 21st century. For example, Parker (1996) highlights some of the conceptual and institutional obstacles to civic education in the US education system in the following statement:

What is the difference between a competent, responsible, well-educated citizen and an incompetent, irresponsible, or poorly educated one?...We are inundated with diverse conceptions of civic education, some of which are logically contradictory, and others, while not necessarily inconsistent, reflect different priorities. Some conceptions stress obedience to the law, respect for and allegiance to existing institutions, while others stress critical questioning of the existing social order and independent moral reasoning.

As publicly supported institutions, schools must be 'accountable' to the tax-paying public. This creates pressure to demonstrate 'school effectiveness', which in turn generates pressure to conceptualize curriculum and learning only in those terms that lead to immediately quantifiable, objective measurement of student achievement. (p. 223)

1.1.3 What are the Most Prominent Program Initiatives Adopted by Canadian Universities in Educating Students for Global Citizenship?

In exploring the civic mission of Canadian universities in educating global citizens for the 21st century, one needs to examine current program initiatives which are designed to encourage young people to look at issues and problems beyond national borders, or program initiatives which are designed to enhance students' mastery of foreign languages. One needs to focus on cooperative research projects between different institutions in Canada and abroad or to examine initiatives which challenge students to immerse themselves in another culture by spending time as an exchange student at a foreign university.

In this context, one also needs to address the integration of experiential learning opportunities into the academic curriculum. One can examine the degree to which theoretical knowledge on managing diversity, generated by scholars in the university, is complemented, expanded and enhanced by practical knowledge developed in the community. The question of whether or not Canadian universities draw upon the unique features of their geographical locale as sources for education and learning needs to be raised as part of this discussion. For instance, the Institute for Dispute Resolution at the University of Victoria, British Columbia, provides a good illustration of how the academic environment draws upon available community resources in the study of conflict resolution in an ethnoracially diverse province. The Institute has undertaken a multi-phased research project entitled "Multiculturalism and Dispute Resolution Project" which seeks to discover the viability of using consensus-based dispute resolution methods with the Chinese, South Asian, Latin American, Vietnamese and Polish communities in the Lower Mainland of British Columbia

(LeBaron Duryea & Grundison, (1993)). The Centre has also developed training programs designed to train cross-culturally sensitized conflict intervenors (LeBaron, 1994). Practice knowledge of this nature constitutes a valuable learning component for global citizens of the 21st century as they are faced with life and work in a complex interrelated international environment.

However, an inquiry into the global civic mission of Canadian universities also needs to address how the diverse activities undertaken by Canadian universities to internationalize the institution, the curricula and the campus environment can be further enhanced and integrated. From my point of view, it is essential that the internationalization activities of Canadian universities are integrated into a coherent, consistent and focused framework which sets out and defines core civic competencies to be acquired by students as part of the higher education process. The need for a core civic competency-based approach to international or global citizenship education is strongly supported in the recent policy document Prepared for Life by the Organization for Economic Cooperation and Development (OECD) (1997):

In highly educated societies social competencies are at least as important as the formal competencies learnt at school: they become survival skills....

For a society to maintain itself and develop, certain skills are required of its future leaders, managers, politicians, policy makers and scientists....Technological innovations and changing labour relations are phenomena having a great impact on society and its citizens. In order to master social problems, people will require a considerable amount of creativity and self-confidence....

This raises the question of what it means for people to be prepared for working life. Is the mastering of certain subjects and the award of a diploma sufficient? Or are other competencies, such as flexibility, self-confidence and attitude towards work at least as important? Such competencies are usually labelled social-normative qualifications in contrast to the more subject-related technical-instrumental qualifications.

It may be that these challenges facing society are taken into account in the official goals of education, and it is hoped that they are - somewhere - included in curricula. However, at present very little is known about whether such educational goals are achieved through education, either as hidden curricula or as CCCs [cross-curricular competencies].
(p. 19)

In summary, in establishing the global civic mission of Canadian universities, it is necessary to explore three dimensions: the global civic responsibilities of Canadian universities, the core civic competencies to be acquired by the global citizen of the 21st century and the implications of a core civic competency-based approach for the university's mission, its university curricula, campus environment and pedagogy.

1.2 Higher Education and the Core Civic Competencies of the Global Citizen

In this dissertation, I will argue that there is a time lag or gap between international/global education currently offered at Canadian universities and the expectations placed by the international community on higher education graduates in terms of knowledge, skills and attitudes required for living and working in the global village of the 21st century. While Canadian universities are involved in a plethora of activities to internationalize higher education curricula, the campus environment or the student and faculty body, it is my view that these internationalization activities tend to be too fragmented and lack coherence. I will thus argue that Canadian universities can adequately prepare individuals for the challenges of living and working in the international community, only if higher education programs are rooted in an integrated framework of core civic competencies. A core civic competency-based approach to international/global education will, in my opinion, bridge the gap between the expectations of the international community of graduates from higher education institutions and the international/global education offered by Canadian universities.

These core civic competencies will have to be acquired by students in all disciplines and professions; they constitute the foundation upon which specialized knowledge, skills and expertise developed through the in-depth study of a particular field are built. These core civic competencies are focused on the education of the whole person; they are built on the assumption that global citizens will require specific knowledge, skills and attitudes in order to participate and contribute to the dialogue between and among members of the international community about world problems.

My argument in support of a core civic competency-based approach to international/global education will proceed along the following lines: my re-visioned approach to international/global

education at Canadian universities rests upon two key cornerstones - a review and critique of current internationalization activities at Canadian universities and the formulation of a set of core civic competencies which are required by the global citizen of tomorrow. I will commence the discussion with a critical analysis of what I consider to be three fundamental forces or factors which have shaped and continue to influence the global civic mission and the internationalization activities of Canadian higher education institutions - these factors are the different political perspectives of world order (e.g., realist, liberal, world system and transformative view of world order), globalization and the nature of knowledge.

The impact of these forces reverberates through the various facets of community life including the economic, social, cultural, political and educational domains; whole dissertations can be devoted to an in-depth study of each one of these factors. However, my main intention in the current context is to highlight how these factors influence higher education in Canada, the global civic mission and the internationalization of Canadian universities. For example, proponents of the realist school of political thought promote different goals and objectives for the internationalization of Canadian universities as compared to advocates of the transformative political persuasion. Contemporary world problems require solutions which integrate the knowledge and technical expertise of different disciplines and professions; yet, knowledge is still primarily organized into different disciplines in the university.

Each of these factors - perspectives on world order, globalization and the nature of knowledge- constitutes a paradox in my mind, to the extent that each factor is associated with both the integration and fragmentation of the international community, or, in the case of knowledge, with the integration and fragmentation of the scholarly community. For instance, the realist view of world order is concerned with preparing students for an international environment characterized by the competition between and among nation-states or business corporations. The transformative perspective intends to prepare students for an international environment characterized by the need for social change and the equitable distribution of resources. Yet, in my view, these two perspectives need to be seen as complementary to each other: a more equal distribution of economic resources at the international level can be achieved only if students have an understanding of contemporary realities in the international community and the competitive interplay of economic actors on the

international stage. Globalization has created a homogeneous world culture (integration) while contributing simultaneously to the emergence or reinforcement of separatist sub-nationalist movements such as Catalonia in Spain or Pays-Basque in France (fragmentation). Knowledge is fundamentally indivisible (unity of knowledge): for example, frameworks such as system theory are used as analytical tools in various academic disciplines and professions such as engineering, social work or biology. Yet, higher education institutions structure knowledge into different disciplines and professions (fragmentation of knowledge). I will propose that a re-visioned approach to international/global civic education at Canadian universities needs to be built upon the *integrating* function of these three factors as opposed to the fragmenting function. There needs to be the recognition that a new international/global civic culture is emerging which builds on both a united world culture and a diversity of specific cultural groupings; there needs to be the recognition that different political views of world order are complementary to each other and illuminate a different aspect of the phenomenon under investigation, and there needs to be the recognition that knowledge is indivisible.

I will subsequently define and describe the core civic competencies which students need to acquire as part of the higher education process. The model of core civic competencies is rooted in an examination of what constitutes effective democratic discourse and what qualities are needed for individuals to participate effectively in democratic discourse in the international community.

I will then outline in what ways Canadian higher education institutions need to change in order to prepare individuals for global citizenship and to equip students with the necessary knowledge, skills and attitudes for effective participation in democratic discourse in the international community.

As a conclusion to the dissertation, I will illustrate how the core civic competency-based approach to international/global citizenship education can operate in practice by reviewing a number of academic programs at the secondary and tertiary level of education which show a promising start towards incorporating the integrated core civic competency-based approach into their daily educational practice.

The dissertation is divided into six chapters: I. Introduction; II. Setting the boundaries of the discussion (Methodology); III. Moving towards an integrated perspective on international/global citizenship education, IV. Democratic discourse and the core civic competencies of the global citizen, V. A re-visioned global civic mission for Canadian universities and Models of Excellence and, VI. Conclusion.

1.3 International Versus Global Education

The education literature reveals a plethora of definitions on international education, global education and citizenship education. According to Gutek (1993), international education has been employed as a term which subsumes a broad spectrum of different areas of exploration including comparative education, foreign policy studies, international development education, regional or area studies, peace education, international business education or international exchange programs. Each of these areas of study has its own particular emphasis and focus which sets it apart from adjacent fields of inquiry. International education focuses mainly on the educational interrelationships among nation-states as well as the differences and similarities between and among educational systems in different parts of the world. International education is rooted in the assumption that educational systems and programs are embedded in the context of a given nation-state which is a strong influential force in shaping the different educational environments in a respective country:

Reflecting the reality of the nation-state, international education can be defined as the study and examination of the educational relationships among nation-states. Such a definition includes those aspects of education that are informal, or cultural in the general sense, and those that are school oriented in terms of organized education (Gutek, 1993, p. 32).

Global education is distinctly different from international education: It is built on the premise of a transnational global society which needs to shape and influence education in different countries. Education is intended to prepare individuals for life in a global community which faces common problems and concerns such as population explosion, environmental degradation, disease, increasing violence. Individuals need to acquire the ability to effectively address these pressing global issues which transcend the boundaries of nation-states. Global education thus parts with nationalistic views

of education by rooting itself firmly in the reality of a global transnational community and by preparing individuals for their personal and professional lives in the global community.

Gutek (1993) attempts to bridge the different definitions of traditional international education and global education by introducing a broad-based definition of “international education” which takes into account the enlarged perspective of a global community proposed by global education:

[International education] examines:

1. the informal, nonformal, and formal educational relationships among peoples of various nation-states;
2. those issues that are global in nature and transcend national boundaries
3. the emergent trends that are creating greater interdependency and interrelationships among people as members of a global society (Gutek, 1993, p. 33).

According to the theorist, it is necessary to develop a viable definition of “international” education which takes into account the present political structures of the international community in the form of nation-states as well as the newly emergent views of the international community as a global society.

In this dissertation, I will employ the notions of “*global citizenship/ international education*” as a combined term, in order to reflect Gutek’s (1993) synthesis of the traditionally different fields of international education and global education. Students have to be able to dialogue with individuals from different nation-states as well as recognize themselves as members of a global society.

Civic or citizenship education reflects a great diversity of instructional approaches. Gross and Dynneson (1991) differentiate among twelve different instructional approaches to citizenship education. The authors’ synthesis of these models of civic or citizenship education are based upon a 20 year review of social study literature in this area (1963-1983) as well as interviews with students and teachers in social studies programs in the United States. Gross and Dynneson’s (1991) model of citizenship education is composed of four core components which are most dominant in citizenship education (including the discipline approach, the jurisprudence approach, the critical

scientific thinking approach and the citizenship as civic participation for civic action approach) and periphery approaches which do not permeate citizenship education with the same frequency as the four core elements. The periphery approaches include the social problems or public issues approach, the values clarification approach, the moral development approach, the institutional school reform approach, citizenship as persuasion, socialization and indoctrination approach, the citizenship as humanistic development approach and the citizenship as preparation for global interdependence approach. The interested reader is asked to refer to Gross and Dynneson (1991) for a detailed definition and review of these approaches. A critical exploration of the tensions among these different forms of citizenship education will be undertaken as part of the discussion on an integrated versus a fragmented perspective on world order in chapter 3 of this dissertation; critical reflections on the notion of “citizenship” and the multiple issues raised by this concept will be presented in chapter 4 of this dissertation.

1.4 Reasons for the Investigation

1.4.1 Knowledge, Skills and Attitude Requirements in the Global Village

World realities have changed dramatically over the past five decades and require that members of the next generation have a set of knowledge, skills and attitudes customized to address the challenges inherent in living and working in the “global village” (McLuhan, 1989).

This global village is characterized by an increasing frequency of interaction and communication between and among people living in different countries. Increased exposure to other societies, cultures, economic and political systems, beliefs and values is made possible by such factors as rapid innovation in communication technologies, the media, the internationalization of commerce, increased tourism, migration, attendance at international conferences and increased levels of cooperation within the forum of international organizations. For example, the variety and complexities of intercultural contacts in the global business environment are illustrated in the following statement:

Situations involving intercultural contact include (a) a manager from a multinational organization based in the Netherlands going to head a subsidiary in Brazil, (b) an African-American manager in a U.S. company having Euro-American subordinates, © a group of Chinese workers in mainland China working for a Japanese manager in a Hong Kong multinational organization....and (d) a Hispanic teacher in a U.S. school working with Anglo-American, African-American, and Korean pupils....

At work in each case is a national culture, an organizational culture, and the cultural background of the particular individual(s). In some cases, the three cultural levels - national, organizational, individual - will be the same. Increasingly, however, one or more of the cultures involved will be different. (Wiseman & Shuter, 1994, p. 155)

These new intercultural complexities of life in the global village call for professionals in both the social and natural sciences who can conceptualize, develop and implement creative solutions to problem issues. For instance, Scheff and Safier (1996), two prominent planning professionals at the University of Puerto Rico and the University of London respectively, have explored the impact of globalization on a variety of small island states such as Puerto Rico, the Seychelles, Turks and Caicos, etc. They develop a compelling argument that new planning approaches designed to protect and preserve the collective cultural identity of small island populations need to be rooted in a transnational framework - efforts at strengthening the unique characteristics of an island culture need to be targeted at the original population at home as well as at island emigrants who have established temporary or permanent residence in villages, towns and cities elsewhere in the world:

Like most other small states and island societies, Puerto Rico has not been able to maintain its modern population growth within its own territory. Very substantial numbers of Puerto Ricans live in the mainland United States....One important aspect of this situation is the emergence of a pattern of movement that indicates an individual and family lifestyle carried on simultaneously in both island and mainland locations....

Ideas of cultural community and identity in political and governmental contexts are most frequently connected to a geographical or territorial definition of space. The concept of a multiple-located community requires greater recognition. In terms of adequately funded 'social planning' it means the generation of a database on economic and social circumstances,...covering home base and overseas residents. (p. 7)

The reality of the global village has made people aware that the world is faced with problems of alarming magnitude (e.g., environmental degradation, diseases, economic imbalances, etc.). These problems are not neatly confined to a particular nation-state, but know no boundaries and

affect us all. Since the beginning of this decade the United Nations has made a tremendous effort at bringing these diverse issues and problems to the forefront of public debate. To this end, the United Nations has organized a series of international conferences, each devoted to a selected problem issue such as the World Conference on Education for All (Jomtien, Thailand, 1990); the United Nations Conference on Environment and Development (Earth Summit) (Rio de Janeiro, Brazil, 1992); the World Conference on Human Rights (Vienna, Austria, 1993); the World Conference on Natural Disaster Reduction (Yokohama, Japan, 1994); the Global Conference on the Sustainable Development of Small Island Developing States (Barbados, 1994); International Conference on Population and Development (Cairo, Egypt, 1994); the World Summit for Social Development (Copenhagen, Denmark, 1995); the Fourth World Conference on Women (Beijing, China, 1995) and the Second United Nations Conference on Human Settlements (Habitat II) (Istanbul, Turkey, 1996).

In order to effectively participate in the international public debate on these issues and to devise remedial strategies to current world problems, young people need to have a new global mindset which sees the interrelationships between social, cultural, political, environmental and economic problems and the connectedness between all inhabitants of the globe. For example, Berry and Swimme (1992) eloquently describe the need for this new global mindset with respect to the preservation of our natural habitat in the following statement:

The immediate goal of the Ecozoic is not simply to diminish the devastation of the planet that is taking place at present. It is rather to alter the mode of consciousness that is responsible for such deadly activities. When we fail to recognize the primary basis for survival in uncontaminated air, water, and soil, and the integral community of life systems of the planet; when we insist on altering the chemical constitution of the atmosphere....then we must consider that we are into a deep cultural pathology....

The basic obligation of any historical moment is to continue the integrity of that creative process whence the universe derives, sustains itself, and continues its sequence of transformations....The sequence of transformations is too mysterious for comprehensive understanding by ourselves or by any form of consciousness that we are acquainted with.
(p. 251)

Contemporary thinkers such as Elise Boulding (1988) or Robert Müller (1989; 1991) see the next millennium as a milestone in the evolution of human consciousness which will lead to the

emergence of a new global civic culture. Individuals need to be equipped with the necessary cognitive and affective tools in order to actively engage in the discourse on global common interests, the value framework underlying the evolving global civic culture and its component parts:

The process of creating civic culture involves all of the three modes of knowing....It begins with a feeling of potential relatedness to others, to the company of strangers on the planet. It continues with an intuition of how that relatedness works and it culminates in the construction of working models of relationship which become the basis for new institutional patterns. (Boulding, 1988, p. 100)

Young people need to be able to critically assess and evaluate current conceptualizations of the "global civic culture" and to develop alternative frameworks for a global civic culture.

1.4.2 A Directive Approach to International Education

Institutions of higher education in Canada need to take a much more directive role in shaping and molding the global citizen of the 21st century. In an open democratic multicultural society like Canada, institutions of higher education do not necessarily receive guidance on the type of civic mission they ought to pursue from an authoritative source in the community. Admittedly, political regimes significantly influence the role, mandate and responsibilities of the university by controlling its finances through educational transfer payments or educational policy guidelines. However, unlike universities in totalitarian government regimes, Canadian universities have considerable freedom in interpreting broad policy statements and in giving meaning to these guidelines in the implementation process. In the absence of a strong societal source providing specific guidance on the civic mission of Canadian universities, higher education institutions in Canada have incorporated a variety of views of world order and conceptualizations of the global citizen into the educational environment. In higher education institutions, programs which support the realist, liberal, transformative or world system schools of thought co-exist side by side. Higher education institutions in Canada resemble an open market economy or supermarket when it comes to the education of the global citizen for the world of tomorrow. To a degree, students choose what type of global citizen they wish to become by selecting a given discipline. Very different ideas about global citizenship inform programs in business management, environmental studies and education for change.

The key question which arises and faces higher education institutions is what value does higher education add to the development of the global citizen. If universities merely replicate the strands of thinking on world order and the ideal global citizen in the external environment of the university, what does the student gain and could the student educate herself or himself to become the global citizen s/he wishes to become simply by pursuing learning opportunities outside the walls of the university?

Calls for reform of the contemporary civic mission of higher education institutions in Canada and elsewhere emerge from a diverse group of stakeholders in the educational enterprise. The consumers of higher education - young people - are demanding that universities in Canada expand their civic mission to teach students the interrelationships between and among the traditional disciplines, to introduce them to the value framework of global humanism, or to encourage active student involvement in the community. For example, the International Association of Students in Economics and Management (AIESEC) (1994) stresses the need of higher education institutions to prepare students not just for the employment market but to pay equal attention to preparing students for their civic role in the larger community:

The contribution higher education can make in developing society can take many forms. People need development not only as professionals, but also as members of society. Today's higher education is largely based on its capacity to enable economic productivity and not enough on its capacity to enable responsible leadership in society. There is a great need for a renewed recognition of human values in higher education which has eroded in modern culture, including harmony, peace, cooperation, community, honesty, justice, equality, compassion and understanding. (p. 85)

The civic mission of institutions of higher learning is being challenged by the global education movement at the primary and secondary educational level. In Canada and the United States, global education as a grassroots movement has gained popularity and flourished in the educational sectors preceding university and college. The primary and secondary education system challenges higher education institutions to adopt a holistic approach to education and to encourage the development of an individual's cognitive, affective and intuitive faculties. Tucker (1991) highlights the fact that the global education movement in the United States has been and will continue to be an influential factor which can harmonize the differing educational approaches

between school and university (holistic education versus specialization; development of individuals' affective, cognitive and intuitive faculties versus exclusive development of individuals' cognitive potential):

The egalitarian nature of global education also tends to break down the condescending wall of 'expertise' that often impedes the relationship between universities and schools. Global education draws its strength from its grassroots character and requires the content of international education to be meshed with the needs of individual schools and districts. Although global education must draw on the expertise of scholarly investigation, its successful application requires an equally profound understanding of education and schools. Therefore, the university and school personnel enter a global education partnership equal before the challenge. Each can learn from the other. (p. 114)

In the context of national citizenship education and higher education, Murchland (1991) points to the discrepancies between what universities in the United States claim to be their civic mission and the actual realization of this mission. In his point of view, students lack a clear understanding about the rights and responsibilities of citizenship while a vast majority of faculty members see civic education as being somebody else's responsibility.

The silent majority of academia...adopted a value-neutral position and said that political education was not part of their responsibility. Their job was to retail the hardware of their disciplines and pursue their research interests, taking some time out to logroll for academic scarcities in committee work. Citizenship strikes them as a soft, unwieldy slightly antiquarian notion.

Or, they answered that in modern-day society there is a division of labour such that professors have the assigned task of teaching critical thinking. They view that as their contribution to citizenship education. (p. 6)

On the other hand, there is a small minority of faculty members in academia who, according to Murchland (1996), strongly promote a progressive type of citizenship education harking back to John Dewey's views on civic humanism and classical republicanism. These voices inside the walls of academia pose a challenge to the current civic mission of the university and call for its reform.

Some universities have listened to this call for reform. In its internationalization strategy, the University of Toronto recognizes the need to enhance and expand its civic mission in preparing students for life and work in the global village:

One of the major challenges of the University as we move into the 21st century is to prepare students and faculty to function in a multi-lingual, multi-racial, multi-cultural global community and economy. Students and scholars must be equipped to collaborate as equal partners and to develop an international pool of knowledge wherein academic disciplines interact and transform the way in which human understanding is organized and applied. (University of Toronto, 1996, p. 2)

1.4.3 Paucity of Research

There is at present still a paucity of contemporary research and academic literature which explores the educational competencies of the global citizen in higher education. The vast majority of writings on global citizenship education specify competencies for students in the elementary and secondary education systems (e.g., Pike & Selby 1988; Selby 1995; Becker 1979, 1982).

Institutions of higher learning can rely on a flourishing body of literature on the internationalization of higher education and the incorporation of an international dimension into the curricula of the professions, and the social and natural sciences. While the different academic disciplines are busily defining what it means to internationalize their respective curricula, there appears to be little concern for exploring and defining a comprehensive set of core competencies for the global citizen of the 21st century which transcends disciplinary boundaries and focuses on the civic role of future students and which needs to be embedded in and emerge as educational outcomes of all tertiary education programs. This is the major task of this dissertation.

1.4.4 Unique Potential of Canadian Universities

Canadian universities need to contribute to the world community of scholars and the international body of knowledge on managing ethnoracial and ethnocultural diversity by fully developing their unique potential or competitive advantage in global citizenship education, which is rooted in the heterogeneity of the Canadian population. For example, the University of Toronto recognizes its unique advantage in preparing students for life in the global village of the 21st century by building upon the multicultural nature of its geographic locale:

Our International Strategy aims to contribute to University research and educational programs recognized internationally for their superior quality, international perspective, and transferability, enhancing our competitiveness and that of the Nation. This includes expansion of our exposure to the world community through exchange relationships and international learning networks. Exploiting the synergies of our international ambitions, the University, located in the heart of one of the world's most multicultural cities, will be widely recognized for its competitiveness as an internationally significant research institution. (University of Toronto, 1996, p. 2)

1.5 Conclusion

In summary, this dissertation will argue that Canadian universities need to revise and restructure their mission, curricula, pedagogy, extracurricular environment and administration in order to meet the educational needs of the citizens of the 21st century. While Canadian universities have made tremendous strides in internationalizing the campus, their student body and curricula, there is still a time gap between the educational requirements of the environment external to the university and the educational deliverables provided by Canadian higher education institutions. In this dissertation, I recommend the adoption of a core civic competency-based approach to international/global citizenship education as an effective tool to bridge this gap.

Reference Notes

- ¹ For further information, please refer to Municipality of Metropolitan Toronto, 1991.
- ² Of course, I do not wish to gloss over the fact that there are challenges and difficulties which Canada faces as a country with a heterogeneous population. The Quebec separatist movement or the quest of Canada's indigenous people for self-government are cases in point. However, I want to highlight the fact that Canada is a unique country which has gained considerable experience in fostering the peaceful co-existence among ethnoculturally and ethnoracially diverse peoples.
- ³ The specific features of the curriculum offered at Lester B. Pearson College of the Pacific will be discussed in further detail in Chapter 5.
- ⁴ Please note that the various prescriptions for the civic mission of Canadian universities advanced by these different schools of political thought will be explored in detail in chapter 3.

CHAPTER 2: Setting the Boundaries of the Discussion

2.0 Introduction

Dreams are an important ingredient of the visionary's personality, and the visionary's determining factor lies in his or her capacity to make dreams come true. Visionaries see, challenge, dream and then work towards the dream.

This capacity is driven by intuition. Intuition is the ability to see numerous scenarios as implications of the current reality, and then, based on self confidence and the values and ethics that one believes in, a selection of the scenarios worth working towards is made. When the dreamer is able to do this, he or she becomes a visionary. (International Association of Students in Economics and Management, 1994, P. 17)

In this statement, prospective young business leaders describe the process of holding an ideal vision or dream and translating this dream into reality. This process is a reflection of the principal methodology which underlies this dissertation - the development of an ideal model of the global citizen for the 21st century and the development of a re-visioned global civic mission for Canadian universities.

This chapter is devoted to a review of the methodology which underlies the development of these two principal constructs - the ideal global citizen and the re-visioned global civic mission for Canadian universities. The presentation will include a review of the theoretical premises guiding the development and usage of ideal-typical normative models and the problem-solving approach as discussed by Weber (1949) and Holmes (1965; 1981). I will furthermore provide an overview of the background research which I have undertaken in order to explore and review models of excellence in global citizenship education. These models of excellence illustrate some of the key features of a core civic competency-based approach to global citizenship education and inform the development of a re-visioned global civic mission of Canadian universities.

2.1 An Exploration of the Problem-Solving Approach and Ideal-Typical Normative Models

2.1.1 Holmes' (1965; 1981) Problem-Solving Approach

In order to analyze and understand problems in contemporary educational institutions, Holmes (1965; 1981) notion of “lag” or “inconsistencies” provides a useful perspective. Holmes (1965; 1981) conceptualizes societies as intricate systems composed of a multiplicity of different parts including norms (general norms [higher valuations]) or more behaviour-specific-norms [lower valuations], social institutions (e.g., economic, political, cultural, educational institutions) and the society’s natural environment (e.g., location, climate, availability of natural resources, etc.). Innovations, such as the introduction of new technologies, changes in the education curricula or new political dogmas, not only affect a particular part of an institution (school, government, party, etc.), but also set in motion changes in all other parts of the system. The adjustment to these innovations on the part of the normative, institutional or physical environment of a society may require a certain degree of time. Holmes (1965; 1981) refers to these adjustment phenomena as “lags” or “inconsistencies”.

Holmes (1965; 1981) elaborates on three specific types of inconsistencies: Normative inconsistencies, theory/practice inconsistencies, and adjustment inconsistencies. Normative inconsistencies refer to the situation in which members of society are in agreement with a certain set of general values (e.g., equal access to job opportunities for all societal members), yet societal members’ specific values related to their daily behaviour patterns stand in sharp contradiction to the general values (e.g., “equal opportunity for all yes, but our firm cannot hire a female for this engineering job.”). Theory/practice inconsistencies refer to the gap which occurs when general philosophical values have to be translated into concrete programs and projects. For example, the implementation of a policy (e.g., a company’s strategic plan) may in fact be impeded by the lack of resources to bring the desired policy outcomes detailed in the strategic plan to fruition. Adjustment inconsistencies may arise when institutional changes undertaken in one part of an institution trigger a ripple effect of changes in various other parts of the institution. For example, the fall of the Berlin Wall opened up Eastern Europe for the establishment of democratic governments, yet civil servants

formerly working under the socialist regime may require considerable time for attitudinal adjustments to the new form of democratic government. In summary, Holmes (1981) postulates that social problems result from “asynchronous changes in society” (p.73). In this dissertation, I will argue that there exists at present an inconsistency between the knowledge, skills and attitude requirements which the international community expects of higher education graduates and the international/global citizenship education provided by Canadian universities (Adjustment lag).

Holmes (1965; 1981) argues that problems are embedded in the specific societal context which gives rise to them. While problems, such as the environmental crisis, may appear to be the same for different countries, a closer analysis of the problem, taking into account specific societal variables (norms, institutions, physical environment), may in fact reveal that the problem of the environmental crisis may differ in kind and degree depending upon the specific contextual variables. It follows that solutions applied to combat the problem in one context may not necessarily be appropriate for solving what on the surface appears to be a similar problem in a different context:

Awareness of the fact that the same policies are widely proclaimed should not, however, lead the comparative educationist to suppose that they will be equally effective wherever they are applied. On the contrary, one task of comparative analysis is to make clear the range of policy choices available, and another is to propose more realistic solutions through refinements in the processes of analysis. (Holmes, 1965, p. 40)

Asynchronous changes between society and its higher education system need to be examined, taking into account the various societal factors which shape and influence the higher education system such as economic, political, cultural, religious, social and environmental factors.

A fundamental point underlying Holmes’(1965;1981) problem-solving approach is the “intellectualization of the problem”. The intellectualization is designed to achieve a more sophisticated or deeper understanding and appreciation of a given problem, which takes into account the various factors which influence the problem. The intellectualization of the problem allows the social scientist to advance and maximize the most appropriate problem solution for a given societal context, while minimizing the unwanted negative outcomes of a given problem solution.

Holmes' (1965; 1981) problem-solving approach is composed of five basic steps: (1) problem selection and analysis; (2) formulation of a problem solution (e.g., policy program); (3) determination of the contextual variables in which the problem is embedded; (4) prediction of outcomes of the suggested problem solution; and (5) verification of the viability of the problem solution through the comparison of the predicted outcomes with empirical evidence.

2.1.2 Ideal-typical Normative Models

An "Ideal-typical normative model" is a conceptual framework which assists social scientists in gaining a systematically organized picture of the societal context in which a given problem is embedded. Ideal-typical normative models are abstractions of reality which allow the researcher to gain a systematic understanding of the various factors which influence a given situation or problem. They are a lens through which the complexity of reality is temporarily held at bay in order to allow the researcher to see the larger picture and the interrelationships of factors in this larger picture.

According to Weber any view of the world must be limited, partial and conditioned by the observer's point of view. To reduce this kind of subjectivity and to make sense of many and complex data Weber proposed that ideal types should be established....Weber proposed that logical, rational, or 'ideal-typical' constructs could be employed to examine structures and social relationships. (Holmes, 1981, p. 112)

Ideal-typical normative models are ideal not in the sense that they represent the most preferred or best image of a situation or phenomenon; they are called "ideal" as they provide a representation or image of reality.¹ They are "typical" because they stress the particular features unique to the situation or the phenomena under investigation.

Ideal-typical normative models have to meet the following requirements: they have to be valid, reliable and internally consistent. The validity of an ideal-typical normative model is established when the construct is considered appropriate for the context which it describes. In order to ensure the validity of an ideal-typical normative model, it is imperative for the researcher to use source documents which are in the public domain and which are clearly identified as data sources used for the development of the model.

The validity of a construct depends upon the extent to which it is accepted as appropriate to the context for which it has been designed...The second criterion of validity is extended to ensure that the choice of 'public' documents is appropriate. (Holmes, 1981, p. 121)

The ideal-typical normative model is reliable to the extent that other scientists can reconstruct the model and verify its components based upon a review of the source documents: "The reliability depends upon the possibility that other research workers can independently check and replicate a construct, and verify its details (Holmes, 1981, p. 121)."

The ideal-typical normative model is internally consistent to the extent that the relationships between the components of the model are logically and meaningfully interrelated:

The coherence of ideal-typical patterns, however, depends upon the extent to which relationships within and between category data are logical and the extent to which all these statements are logically related to the more general ideal-typical construct. (Holmes, 1981, p. 118)

Ideal-typical normative models are composed of three elements with different sub-categories:

(1) Ideological factors (including norms, values, attitudes); (2) societal institutions and their interaction patterns (sociological laws); and (3) environmental factors (climate, resources, demography, etc.). The three components of an ideal-typical normative model may exert a differential impact on a given problem under consideration. For example, a study of the environmental practices of a society may require a close look at societal norms endorsing a "consumer versus a conserver culture", the degree of urbanization, demographic growth patterns, or economic activity, climatic conditions, religious beliefs establishing humankind as master over nature. In a given society the existence of a strong consumer mentality may be a stronger determinant of the problem make-up than religious beliefs.

According to Holmes (1981), the selection of data sources for ideal-typical normative patterns is guided by the specific problem under investigation and by the need to meet the criteria of validity, reliability and internal consistency. The socio-political context in which the problem occurs and for which problem solutions are suggested also influences the selection of data sources.

In order to construct an ideal-typical normative model of an educational issue, the researcher needs to make an informed choice about the selection of relevant data sources including:

- (1) **Spatial context:** For what context is the construct intended? The world? A major continent? A nation-state? An area inside a nation?
- (2) **Historical dimension:** Is the construct intended to simplify complex traditions and the deeply held sentiments of people sharing the same culture, living in a particular region, nation, or province?
- (3) **Contemporary scene:** Is the construct intended as a way of bringing into focus present-day international and national debates about the aims of education? Or is its value limited to a culturally identifiable region?
- (4) **Social change:** How far is the construct designed to enable hopes and expectations of some (or all) people (e.g., politicians, educationists, parents) to be analyzed?
- (5) **Policy aims:** Will the ideal-typical construct facilitate our understanding of aims that inform educational policies?
- (6) **Implementing policy:** Will the construct throw light on possible constraints against or positive influences favouring the successful implementation of educational reform?
- (7) **Economic/political considerations:** Are national (or regional) levels of economic and/or political developments important in choice of construct? (Holmes, 1981, p. 122)

The number of categories to be included in an ideal-typical normative construct varies with the requirements of the problem under investigation. Holmes (1981) indicates that an ideal-typical normative model designed to study an educational problem usually includes information on the nature of the human being, the nature of society and the nature of knowledge.

Within a particular cultural or national context educational aims cannot easily be understood without reference to associated normative statements....In the same way educational aims should be studied in the context of statements about how society ought to be organized. Similarly there is little point in asserting that all children should acquire knowledge and skills unless the kind of knowledge and skills worthy of acquisition is spelled out. (Holmes, 1981, p. 115)

The ideal-typical normative model of the global citizen presented in chapter 4 of this dissertation is rooted in specific assumptions and prescriptions about the nature of society, the nature of the human being and the nature of knowledge.

More detailed ideal-typical normative patterns draw on a wide range of sources and may include data from the economic, political, religious, educational, legal or societal spheres of life. According to Holmes (1981), appropriate data sources are, for example, world-renowned philosophies (“pure ideal-typical models”) and constitutions and legislative frameworks (“actual or legitimized ideal-typical models”). In this dissertation, the construction of an ideal-typical normative model of the global citizen draws upon a wide range of data sources including current societal, political, economic and cultural trends at the international level, citizenship education, international management, communications, etc.²

Ideal-typical normative models can be used for a number of purposes: ideal-typical normative models allow the researcher to gain a better understanding of the different variables which influence a given phenomenon in the real world by encouraging the researcher to focus solely on the most significant major influential factors. Kybartas (1996) supports this notion in the following statement:

The most obvious benefit of ideal types lies in their expository nature: it allows for the construction of clearly defined concepts which reveal concrete cultural phenomena in their interdependence, causal conditions, and significance. (p. 93)

The researcher arrives at an understanding of societal problems and inconsistencies by examining the relationship between the three basic components of the ideal-typical normative model and by contrasting the model with actual societal realities.

Ideal-typical normative models can be employed to assess the diversity of beliefs, attitudes and actions of members in a given society. For example, while some members of the education community may agree with the internationalization of the university curriculum, others may have strong objections. The ideal-typical normative model portraying the traditional views of a nation-centric curriculum can function as a conceptual tool against which the divergence of opinions can be demonstrated and analyzed:

It should not be assumed that all the normative statements in an ideal-typical normative model are accepted by all members of the group to which it refers....

Against rational constructs or ideal-typical normative patterns analyses of change and no-change can be made, major national differences of belief and opinion can be identified and compared, and irrational, conformist and deviant behaviour within a nation can be judged. In other words, diversity within a socially constructed world of norms can be analyzed. (Holmes, 1981, p. 113)

In this situation, an ideal-typical normative model functions as a heuristic device which allows the researcher to assess and examine discrepancies between the real world and the ideal model and to identify reasons for these discrepancies. The ideal-typical normative model of the global citizen will be employed in this dissertation as a heuristic device in order to gain an understanding of the discrepancies between educational outcomes expected by the international community and the actual educational core competencies acquired by higher education graduates. The re-visioned global civic mission of Canadian universities functions as a heuristic device to the extent that it juxtaposes current educational practices in international/global citizenship education with what I consider to be preferred educational practices in this area.

Ideal-typical normative models can serve a predictive function: given the internal consistency between the components of ideal-typical normative models, one can predict what consequences may result when the given constellation of components identified in the model occurs in reality.

Ideal-typical normative models can be used to evaluate societal phenomena against the model as a preferred normative standard which should be achieved. Weber (1949) did not think of using ideal-typical normative models as a potential measurement standard; however, he did concede that solutions to a given societal problem must ultimately be rooted in a preferred philosophical framework. The ideal-typical normative model of the global citizen and the re-visioned global civic mission of Canadian universities can also be seen as a standard setting device which identifies what I consider to be preferred core civic competencies to be acquired by higher education graduates and a preferred vision of international/global citizenship education at institutions of higher learning in Canada.

Ideal-typical normative models can also be employed in comparative research: they can be used as a model against which the differences and similarities between two or more cases/or phenomena under investigation can be compared and contrasted.

2.2 Shortcomings of this Methodology

Ideal-typical normative models are embedded in the context for which they have been developed. The cross-cultural transferability of the construct of the global citizen and the re-visioned global civic mission of Canadian universities is thus questionable. The development of the ideal-typical normative models of the global citizen and the re-visioned global civic mission for Canadian universities is rooted in the historical, philosophical, socio-cultural and political traditions of western democracies. These models can be perceived as North-American and Euro-centric, reflecting contemporary schools of political thought in Western developed countries. Authoritarian and totalitarian regimes may thus actively discourage open, participatory, democratic discourse envisioned as the cornerstone of the global citizen model proposed in this dissertation. It is questionable whether these regimes will be receptive and open to the fundamental premises of this model and encourage members of their societies to participate in the kind of discourse envisioned here. Perhaps, they will only pledge allegiance to democratic discourse as a socially desirable window-dressing for the international community. Weisbord (1992) underlines the fact that genuine authentic dialogue will only occur in an environment in which the participants are willing to engage in open discourse:

Could (search) conferences³ make a dent in the world's most intractable conflicts - Arab/Israeli, IRA/English, black/white in South Africa, or between the republics in the newly formed Commonwealth of Independent States? Could these folks be helped this way to discover common ground?...The methods (of search conferences) reach their limits in the values of the leadership. This 'works' only for people willing to engage in open dialogue based on accepting their differences. That means being open to new outcomes and unfamiliar methods influenced strongly by 'real-time' creativity. (p. 15)

However, it is interesting to note that the World Declaration on Education for All (1990) and its corresponding implementation guidelines - The Framework for Action to Meet Basic Learning Needs - is rooted in the assumptions and tenets of global education. The Declaration emerged out

of extensive deliberations at the World Conference on Education for All, held in Jomtien, Thailand, in March 5-9, 1990, which was attended by over 155 governments worldwide, by representatives from some 20 intergovernmental bodies and by 150 non-governmental groups. For example, the Declaration states that the basic learning needs of individuals have to be satisfied in order to empower individuals to create peaceful and harmonious relationships with other people, to be tolerant of different cultural and societal practices and to adopt an environmentally sustainable lifestyle:

The satisfaction of these [basic learning] needs empowers individuals in any society and confers upon them a responsibility to respect and build upon their collective cultural, linguistic and spiritual heritage, to promote the education of others, to further the cause of social justice, to achieve environmental protection, to be tolerant towards social, political and religious systems which differ from their own, ensuring that commonly accepted humanistic values and human rights are upheld, and to work for international peace and solidarity in an interdependent world (World Declaration on Education for All, 1990, Article 1).

Furthermore, educators in the developing world may hold radically different ideas about the preferred competencies of the global citizen. In order to ascertain the applicability of the two constructs (global citizen and global civic mission of the university) within the context of developing countries, it would be necessary to engage in a dialogue with political, social and educational thinkers in the developing world on the relevance of key features and characteristics embodied in each of these two constructs.

It is also of paramount importance that the meaning of these concepts - global citizen and global civic mission of the university - are clearly developed and communicated across cultural and national boundaries. For instance, research by Angell and Hahn (1996) has shown how concepts such as democracy, participation and citizenship can take on divergent meanings depending upon the cultural context: Angell and Hahn (1996) reviewed citizenship education in three nations - the United Kingdom, Denmark, and Japan - and demonstrated that the notions of democracy, participation, community and citizenship education are rooted in the culture of the given nation-state. Citizenship education in Japan is focused on instilling in students the value of hard work and the values of loyalty and cooperation to significant social groups such as family, class, neighbourhood and nation.

The good citizen, according to most Japanese, is one who does what is expected - by the family, work group, community, and state. Contentment with prevailing conditions is regarded as a mark of character; complaints and criticism are regarded as childish. (Angell & Hahn, 1996, p. 354)

In Denmark, citizenship education is designed to encourage students to critically reflect on societal realities and to actively participate in debates on controversial political issues. The introduction of the national curriculum in Great Britain identifies citizenship education as an interdisciplinary theme which needs to be infused into different subject areas. However, Angell and Hahn (1996) argue that British students learn about political civic engagement more by chance than by design under the national curriculum approach. In the traditional subjects of history and geography, the focus is on the acquisition of relevant content knowledge, and not on the preparation of students for participation in democratic decision-making processes. Some schools provide courses in personal and social education which in addition to lessons on religion, health, career or sex education, cover controversial citizenship issues such as racism, human rights, gender stereotyping, or the European Union.⁴

The usage of the ideal-typical normative model of the global citizen and its corresponding framework outlining a re-visioned global civic mission for Canadian universities bears the danger of superimposing a prescriptive model of educational outcomes and an institution's global civic mission on the diversity of higher education institutions in Canada. This may be perceived as stifling creative thought inherent in the diversity of educational approaches. However, it is important to address this myth at the outset of the discussion by examining how different actions can generate the same results. While the ideal-typical normative model of the global citizen identifies preferred outcome standards to be achieved by higher education institutions, it has to be recognized that there are a multiplicity of ways in which the achievement of these outcomes can be built into the educational curriculum and the extracurricular environment of the institution. It is precisely at this juncture that imagination and creativity are required to customize the programs and curricula of a unique institution and to build in learning experiences which will lead to the proposed educational outcomes. For example, an exploration of the extent to which the University of Toronto relies on the ethnoracial and ethnocultural diversity of Metropolitan Toronto can be seen as a strategy which builds on the unique potential of an institution in creating educational experiences which give

students the competencies required for global citizenship. In other words, the ideal-typical normative model outlining a new global civic mission for Canadian universities sets out the basic areas of investigation or themes to be considered in customizing learning opportunities which lead to the acquisition of preferred educational outcomes.

2.3 Models of Excellence - Background Research

I will illustrate the features of a core civic competency-based approach to international/global citizenship education by reviewing what I consider to be models of excellence or best practices; these educational programs at the secondary and tertiary level have incorporated some or all of the preferred features of the core civic competency-based approach into their daily practice. Institutions of higher learning in Canada can draw upon the wealth of experiences collected by these institutions. They can examine the preliminary requirements or conditions needed for the successful implementation of a core civic competency-based approach to international/global citizenship education and can observe the successes and pitfalls of this approach in operation.

The models of excellence showcased include Lester B. Pearson College of the Pacific in British Columbia (a pre-university program), the Environmental Studies Program at York University, and the International Affairs Program at Carleton University. I have selected these three models for three main reasons: first, together, these three models provide a good illustration of the diversity of features encompassed in the envisioned core civic competency-based approach to international/global education. Thus, I am able to illustrate the breadth and scope of this approach. A second deciding factor for selecting these best practices was the accessibility and availability of written information (secondary data) about the program and the educational institution. Third, the cooperation and willingness of faculty members to participate in a structured qualitative interview designed to explore program philosophy and key features was another crucial element in the selection process.

The secondary data which form the basis for the review of these three best practices include annual reports, curricula/course descriptions, newsletters and information brochures issued by the respective institution. The references section of this dissertation provides information on the

secondary sources used in this context. The interview schedule which was employed in my qualitative interviews with faculty members is shown in Appendix A.

Interviews lasted on average 40 minutes and were either conducted by telephone or in face-to-face meetings. I prepared a summary transcript immediately after the interview and extracted key points and themes.

In addition, the description of the best practices models draws upon a qualitative survey which explored the incorporation of global citizenship education concepts into international relations curricula (Appendix B). This survey was originally distributed by mail to faculty members in international relations programs at the University of British Columbia, the University of Waterloo, Carleton University, the University of Lisbon, (Portugal), and the London School of Economics (Great Britain). However, due to the limited response rate to this survey, survey results will only be used in this context as qualitative anecdotal evidence.

2.4 Conclusion

In this dissertation, the ideal-typical normative model of the global citizen provides, at the most fundamental level, a conceptual overview of preferred core civic competencies to be acquired by students in higher education; these preferred core civic competencies pull together a great diversity of ideas on what is required of contemporary educational institutions in preparing students for their personal and professional life in the global village of the 21st century. The ideal-typical normative model of the global citizen serves also as a heuristic device: it will be employed as one of the major building blocks for the construction of a re-visioned global civic mission of Canadian universities. The ideal-typical normative model of the global citizen will furthermore be used as a standard setting device in comparing and contrasting current university curricula and teaching practices to curricula and teaching practices leading to the preferred educational outcomes identified in the model of the global citizen.

The re-visioned global civic mission of Canadian universities provides a lens through which the multifarious internationalization initiatives in Canadian universities can be viewed in a

systematic and orderly fashion. The ideal-typical normative model outlining the re-visioned global civic mission for Canadian universities is thus used as an ordering device, a coherent framework which ties together key themes and initiatives in internationalizing the university, its programs and its environment.

Reference Notes:

- ¹ Please note that the ideal- typical normative model has, however, been used by theorists other than Weber (1949) as a preferred normative standard setting device.
- ² Please refer to chapter 4 for a detailed account of the data sources underlying the ideal-typical normative model of the global citizen.
- ³ Please note that the concept of “search conferences” will be explained in detail in Chapter 4.
- ⁴ In the time period from 1988-1990, the notion of “active citizenship” was championed by the political right in Great Britain. The political right emphasized the role of the education system in encouraging students to become actively involved in voluntary work assisting marginalized and disadvantaged members of the community. Labour leaders and the new center party, however, argued that active citizenship needs to be embedded in broad-based reforms of societal structures and of the constitution: labour leaders indicated that individuals’ active involvement in society can best be fulfilled, if government ameliorates and improves the national social welfare system. The new center party, composed of former Liberals and Democrats, argued that active citizenship needs to be based on constitutional reforms such as a definition to entitlements in health, education, housing and welfare or a Bill of Rights based on the European Convention on Human Rights.

CHAPTER 3: Moving Towards an Integrated Perspective on International/Global Citizenship Education

3.0 Introduction

According to Holmes (1965; 1981), educational problems can be conceptualized, analyzed and understood by developing ideal-typical normative models which organize the different influential forces impacting on the problem into a coherent whole. Holmes (1965; 1981) indicated that one needs to examine three components - the nature of society, the nature of knowledge and the nature of 'man'¹ in order to gain an understanding of an educational issue.

In order to illustrate the time lag between the educational outcome expectations placed on higher education graduates by the international community and the actual competencies acquired by students in higher education institutions in Canada, I will juxtapose what I consider to be two opposing ideal-typical normative models which shape and influence international/global citizenship education in contemporary institutions of higher learning in Canada. In my mind, these two ideal-typical normative models form the two opposing poles of a continuum of views on what international/global citizenship education should be like in Canada. The two ideal-typical models summarize these viewpoints in a schematic fashion and at a high degree of abstraction. A detailed exploration of the various shades and permutations of each viewpoint clearly exceeds the scope of this dissertation. These two ideal-typical normative models advance different conceptualizations of the nature of world society, the nature of knowledge and the nature of "man (sic)" - I have labelled one model the "integrated perspective on international education", the other model the "fragmented perspective on international education". Botkin, Elmandjra and Malitza (1979) view the key elements of integrative thinking as "the ability to make plans and strategies for the future; the capacity to see the whole as well as the parts;...the capacity to detect interrelationships and to assess their importance, which is often greater than that of the elements that they interlink"(p. 98). The integrated perspective on international/global education aims to achieve these objectives: it seeks to see the strengths of multiple perspectives, to establish linkages between these perspectives and to explore the complementarity of different viewpoints.

In this dissertation, I argue that it is imperative for higher education institutions in Canada to move from a fragmented perspective on international education to an integrated perspective on international education. Simon (1993) supports this point of view in his dissertation. He makes the argument that three key principles should inform the development of US undergraduate curricula: the interdependence of all life forms on the planet; the universality of the human being (capacity for self-reflection, rationality and creativity, etc.) and the unity of knowledge.

Paradoxically...science which sets out to establish relations between objects in space, between events in time, and between these two categories has greatly succeeded in stylizing an epistemology of fragmentation, more than affirming unifying principles. Three self-evident principles are identified here as fundamental to approach the global crisis...which are: the principle of the unity and interdependence of life-generic; the principle of the unity of man/the universality of being human; and the principle of the unity of knowledge. (p. 76)

Simon's (1993) argument falls short, however, to the extent that it concludes by outlining the components of an undergraduate curriculum based on these three principles without a clear definition of the learning outcomes to be acquired by higher education students.

The five significant features of integration that have emerged thus far...are: (1) integration as praxis; (2) integration of the life of mind on campus and the larger life of culture outside the campus; (3) integration of knowledge derived from different disciplines; (4) integration of different world-views and cultural perspectives; and (5) integration of personal development. (p. 221)

In my view, the adoption of a core civic competency-based approach to international/global citizenship education and a corresponding re-visioned global civic mission for Canadian universities are the key tools necessary for implementing an integrated perspective towards international education.

In the course of this chapter, I will cover vast terrains focusing on different disciplines and areas of investigation - international relations, political science, global education, the nature of knowledge. While I do not wish to gloss over the diversity of views contained in each of these areas, I want to caution the reader that for the purposes of my argument, I will not delve into the intricate dialogues and theoretical debates contained in each of these areas in detail. The problematique of

identifying the components of an integrated perspective on international/global education is the lens through which I have looked at these fields and which has determined my selection of issues to be addressed.

3.1 Models of World Order — An Overview

The role which a university performs within the larger societal context of the nation-state or the international community is influenced by the different political perspectives on world order and the civic mission assigned to the university within these different political frameworks. A discussion of a global civic mission of the university thus needs to be examined against the background of the liberal, transformative, realist and world system perspective on world order.

World order refers to a particular way of viewing the interrelationships and connections between members of the international community. World order can be defined as a framework which organizes and interprets international events or the dynamic interplay between and among members of the international community. Models of world order integrate these interpretations of international events into a coherent whole. Models of world order infer motives and causes for interaction patterns and explain social phenomena in the international domain - war and peace, conflict management, economic exploitation, etc. For example, Bull (1995) defines world order as follows:

By world order I mean those patterns or dispositions of human activity that sustain the elementary or primary goals of social life among mankind as a whole. International order is order among states; but states are simply groupings of men, and men may be grouped in such a way that they do not form states at all. Moreover, where they are grouped into states, they are grouped in other ways also. Underlying the questions we raise about order among states there are deeper questions, of more enduring importance, about order in the great society of all mankind. (p. 19)

There are significant differences in the way in which individuals view and interpret the relationships between different players in the international community; the liberal, realist, world-system and transformative models of world order cast the characters on the international stage in a different light, ascribing different motives to their behaviours and making different prescriptions

for the “ideal” or “preferred” interaction patterns among players. Each of these broad-based models of world order has variations on the model’s principal tenets: for example, the liberal perspective on world order includes the postulates of pure liberalism as well as compensatory liberalism. World system theorists are divided among Marxists and Neo-Marxists.

3.1.1 The Liberal Perspective on World Order

McKinley and Little (1986) identify the promotion and protection of an individual’s freedom as the key element of pure liberal philosophy (negative freedom). In compensatory liberalism, the government is granted limited authority to intervene in the individual’s life in order to create a more equitable distribution of resources and to ensure a greater degree of equality. The basic unit of analysis in liberalism is the individual cast into the role of consumer and producer in the global economic marketplace. Liberalism believes in creativity, ingenuity and foresight as key traits which will assist the individual in contributing to the global economy. In pure liberalism, the differential talents among individuals are seen as catalysts for ongoing change and for an individual’s ongoing adaptation to the changing market forces. In pure liberalism, the relationship between members of the community is based on competition; in compensatory liberalism, unbridled competition among members of society is curtailed by interventionist governmental strategies designed to compensate for the fluctuations of the market and to ensure the welfare of all members of society. Progress is perceived, in pure liberalism, as those changes which are brought about by the free play of an individual’s talents and creativity; in compensatory liberalism, progress is defined as the capacity of a community to mutually decide on collective policies which will govern communal life.

The North-South Report A Plea for change: peace, justice and jobs prepared by the former German Chancellor Willy Brandt (1982) reflects the premises of the liberal model of world order in the international community. The Report examines the economic and social inequities between countries in the developed and the developing world and proposes broad-based changes to bridge the gap between countries in the North and in the South. The changes proposed in this document include, for example, the establishment of a new international economic order which is characterized by the stabilization of commodity prices, the elimination of trade barriers and tariffs in industrialized markets, or the fair and equal representation of developing countries in the world’s major

international organizations such as the United Nations. Apart from structural changes to the international economic order, the Report also advances recommendations regarding disarmament, environmental sustainability, population control, elimination of diseases and malnutrition.

This Report proceeds from a classical premise of compensatory liberalism which postulates that the world economic market, if left unchecked, will produce inequities between and among market participants on a global scale. In order to counterbalance these resulting economic inequalities, it is imperative that the international community interfere with the operation of the global marketplace with appropriate fiscal and economic policies. This interference will result in the creation of a just and fair economic order designed to reduce or eliminate economic and social inequalities between countries in the North and countries in the South. Brandt (1982) thus indicates that public policy in the fiscal area has been successful in achieving the re-distribution of wealth and a greater degree of economic equity at the level of the nation-state. Consequently, the same interventionist stance should be adopted in regulating gross inequities among nation-states in the international community.

Brandt (1982) argues that it is important for countries to realize that the world and its nation-states have become one world community; this community requires nation-states to assume new responsibilities vis-a-vis marginalized and impoverished members of this community. It is within the mutual interest of countries in the developed and the developing world to cooperate with each other and to buy into the new proposed international economic order. The new “social and economic contract” between North and South is said to protect and ensure continuous world-wide economic growth and to ensure the environmental liveability of the planet. Members of the international community thus act in their own best self-interest by ensuring that the economic prosperity and the environmental sustainability of the world is preserved through mutual cooperation between North and South. The Report thus reflects one of the fundamental principles of political liberal thinking - the freedom to act in one’s own best interest within the context of the liberal community: “The dialogue must aim to give every society a full opportunity to develop as it wishes and satisfy the essential needs of its people at an acceptable pace, and to create a dynamic world in which every country can achieve its own development, each respecting the other and respecting also the imperatives of a shared planet” (Brandt, 1982, p. 31).

The Report furthermore is premised on the principle of non-interference into the internal economic operations of countries in the developing world. It is argued that a fair and just redistribution of resources among people within a developing country is the responsibility of the country's own government. This is yet another reflection of compensatory liberal thinking which stresses the need for individual freedom in pursuing economic self-interests in the marketplace regulated by overall fiscal and economic policies to assure the reduction of economic inequities.

The governments and people of the South have the primary responsibility for solving many of their own problems: they will have to continue to generate most of their resources by their own efforts, and to plan and manage their own economies. Only they can ensure that the fruits of their development are fairly distributed inside their countries, and that greater justice and equity in the world is matched by appropriate reform attempts. (Brandt, 1982, p. 41)

3.1.2 The Transformative Perspective on World Order

The transformative view of world order is associated with political scientists and thinkers such as Galtung (1980), Falk, Kim and Mendlovitz (1982), Kothari (1974) and Mazrui (1976). Scholars in this school of political thought have envisioned and advanced alternative models of world order which are rooted in a prescribed value basis of access, participation, equal distribution of resources, personal development², etc. The interaction patterns between individuals, organizations and nation-states are to be re-organized and governed in congruence with these fundamental values.

Within this framework, nation-states are considered inadequate in addressing and solving major world issues faced by humanity at the turn of this century. For example, the nation-states' autonomous decision-making around fiscal or monetary policies is diminished by the power of global multinational firms and regional trading blocks which set their own economic agenda and goals. Thus, the essential actors in the transformative perspective on world order are individuals and networks/associations of individuals which span the globe (e.g., non-governmental organizations, multinationals, global advocacy groups, etc.).

The transformative perspective contends that all problems are connected and interdependent: “world peace and security are inseparable from problems such as human rights, ecological balance, income equality, food distribution and malnutrition, overpopulation, energy scarcity, resource exploitation...” (Holsti, 1985, p. 48). World problems are brought about by the discrepancy between human wants and the finite resource capacity of the planet. Hence, these problems can only be effectively addressed by changing human values and corresponding human behaviour: “Action is required to change human values, reduce global inequality, enhance the growth of transnational perspectives, develop global management capabilities and ultimately, to locate pathways for transcending the nation-state system” (Holsti, 1985, p. 49).

Galtung’s (1980) transformative model of world order can be used as an illustrative example of this perspective: His structural framework can be summarized by highlighting the major underlying assumptions and the ten goals of a preferred world system. One can identify three fundamental assumptions underlying Galtung’s (1980) framework which describe the theorist’s conceptualizations of the nature of individuals, the nature of society and humankind’s capabilities for shaping the future of the world. Similar to Maslow’s (1954) hierarchy of needs, Galtung (1980) identifies five fundamental human needs: the need for nourishment, the need for protection, the need for a healthy human body, the need to belong to a community and the need for education which give men and women access to culture and communication with fellow men and women (symbolic interaction). Galtung (1980) argues that if these five basic needs are satisfied, “man (sic) is capable of forming a society, self-sufficient economically, biologically, and culturally (p. 21).” He indicates that despite our technological advancements these basic needs are still unmet for the large majority of humankind.

Galtung (1980) distinguishes between two basic perspectives on human society - the actor-oriented approach and the structural approach. From the vantage point of the actor-oriented perspective, society is composed of autonomous individuals (actors) who set goals for themselves and develop strategies for the realization of these goals. In the pursuit of goal implementation, actors may enter into conflict with fellow actors; society’s major task lies in regulating this conflict so that it becomes channelled into a free competition between individuals. According to this perspective, the competition which benefits the individual actor, benefits the whole of society. The root cause

of societal ills as evidenced by direct and indirect violence (e.g., war versus discrimination) is attributable to the “evil intentions” of individual actors; the remedy lies in punishing the actor.

The structure-oriented framework defines societies as patterns of interactions between actors. This approach operates on the basic tenet that “what is good for the system is good for the sub-systems, and for individuals” (p. 44). Badly conceived structures are identified as generating major societal problems with structural change as the principal cure for these problems. Although Galtung (1980) recognizes that these two perspectives are essentially complementary to each other, his vision of a preferred world order is essentially based on the structural approach, with the argument that wrongly conceived structures provide the conditions for individual actors to act out their “evil intentions”: “At the root of the crisis [in which the world finds itself today] is not resource scarcity or price increases or population pressure, but the world structure (p. 3).”

Galtung (1980) affirms humankind’s capabilities for shaping the future of this planet. In his philosophical standpoint, he neither adheres to a deterministic view of the future nor to an overly optimistic approach. The following statement shows that he takes the middle-ground between these two extremes:

I am not among those who believe the future is already embedded in the past and present, and essentially predetermined, although qualitatively different....But there is ample ground for position between determinism wherein the nature of society being born is given in advance...and all one can do is to engage in some midwifery, and the view that ‘anything is possible’. Although our minds are both clouded and enlightened by the past and present, we are free to conceive of futures within a still much wider spectrum. (p. 31)

Galtung’s (1980) vision of the preferred world order is based upon ten fundamental value dimensions or goals which he explains by providing definitions, measurement instruments to capture the value/goal in quantitative terms and by antonyms. Johansen (1982) attaches the label of “global humanism” (p. 211) to the value base underlying the World Order Models Project. However, it is important to keep in mind that these ten values reflect a much broader philosophical framework than may be implied by the term “global humanism” which may conjure up distinctly Western values. Galtung (1980) clearly states that the ten values are deeply rooted in Western and Eastern philosophical thought.³

In keeping with the actor-oriented and the structure-oriented perspectives to society he identifies goals pertaining to the individual actors and goals describing preferred interaction patterns between actors. Actor-oriented goals include personal growth (versus alienation), diversity (versus uniformity), socio-economic growth (versus misery), equality (versus inequality) and social justice (versus social injustice).

Galtung (1980) sets out the following preferred interaction patterns among actors: equity (versus exploitation), autonomy (versus penetration), solidarity (versus fragmentation), participation (versus marginalization). The establishment of ecological balance, defined as the recognition that humankind cannot assume “mastery over nature (Kothari, 1974, p. 27)” but has to perceive itself as an integral part of nature striving to maintain a healthy equilibrium between itself and its environment, constitutes the tenth goal of Galtung’s (1980) preferred world order.

According to Galtung (1980), the ten goals have to be perceived as an integrated system; the social reality defined by these ten goals would be changed, if one goal were to be deleted or added:

these goals should not be seen as a shopping list, even operationalized in an atomistic manner. In concrete social reality, however, they come in bundles, in molecules....

These molecules must be viewed dialectically: if one adds one goal-atom, the other atoms changes. (Galtung, 1980, p. 87)

3.1.3 The Realist Perspective on World Order

Holsti (1985) groups such eminent philosophers as Hobbes, Kant, Rousseau, Saint-Pierre and Grotius and political thinkers such as Morgenthau, Bull or Bentham under the realist perspective on world order.⁴ While their theories of world order differ in a number of ways, they are united by a common set of questions and assumptions which constitute the focus of their inquiry:

Rousseau and Morgenthau, Hobbes and Bull, Bentham and Haas disagree on a number of matters; but they are also joined by a common set of questions or problems that, implicitly or explicitly, establish the boundaries as well as the core of the field. (Holsti, 1985, p. 7)

Classical international relations theory or the realist perspective on world order is focused on studying the causes of war, strategies for peace and security as well as the power distribution and differentials between nation-states. The essential actors in the realist perspective are nation-states, as they are the key societal institutions in the international community who determine norms and modes of interactions with other nation-states. World order is composed of a set of sovereign nation-states which are autonomous in their decisions to engage in international conflict and which strive to protect themselves from infringements to their sovereignty by other nations. The core elements of the realist perspective can be illustrated by examining Morgenthau's and Thompson's (1985) political realism. According to these two theorists, realist theory of international politics centres around five fundamental principles: first, the theorists assume that political behaviour is governed by an identifiable objective set of laws - the interrelationships between these laws can be conceptualized within a rational theory of political relations:

Realism, believing as it does in the objectivity of the laws of politics, must also believe in the possibility of developing a rational theory that reflects, however imperfectly and one-sidedly, these objective laws. (Morgenthau & Thompson, 1985, p. 4)

Second, the principal dynamic force in political interaction is the pursuit of self-interest, which is operationally defined as the pursuit of power. According to Morgenthau and Thompson (1985), all actors - be they individuals, organizations or nation-states - strive towards achieving increased power in their political interactions with each other.

Third, while the pursuit of self-interest is considered the main dynamo influencing or shaping political behaviour regardless of the actor (universal applicability), the concrete meaning of self-interest in terms of power is defined by the specific circumstances of time and place:

Realism assumes that its key concept of interest defined as power is an objective category which is universally valid, but it does not endow that concept with a meaning that is fixed once and for all. (Morgenthau & Thompson, 1985, p. 10)

For example, the pursuit of power of a particular nation may lie at one point in history in the annexation of land, while at a different historical period, power may consist of gaining mind control over foreign nationals (ideological persuasion/cultural imperialism).

Fourth, Morgenthau and Thompson (1985) conceptualize human nature as a system composed of multiple yet separate facets which each address a specific domain of life (economics, religion, business, culture): “Political realism is based upon a pluralistic conception of human nature. Real ‘man’(sic) is a composite of ‘economic man, political man, moral man, religious man’, etc.” (p. 16).

Fifth, in congruence with this view of human nature, political realists highlight the autonomy of each sphere of life and note that the standards, laws, frameworks and models are not interchangeable among these spheres. For instance, Morgenthau and Thompson (1985) proclaim that the success of a political interaction cannot be judged using moral and ethical standards but rather that the only valid measurement for successful political behaviour lies in the application of standards and norms according to political laws characterized by the continuous pursuit of power:

Realism maintains that universal moral principles cannot be applied to the actions of states in their abstract formulation, but they must be filtered through the concrete circumstances of time and place....ethics in the abstract judges actions by its conformity with the moral law; political ethics judges action by its political consequences. (p. 12)

3.1.4 The World System Perspective on World Order

The world system perspective includes thinkers in the Marxist tradition such as Lenin, Marx and Engels as well as contemporary world-capitalist system/dependency theorists such as Cardoso and Faletto (1979), Wallerstein (1984), Bergeson (1983) or Worsley (1984). While there are, of course, deviations in thinking among these theorists around specific elements of their political philosophy on issues such as the impact of capitalism on the developing world, economic stages of growth or focus on questions of war and peace, etc., these thinkers can be grouped into this framework based upon the significant commonalities in their views of world order and international relations (Holsti, 1985).

The Marxist model of world order proposes that the issues of exploitation and the unequal distribution of economic resources both within a society and across nation-states constitute the main focus for investigation: “Marxism, in whatever variant, is ultimately concerned with the problems

of modernization, exploitation, and inequality; these are the endemic, pervasive, and seemingly perpetual problems” (Holsti, 1985, p. 63). The essential actors on the world stage are different economic classes - the bourgeoisie (capitalist; owners of the means of production) and the proletariat (workers). The prevailing image of world order is a continuous struggle over finite resources between the members of these classes both at the level of the nation-state and in the international context. The Marxist model is inimical to the existence of the nation-state, as this political form of organization supports the exploitative economic structures. The world order composed of nation-states is ultimately to be supplanted by a classless global society in which all societal members share equally in the means of production and economic gains.

Underdevelopment, exploitation and inequality between the developed and developing nations represent the major foci of study for Neo-Marxists. The primary unit of analysis in this framework is the world capitalist system and the exchange processes between rich and poor. According to Neo-Marxists, the economic structures are closely integrated worldwide and have assigned specific roles to the different players in this structure. The global capitalist system has generated economic inequalities, draining the energies and resources from developing societies to the developed industrialized world, or from the periphery to the centre:

A second central feature of capitalism as a world-system was that it was constructed around an axial division of labour between core zones and peripheral zones between which there was an unequal exchange. As the system expanded, incorporating new geographical areas, these areas were forced to play certain economic roles, a process we call peripheralization. It involved transforming the productive processes, including both what was produced and how the labour was controlled. We call this the creation of export cash-crops and of forms of coerced and semi-coerced labour. It involved transforming the indigenous political structures, either eliminating them altogether (colonialism) or weakening them vis-a-vis state structures in core zones (semicolonialism). (Wallerstein, 1984, p. 170)

An autonomous economic development is not possible for impoverished nations due to the fact that they are intricately connected with the worldwide capitalist economic structure.

The preferred image of world order as seen from the vantage point of the Neo-Marxists consists of a global socialist system which can be brought about by a system-wide transformation moving from the capitalist system to a more equitable socialist economic structure. In the proposed

global socialist system, people will collectively assess their needs and engage in the productive process to meet these needs.

What we can do is to outline the prospective model. A socialist world-system involves the reunification of the boundaries of economic and political activity. The idea is that on the basis of an advanced technology, capable of providing a rate of global production adequate to meet the total needs of all the world's population, the rate and forms of production will be the result of the collective decisions made in view of these needs. (Wallerstein, 1984, p. 157)

3.1.5 An Integrated Approach to World Order

The different models of world order⁵ escape synthesis, as they examine different issues as their principal foci of inquiry (e.g., war and peace versus unequal distribution of resources), recognize different essential actors (e.g., nation-state versus networks of individuals), and hold out different ideal images of a preferred world order. However, they complement each other to the extent that they examine and explain different social phenomena in the international community. Holsti (1985) supports this thinking in the following statement:

Does this mean there are no opportunities for synthesis? Probably, if we mean by synthesis a melding of two paradigms rather than a takeover of one by the other. Yet, international politics and theory scholars should be interested in or at least familiar with the theories and research agendas of cognate fields....The neo-Marxist paradigm in important and impressive ways outlines the sort of situation the typical developing country faces today, a situation that has received scant attention in the traditional literature with its great power, military security concerns. (pp. 79-80)

An integrated approach to international/global citizenship education will expose the learner to the diversity of political views of world order, their principal tenets, foci of investigation and explanatory potential. The global citizen needs the necessary conceptual tools to effectively enter into dialogue with members of the international community on the multiplicity of issues facing the community as a whole: these issues are not neatly confined to the problems addressed in any one of these particular paradigms but stretch across the full gamut of issues examined by the different frameworks. The integrated approach to international/global citizenship education will also

encourage students to critically reflect upon the shortcomings or conceptual weaknesses of each paradigm and to understand their complementarity as well as their divergence from each other.

In contrast, a fragmented approach to international/global citizenship education will familiarize the learner only with selected models of world order to the exclusion of other models. This selective attention to one or two of the models harbours the danger of biasing students and does not allow them insight into the rich contextual heritage of political and philosophical thinking on world order. The fragmented approach does not provide the learner with the required explanatory tools for the diversity of social issues falling outside the realm of inquiry of a particular view of world order.

3.2 Roots of a Re-visioned Global Civic Mission of the University

In this section, I will showcase how a university with a re-visioned global civic mission is rooted in and draws upon the traditions of the contemporary university and its different civic missions. Kybartas (1996) has developed a university classification scheme based on ideal types: he examines the civic mission of the liberal, the economic, the social, the transformational and the radical university.

From my point of view, a re-visioned global civic mission of Canadian universities needs to synthesize these divergent missions into a coherent whole (integrated approach). A re-visioned global civic mission recognizes that the different learning outcomes achieved by students at a liberal, economic, social, radical or transformational university are valuable contributions in their own right and that global citizens will depend on the knowledge, skills and attitudes acquired under each of these different orientations in discussing and addressing issues within the forum of the international community. For example, global citizens need to be able to reflect independently on the tenets of the emerging global civic culture (liberal thinkers); they need to be able to make a living in the global marketplace (economic/vocationalist approach) and they need to be able to develop proposals and to undertake actions for constructive change in the international community targeted, for instance, at a more equitable distribution of resources between the have and have-nots (social/radical orientation). The global civic mission of the university constitutes a composite of the liberal,

economic, social, transformational and radical civic mission of the university and integrates them into a coherent framework. I will illustrate my point of view by showcasing how the re-visioned global civic mission of the university is shaped by the liberal and the transformational university.

The term “global” in this context refers to the fact that Canadian universities will assume responsibility for educating students who are able to effectively participate in democratic public discourse on world issues at the local, provincial, national and international level.

3.2.1 The Civic Mission of the Liberal University

The educational goals of a liberal university are essentially twofold. First, liberal education is devoted to the development of the intellect, the individual’s ability to reason, to theorize, to deliberate and make informed judgements. Associated with the intellectual growth of the person, is the cultivation of the person’s spirit, morals and aesthetic appreciation; however, these achievements are ancillary to the development of the intellect. Van Doren (1959) describes this vision of liberal education in the following statement:

The aim of liberal education is one’s own excellence, the perfection of one’s own intellectual character. Liberal education makes the person competent; not merely to know or do, but also, and indeed chiefly, to be. (p. 67)

Second, liberal education is designed to develop the individual’s cultural literacy: individuals are introduced to the classic writings in Western civilization in the humanities, social sciences and natural sciences; liberal education familiarizes students with the ideals and values of Western culture and allows students to gain an understanding of the problems and issues which have shaped Western civilization both in the historical and contemporary context. *Paideia*, the Greek word for the cultivation of an educated human being, describes the essence of liberal education. The cultivated individual can engage with contemporaries in dialogues on their shared heritage and on the forces which have shaped and continue to shape their civilization. Individuals are acculturated to their social group through liberal education and in turn, contribute to and influence group culture. Leavis (1965) (citing Otis) develops the image of the cultivated intellectual who is defined by and in turn defines civilization:

The important point is that they [the intellectuals] represented the centre of the civilization of their age - not particular and isolated aspects of it, but the whole of it. They had, of course, their varying occupations, their special ignorance - but they were in general aware of their own world at all points. With their common lingua franca, their common stock of knowledge, and their common social status, they gradually developed an idea of what the truly 'educated' man should be like, and what his role in society should be, and in particular what responsibility he had for himself and his world. This class - in short- may be said to have definitely represented and been responsible for civilization in their time. (pp. 24-25)

Liberal educators vary of course in their respective prescriptions of how these goals may in fact be achieved: Hutchins (1936), Van Doren (1959) and Adler (1977) propose the classical or great books approach as the key organizing feature of the liberal curriculum while Meiklejohn (1932) or Leavis (1965) recommend the study of particular historical epochs as the main organizing element for the curriculum.

The liberal university contributes to society in an indirect manner by educating individuals who have the intellectual capacity to assume responsible civic roles and to perform the respective professions and vocations of their choice:

In general, the university is not seen to have any direct role in the affairs of the society except to serve as a cultural institution - preserving, developing, and transmitting the ideals, values, and heritage of Western society. Indirectly, universities promote the social and economic welfare of society by enhancing the potential of their graduates to successfully undertake any vocation, profession, or civic role they might choose. (Kybartas, 1996, p. 265)

Higher education institutions guided by a global civic mission can greatly benefit from the traditions of a liberally-oriented university. While it is not possible in this context to delineate the full breadth of linkages between a liberally-oriented civic mission and the proposed global civic mission, I will provide some illustrative examples of how these two types of civic missions need to be connected. These illustrations include the concept of cultural literacy, personal development, continuous life-long learning and critical/analytical thinking.

Cultural literacy refers to individuals' cultural background information and their knowledge of cultural concepts, ideals and traditions which enable them to effectively engage in dialogues with members of their cultural group. Hirsch (1987) thus defines cultural literacy as "the oxygen of social

intercourse....Cultural literacy lies above the everyday levels of knowledge that everyone possesses and below the expert level known only to specialists. It is that middle ground of cultural knowledge possessed by the 'common reader' "(p. 19). According to Boyer and Kaplan (1977), cultural literacy constitutes a key element in the preservation and maintenance of a socio-cultural group; it is the knowledge of a shared community heritage which will permit individuals to deal with present and future challenges of group life. In their point of view, educated individuals are human beings who see themselves in their interrelationships to the larger group and recognize how their aspirations are linked to their aspirations and wants of the group:

Truly educated persons move beyond themselves, gain social perspective, see themselves in relation to other people and times, understand how their origins and wants and needs are tied to the origins and wants and needs of others. (p.58)

Boggs (1991) sees cultural literacy, or the commonly shared pool of socio-cultural knowledge, as an essential pre-requisite for the individual's participation in democratic discourse:

integrating the humanities in adult civic education enables participants to acquire the information, skills and values required to understand and act upon local, national, and international public problems. Democracy benefits from informed and thoughtful civic discourse by citizens about issues of common concern. (p. 91)

Global citizens of the 21st century have to be culturally literate with respect to the emerging global civic culture. This culture requires, for example, knowledge of existing governance structures in the international community including international organizations such as the United Nations and its agencies, the World Bank, the International Monetary Fund, the European Community, etc. as well as the ability to understand and critically analyze the modus operandi of these governance institutions. Global citizens need to be informed about political and economic alliances such as NAFTA, the EU or GATT which shape the trading patterns among nations; they need to be aware of the key challenges and issues faced by the international community such as the deforestation of large parts of the rainforest in South America, poverty and child mortality rates in countries of the developing world and threatening diseases such as AIDS. They need to understand the different conceptualizations of world order, concepts of dependency and world system theory - these are just a few representative examples of concepts and knowledge areas which the global citizens of the 21st

century needs to be familiar with in order to successfully engage in public discourse with members of the international community. Hirsch (1987) supports this thinking in the following statement:

The economic and technical forces that first led to language standardization and mass literacy have continued to gain momentum. Now that economic relationships are instantaneous and global, national vocabularies have grown still larger in scope. Our national vocabulary has three distinct domains. The first is the international. Basic literacy in the contemporary world requires knowledge of certain terms known to literate people everywhere in the world....This core lexicon of modern education includes basic words from world history, world culture, geography, and the physical and biological sciences. (p. 75)

At the same time, the global citizen needs to be literate about her/his specific national or ethnoracial/ethnocultural group (an aspect which I will address in more detail in my discussion on the paradox of globalization).

Liberal education furthermore informs the re-visioned global civic mission of the university to the extent that it challenges the individual to confront such fundamental questions as the meaning of life and the reason for human suffering. In sharing the life experiences of the heroes and heroines in the canon of great books - Shakespeare, Tolstoy, Goethe, Sartre, Balzac, etc.-, individuals are faced with seeking the meaning of human existence and to find answers to these questions:

If one asks 'why read the works of Shakespeare or Thucydides or Melville or Confucius or Kawabata or Virginia Woolf or Rousseau or Burke or Dostoyevski or Joyce Carol Oates or Toni Morrison?' the answer in each case is the same: they are profound. They probe the human psyche, revealing its depths and torments and potential in ways that compel understanding to be stretched and deepened. (Ketcham, 1991, p. 172)

The global citizen of the 21st century should be in a position to become acquainted with the novels and stories of great writers from different cultures across the globe. The writings will likely reveal the same profound questioning of the meaning of life in different societies in both contemporary and historical time periods. The global citizen may gain insight into the commonly shared emotions and experiences across cultures.

A new global civic mission as envisioned in this dissertation also draws upon the concept of life-long continuous learning which is embedded in the liberal tradition. For example, Adler (1977)

indicates that the completion of the BA degree is not the end of liberal education, but merely the platform for further intellectual queries and explorations:

No one can be given a completed liberal education in school, college, or university, for unlike the body, the mind's capacity for growth does not terminate with youth; on the contrary, the mature mind is more educable than the immature; therefore, adult education must take up where the schools leave off and continue the process through all the years of adult life. (p. 122)

Leavis (1965) highlights that this continuous learning process applies to teachers just as well; through their ongoing dialogue with students and their colleagues, teachers refine their knowledge and skills on an ongoing basis. The global citizen of the 21st century has to be open to the acquisition of new knowledge and skills as a basic requirements, as s/he will be confronted with the need to adapt to different cultures or to a rapidly changing work environment.

In striving to develop the individual's intellect, the liberal university tries to instill in students the ability to critically analyze issues from different perspectives and to evaluate alternative strategies in addressing these issues. The development of an individual's critical intelligence is seen by Bloom (1987) as one of the crucial aims of university education:

The university is the place where inquiry and philosophic openness come into their own. It is intended to encourage the non-instrumental use of reason for its own sake, to provide the atmosphere where the moral and physical superiority of the dominant will not intimidate philosophic doubt. And it preserves the treasury of great deeds, great men and great thoughts required to nourish that doubt. (p. 249)

Global citizens of the 21st century need to develop their ability to critique and analyze the emerging global civic culture and to propose alternative conceptualizations of preferred interaction patterns between and among members of the international community. The re-visioned global civic mission of the university thus needs to incorporate this element of the liberal university into its educational repertoire.

In the preceding discussion, I have highlighted how the re-visioned global civic mission of the university needs to be constructed with the help of crucial building blocks found within the

tradition of liberal education/or the liberal university. Much like the tree draws on its roots for its water supply, the re-visioned global civic mission draws upon key concepts in the liberal tradition of education.

The liberal university and the re-visioned global civic mission of the university part ways, of course, when addressing the importance of incorporating vocational training into higher education institutions. Liberalists champion the acquisition of knowledge for its own sake and abhor the thought that education be used for pragmatic purposes such as the development of professional job skills. For example, Hirsch (1987) takes issue with the fact that utilitarian knowledge is ephemeral given the rapidly changing technology; liberal education gives students the ability to adjust to these changes:

The flaw in utilitarianism is its lack of utility for the modern world. Narrow vocational education, adjusted to the needs of the moment, is made ever more obsolete by changing technology. Vocations have multiplied beyond the abilities of the schools to accommodate them. What is required is education for change, not for static job competencies. (p. 126)

In constructing a re-visioned global civic mission for the university, the challenge, in my mind, does not consist of choosing between liberal versus vocational education, rather the challenge consists of striking an appropriate balance between liberal, vocational and transformative-oriented education at Canadian universities.

3.2.2 The Civic Mission of the Transformational University

The transformational model of the university, according to Kybartas (1996), is characterized by five key features: self-directed approach to learning, community centredness of the university, “apolitical nature” of the university, relevance or appropriateness of learning experiences, inclusiveness of various sources of knowledge and knowledge development. I will examine some of the significant linkages between the transformational university and an integrated perspective on international/global education in reviewing these features. The transformational university encourages students to assume responsibility for their learning experiences by being self-directed learners. Students select professional, practically/experientially-oriented, theoretically-oriented and

technical courses which best fit with their respective learning goals and personal/professional development objectives. Learning is perceived as a continuous life-long process in which individuals enhance their knowledge and skills base through a variety of learning experiences at the university, in the work environment or through active participation in the community.

Individualized learning...means both individualized opportunity, with each individual searching for the kind of education suitable and necessary for himself, as well as individualized work in pursuit of those personal goals. (Mayhew, 1977, p. 43)

Gould and Cross (1972) even go so far as to argue that there should be as many different educational programs as there are individual learning needs of students. The notion of self-directed learning fits with humanistic psychology represented, for example, by Maslow (1976) and Rogers (1969). According to these thinkers, the aim of education is the self-actualization of the human being:

humanism emphasizes a person's perceptions that are centred in experience, as well as the freedom and responsibility to become what one is capable of becoming. (Merriam & Caffarella, 1991, p. 132)

The self-directed approach to learning is certainly an important cornerstone in the education of the global citizen. In order to meet the changing knowledge and skills demand of the global village, students have to take an increasing degree of responsibility for the learning experiences which they choose and which enhance their knowledge and skills base. The global citizen is required to take responsibility for setting educational priorities and for selecting appropriate learning experiences to meet these learning priorities. The introduction of the learning passport which provides a written record of the student's knowledge and skills acquisitions at the university, on the job or in the community is an intricate component of a self-directed approach to learning.

However, an integrated approach to international/global citizenship education will balance the self-directed approach to learning with the need for students to develop a defined set of core competencies in the course of their university education. Self-directed learning as envisioned in the transformational university can harbour the real danger of leaving students like aimless wanderers who acquire knowledge of everything and yet nothing. This criticism has certainly been raised

against the self-directed approach to learning by prominent thinkers such as Craig (1974) or Bloom (1987):

Suddenly the cry of relevance filled the land; curricular requirements were heedlessly jettisoned because someone said that they prevented the investigation of the real problems that confronted society. We entered the age of the Green Stamp University, in which the student receives the same number of stamps for a course on Bay Area population or human sexuality as he does for American history or the Greek philosophers, sticks them happily into his book, and gets a diploma when filled. Whether he has received an education in the course of all this is doubtful. (Craig, 1974, p. 144)

Bloom (1987) supports the need for the definition of core competencies as an element which gives students' education the required focus, integration and coherence:

The university has to stand for something. The practical effects of unwillingness to think positively about the contents of a liberal education are, on the one hand, to ensure that all the vulgarities of the world outside the university will flourish within it, and, on the other, to impose a much harsher and more illiberal necessity on the student - the one given by the imperial and impervious demands of the specialized disciplines unfiltered by unifying thought. (p. 337)

The competency-based (or criterion-referenced) approach to education is historically embedded in behaviourist psychology and is derived from the theories of Tyler (1949). This approach postulates that the educative process needs to result in specific learning outcomes such as the ability to prepare a business letter in a foreign language, to statistically analyze social science data or to interpret Homers' Illiad. Tyler (1949) stressed the importance of defining the educational outcome objectives at the outset of a program, in preparing and sequencing learning activities in congruence with these objectives and in measuring students' demonstration of the proposed skills or behaviours. Behaviourists have developed a detailed format for the description of competencies including goal statement, objectives derived from the goal statement and specific tasks to be mastered:

The first level is the goal statement, or broad description of the capability that an adult should possess such as 'to manage a family economy and to demonstrate an awareness of sound purchasing principles'....the second level consists of objectives derived from the goal which must be mastered for an adult to be 'functionally competent'....for example, [adults need] to be aware of factors that affect costs of goods and services and to determine the most economical places to shop....Finally, there are situation-specific tasks which need to be

performed as evidence that an objective has been mastered. A student might be asked to compute the unit price of a grocery item. (Elias & Merriam, 1980, p. 98)

A competency-based approach to education places the learner in competition with herself/himself as opposed to other learners. This notion lies at the foundation of the core civic competency-based approach to international education. This approach is premised on the notion that learners assist each other in achieving their self-selected goals and objectives as opposed to competing with each other.

Apart from the technical aspects of formulating educational competencies in behavioural terms, the notion of “competence” has been imbued with different meanings. Barnett (1994) distinguishes between three different connotations of “competence”: operational competence refers to an individual’s ability to successfully perform a task in the work environment, academic competence refers to the learner’s mastery of disciplinary knowledge, “life-world becoming competence” refers to the individual’s ability of work towards the common good of the community through dialogic discourse.⁶ It is the latter notion of competence which forms the underpinning of the core civic competency-based approach to international/global education proposed in this dissertation. The concept of the “life world” is rooted in the philosophical thinking of Habermas (1989) who proposes that the aim of education is to prepare the individual for the world of human life as opposed to the limited world of work or academia. I will elaborate on the tenets of the life-world becoming competence in section 3.7 of this chapter.

The transformational university is part of a larger “learning society” in which each community organization, agency or business is committed to the development and dissemination of knowledge for the benefit of the individual learner and the betterment of the community as a whole. Gilley (1990) has coined the term the “interactive university” to describe how the university works in reciprocal partnerships with the different sectors of the community to shape the quality of community life:

[The interactive university is a] university whose basic developmental strategy is to form an active and reciprocal partnership with the leadership (business, civic, and political) of its community or region, a partnership focused on the common goal of shaping a community

that is strong and equitable, both economically and socially. Predominantly ‘others-centered’ in orientation, the interactive university is willing and able to involve its community citizens as ‘stakeholders’ or co-owners in the university’s future.

[The others-centered university reaches] out to assist the community in defining how the university can be of service in solving its more difficult problems and meeting its greatest challenges. (Gilley, 1990, p. i)

Lynton and Elman (1987), for example, point out that the university can assist the community in addressing specific problems by informing community members about the different sources of knowledge relevant to a particular issue. The university can synthesize relevant knowledge into a coherent and useful fashion which addresses the various dimensions of the problem under investigation (e.g., ethical, fiscal, pragmatic considerations, etc.) and communicate the knowledge in a manner which can be understood and scrutinized by community members. The transformational university does not take partisan positions on a given community issue, but limits its role to the provision of relevant information:

In order to be of real use, universities need to establish their credibility as disinterested institutions. A clear distinction can and should be made between providing essential information and pertinent explanations regarding complex issues, on the one hand, and on taking a partisan position on the resolution of such issues, on the other hand. But the neutrality of universities on public issues does not require silence in the face of ignorance. On the contrary: The responsibility of universities to their society includes [an]...effort to be sources of information, knowledge, and understanding. That effort must be viewed as an important part of their scholarly function. (Lynton and Elman, 1987, p.26)

This lack of active political engagement with problem solutions sets the transformational university apart from the social and radical model of the university.⁷ The university with a social civic mission takes a decisive stance on community issues and engages in advocacy work to resolve these issues. The radical university goes even a step further by encouraging and contributing to changes in community structures which are seen as causative factors of social injustice and an unequal distribution of resources. The transformational university considers itself as essentially “apolitical” to the extent that it caters to the needs of individual students and the community as a whole. The university sets its priorities and organizes its programs based upon the wishes of the “consumer of the educational service”. In this respect, the transformational university does not introduce values or views which are different from those voiced by the community:

In this respect, the university neither creates nor inculcates values apart from those given by society, and it is the university's assignment to keep abreast of any changes in this regard. (Kybartas, 1996, p. 508)

However, the university makes a political decision to the extent that the university supports the status quo in the community by not introducing alternative viewpoints. "Apolitical" choices are simply not possible when dealing with social phenomena. The choice of what constitutes worthwhile knowledge is essentially a political statement.

An integrated perspective on international/global citizenship education recognizes that the university's engagement in community partisan politics lies on a continuum: this continuum ranges from the provision of relevant information on a given community problem (transformational civic mission), to active work on the problem (social civic mission), to the modification of societal structures and interaction patterns at the root of the problem (radical civic mission). The global citizen of the 21st century needs to develop competencies and skills in the different activities along this continuum: for example, the global citizen needs to develop an adequate understanding of the problem issue by examining and analyzing the facets of an issue from multiple vantage points of relevant disciplines. Successful changes to community structures are predicated on a thorough understanding of the problem.

Learning experiences in the transformational view of the university need to be tailored to the individual learning interests and needs of the student as well as to the imperative to address particular issues and problems faced by the community as a whole. Curricula are organized based upon the problem-oriented approach and are composed of interdisciplinary courses. Teaching and learning methods are tailored to the different learning styles of students. For example, the transformational university employs innovative learning technologies such as independent or correspondence studies, computer-assisted training programs, multi-media classrooms, internships or cooperative work-study programs. The integrated perspective on international/global education draws upon the features of the transformational university by balancing classroom learning with experiential learning. International/global education needs to provide students opportunities to study abroad, to undertake internships with international agencies such as the UN or the World Bank. The

educational experience of the global citizen will also be enriched by involvement in community service projects, environmental movements or in community arts and cultural groups.

Inclusiveness is the hallmark of the transformational university. The principle of inclusiveness applies in the first instance to the accessibility of the institution to a wide variety of students, a fact which requires university admission procedures, curricula and evaluation methods to be geared towards the full range of student characteristics encountered in the community. Inclusiveness also refers to the incorporation of a wide variety of approaches in knowledge development. Given the multidimensional nature of a problem under investigation, multiple forms of knowledge (technical, experiential, theoretical, objective and subjective) are brought to bear in problem analysis and examination. Sources of knowledge are diverse with academia, community groups, students and businesses contributing to the knowledge creation process. The transformational university actively participates with the community in the development and implementation of courses and programs, including curricular content, teaching methods and evaluation. (I will examine the implications of the unity of knowledge associated with an integrated perspective on international/global education in further detail in section 3.7 of this chapter.)

The specific civic mission of a university not only informs the general approach to education at an institution of higher learning but also permeates specific curricula and institution-wide strategies such as the internationalization of the university. I will briefly illustrate this phenomenon in order to provide support for my argument that a re-visioned global civic mission of Canadian universities needs to integrate the proposed goals and objectives of each of these different orientations into a coherent whole.

3.3 The Civic Mission of the University and Internationalization Strategies

The term “internationalization” like its counterpart “globalization” has assumed different meanings depending upon the ideological persuasion of the person using the term and depending upon the particular form which internationalization has taken in the university environment.

For the purposes of the present discussion, I have adopted a basic working definition of the “internationalization of the university” which is expansive enough to accommodate the different political threads of meaning as well as the different organizational forms of internationalization. I rely in this context on the working definition used in a recent assessment of internationalization efforts at universities in British Columbia:

Internationalization is a process that prepares the community for successful participation in an increasingly interdependent world. In Canada, our multicultural reality is the stage for internationalization. The process should infuse all facets of the post-secondary education system, fostering global understanding and developing skills for effective living and working in a diverse world. (Francis, 1993, p. 5)

The different civic missions of universities influence and shape the internationalization strategies of institutions of higher learning. Warner (1992) has identified three models or theoretical approaches to internationalization which are congruent with the aforementioned civic missions of universities and the models of world order: the market model, the liberal model and the social transformation model. The “market” or “corporate” model of internationalization is rooted in the idea of global competition between nation-states and societal institutions. Actors compete against each other for access to new markets, innovations and ideas or influence. The key goal of the market model of internationalization is the enhancement of status, prestige and power of the nation-state and institution. The vocationalist approach to higher education rooted in the realist model of world order is exemplified by the Government of Great Britain in the policy document Competitiveness. Creating the enterprise centre of Europe (1996). This document views the primary role of higher education as an enabling mechanism for the nation state’s overall competitiveness in the global marketplace:

Competitiveness is not just a challenge for Government and for business. It requires a change in behaviour by all of us; an openness to new ideas and above all, a willingness to compare ourselves with the best in the world; to face up to how well we are doing and, if the answer is unfavourable, to do something about it...(p. iii)

or

The UK's Higher Education system is already making a powerful contribution to national competitiveness through its range and diversity, and its emphasis on quality and access. The Skills Audit confirms the UK's relative strength and indeed may understate it because of the recent and dramatic expansion of HE in the UK. Participation in the sector has been transformed in recent years. Since 1988, the proportion of young people enrolling for HE has doubled. Furthermore, 37 percent of graduates at first degree and sub-degree level have followed science-related courses and over 15 percent leave with specific professional qualifications. (p. 42)

Within the context of the "market model", higher education is charged with the goal of reinforcing and strengthening Canada's competitive economic position in the international community. Canadian universities are primary actors which invest in research projects to either meet the needs of the nation-state or the needs of major Canadian business corporations which "are competing internationally for knowledge that can be transformed into marketable goods and services" (Warner, 1992, p. 21). This view of higher education strongly encourages foreign students on Canadian campuses who support Canadian universities fiscally by paying full student fees. This approach supports the active marketing of higher education programs overseas.

The market model or vocationalist perspective views higher education institutions in the role of "knowledge-based industries" which "produce" a highly skilled workforce, an obvious asset in an environment of global competition. This thinking is reflected, for example, in the Economic Development Strategy for the City of Toronto:

Knowledge-based industries and institutions are a Toronto success story. State of the art facilities and world renowned specialists make Toronto synonymous with quality education, superior health care and biotechnology research. A beneficiary of the brain gain, Toronto has such extensive resources in knowledge-based industries as to allow us to export our know-how. (GGA Management Consultants and IBI Group, 1996, p. 16)

In the educational domain, the liberal model of internationalization stresses the need for students to develop "global competence which is necessary for effective communication and dialogue with people from other cultures in the human family" (Warner, 1992, p. 21). The liberal model proposes to broaden the university curriculum by incorporating diverse cultural perspectives, to engage in international collaboration with universities abroad and to encourage exchange

programs between different institutions, to support program initiatives which increase cross-cultural awareness and global consciousness of the university campus.

According to the social transformation approach, the internationalization of the university is charged with educating students about inequities between the developed and the developing world, between rich and poor, and with encouraging students to work towards the reduction of these inequities. Higher education should thus be focused on an analysis of factors which contribute to these inequities and on the development of viable solutions to “improving living conditions, such as environmental quality, income distribution, gender, racial and ethnic equity, health” (Warner, 1992, p. 21).

These three different models of university internationalization perceive the civic mission of the contemporary Canadian university in a limited fashion consistent with their respective focus. The market model sees universities as institutions designed to educate students for global competition, the liberal model as institutions designed to educate students for global cooperation, the social transformation model as institutions designed to educate students for social change. The core competencies which students acquire as part of programs rooted in either one of these three models are limited and, in my view, insufficient to meet the requirements of living and working in the global village of 21st century. What is needed is an expanded civic mission of the Canadian university and an expanded internationalization strategy which incorporates the three different perspectives into a coherent whole and which allows students to build a consolidated broad-based repertoire of core competencies (knowledge, skills and attitudes) promoted in each of these three different models. The proposed core civic competency-based approach to international education does not intend to gloss over the tensions among competing views of world order or different conceptualizations of what constitutes worthwhile knowledge. However, this approach is rooted in democratic discourse among scholars from different disciplines and with different ideological persuasions. The approach is aimed at a frank discussion about these differences and at the development of common ground among contending viewpoints.

This argument is supported by Calleja (1995) in the following statement which highlights the imperative for education to pledge allegiance to the larger global community as opposed to allegiance to specific political and ideological interests:

Today we do live in the global village. Institutes of higher education are part and parcel of this process of 'infomania' which has made it imperative for universities to consider seriously a philosophy of education with no ideological, national and cultural boundaries. By this, I mean a philosophy which encourages students to think globally, but to act locally. In its essence, international education is holistic, nurturing respect for the concept of interdependence and for the global community of humankind. In other words, the whole is more important than the details; the whole becomes almost a pre-requisite for the details. (Calleja, 1995, p. 41)

The key values associated with each of the different schools of political thought can remain largely unchallenged as particular disciplines promote one value set over another; for example, the profession of social work is rooted in the transformative value base promoting the equal distribution of resources and the elimination of social inequalities. Business studies may, perhaps, be more aligned with the market model or realist model of internationalization which sees competition between and among corporations as the primary modus operandi. There is the danger that the meaning of values, the operationalization of these values and the development of a more elaborate consensus-based approach to values will not be discussed, as students stay within the boundaries of their respective disciplines. Of course, the emergence of interdisciplinary studies is a major step forward into the direction of encouraging a cross-fertilization of disciplinary knowledge and discussions on the meaning of values; however, I will discuss this issue in more depth in section 3.7.2.

An integrated approach to international/global citizenship education needs to ensure that students are equally well versed in all three areas envisioned by a university internationalization strategy: they need to acquire competence in specific disciplines and professions, skills in cross-cultural cooperation and skills in creating constructive societal change. A fragmented approach to international/global education will aim at building competencies in only one or two selected areas to the detriment of the others.

3.4 Civic Mission of the University and Global Education Programs

In order to participate effectively in public discourse in the international community, global citizens need to be aware of and understand the different perspectives advanced by members of the international community on a given world issue or problem. Within global education programs, students should thus be made aware of how different political perspectives on world order influence a person's frame of reference for examining and analyzing world problems. An integrated approach to international/global citizenship education will make students aware of each of these different frames of reference, whereas a fragmented approach to international/global citizenship education will perhaps emphasize one particular perspective at the expense of another.

For example, Becker (1979), Vocke (1988) and Lamy (1991) delineate three broad orientations to global education which global citizens undergoing education at institutions of higher learning should be familiar with.

Becker (1979) suggests that there are three schools of thought or orientations to global education: world-centred education, world affairs or foreign policy studies and world cultures or area studies. This section will contain a brief overview of the main features of each school of thought. Becker (1979) is a proponent of world-centred education.

A World-Centred Orientation to Global Education

(a) System orientation:

Social events and situations are explained by analyzing the influences exerted on a social phenomenon by multiple forces, actors and organizations. As part of a system perspective underlying human interactions and social events, the linkages and interaction patterns among individuals, organizations and nations are examined. "A variety of units of analysis is used in examining social events and situations, including individuals, non-governmental organizations, multinational corporations, national and international organizations." (UN, NATO, OECD) (Becker, 1979, p. 20).

(b) Multiple citizenships/group memberships:

The human being is seen as being a member of a number of interlocking groups: work or social groups, member of a nation-state, member of the human species or citizen of the planet earth: “The individual is seen as participating in world society in a multiplicity of ways - as an individual and through the groups one works with or is a member of, the individual is viewed as a member of the species and a citizen of the planet as well as a citizen of a particular nation.” (Becker, 1979, p. 20).

(c) Active participation:

Individuals are able to make an impact on the well-being of the planet and its inhabitants through their different roles and memberships in transnational groups which span the world: “The involvement by individuals in international transactions by virtue of their roles as consumers, citizens, workers, producers, etc., is considered to be important” (Becker, 1979, p. 19).

(d) Identification with the planet:

Individuals derive their identity from being a member of the human species and living on the planet earth. The world as a whole is seen as the social, political, cultural and economic environment in which the interactions between and among individuals and organizations transpire.

(e) Stewardship of the planet:⁸

Humankind is considered to be an intricate part of nature (as opposed to apart from nature or master over nature). Humankind is responsible for maintaining the health of the planet: “Each person is entitled to some share of the beauty and material benefits which the planet provides; in turn, each has obligations regarding the care and feeding of the planet” (p. 42).

(f) Generation and organization of knowledge:

The focus of study is the human being and humankind. Knowledge can be generated and organized by focusing on the world as a whole as the parameter for study and examination. The social, political, cultural and economic interaction patterns between and among individuals are examined in interdisciplinary or multidisciplinary studies: “The world is seen as the arena and

laboratory for studying human experience and for generating subject matter or knowledge” (Becker, 1979, p. 20).

The world-centred approach attempts to achieve the following objectives:

- provide learning experiences that give students the ability to view the world as a planet-wide society;
- teach skills and attitudes that will enable the individual to learn inside and outside of school throughout her or his life;
- avoid the ethnocentrism common in sharp divisions drawn between the study of us and them;
- integrate world studies with developments in other disciplines and fields of study;
- teach the interrelatedness of human beings rather than simply identify uniqueness or difference;
- explore future alternatives; and
- recognize in the experiences provided for students the likelihood of continued change, conflict, ambiguity and increasing interdependence. (Becker, 1979, p. 43)

Becker (1979) stresses the need for exposing students to the diversity of values which guide behaviours in different cultures:

We believe that it is not enough to be exposed to only one set of values, however perfect they may seem. Growing up with a single set of values can be imprisoning. A diversity of settings and experiences and exposure to many different values are better than imposed accommodation. (p. 37)

World Affairs Studies

According to Becker (1979), world affairs or foreign policy studies share the following common features:

(a) Nation-state as principal reference:

The nation-state is perceived as the principal actor in the international arena. Social, political, cultural and economic events and phenomena are interpreted with reference to the nation-state. The international transactions between and among nation-states are the focus of study and analysis.

(b) Identification with the nation-state:

Individuals consider themselves as citizens of the nation-state. Individual membership in the world community is primarily mediated through their role as members of a particular nation-state.

(c) Participation in international affairs:

The active involvement of individuals in international affairs is limited to the degree of involvement prescribed in their roles as citizens of the nation-state (e.g., individuals as voters, taxpayers, etc.): “The opportunities for participation in the world are seen largely as limited to working through the nation one lives in” (Becker, 1979, p. 20).

(d) “Man (sic)” over nature perspective:

Humankind is perceived as the master over nature and able to exploit the natural resources of the planet to meet its needs and satisfy its wants. An exploration of the relationships between human beings and the natural environment is not considered a priority. The key emphasis lies on studying the relationships between and among human beings.

(e) Generation and organization of knowledge:

Knowledge is generated and organized around the nation-state as the main reference point. Emphasis is placed on the comparison between and among nation-states in terms of such dimensions as political structures, social fabric, culture, history, geography or economy. Knowledge is organized into individual disciplines: “Accidents of history such as the existence of particular nations are used to organize and create knowledge” (Becker, 1979, p. 20).

World Cultures and Area Studies

Becker (1979) describes the principal features of the world cultures or area studies as follows:

(a) Cultural or geographic area as principal reference:

World events are analyzed and interpreted with reference to the characteristics and dynamics of a particular culture or geographical area: “Cultural or geographical areas are the main units for examining the world scene. They are viewed as the most significant element in understanding the nature of the modern world” (Becker, 1979, p. 19). The focus for study lies on the history and development of particular cultures and geographical regions and the interactions patterns between and among cultural and geographical areas.

(b) Identification with the cultures and geographical regions:

An individual’s identity is rooted in her/his involvement with and participation in a particular culture and geographical area: “One’s membership in the world and one’s identity are seen largely as the result of being a member of a particular culture or region” (Becker, 1979, p. 20).

(c) Focus on the social interactions among human beings:

The planet earth is perceived as being composed of distinctive geographical areas, the social environment is patterned by the existence of a multiplicity of different cultures. The main emphasis lies on the study of relationships between social cultures and their geographical area: “The planet is viewed as made up of distinct regions and the social environment as made up of distinct cultures. The relationships between humans comprising a particular culture and the region in which they live are stressed” (Becker, 1979, p. 20).

Becker (1979) indicates that this classification of approaches to global education has been simplified in order to achieve clarity. He argues that the various approaches may not necessarily be mutually exclusive but are interdependent:

these characterizations are of course overdrawn and simplified. They can be cumulative. That is, studying the world as nations or as cultures or regions does not rule out studying the

world as a society and as a single planet. But such distinctions are useful in efforts to clarify what we mean by world-centred education. (p. 45)

Vocke (1988), who built on the earlier work of Becker (1979), identifies four different orientations to global education: traditional approaches, world-centred approaches, world order approaches and single issue approaches. While there are commonalities among these four approaches, there are also distinct differences between these orientations in terms of their assumptions about world order, their prescriptions for curriculum content, teaching methodologies and preferred educational outcomes.

common themes do exist which permit all four to be labelled alternative global education perspectives. In each approach the efficacy of the present political alignment of nation-states is scrutinized; yet each has distinctive characteristics and separate prescriptions for teaching and learning strategies. Because basic assumptions about present world conditions differ among the four approaches, curricular recommendations also vary accordingly. (Vocke, 1988, p. 18)

The traditional approach in Vocke's (1988) categorization scheme is composed of foreign affairs studies and area studies. The traditional approach represents the realist perspective which is the predominant school of thought in international relations.

Drawing on the work of Becker (1979), Vocke (1988) sees the following features as hallmarks of the world-centred approach to global education: (a) its system orientation and the recognition of interdependence among people, events and places; (b) cross-cultural awareness, acceptance of cultural diversity and the belief that cooperation across cultural groups is possible; (c) the study of the probable consequences of people's actions in addressing major world problems; and (d) the importance of acquiring skills for responsible citizenship at the local, national and international level.

The world-order studies approach (or transformative approach) recognizes the inequities which exist between the developed and the developing world. This approach advocates the development of an equitable and just international world order. While this perspective on global education does not specifically endorse the establishment of a world government, some proponents

of this orientation advance this notion. This school of thought promotes the influential role of non-state actors such as transnational non-governmental organizations in fostering a radical change in the international order towards social justice. The world order models approach is rooted in a specific value framework which is used as the foundation for modelling alternative futures for the planet and the establishment of alternative societal structures. Core values include, for example, “peace, sustainable development, human rights, economic justice, broad-based participation in political decision-making”. This orientation favours an interdisciplinary approach drawing on the knowledge and expertise of different areas of study to develop possible alternative futures for the planet.

The single issue approach, the fourth orientation to global education identified by Vocke (1988), promotes the in-depth study and analysis of specific problems which threaten the survival of humankind and the planet earth. It seeks to educate students who understand and are able to develop new and creative solutions to such issues as population growth, war and violence, malnutrition, environmental degradation, etc. Theorists within this orientation argue that it is essential for students to learn analytic problem-solving skills which are transferrable to the exploration of different problem issues.

Single issue advocates contend that intensive study of specific aberrations that threaten mankind’s existence is the most effective way to incorporate global education in the curriculum. In seeking ways to understand an issue or resolve a problem that is perceived as common to all members of the planet, proponents of single issue study seek to develop individuals with the analytic skills that can later be transferred to understanding and resolving other transnational dilemmas confronting mankind. (Vocke, 1988, p. 20)

Lamy (1991) argues that within the United States global education is shaped by four contending worldviews: the realist, communitarian, utopian left and utopian right worldview. His conceptualization of the different orientations to global education overlaps Becker’s (1979) and Vocke’s (1988) earlier categorization of predominant orientations to global education. The realist worldview conceptualizes the nation-state as being engaged in a continuous competitive international power struggle. The pursuit of national self-interest is the principal driving force in this competition. Opportunities for international cooperation between and among nation-states are considered to be limited.

To neomercantilists, the world is divided between friends and foes; and our educational system should prepare students to compete and secure our national interests. A unilateral approach is favoured over all other policy options. (Lamy, 1991, p. 56)

This approach to global education is in keeping with Vocke's (1988) notion of the traditional approach to global education.

The communitarian approach seeks to view major world problems from the vantage point of an international society or community. This orientation recognizes the need and potential for cooperation among nation-states in addressing some of the most pressing world problems. The power of the nation-state is not solely determined by the strength of its military force, as envisioned in the realist model, but is based on a broader foundation of knowledge and expertise. The key educational themes promoted by the communitarian worldview are as follows:

recognizing the limits imposed by an interdependent political system;...exploring opportunities for cooperation and...realizing that the community of states faces common crisis that require a reassessment of self-help and highly competitive...foreign policy orientations. (Lamy, 1991, p. 57)

The utopian left advances marxist or neo-marxist views of world order which aim to establish a more just equitable international society. According to this perspective, this society emerges as the result of the creation of socialist governing systems in which power is decentralized. In this framework, the values of economic well-being, social justice and peace are guiding elements in setting domestic and foreign policy goals. This worldview is located on the extreme left in Vocke's (1988) world order orientation.

The utopian right promotes the hegemony of the United States in world affairs; it actively seeks to promote and impose American values and ideals in the social, cultural, political and economic domain on the world. This extreme position can be subsumed at the extreme right-wing end of Vocke's (1988) traditional approach.

In the preceding discussion, I have illustrated how the different models of world order influence and shape the civic mission of the university, the internationalization strategy of higher education institutions and global education programs. An integrated approach to international/global education draws upon the explanatory value of the different political views of world order; it makes students familiar with the different political thinkers in these models of world order; it crafts a re-visioned global civic mission for Canadian universities out of key building blocks of the liberal, transformational, economic, social and radical university.

The nature of international society is, however, not only influenced by these different political perspectives on world order but is also shaped by the processes and forces of “globalization”. An integrated approach to international/global education will need to take into account the parameters of the globalization process and the learning experiences which students need in order to understand the globalization process.

3.5 Globalization and Its Impacts

What is globalization? — The term “globalization” has become a much overused word; its meaning varies depending upon its usage within a given professional context (business versus political science versus communications, etc.) and the value frameworks, premises and assumptions associated with the term. In the business sector, companies use “global marketing strategies” in order to become increasingly competitive in the “global market”. For a neo-marxist political scientist, “globalization” constitutes another form of Western imperialism forced upon countries in the developing world. For the communications expert, “globalization” refers to the proliferation of the information highway and the increased speed of communications between people from different parts of the globe via modern information technology.

Within the context of this presentation, I will explore various definitions of and perspectives on “globalization” advanced by thinkers such as McGrew (1992), Moss Kanter (1995), Barber (1995), Naisbitt (1994), Prakash (1994), Church (1997), Segal-Horn (1996) and van Rij (1996). Some of these theorists provide definitions and perspectives on globalization which cut across disciplinary divides (McGrew (1992), Church (1977), Naisbitt (1994)) and which highlight the

various processes or forces associated with globalization and their impact on local and international communities. Others view globalization from the vantage point of a particular discipline (e.g., Moss Kanter focuses on the business sector). These reflections on “globalization” shed light on the questions of what elements or dimensions an integrated perspective on international/global citizenship education needs to encompass; these deliberations also inform what type of knowledge, skill and attitude requirements higher education graduates need who will be faced with the reality of “globalization” in their personal and professional lives.

McGrew (1992) defines globalization as a set of five polarized trends, including universalism versus particularism; homogenization vs. differentiation, integration vs. differentiation, centralization vs. decentralization; juxtaposition vs. syncretization. The impact of these five dialectically opposing trends on a given community is influenced by the variables of geographical locale, time and economic, cultural, social, political and environmental characteristics of a community:

Globalization is also seen to have a ‘differential reach’, with its consequences not uniformly experienced across the globe. Hegemonic states in the inter-state system work to impose a form of world order which attempts to encourage openness and interdependence, but which also reinforces inequalities of power and wealth both between states and across them. (King,1995, p.221)

Globalization encourages the development of similarities in the different spheres of individual and societal life (e.g., products, systems of service delivery, models of governance, fashion, etc.). At the same time, globalization encourages the development of uniqueness and difference (e.g., re-affirmation of a group’s ethnocultural identity, regionalism, etc.).

Homogenization refers to the fact that phenomena such as social issues and problems, societal institutions or governance mechanisms have a surface appearance of sameness; however, upon a closer examination these phenomena are seen as a response tailored to the specific needs and circumstances of a given place:

Just as globalization produces a certain kind of ‘sameness’ to surface appearances and social institutions across the globe (city, technologies, bureaucratization, etc.) it also results in the

rearticulation of the global as a response to local circumstances (people interpret the same thing differently). (King, 1995, p.221)

According to McGrew (1992), globalization integrates people into new groups and communities across local, regional and national boundaries (e.g., international professional groups; international activist groups such as Greenpeace, women's networks, etc.). At the same time, it fragments the social fabric of the city, town, region or nation-state as groups and communities reaffirm their difference and uniqueness based on such dimensions as ethnoracial, ethnocultural heritage (e.g., Pays-Basque Region in France, Catalonia in Spain, Bavaria in Germany, etc.), living environment (e.g, rural communities versus large metropolitan centres), or employment sectors (e.g., business versus environmental groups, etc.).

McGrew (1992) argues that globalization can lead to a centralization of information, knowledge and power in the hands of transnational corporations or an international elite of knowledge workers and managers; this centralization of power is often met with local resistance and the need for local community workers to keep control over the economic, political, cultural and social life of the community.

Globalization increases awareness of the simultaneous co-existence of communities with different values, norms, belief systems and traditions. While this increased exposure to different cultures and civilizations creates a new synergy and stimulates the development of novel patterns of thinking and behaving, it also enhances the risk of increasing and reinforcing cultural and racial prejudices:

Globalization, by compressing time and space, forces the juxtaposition of civilization, ways of life, and social practices. While this leads to the hybridization of ideas, values, knowledge, institutions, cultural practices (from cuisines to architecture) it also reinforces cultural and social prejudices and boundaries. (King,1995, p. 221)

Moss Kanter (1995) defines globalization as a process of change which facilitates instantaneous world-wide communication through advanced communication technology and cross-border interaction. The globalization process has four broad corollaries: mobility, simultaneity, bypass and pluralism. These four broad processes form a "globalization cascade" in which each

process mutually reinforces and strengthens the others. Mobility of capital, people and ideas have transformed the global village to the extent that individuals have access to a greater variety of consumer goods; they have to face the challenge of pursuing employment opportunities in a global employment market; the penetration and dissemination of new ideas, innovations and concepts occurs at an increasingly accelerated pace than ever before to an ever-widening circle of people. For example, Moss Kanter (1995) portrays the mobility of individuals in the new global economy in the following statement:

Capital mobility has been...noted, especially in contrast with the rootedness of labour. But migrant professionals and managers are now joining migrant workers in an international labour force.

...Companies in my five city project reported they recruit locally for unskilled workers, nationally for higher skill levels, and internationally at the highest level. (p. 42)

Statistics about the widespread dissemination of the global media tycoon CNN are mind-boggling: "CNN, available in 140 countries, was viewed by about 123 million households in 1994, up from 1.6 million individuals in 1980" (Moss Kanter, 1995, p. 43).

Simultaneity refers to the fact that goods and services are now available in many geographical locales at the same time. Thus, the time lag between the release of a product in one locale and the dissemination of the product in another locale has been significantly reduced.

In consumer electronics, once wide gaps have disappeared. For black-and-white televisions, there was a twelve-year gap between full market penetration in the United States and equal penetration in Europe and Japan. For colour TV's, the gap was five to six years for Japan, slightly more for Europe....For CD's, penetration everywhere evened out within a year. (Moss Kanter, 1995, p. 44)

Globalization has furthermore increased competition among producers and service providers across national boundaries; in this competitive market characterized by de-regulation and the privatization of government new avenues have opened up for companies to penetrate markets (Bypass). This economic environment has placed an increased array of products and services in the hands of consumers. Moss Kanter (1995) defines the notion of "bypass" in the following statement:

'Bypass' first referred to the rise of private switching networks that went around American regional telephone operating companies' wires....Bypass implies numerous alternative routes to reach and serve customers. As routes multiply and customers are able to choose among them, dominating particular channels is no longer a long-term advantage. For example, the rise of world overnight package delivery service bypasses governmental postal services. (p. 45).

Pluralism refers to the fact that organizations which were previously centralized in a geographical locale are now decentralized to multiple locations around the globe. Separate business functions are now dispersed in different countries and geographical locales which provide the best competitive advantage in terms of costs, availability of trained experts and accessibility. Formerly centralized corporate headquarter office functions now make way to world-wide dispersion of functions and the establishments of centres of excellence.

Hewlett-Packard, whose strong performance made it the world's third largest computer company by 1993, has its corporate headquarters in Palo Alto, California, but its world centre for medical equipment in Boston; for personal computer business in Grenoble, France; for fibre-optic research in Germany; for computer-aided engineering software development in Australia; and for laser printers in Singapore. (Moss Kanter, 1995, p. 47)

The globalization of multinational corporations triggers similar responses among respective business competitors and thereby sets in motion a "globalization cascade".

Integration across markets in one industry pushes integration across markets in adjacent industries, which, in turn, reinforces and extends integration in the first. Global consolidation in one industry pushes that industry's suppliers and customers to develop international bases and meet world standards in all of their local sites. Each then has a stake in reinforcing the others' cosmopolitan thrust. (Moss Kanter, 1995, p. 73)

What are the impacts of globalization on the social, political, cultural and economic lives of communities in different parts of the world? — Globalization and its impacts can be perceived in positive and in negative terms depending upon the particular perspective held by a given commentator on the subject matter. Murphy (1996), who studied the effects of globalization on government operations, supports the notion that globalization can be seen as both an opportunity and an obstacle:

For sure, globalization raises many challenges for policy makers. The structures of government and policy-making systems need to be adjusted if governments are going to function effectively in a global policy environment. And greater attention must be paid to the impacts of globalization on the functioning and quality of democracy. But the fears associated with globalization may be short-sighted. Behind every challenge is an opportunity. Playing ostrich and adopting a head-in-the-sand response to globalization will not permit governments to avoid its impacts. However, it will mean missing out on the opportunities globalization offers. (Murphy, 1996, p. 4)

Is globalization a force which strengthens or weakens the social fabric of communities? -The question of whether or not globalization has a positive or negative impact on the social fabric and integrity of community life is answered in a different manner by various theorists. For example, Naisbitt (1994) views globalization as an influential force in encouraging a renewed focus on the community, the emergence of ethnoracial and ethnocultural tribalism and the increased participation of citizens in political decision-making processes.

He recognizes that globalization is in essence a paradox to the extent that the more interconnected the world becomes, the more powerful are the smallest players in this interconnected web of activities: "The bigger the world economy, the more powerful its smallest players....The study of the smallest economic player, the entrepreneur, will merge with the study of how the big bang global economy works" (pp. 5-6). Naisbitt (1994) points out that large transnational firms such as Benetton, Coca-Cola, GE or Johnson and Johnson are re-organizing themselves into smaller networks of autonomously functioning business units. In keeping with the paradox, the theorist argues that the more communities become the same across the globe, the more strongly diversity among community members will reign: "The more universal we become, the more tribal we act....As English becomes everyone's language, their first language, their mother tongue, becomes more important and more passionately held....As the importance of the nation-state recedes, more of them are being created" (pp. 24-30).

Naisbitt (1994) argues that globalization has encouraged and will encourage a much more direct and immediate involvement of citizens in the political decision-making processes. Representative democracy and the need to have manageable geographical units for political decision-making purposes have outlived their usefulness, as the advent of modern communication

technologies such as the internet informs citizens about current events and allows them to communicate their views across national boundaries:

The idea that the central government - one huge mainframe - is the most important part of governance is obsolete.

Democracy developed as representative democracy because of scale and the distance between an event and the time people found out about it - the information flow. Now with the electronics revolution both representative democracy and economies of scale are obsolete. Now everyone can have efficient direct democracy. (p. 47)

Prakash (1994) perceives globalization as an inherent threat to effective change in a community; in her point of view, it is arrogant for people to assume that they can analyze issues and problems from a global perspective and suggest viable solutions which will fit the different communities across the globe. According to Prakash (1994), it is essential that individuals identify with their own local community and undertake changes to ameliorate the quality of social, cultural, environmental and political aspects of community life; only by working towards change in the local community, can individuals make a positive impact on a global scale.

Think globally, act locally....While assuming the moral obligation to engage in 'global thinking', the slogan simultaneously, restrains us from the illusion of engaging in global action. This is not mere realism - the recognition that ordinary people lack the centralized power to spread their tentacles all over the planet through global action. The philosophy encapsulated in the second half of the slogan implicitly warns against the arrogance, the far-fetched and dangerous fantasy of acting globally, and urges us to respect the limits of local action. It teaches us to resist the Promethean lust to be godlike, omnipresent. By clearly defining the limits of intelligent, sensible action, it encourages decentralized, communal power. We must strive to make a difference with actions that are not grandiosely global, but humbly local. (pp. 50-51)

Prakash (1994) encourages individuals' identification with their local communities and individuals' activism at the local level.

The European Community and its governance principles illustrates this point as well: in allocating service delivery in the European Community to the different levels of government, the principle of subsidiarity has been used as a guide. The subsidiarity principle states that the "quality

of governance is best (and costs least) when services are delivered by the most local level that has sufficient scale to reasonably deliver them” (Church, 1997, p. 10). As the European nations become more and more integrated within the framework of the European Community, the more important local actors and local communities become. The need to find one’s identity either derived from the local community or one’s membership in a particular ethnoracial group becomes an ever more powerful force in an individual’s self-definition, as the waves of globalization sweep the planet:

It is not an accident that the more Europe has grown united economically, the more subnational groups in Europe, like the Catalans or the Basques or the Scots, have insisted on asserting their own distinctive identities.

Why did the Norwegians refuse to join the European Union? While it made sense economically, many Norwegians didn’t want to deposit their Norwegian identities into a Euro-Cuisinart, where they would be returned into Euro-mush by Euro-bureaucrats paid in Euro-dollars at the Euro-Parliament. (Friedman, 1996, p. B3)

Similar to Prakash (1994), Barber (1995) and Moss Kanter (1995) see globalization as an inimical force to democratic decision-making and a healthy community life. Globalization fragments community members into an international elite and local nativists according to Moss Kanter (1995) or into world-wide consumers and inwardly focused ethnoracial groups according to Barber (1995).

According to Moss Kanter (1995), globalization has created two different groups or classes of people - cosmopolitans and locals or nativists. Cosmopolitans are distinguished from locals by three tangible assets - concepts, competence and connections. Cosmopolitans are a storehouse of the latest, most innovative ideas and knowledge available anywhere; they see commonalities between different places; they have the ability to work effectively anywhere in the world; they have an extensive network of contacts which provides them with access to resources, people and other organizations. Cosmopolitans are part of a global jet-setting business elite, a universal culture not bound by their place of origin. They bring the highest possible standards and knowledge to bear to solve issues (qualitocracy).

Cosmopolitans are, by definition, members of the world class. They carry concepts from place to place and integrate activities spread throughout the world. They act as global Johnny Appleseeds, planting seedlings wherever they go, which grow into similar orchards

throughout the world....They are familiar with many places and aware of distinctively local characteristics but see beyond the interest of any one place because they are linked to a wider world and can move between and among places. (Moss Kanter, 1995, p. 60)

Cosmopolitans are faced with the challenge of managing the resistance by locals to change and new ways of doing business. They are faced with handling the resentment of locals who feel that their power base is being eroded. Cosmopolitans are also asked to customize their universal concepts to fit the particular situational variables of a specific place.

Locals derive their identity from their respective ties to and standing in the local community. They differ in the degree of openness with which they embrace the processes associated with globalization ranging from acceptance to resistance of change:

Locals, by contrast, are defined primarily by particular places. Some are rooted in their communities but remain open to global thinking and opportunities. Others are simply stuck. The isolates at the extreme end of the local class are those whose skills are not particularly unique or desirable, whose connections are limited to a small circle in the neighbourhood, and whose opportunities are confined to their own communities. (Moss Kanter, 1995, p. 23)

Locals attempt to shield themselves from the economic inroads made into their community by globalization in the form of economic protectionism: they traditionally support political representatives who favour tariffs, and closed markets; “buy local” is the motto which drives their purchasing decisions. Another weapon in their arsenal against globalization is language politics - locals are interested in maintaining and preserving their heritage, cultural traditions and language as homogenization erodes their local culture.

The Quebecois separatists in Canada have made language rights the centrepiece of a secession movement....In the spring of 1994, the French parliament prepared to pass a bill with huge popular support banning foreign words from television, billboards, public signs and announcements, work contracts, and advertising and requiring simultaneous translation into French for all scientific conferences held in France. (Moss Kanter, 1995, pp. 125-126)

At the extreme end of the spectrum, locals defend themselves against globalization with xenophobia and by scapegoating foreigners for the economic distress of their respective communities.

In Jihad vs. McWorld, Barber (1995) sees globalization as the underlying force which has triggered two opposing, but mutually reinforcing forces: McWorld, the transformation of the planet into a global shopping theme park, and Jihad, the splintering of the human community into different ethnoracial and ethnocultural groups. Jihad refers to the forces which create an ever increasing degree of fragmentation of society into different ethnocultural and ethnoracial groups. These groups provide individuals with a sense of identity and rootedness, a sense of community spirit and care which the homogenizing forces of McWorld fail to do. The emergence of strong regionalism in the European Community, the break-up of the former Yugoslavia after a vicious civil war between Serbs and Croats, or the separatist movement in Quebec are examples of Jihad. Jihad and McWorld, while representing opposing forces, do not exist independently of each other, but rather thrive and flourish in opposition or in response to each other. McWorld with its theme parks, consumer products and monoculture strips people of their sense of community or their social identity. In order to define themselves in the sea of consumerism and monoculture they seek refuge in Jihad. Jihad uses the information networks created by McWorld to transmit its societal critique and to recruit its own followers. The technological innovation created by McWorld thus serve as an indispensable tool for the propagation of separatedness and ethnoracial ethnocultural fragmentation.

According to Barber (1995), neither Jihad nor McWorld promote democratic decision-making; both are inimical to a democratic global civic culture. Jihad is primarily interested in recruiting individuals into its own fold, in forcing individuals' compliance to the respective group norms and established hierarchies. Membership in a given ethnoracial ethnocultural group demands obedience to the group leader. McWorld focuses exclusively on the role of the individual as producer and consumer.

Individuals' identities have become polarized reflecting either their role as global consumers or their role as members in given ethnoracial groups. These polarized identities ignore the fact that individuals are first and foremost citizens of a larger community.

Jihad pursues a bloody politics of identity, McWorld a bloodless economics of profit. Belonging by default to McWorld, everyone is a consumer; seeking a repository for identity, everyone belongs to some tribe. But no one is a citizen. Without citizens, how can there be democracy? (Barber, 1995, p. 8)

The individual's role as citizen needs to be strengthened not only to counterbalance the polarizing forces of globalization (McWorld) versus ethnoracial fragmentation (Jihad), but to enable and strengthen the development of a global civic society.

An effective democracy depends upon individual citizens who reason independently and who make autonomous decisions. Democracy is built on dialogue and exchange of a diversity of ideas and viewpoints and the careful weighing of the consequences of different choices. Democratic governments seek to ensure that the larger public interest supersedes parochial private interests; it encourages an identification with the community or the social group as whole. There are a multiplicity of fora in which the dialogue on the larger public good can occur - these environments include the schools, libraries, churches, non-profit community associations or community service centres. Issues such as full employment, social justice, lifestyles and their pressures on the utilization of resources and education are examples of the focal points for the public discourse among citizens.

According to Barber (1995), there are at present no international institutions which assist in an effective manner in building an international civil society or some form of a global democracy. Existing international organizations such as the European Community or the United Nations suffer from impotence to the extent that their governance processes are dependent upon the political will of their membership.

Ultimately, a transnational form of sovereignty will have to spring from a transnational form of group identity and patriotism, but there is no appropriate form of international civil society in which such a citizenship, whether Green or communitarian or world federalist, might thrive at present. If, at the national level citizenship comes first, and civic institutions only thereafter, where is the citizen capable of struggling for a global democracy? (Barber, 1995, p. 228)

Issues which need to be addressed within the forum of the international community abound: human rights issues, peace, sustainable development, a balancing of resources between the have and the have-nots. It is the role of the global civil society to look after the common interests of peoples and the planet as whole; in the absence of a global civil society, decisions about the common

interests of all people and the planet as a whole will be made simply by default; they will be sideeffects to decisions taken by the forces of Jihad or McWorld.

The eclipse of the national 'we' in the shadows of Jihad versus McWorld is trouble enough; Now we face their consequences in the absence of any global civic 'we', prepared to act beyond national boundaries. (Barber, 1995, p. 245)

Barber (1995) argues that the development of the global civil society has to go hand in hand with the rebirth of civil society at the level of the nation-state.

Klein (1995) supports Barber's (1995) perspective on the erosion of democratic decision-making as an effect of globalization. She points to the inherent dangers posed by multinational business corporations: while spreading their tentacles across the globe, multinational business corporations are not necessarily accountable to any particular group and thus circumvent being part of the democratic decision-making processes at the national level:

change comes whether you like it or not and global culture is an offer you can't refuse. These sentiments echo the propaganda of multinationals who weaken the powers of our democratically elected governments by threatening to skip across the borders. That is the new global culture and it is anything but democratic. (Klein, 1995, p. L11)

How has globalization influenced the cultural life of the community? Moss Kanter (1995) argues that places have come to look similar in the modern world not because of homogeneity, "but because the same diversity co-exists everywhere with differences only in emphasis" (p. 61).

One of the most obvious images of homogeneity can be found in the city scape and architecture of the world's cities. King (1995) discusses the forces which have shaped the homogenized transnational character of many contemporary metropolises in the developed world. He indicates that four principal groups of people have had a profound influence on "universalizing" the urban landscapes of our world cities: transnational business corporations, immigrants from the developing world, tourists and artists. Transnational corporations have expressed their fiscal power in the financial districts of our cities in towering headquarter offices, international banks, glittering hotels and expansive shopping centres. The largest group of people shaping the city scene are

migrants from the developed world: this group is composed of a small international elite and a vast number of destitute impoverished migrants seeking a better life in the developed world. Performing artists whose very business is the creation and development of culture are merchandising and showcasing their wares around the globe. King (1995) adds to this array of universalizing groups academics, scholars, architects and urban designers:

It is precisely these who, in their design work, provide the surface representations, the final suit of clothing which clads the combined interests of the institutional investors, the financial industry, real estate speculators, and the organizing elite of the corporate world. These are some of the main brokers in the economy of signs in the world city. Like each of the previous three groups, one of the principal identities of their multiple identity is 'global'....The professional values they subscribe to encompass both an 'international' architectural practice determined by the values of the market, the supposedly contestatory discourse of the post-modern, and...a particular concern with 'tradition, identity and indigenization'. (King, 1995, pp. 226)

Klein (1995) stresses that the homogenized images which dominate today's media have silenced the diversity of cultural expressions. Artists can no longer see their own images reflected in the cultural tradition and heritage of their respective communities. To the extent that a society can no longer see itself in its own cultural mirror it is in danger of losing its social identity:

Living in a foreign-owned and -controlled culture where artists can't see themselves in their own media (unless of course they do a local language version of a foreign style) has the effect of silencing diversity rather than expressing it. (p. L11)

The pathway towards a homogeneous world culture or the "disneyfication" of world culture is not without obstruction: here, one finds dissenting voices who stand up for the preservation of cultural identity and the national cultural heritage. As heritage minister, Sheila Copps strongly supported the protection of the Canadian film industry vis-a-vis the US:

(Copps) wants to pursue a Canadian film distribution policy to provide more screen time for domestic movies, strengthen investment in Canada to ensure cultural policy is given equal weight with commercial concerns in cross-border investments. (McCarthy, 1996, p. J3)

The vehement opposition by the Canadian public to cuts to the Canadian Broadcasting Corporation are another illustration of how modern individuals struggle against the homogeneity of

culture on a global scale. The dual existence of world cultures and native cultures is highlighted in the following statement:

The customer world was once narrowly defined by tradition, neighbourhood, culture and material reality. Now it is defined by a consciousness of world culture as well. Today, decisions are arrived at with the help of symbolic messages, modes of presentation, and patterns of discourse embedded in programs, movies, music and commercials....

The influence of worldwide TV culture on the perceptions of foreign customers is enormous. It begins with the profound effect of the visual and auditory images of American culture on the small children of other cultures right into their own living rooms.

In spite of the forces of homogenization, however, consumers also see the world of global symbols, company images, and product choice through the lens of their own local culture and its stage of development and market sophistication. (van Rij, 1996, p.20-21)

In conclusion, it is necessary to revisit the question in what ways “globalization” informs and influences international/global citizenship education seen from either an integrated or from a fragmented perspective.

The preceding discussion has made the argument that globalization is a paradox to the extent that it sets into motion what are essentially opposite trends or forces - the emergence of a global civic culture which shares the same icons, symbols, brand products or music and the revival of traditional or native cultures, an interconnected global economy and the re-focusing on the individual entrepreneurs, the emergence of a strengthened identification with the local community in face of ever increasing complex international organizations, etc.

An integrated perspective on international/global citizenship education needs to introduce students to both elements or sides of the paradox: It will provide students with the knowledge, skills and attitudes necessary to understand the emerging global world culture and the interconnectedness of the social, economic, environmental and political spheres of life in the global community. On the other hand, an integrative perspective on international/global citizenship education will also ensure that students are knowledgeable about the diversity of human societies, belief systems, values or ways of organizing the cultural, economic or political life of a community. This perspective will

encourage students to become actively involved in their local community and to understand and address local issues and concerns.

A fragmented perspective on international/global citizenship education focuses on merely one side of the paradox of globalization to the exclusion of its counterpart. For example, students may be asked to engage in local activism geared towards environmental protection and conservation in the absence of reference to the various approaches taken by international organizations to set environmental standards for the protection and conservation of humankind's natural heritage. Or, native students may be asked to study European cultures without acquiring knowledge of their own cultural heritage.

An integrated perspective on international/global citizenship education forms a *Gestalt*- all aspects of the *Gestalt* are explored; the fragmented perspective on international/global citizenship education only focuses on one element of the total image and fails to focus on the image's complementary part in the *Gestalt*.

3.6 The Nature of Knowledge

The new vocabulary in higher education is a sign that the modern society is reaching for other definitions of knowledge and reasoning. Notions of skill, vocationalism, transferability, competence, outcomes, experiential learning, capability and enterprise, when taken together, are indications that traditional definitions of knowledge are felt to be inadequate for meeting the systems-wide problems faced by contemporary society. (Barnett, 1994, p.71)

Barnett (1994) highlights in this statement that traditional conceptualizations of knowledge are no longer congruent with the views of what constitutes worthwhile knowledge held by different segments of society. This phenomenon is yet another facet of the time or adjustment lag between society's expectations of preferred educational outcomes and the actual competencies which graduates acquire at higher education institutions.

There are of course as many claims on what constitutes valid and worthwhile knowledge as there are members of the community - Barnett (1994), for example, portrays the difference between

the preferred conceptualizations of knowledge held by the corporate, private sector versus conceptualizations of knowledge held by members of academia. Individual learners or community grassroots organizations may hold yet further divergent ideas about what type of knowledge is worthwhile for transmittal in higher education institutions. Each of these interest groups advocates for the incorporation of its respective conceptualizations of knowledge within the higher education environment. For example, Wilshire (1990) criticizes the university for its organization of knowledge along the lines of a Weberian bureaucracy (or a private sector organization) by establishing separate disciplines with specialized foci, and for cutting the connective tissue between different fields of study (unity of knowledge):

since no principles inherent in knowing as an intrinsically unifying enterprise, or in the knower as an intrinsically integrable being, are kept alive, only external principles of organization remain to be forced upon the aggregate and to constitute a 'university', better called, of course, 'multiversity'. These external principles are bureaucratic ones. The departments are political units within a huge, sprawling bureaucracy. (p. 65)

Barnett (1994) uses even stronger language in lamenting the fact that the operational ends and organizational structures of the corporate, private sector bureaucracy have profoundly influenced the conceptualizations of knowledge in modern universities: "...higher education is being locked into a Weberian iron cage of overprescriptive rationality, of given ends and of operationalism" (p. 5).

In discussing the nature of knowledge, a number of key issues need to be raised - these include a definition of the education process and views of the human being, the organization of knowledge, methodologies of knowledge development and methods of knowledge transmittal. An integrated versus a fragmented perspective on knowledge will advance different prescriptions and propose different ideas with respect to these key features. I will now juxtapose a sketch of a fragmented versus an integrated perspective on knowledge in order to illustrate how a core civic competency-based approach to international/global education needs to be fundamentally rooted in an integrated perspective on knowledge.

3.6.1 A Fragmented Perspective on Knowledge

In the fragmented approach to knowledge, higher education institutions are responsible for educating the individual for a specific domain or area such as future work in academia, in the private sector or in one of the professions. The emphasis lies primarily on providing the individual with a relevant knowledge and skills set which is required to effectively work in one of these domains. Barnett (1994) juxtaposes operational competence, skills and knowledge requirements for work in the private sector, with academic competence, skills and knowledge requirements for the professoriate in the university. These competencies differ from each other on a number of important dimensions such as epistemology, focus, value orientation, transferability of skills, learning experiences, communication. For example, “operational competence” requires that students have the necessary “know how” or skills for the successful performance of a task within the work environment. This pragmatic approach stands in contrast with “academic competence” which strives to enable students to advance the body of knowledge, to create new theories with explanatory powers of specific phenomena or to elaborate and improve existing theories. The performance of a task is judged based upon economic gains within the “operational competence” model: how has the completion of this task contributed to economic efficiency and effectiveness of the business - is the key evaluative question. In the “academic competence” model, the successful performance lies in the discernment of truth.

The fragmented perspective on knowledge portrays the human being as being composed of selected parts - an intellect disassociated from the rest of the body, an intellect disassociated from the affective, aesthetic, moral or social aspects of the human being. Education in this model is primarily focused on the development of an individual’s cognitive capabilities to the exclusion of other faculties. Wilshire (1990) argues that the university has split the human being into a professional/technical and a personal role through its exclusive attention to the development of the individual’s technical/professional competencies. In essence, this process devalues human nature, as it fails to see the connections between mind and body, between the cognitive, intuitive, affective, moral and social aspects of the human being. The worth of the individual is assessed based upon the successful accomplishment of a technical or professional task; the human being is not valued for her/his own sake:

To devalue immediately lived personal life is to begin to die at the core, no matter how much power is exercised or recognition extracted from contemporaries for technical or professional skills. If awe in the face of the boundless world is no longer treasured, and rejoicing in being a vital part of it no longer valued, the loss is immeasurably great. If I am merely a set of roles available in a secular culture which recognizes me only when I exhibit professional power and technological prowess - only when I produce an immediately valued product or service (or purchase something) - then I have lost the life which roots fully and freely in the archaic background of inherited feelings, affinities and regenerating energies - lost the sap and sparkle of the formative imagination which commemorates its sources and creates the new simultaneously, and I am merely a set of serviceable masks. (Wilshire, 1990, pp. 46-47)

In the fragmented perspective on knowledge, problems and issues are examined in a uni-dimensional manner from the vantage point of a particular discipline. The problem is carefully dissected into its component elements and solutions with a narrow scope are suggested as a remedy for the problem at hand. Expressions of the uni-dimensional approach to problem identification and solution are still prevalent in contemporary Canadian society. For example, government bureaucracies in Canada are organized along functional lines which can generate “silo or tunnel vision” in defining and addressing community problems. Departments of health, transportation or justice view issues from the vantage points of their particular areas of jurisdiction and in turn relate to a specific group of stakeholders in the community who share their concerns about a particular problem:

The ‘vertical silos’ of government departments define every issue in their own images. A problem is defined from the perspective of the narrow slice of the community that the department sees and relates to....

This ‘tunnel vision’ or perhaps ‘silo vision’ creates a confused, sub-optimal and counterproductive relationship with the community. Worse, local bureaucracies, which evolve from the same professional backgrounds as their provincial ‘mirrors’, often see the community as the same tunnel or silo and their narrow interests are reflected in community political groups. (Church, 1997, pp. 6-7)

In the contemporary world, problems do not fall neatly into organized disciplines but they require a multidisciplinary focus involving different stakeholders; problem solutions are rooted in basic value principles which support the decision-making process. An illustrative example of the complexities involved in problem analysis is provided by the recent OECD conference on sustainable transportation, held in Vancouver, BC, in 1996: the objective of developing

environmentally sustainable transportation systems in Canadian cities requires the reflective thinking and analytical capacities of a diverse range of stakeholders who view the issue of transportation from their own sector-specific vantage point. These stakeholders include city planners, government officials, automobile manufacturers, fuel producers and researchers. Creative solutions to environmentally sustainable transportation requires deliberations and democratic decision-making among these different stakeholders:

There was a plea for cooperation and consensus building within the 'transportation community' in Canada. This community was described as comprising federal, provincial, and municipal governments; carriers and shippers; manufacturers and suppliers; energy producers; labour; researchers; and citizens. Cooperation and consensus building are necessary because no one member of the transportation community is strong enough to impose its will on the others. (Gilbert, 1996, p. 44)

In dealing with transportation issues, different disciplinary knowledge has to be brought to bear such as land-use planning, accessibility and equity concerns, economics, engineering or governance - solutions to sustainable transportation which are confined exclusively to a disciplinary area are not viable:

Speakers at the conference on urban and sub-urban transportation stressed the point that transportation, especially in urban areas, requires a comprehensive approach; it must not be considered in isolation from issues of governance, land-use planning, economics and equity. What is needed...is the development of strategies for cities that set 'virtuous' cycles in motion rather than present vicious and irreversible cycles of sprawl, automobile mobility, and reduced accessibility. A core issue is the city's role as the genesis and embodiment of civilization and the need to sustain that role in the absence of an obvious alternative. (Gilbert, 1996, p. 30)

Developing sustainable transportation requires that solutions be rooted in a set of values guiding actions:

Our aim is to develop transportation systems that maintain or improve human and eco-system well-being together - not one at the expense of the other....A set of guiding principles can be described...upon which transition strategies should be built:

Access to people, places, goods and services is important to the social and economic well-being of communities. Transportation is a key means, through which access can be

achieved...People are entitled to reasonable access to other people, places, goods and services, as well as information that empowers them towards sustainable transportation.

All individuals and communities have a responsibility to act as stewards of the natural environment, undertaking to make sustainable choices with regard to personal movement and consumption. (Gilbert, 1996, p. 56-57)

Another illustration of a holistic understanding of a problem situation is provided by the problematique explored at the World Summit for Social Development (March 6-12, 1995, Copenhagen, Denmark). This world conference focused on key social issues such as poverty, crime, inequalities between the sexes, malnutrition and overpopulation within the context of a multiplicity of forces which impact on the social environment such as the unequal distribution of economic resources, unemployment or the degradation of the environment. (World Summit for Social Development, 1995)

The academic environment today mirrors both the uni-dimensional as well as the multidimensional approach to an examination of problems and issues. A classic expression of the uni-dimensional approach can be found in the organization of knowledge into different disciplines. Fragmentation of knowledge is also evident within the same disciplinary field. Wilshire (1990), for instance, laments the divisiveness of "psychology" into diverse schools of thought - behaviourism, humanism, Freudian or Jungian psychology - as a regrettable irony, for shouldn't psychology be the discipline which focuses on the human being in her/his totality. The emergence of interdisciplinarity studies within the walls of academia reflect the multiperspectual integrated approach to problem identification and solution.

Within the fragmented perspective on knowledge, the scientific method reigns more or less supreme as the only valid method of knowledge creation (positivism). The underlying belief appears to be that contemporary world problems can be effectively solved with innovative technological solutions - scientific discoveries form the foundation for the development of these new technologies. Boulding (1988) and Feyerabend (1984) caution against the belief in the sole validity of one method and one problem-solving approach, as it diminishes the learner's openness to exploring alternative ways of addressing problems. It leads to the development of an authoritarian dogma in teaching and

setting research agendas. It arouses fear and hesitation in the learner who is now forced to comply with the standard acceptable modes of knowledge creation and problem-solving:

Yet intellectual training in the West is still rooted in the conviction that there is one developmental path to take, and that we are on it...This constricts openness, limits exploratory behaviour, and closes the door on free flights of the imagination. (p.83)

A fragmented perspective on knowledge favours one teaching method to the exclusion of other more creative and innovative approaches such as experiential learning, multimedia, interactive group discussions, dramatic renditions of a story or issue, etc. It resorts primarily to lectures and classroom discussions as the preferred way of knowledge transmittal. This perspective does not respond to individual differences in preferred learning styles.

3.6.2 An Integrated Perspective on Knowledge

In the integrated perspective on knowledge, the aims of the education process are to encourage self-reflexivity, self-awareness and self-actualization on the part of the learner (Report of the Harvard Committee, 1945; Wilshire, 1990; Barnett, 1994; Bloom, 1987). The individual learner is faced with the challenge of gaining an understanding of her/his total environment (life-world) and of making meaning of the phenomena encountered in this environment. Understanding the life-world involves dialogue and discourse with members of the community. Individuals seek to develop meaning of the events and phenomena together with others and take responsibility for the type of understanding gained and the actions taken based upon this understanding:

we arrive at the capital feature of the educating act: self-awareness, or self-reflexivity....To be engaged in learning is to be freely committed to interpreting ourselves to ourselves, and this is to take responsibility for grasping whatever meaning and truth about ourselves and our world derives from whatever source. Responsibility to meaning and truth is at the same time responsibility to ourselves, since the capacity to seek and to hold to them is essential to who we are. (Wilshire, 1990, p. 27)

Barnett (1994) refers to the aims of the education process as “becoming” or “self-construction”: this process asks individuals to become familiar with ideas, concepts, paradigms and frameworks, to evaluate the relevancy of these concepts in understanding the life-world, to formulate

one's own understanding based upon this knowledge and to submit one's own understanding for critical review and mutual reflection to the community of learners or peers. The individual learner adopts a "passionate scepticism" and a reflective attitude which continuously leads her or him to examine the strengths and weaknesses of ideas, statements, ethical norms, organizational structures or ideologies. The learner's evaluative standards are subject to review and change through dialogue with the community of peers (metacritique). Contrary to the fragmented perspective on knowledge, the aims of education in the integrated view are more expansive and broader in nature: education is designed to shed light on the total world of experience and not just on a selected facet of this world (e.g., academe, professional world, etc.).

Schutz (1974) defines the life world as "the unexamined ground of everything given in my experience, as it were, the taken-for-granted frame in which all the problems which I must overcome are placed" (Abercrombie, 1980, pp.135-136). The life-world is patterned and shaped by our relationships with other people and our need to interact with others based on our interests. The life-world of the global citizen of the 21st century is the world as a whole; advancements in communications and transportation technology challenge the individual to understand phenomena not just within the geographical locale in which s/he lives but also to understand events occurring in far distant places. Engagements with this global life-world means that the individual needs to be involved in democratic discourse and dialogue with individuals from other places in order to gain an understanding of and to make meaning of phenomena occurring in different parts of the globe.

In the integrated approach to knowledge the human being is seen from a holistic perspective-individuals embark on the educational process with the view of developing their intellectual, affective, moral, aesthetic and intuitive faculties. Bloom (1987) criticizes the contemporary university for its inability to effectively respond to individuals who seek a humane approach to learning which takes into account the development of these different faculties:

Thus, when a student arrives at the university, he finds a bewildering variety of departments and a bewildering variety of courses....So the student must navigate among a collection of carnival barkers, each trying to lure him into a particular sideshow. This undecided student is an embarrassment to most universities, because he seems to be saying, 'I am a whole

human being. Help me to form myself in my wholeness and let me develop my real potential,' and he is the one to whom....[the university has] nothing to say. (p.339)

Boulding (1988), for example, stresses the need for individuals to achieve proficiency in the usage and application of their emotional/affective, intuitive and cognitive/analytic faculties as a necessary pre-requisite for constructing a new global civic culture. The cognitive/analytic faculty assists the individual in developing complex mental structures out of an array of contradictory data, in utilizing and integrating new information into existing mental frameworks and in developing criteria for evaluating new information. Proficiency in the usage of our affective faculty is apparent when individuals are able to negotiate their personal wants with others in their environment, when they develop empathic identification with others or when they are able to reveal disciplined, intentional behaviour in the face of a diversity of choices. Maturation of an individual's intuitive capabilities finds expression in her/his ability to "tune into signals from the natural and social environment which do not lend themselves to verification by empirical procedures" (Boulding, 1988, p. 92). In the affective domain, individuals need to realize their interconnectedness with other people or their relatedness to other people. The cognitive faculties assist us in developing working models of new interrelationships among people, social groups, societal structures and nation-states. The intuitive capacities allow individuals to envision alternative models of interaction between and among people.

The process of creating civic culture involves all of the three modes of knowing....It begins with a feeling of potential relatedness to others, to the company of strangers on the planet. It continues with an intuition of how that relatedness works and it culminates in the construction of working models of relationship which become the basis for new institutional patterns. (Boulding, 1988, p. 100)

The development of an individual's aesthetic or affective faculties is important for the global citizen; for example, the development of the aesthetic faculty may facilitate communication between and among global citizens from different countries, as artistic expressions can be employed to supplement written communication. Affective development is a pre-requisite for tolerance and empathy extended to other people.

In the integrated perspective on knowledge, problems/issues are examined in an interdisciplinary manner which applies multiple explanatory frameworks to a given issue. Problems are seen within the context in which they are embedded; interrelationships between different problems are explored. Problems are compared and contrasted worldwide: for example, one may be interested in studying the impact of the greenhouse effect on countries in the Northern hemisphere versus countries in the Southern hemisphere. Botkin, Elmandjra and Malitza (1979), in their report to the Club of Rome, stress the need to view problems within their context and within their interrelationships to other issues:

There is a myth to be dispelled: the idea that real knowledge and learning may be attained only when they are 'purified' of their contexts. We submit that many of the difficulties in learning today stem from the neglect of contexts. Statements, norms, values, cultural artifacts, technology, and information are circulated or transferred from one place to another...with the pretension that they are comprehensible without regard for the contexts in which they are created or received....

No global issue today falls in the closed area of a single science or under the heading of one self-contained problem. In these situations, the task of learning is not limited to problem-solving but must commence by defining a proper cluster of problems. (pp. 23-43)

According to Barnett (1994), individual learners will need to develop competence in developing consensus about problem-solutions through dialogue with others; a viable solution strategy improves the life-world and represents the "common good" for community members which has been arrived at through dialogue and debate. The parameters of the discourse on viable problem-solutions are unconstrained to the extent that imaginative ideas can emerge and be freely discussed.

Knowledge in the integrated perspective is organized in an interdisciplinary way in which scholars from different content areas bring their respective expertise to bear: Weber (1967)⁹, for example, highlights the importance of this cross-fertilization among academic disciplines by pointing out how issues in medicine such as euthanasia have to be examined with due reference to the ethical concerns around an individual's right to be free from pain or to continue to live only if a certain quality of life can be assured. (Gerth & Mills, 1967)

An integrated perspective on the nature of knowledge is not limited by the requirements of the scientific method as the only valid method of knowledge creation; rather, it is open to the critical examination of alternative modes of knowledge development and their explanatory potential such as intuitive knowledge, qualitative accounts of individuals' experiences, subjective knowledge, knowledge derived through public discourse. Feyerabend (1984) cautions that the scientific method can be compared to an ideology which blinds its users to other modes of knowledge development and which has, at times, been used by scientists without due regard for the limitations of the scientific method. Feyerabend (1984) proposes a creative approach to knowledge development which encompasses a variety of knowledge generation methods in a complementary fashion:

Unanimity of opinion may be fitting for a church, for the frightened or greedy victims of some (ancient, or modern) myth, or for the weak and willing followers of some tyrant. Variety of opinion is necessary for objective knowledge. And a method that encourages variety is also the only method that is compatible with a humanitarian outlook. (p. 46)

Weber (1967) highlights the complementarity of knowledge creation methods by pointing out that scientific discoveries are often inspired by an individual's imaginative or intuitive powers:

There is a widespread notion that science has become a problem in calculation, fabricated in laboratories or statistical filing systems just as 'in a factory', a calculation involving the cool intellect and not one's heart and soul....

Some idea has to occur in someone's mind, and it has to be a correct idea, if one is to accomplish anything worthwhile. And such intuition cannot be forced. (Gerth & Mills, 1967, p.135)

Finally, an integrated perspective on knowledge recognizes that individuals gain knowledge of their life-world using their own preferred learning styles. McCarthy (1981) has developed a model of four different learning styles including the "dynamic learner, the innovative learner, the common sense learner and the analytic learner". The four models differentiate the learning styles depending upon whether or not an individual gains knowledge of a phenomenon through a concrete experience versus reflection about the phenomenon, or, whether or not an individual develops an understanding of an event through active experimentation versus observation of others.¹⁰ The global citizen of the 21st century needs to be aware of her/his own preferred learning styles and be given

the opportunity in the higher education environment to experiment with alternative learning styles. This will not only expand and enrich the global citizen's own repertoire of learning styles, but will also enable her/him to participate effectively in cross-cultural teams which are composed of individuals with different learning styles.

Boulding (1988), for example, supports this argument by highlighting the need for the incorporation of experiential learning opportunities into the teaching process as a complement to traditional classroom learning. She argues that individuals in the developed world with its incredible achievements in communication and transportation technologies live encapsulated in a "technological shield". They do no longer experience the world through immediate direct contact, but perceive reality through the collection of secondary knowledge and data presented in the media and through computer technology. The lack of experiential learning prevents students from experiencing the consequences of their actions.

Building on our own experience is particularly important for those of us who live in technological societies, because we spend so much time getting knowledge about the world secondhand - through books, television, and computers. So much information is processed and packaged by others; in fact our whole world is processed and packaged by others. We live inside a shell, a technological shield, which insulates us not only from the vagaries of wind, weather, and temperature but from most of the rhythms of the ecosystem - that wonderful interactive system of biological and social realms. (Boulding, 1988, p. xxii)

In contrast, individuals in the developing world will need increased access to secondary knowledge and data about the world outside their village, region, nation-state and continent.

In this chapter, I have contrasted a fragmented perspective on knowledge with an integrated perspective on knowledge and have highlighted how global citizenship education needs to be rooted in a holistic, integrated, multiperspectual, dialogical and consensus-building approach to knowledge. The core civic competency-based approach to international/global education is premised on the notion that worthwhile knowledge is the acquisition of knowledge for the life-world; it is premised on the view that the development of the human being as a whole constitutes the preferred goal of the education process. Knowledge and understanding of events and phenomena in the life-world are gained through the critical examination of ideas, frameworks and concepts and the discussion of

these ideas within the community of peers, academia, the community at large or the international community.

3.7 Conclusion

In the preceding discussion, I have illustrated how international/global education at Canadian institutions of higher learning is currently influenced by two templates or ideal-typical normative models — a fragmented perspective and an integrated perspective. These two templates represent abstractions of reality and make statements about how conceptions of world order, views of globalization, the nature of knowledge and the individual inform and influence international/global education at Canadian universities. These two templates are not only instrumental in shaping the overall civic mission of a university, but also influence specific program curricula or institution-wide strategies such as the internationalization of the university. Figure 1 provides a schematic overview of the propositions subsumed under each perspective. Figures 2 and 3 provide a graphical illustration of the key points in my argument for an integrated approach to international/global education at Canadian universities.

It is my view that international/global education at Canadian universities needs to be organized and delivered in congruence with the integrated perspective as opposed to the fragmented perspective, in order for universities to adequately prepare students with the necessary knowledge, skills and attitudes required for life and work in the global village. A core civic competency-based approach to international/global education at Canadian universities will bridge the gap between the fragmented and integrated perspective and will move university education forward to meet the expectations held by the international community about preferred core competencies of today's higher education graduates.

The integrated approach to international/global education does not try to gloss over the differences in the various views of world order which inform the civic mission of universities, nor does it try to downplay the shades, nuances and variations contained within each of these civic missions. However, the integrated approach to international/global citizenship education recognizes the complementarity of these different civic missions and challenges the educator to become an

artist, a reflective and critical practitioner who is able to synthesize and combine these various approaches in a creative way. It challenges the practitioner to focus on the learning needs of the individual student on her/his pathway towards global citizenship. Schön (1983) supports the concept of the educator as a reflective artisan:

Successful practitioners learn while doing. They engage...in 'reflection in action' as they interact with their client or with the situation they are facing. During this time they continuously reflect on their activity and adjust each successive step on the basis of this reflection. It is, in essence, an ongoing feedback process of successive approximation, an exercise in 'artistry'. (Lynton and Elman, 1987, p. 79)

Chapter 4 of this dissertation is devoted to the presentation and examination of the core civic competency-based approach to international/global education.

**FIGURE 1:
SCHEMATIC OVERVIEW OF THE FRAGMENTED VERSUS THE INTEGRATED
PERSPECTIVE ON INTERNATIONAL/GLOBAL EDUCATION**

	Fragmented Perspective	Integrated Perspective
1.0 Nature of Society		
1.1 Models of world order and civic mission of the university - Realist - Liberal - Transformative - World-System	- promotes international/global education programs rooted in a single political view of world order	- integrates the realist, liberal, transformative and world-system perspectives of world order into the global civic mission of the university - recognizes the preferred learning outcomes proposed by the different models of world order as valuable in their own right
1.2 Globalization tribalism versus world civic culture; diversity versus homogeneity	- focuses on studying issues within the local context to the exclusion of the global context or vice versa	- recognizes the importance of preparing students for the civic responsibilities in the local, national and international community - recognizes the need to introduce students to the diversity of human cultures as well as to the emerging global civic culture
2.0 Nature of Knowledge	- focuses on the in-depth study of a particular discipline to the exclusion of other disciplines and fields of study - focuses on studying a broad range of disciplines without thorough knowledge of any particular field - endorses the scientific method as the only valid method for knowledge development	- achieves a balance between specific disciplinary knowledge and overall familiarity with other fields of study (learning passport) (balance between breadth and depth of knowledge); - recognizes the connectedness of different fields of study - recognizes the validity of cognitive, affective and intuitive knowledge
3.0 Nature of 'Man' (sic)	- focuses on the development of a single faculty to the exclusion of other faculties	- focuses equally on the development of the cognitive, affective and intuitive faculties

FIGURE 2
PROPOSED INTEGRATED PERSPECTIVE ON INTERNATIONAL/GLOBAL EDUCATION

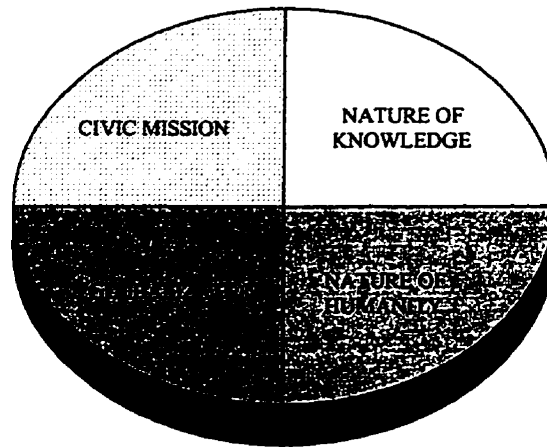
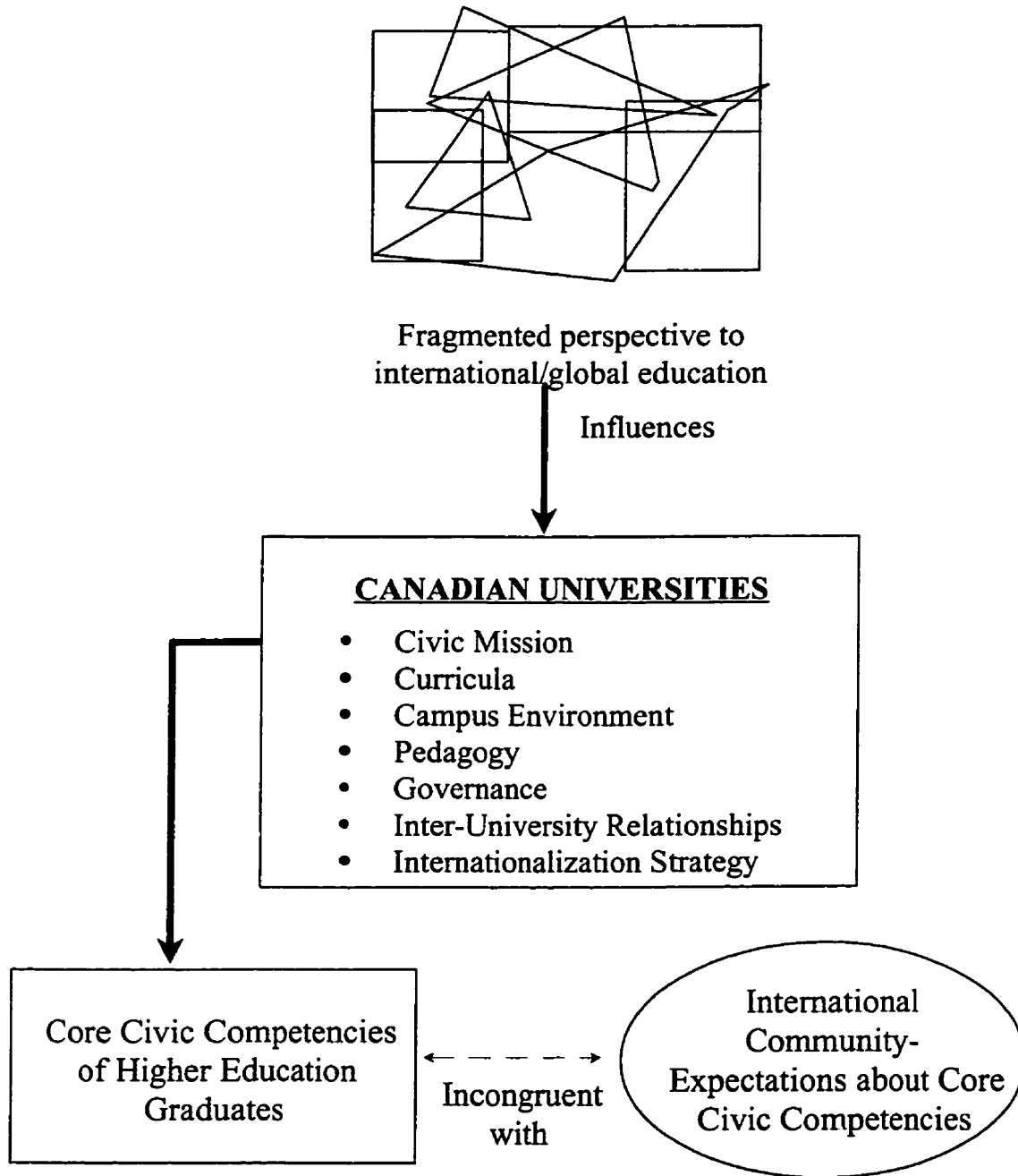


FIGURE 3
FRAGMENTED PERSPECTIVE ON INTERNATIONAL/GLOBAL EDUCATION



Reference Notes:

- ¹ Please note that the term nature of 'man' has been used by Holmes (1965; 1981) in the description of the ideal-typical normative model. I will employ the same nomenclature in this discussion in keeping with the author's description of the model. Thus, I wish to stress that the usage of this term in this context does not reflect "sexist" language.
- ² These values will be defined in more detail in chapter 4.
- ³ See reference 2.
- ⁴ Holsti (1985) has grouped the identified philosophers into the realist school of world order based upon their deliberations on the issues of war and peace among nation-states.
- ⁵ It is not within the scope of this discussion to define each of these various political schools of thought in further detail; the interested reader is asked to explore background readings in international relations for further reference.
- ⁶ Please see Barnett (1994), for a detailed description of these three competencies.
- ⁷ It is important to point out that the terms "transformational" and "transformative" are not employed synonymously in this context. Transformative models of world order propose changes to societal structures which are designed to achieve a more equitable distribution of resources and social justice. In Kybartas'(1996) classification system of the university, the social and radical university fulfill change-oriented civic missions which support the transformative perspective of world order. The civic mission of the transformational university supports the political status quo.
- ⁸ Becker's (1979) notion of "stewardship" reflects an anthropocentric perspective which superimposes humankind as a primary species over other species. I will address this issue in chapter 4 in my discussion on environmental literacy.
- ⁹ Please see Gerth and Mills (1967).
- ¹⁰ For further detailed information, please refer to McCarthy (1981) or Pike and Selby (1988).

CHAPTER 4: Democratic Discourse and the Core Civic Competencies of the Global Citizen

4.0 Introduction

We have to learn to push our politics in two directions at once: upward beyond the nation-state and downward below the nation-state. For purposes of dealing with global issues - from the environment to human rights to trade - we need to inspire a larger sense of global citizenship because these are global problems with only global solutions.

But the planet is no substitute for a neighbourhood. Modern democracy also needs to be nourished closer to home - in families, schools, congregations, work places and social movements.

...And you do that by building democratic institutions...that draw people out of their merely private, self-interested concerns and engage them instead in deliberations about the good of their communities as a whole. (Friedman, 1996, p. B3)

In this statement, Friedman (1996) emphasizes that global issues which face humankind at the turn of this century require democratic discourse at different levels of community - in neighbourhood groups, the local community, the nation-state and the international community. In my opinion, the ability to engage effectively in democratic discourse is one of the fundamental learning requirements for the global citizen of the 21st century.

In chapter 3, I have made the argument that a re-visioned global civic mission of the university needs to be rooted in an integrative perspective on world order, the nature of knowledge and the nature of the human being. This integrative perspective provides the philosophical foundation for the ideal-typical normative model of the global citizen which I will introduce in this chapter. This ideal-typical normative model describes the core civic competencies which the global citizen of the 21st century needs to acquire as preferred learning outcomes of higher education. These competencies fall into five broad areas and include cognitive, affective, aesthetic, social, and moral competencies.

The chapter will commence with a brief review of the multiple meanings which have been ascribed to the notion of “citizenship” and “multiple citizenship” in different historical time periods

and geographical contexts. I will, subsequently, outline the key assumptions and underlying premises of the core civic competency-based approach to international/global education. I will also explore the notion of “democratic discourse”, as it is one of the major fora in which the global citizen needs to rely on civic knowledge, skills and attitudes. This will be followed by the outline and description of the global citizen’s core civic competencies.

4.1 An Exploration of the Concept “Citizenship”

Citizenship is an illusive concept that has escaped precise definition from antiquity to modern times. It is comparable at best to a puzzle to which each community, society, philosopher or theorist adds a unique piece. The meaning of the concept is dependent upon the respective historical time period and socio-political-cultural context from which it emerges. This idea is illustrated in the following statement:

Does citizenship exist in any comprehensible way at all? The word is used in so many different senses, with so many different explanations that it seems almost impossible at times to pin the concept down. The difficulty of arriving at any agreed definition is not new. Aristotle noted that there was considerable disagreement in his own times. The problem is compounded today by a number of issues.

One is the post-modernist determination to challenge all accepted values and definitions as inadequate to the complexity of reality....The search for unity or coherence is the search for an illusion because citizenship, by its very nature, cannot be captured. It is composed of multifaceted values: a definition can only be a reflection of those faces that the particular viewer finds most congenial. (Oliver & Heater, 1994, p. 196)

The challenge for the scholar lies in capturing the basic dimensions or core components of the concept; only with these tools in hand can one gain an understanding of the myriad applications of the concept across historical time periods and geographical settings. Without an idea of the fundamental components of citizenship, one would not even be in a position to see what permutations the concept has undergone and will undergo in space and time. Citizenship can be defined as a relationship between an individual and the larger community; this relationship has multiple dimensions - a legal, political, cultural and/or economic dimension. The relationship is characterized by privileges enjoyed by the individual and by responsibilities which the individual

is expected to assume as part of her/his role in the larger community. Woyach (1991) highlights this fundamental nature of citizenship in the following statement:

Within democratic political systems, citizenship involves a complex combination of claims against the community (including protection, political rights, and respect) and assumed responsibilities to the community (including loyalty, obedience to laws, respect for officials, self-control in public matters, and participation in the political life of the community. (p. 44)

Heater (1990) provides a comprehensive and detailed description of the basic building blocks or components subsumed under the concept of citizenship: He differentiates between citizenship as feeling and status. The emotional underpinning of the citizenship concept is embodied in an individual's desire to be a "good citizen" (civic virtue) and her/his psychological identification with the nation-state (national identity). Both of these emotional dimensions of citizenship lead to feelings of loyalty to the nation-state or to humanity as a whole in the case of global citizenship. Global educators such as Lyons (1992), Berry and Sullivan (1992), Selby (1995), Berry and Swimme (1992) or system theorists such as Lovelock (1979) or Capra (1982) promote the notion of a "biocentric citizenship". Biocentrism is based on the interconnectedness of all living species, the recognition that humans are a species within the larger planetary system, just like other species, and the recognition that human beings should not consider themselves as dominant over nature and other species on the planet.

Heater (1990) distinguishes between national citizenship and multiple citizenship. Citizenship as a status includes civil, political and social rights enjoyed by an individual in a given nation-state as well as the performance of legally defined duties to be assumed by the individual.

4.1.1 Citizenship as National Identity

Citizenship is expressed in the legal status which an individual enjoys as a citizen of a nation-state and a feeling of belongingness and allegiance to the nation-state. The legal status of citizenship can be conferred upon individuals in two different ways: *jus sanguinis* referring to the acquisition of legal status by virtue of being a descendant of an individual of this nationality and *jus soli*

referring to the acquisition of citizenship status by virtue of being born in the geographical territory of the nation-state.

Nationality provides the individual with an important element of self- definition, as s/he is shaped by the culture, language, history, politics, economics and geography of a given nation-state. This emotional identification is reinforced by national symbols such as flags, national celebrations or the national anthem: “If citizenship is defined and thought of in terms of nationality, the concept takes on cultural overtones - because nationality is a cultural concept” (Oliver & Heater, 1994, p. 23). Crombie (1988) outlines in the following statement how national symbols reinforce allegiance to and identification with the nation-state:

One of the many pleasures of being Canadian is belonging to a country rich in national symbols, the distinctive and often hard-won trappings of nationhood by which we are known to the rest of the world. Maple trees may grow throughout the northern hemisphere, but the maple leaf belongs to us. It says ‘Canada’ more emphatically and unmistakably than any national emblem identifies any other country. (p. 48)

4.1.2 Civic Virtue — Definition of the “Good Citizen”

The definition of the ideal characteristics of the “good citizen” varies depending on different ideological viewpoints. Oliver and Heater (1994) compare and contrast the definition of civic virtue in the classical tradition (civic republicanism or communitarianism), the liberal tradition, and the socialist tradition.

Philosophers associated with the classical tradition are Aristotle, Machiavelli and Rousseau; this tradition is linked to governing principles of citizenship in such city-states as Athens, Sparta and Rome. Although each philosopher had his own idea about the characteristics of the “good citizen”, they share agreement on three basic principles underlying this tradition:

- (1) Citizens have a civic duty to be loyal to the state and abide by its rules.
- (2) The state should be a republic (as opposed to being governed by a despot) and should have constitutional rules.
- (3) The individual citizen should be prepared to curb her/his self-interest to a certain extent in favour of the community interest.

Philosophers in this tradition stress the need to educate the “good citizen”, although they are not necessarily in agreement on the type of education needed to achieve this goal. Aristotle identified temperance, justice, courage and wisdom as the core characteristics of the good citizen. Courage is perceived not in a militaristic sense but in the sense of showing courage as a civilian:

a good citizen will also be courageous. Aristotle, analyzing the different kinds of courage, allocates first place to ‘civilian courage’...the courage of the citizen soldier...because it is inspired by moral excellence...and the desire of a noble thing, honour. (Oliver & Heater, 1994, p. 119)

The good citizen, according to Aristotle, will act honourably whatever role s/he assumes in the city state, as s/he will be asked to be accountable for her/his actions upon relinquishing the role of ruler to that of being ruled. The good citizen has to be adaptable to the requirements of different constitutions governing city states and the different positions/roles which the citizen assumes in the city state:

Ruler and ruled have indeed different excellences; but the fact remains that the good citizen must possess the knowledge and the capacity for ruling as well as being ruled, and the excellence of a citizen may be defined as consisting in ‘a knowledge or rule over free men from both points of view’. (Oliver & Heater, 1994, p. 116)

Aristotle believed that human beings are by nature suited to live within small political communities. He proposed that this natural potential for good citizenship be further developed by education and the practice of citizenship in the community context.

The cornerstone of the liberal tradition is the concept of freedom - freedom to live out one’s life as one sees fit with respect for the institutional procedures of the governing body and the reciprocal freedoms of other citizens. The good citizen in this tradition needs to play an active role in the public political life of the community in order to protect the fundamental freedom for all citizens. According to Macedo (1994)¹, the good citizen in the liberal tradition exhibits the following broad categories of characteristics: self-control, reflectiveness and self-criticism; tolerance and respect for the rights of others; moderation and a reasonable degree of engagement in the life of the community. The good citizen is able to determine the course of her/his life using reasoning and logic. S/he will

not give way to extremist or fanatical political views but will exercise self-control and restraint. The good citizen in the liberal tradition loves the golden mean: s/he is guided by the measure of moderation in all spheres of her/his life. The liberal good citizen recognizes the diversity of viewpoints among individuals and is prepared to engage in dialogues with others in order to overcome disagreements and conflicts:

Liberal virtue is realistic, not prescriptive. It recognizes that modern states are pluralistic, not inhabited by citizens whose ideas of the good life are cut from the self-same moral template. Individuals are different and imperfect. (Oliver & Heater, 1994, p. 122)

Liberal good citizens take sufficient interest in public political life in order to understand the reasons underlying decisions made and are interested in examining the soundness of reasons or justification for these decisions (Principle of reasonableness). Justification for political actions must be generally acceptable to all members of the community. In the same vein, the liberal good citizen is expected to critically analyze the laws and government policies as well as detect and voice the need for change, if necessary (Principle of impersonal justice):

Liberal justice also contributes to public morality. It presupposes that citizens are involved in creating, interpreting and criticizing the law. All citizens, therefore, have a common duty to test the law and its implementation against the yardstick of a common justice. (Oliver & Heater, 1994, p. 121)

Within the socialist tradition, the good citizen is characterized by her/his commitment to fight in the struggle for the extension of social and economic rights to all members of society:

The social dimension to citizenship involves the acceptance that the state owes certain services to the citizen as a right in return for the loyalty of services rendered by the citizen. It is part of the reciprocal relationship between the individual and the state which is central to the concept of citizenship. Furthermore, the levelling-up process of social welfare support is necessary in order to realize the egalitarianism and dignity involved in the citizenship ideal. (Oliver & Heater, 1994, p. 20)

The fundamental thinking underlying this definition of good citizenship lies in the idea that individuals' full active participation in the life of the community is only possible if individuals have

sufficient economic security and are thus able to devote energy and time to political community involvement.

4.1.3 Biocentric Citizenship

Biocentric or environmental citizenship refers to the individual's identification with nature as a whole and its various life forms. Within the biocentric perspective, the human being recognizes the interdependence of all life on earth and respects nature as the ultimate life support system for all species.

Barcena (1997) considers it essential that all segments of the community adopt the perspective of global environmental citizenship:

Global environmental citizenship is about asserting the ethical responsibilities of individuals, organizations, countries and corporations to create new forms of solidarity to protect all life on Earth....

But it is now imperative to reach beyond the traditional environment constituencies and find ways of engaging other sectors of society—such as religious groups, professional associations, media, networks of educators, farmers and workers - and ways of helping them to unleash their creativity and exercise their environmental responsibilities. (p. 28)

The emergence of the environmental citizenship concept has led to the formulation of a global environmental ethic such as the one developed by the United Nations Environment Program (UNEP).² This environmental ethic contains organizing concepts such as the interdependence of all life-forms, the need to respect nature, consideration of the rights of future generations, the need for self-reliance and active participation of people in the development process.

Biocentric citizenship has found expression in the contemporary movement of bioregionalism. The etymological roots of this term are the Greek word *bios* meaning life and the Latin word *regia* referring to territory. Bioregionalism in its etymological sense refers to the territory or place of life. Bioregionalism, as a movement, proposes that human society needs to create an adaptive culture with its natural habitat; this culture recognizes the unique geographical features of the region, its diverse

fauna and flora, as well as the resource capacity of the region. This adaptive culture stands in sharp contrast to the environmental habits adopted by human society which superimpose pre-determined tastes, aspirations and goals onto the habitat without regard for the sustainability of these practices or the unique features of the bioregion: “Bioregionalism means learning to become native to place, fitting ourselves to a particular place, not fitting a place to our pre-determined tastes” (Plant, 1990, p. 81). Bioregionalism challenges individuals to develop an in-depth knowledge of the environment or place where they live. This knowledge includes an understanding of the region’s climate, watersheds, soils, land forms, native plants, animals, its resource usages and limits, the cycles of the seasons, the culture of people living in the region and their historical origins. According to the bioregional perspective, communities are defined in broad-based terms and include all life forms in the region. This perspective embraces the notion that human beings need to respect and care for other life forms in their own right, and not just as a means to meet human needs. Human beings become thus active participants in a biotic community.

There are a number of different criteria which have been employed by bioregionalists in delineating the boundaries of a bioregion. Dodge (1990) states that bioregions can be distinguished from each other based on the criteria of biotic shift, watershed, landform, culture, spirit and elevation. Biotic shift refers to percentage change of plants and animals from one geographical area to the next. Bioregions can be defined based upon the emergence and drainage patterns of rivers and lakes. For example, the Don River, the Humber River and Lake Ontario are defining elements in the Greater Toronto Bioregion. Changes in the topography of the region from mountains, to hills and valleys are also recognized as criteria for defining the bioregion: “Northern California breaks down into the Sierra, the Coast Range, the Central Valley, the Klamath Range, the southern part of the Cascade Range and the Modoc Plateau”(Dodge, 1990, p. 7). Human perception of culture and its rootedness in a geographical territory is employed by some bioregionlists as another defining criterion; however, others argue that this criterion is too anthropocentric in nature and should not be used to delineate bioregions. Another, rather provocative criterion for defining the bioregion, is the notion of spirit: bioregions can be differentiated based upon the different emotional attachment, the sense of awe and spirit connection , which a region instills among its inhabitants: “By this criterion, a bioregion is defined by the predominate psychophysical influence where you live. You have to live in its presence long enough to truly feel its force within you” (Dodge, 1990, p. 7). For example, the

Grand Canyon is an illustration of this type of bioregion. Finally, Dodge (1990) suggests that the prevalence of elevations such as hills, mountains and mountain plateaus can be used to delineate the boundaries of bioregions.

Sale (1991) argues that bioregions not only vary in size and characteristic fauna, flora, or resource capacity but that they overlap and are subsumed in larger bioregions: "For it turns out that bioregions are not only of different sizes but often can be seen to be like Chinese boxes, one within another, forming a complex arrangement from the largest to the smallest, depending upon which natural characteristics are dominant" (Sale, 1991, p. 56). Sale (1991) thus distinguishes in descending order of geographical size between ecoregions, georegions and morphoregions. The ecoregion refers to the largest natural area of several hundred thousand square miles which shares similar vegetation (trees, grasses and plants) and animal life and which usually transcends state boundaries. For example, the Canadian prairies including Alberta, Saskatchewan and Manitoba, can be considered an ecoregion. Georegions can be delineated based upon clearly identifiable topographical features such as a mountain range, a river basin or a valley which share the same fauna and flora. For example, the Okanagan Valley in British Columbia, can be considered a georegion which is embedded in the larger ecoregion bounded by the Pacific Ocean and the Rocky Mountains. Morphoregions are characterized by distinctive land usages in a smaller area of several thousand square miles such as towns, cities, factories, communities at the mouth of a river as distinct from communities near the river drainage area.

However, there is not always agreement among bioregionalists just on where the boundaries of bioregions actually are; this is by no means a disturbing fact, as Sale (1991) points out: the task of delineating the boundaries of the bioregion is at best left to the inhabitants of the region themselves, as they are intimately connected with the land, its fauna and flora. Moreover, changes in the topography, fauna and flora of a geographical area occur generally in a gradual manner leaving intermediary zones between different bioregions. Bioregionalists are not interested in replacing the clearly defined demarcation of nation-states or provinces with a new set of rigidly fixed boundaries but rather accept the gradual changes in the contours of nature as demarcations for changing bioregions.

According to bioregionalists, the organization of human society should be informed by the laws and principles of nature - thus, Sale (1991) states that “it is in the diligent study of those laws that we can best guide ourselves in reconstructing human societies for a bioregional world” (p. 49). He indicates that while it would not be possible to translate these laws of nature directly into the human context, the broad outlines of these laws or their general directions hold valuable lessons for the establishment of human social organization. For example, the law of mutual aid finds expression among a number of species: when the food supply for beavers becomes scarce in a river basin, beavers usually split into two groups and travel to opposite ends of the river in order to forage for food. Alternatively, beavers seek other types of foods to replace their previous diet. Beavers do not compete over scarce resources but cooperate with each other in order to ensure their survival. Mutual aid among community members is seen by bioregionalists as an essential element in the social life of a bioregional community. Rooted in these “laws of nature”, bioregionalism makes prescriptions for the ideal scale of the community, its economy, its governance structures and the social interaction patterns among community members.³ For example, bioregionalists such as Bookchin (1990), Berg (1990) and Hancock (1997) propose that the community be governed in a decentralized fashion in which people at the bioregional level have full political decision-making powers to determine how they will deal with the issues and concerns they are faced with in their local neighbourhoods and their community. It is at the local/regional level of government that people can experience the impact of their decisions in the most direct and immediate way; it is at this level of government that people have the opportunity to become personally involved in efforts to improve the community. It is the local/regional level of government which is most accessible to the individual. The bioregional model of community governance moves away from the centralization of government but rather endorses an empowerment of the grassroots level and of the local citizenry. Bioregional communities form confederations with other bioregional communities in order to exchange information, to provide mutual support and to discuss issues which affect multiple bioregions such as transportation needs, waste management and disposal, or the preservation of parklands. For example, Berg (1990) illustrates cooperation among bioregional neighbours by presenting the idea of a watershed council as an ideal vehicle to deal with the management of a region’s water supply and habitat conservation:

Bioregional politics originate with individuals who identify with real places and find ways to interact positively with the life-web around them. Involving close-by watershed neighbours

creates a 'social shed'. This seed group is and will remain the most important unit of bioregional political interaction.

Several social sheds of neighbors working on a wide variety of different projects (co-ops, community gardens, renewable energy, bioregional education, recycling, and many others) can easily join together to form an organization for the broader local community. In effect, it would be a watershed council, rightfully claiming representation for the closely shared place itself. A watershed council is the appropriate forum for directly addressing present inhibitory issues and also for stating new objectives that are based on the principles of restoring natural systems, meeting human needs and supporting individuals. (Berg, 1990, p. 139)

The bioregional community is also characterized by diversity and equality: it is premised on the notion that community members have different talents and expertise; each member of the community makes her/his own contribution to the community. Community members perform complementary roles in the lives of the community and each member deserves respect for her/his participation in and contribution to the community:

A healthy eco-system usually tends towards diversity, and diversity usually means stability.

...The same is true as well for the human group. From the start, the diverse and multi-skilled band was the more successful, and obviously the ones that learned fire-tending and tool-making and game-hunting and skin-wearing and food-storage were most adept at survival. And today, for the same reasons, the human organizations that perform best...are those that are differentiated and diversified, capable of adjusting to new circumstances and accomplishing many kinds of tasks. (Sale, 1991, p. 105)

The principle of diversity also implies that bioregions will differ from each other in their character, culture, resource utilization and governance.

Environmental citizenship and its expression in the movement of bioregionalism have certainly won public and political grounds in recent years in Canada. For example, Hancock (1997) has been internationally recognized for his model of healthy sustainable communities: A healthy sustainable community is characterized by social cohesiveness, environmental viability and economic adequacy. This model recognizes that a healthy community ensures equitable access to and distribution of economic resources among community members. The healthy community is economically sustainable to the extent that it does not impair the health of the bioregion through pollution, unsafe waste disposal and to the extent that it protects the environment for future

generations. Economic adequacy refers to the fact that healthy communities strive to ensure that the basic needs of all community members are met. Yet, economic growth is not seen as a valid end goal in and of itself; it is only useful to the extent to which it preserves the carrying capacity of the bioregion. The development of a healthy sustainable community requires a holistic approach to planning and community governance which takes into account and seeks to balance the interests in the different spheres of community life: “Environmental, social, economic, health, and land use planning have to be considered together in a holistic approach to planning the ‘whole communities’”(Hancock, 1997, p. 45).

A second example of support for bioregionalism in the Canadian context is Crombie’s (1992) Royal Commission Report on the Future of the Toronto Waterfront entitled Regeneration. This Royal Commission became the champion of the eco-system based approach to regional planning which begins with the identification of an ecologically bound geographic area and which examines the interrelationships between the social, economic and environmental factors which impact on the region. Eco-system based planning seeks to involve relevant stakeholders in the development of a preferred sustainable future for the bioregion and evaluates different pathways for achieving this preferred future and recommends implementation strategies. This form of planning is premised on five key principles: (1) the earth’s ecosystems are the homes of all living beings, -human beings need to recognize their bioregion as their “home” in which they live as part of a biotic community; (2) every element in the ecosystem is related to other elements; (3) lifestyles and consumption patterns in the bioregion have to be sustainable and in keeping with the carrying capacity of the region; (4) community members need to develop a thorough understanding of the bioregion and its elements (sense of place): “Such thinking rekindles our sense of place, of rootedness, and of continuity with the past. It also shows what we have already lost, and what we stand to lose unless we begin making decisions based on an awareness of the region’s full natural and cultural potential” (Crombie, 1992, p. 42); and (5) there is a need for an integrated approach to planning which balances economic priorities with environmental concerns and social equity.

Third, bioregional citizenship is also expressed in the 1993 Declaration for Local Self-Government which was ratified by the International Union of Local Authorities (IULA) at its 31st World Congress in Toronto. This Declaration upholds the rights to regional self-determination,

empowerment of the local citizenry in democratic decision-making and the provision of adequate fiscal resources to allow for regional self-governance.

Bioregionalism, while perhaps not a panacea for all environmental problems, is heralded as a pragmatic, action-oriented approach to constructive change towards preserving, protecting and revitalizing the natural environment: “Perhaps, bioregionalism’s greatest asset is that its simple, local, hands-on nature directs awareness back to the land....Bioregionalism isn’t perfect, and it is not an all inclusive solution to environmental problems. But, there is a world of sustainability that needs exploration and bioregionalism appears to be a map with a starting point” (Greenbeat, 1996, p. 2). The bioregional perspective advocates a “return to the land policy”; in some bioregions, however, it is no longer a realistic, viable proposal to promote a sustainable lifestyle within the confines of the bioregion, as the carrying capacity of the land has been drastically reduced due to pollution, deterioration, desertification and urbanization. Sale (1991) projects a positive societal acceptance of bioregionalism, as the concept has been incorporated into current planning practices. According to the theorist, the increasing fragmentation of nation-states into regional groups also suggests that the bioregion is a more suitable structure for political governance as compared to the centralized nation-state. Sale (1991) sees bioregionalism as a gradual approach to change (as opposed to a revolutionary change) to people’s lifestyles and interactions patterns: “[bioregionalism] has the virtue of gradualism. It suggests that the process of change - first of organizing, educating, activating a constituency, and then of reimagining, reshaping, and recreating a continent - are slow, steady, continuous, and methodological, not revolutionary and cataclysmic” (p. 176). Bioregionalism holds out the hope that by gaining a better understanding of the place where we live, we can gain a better understanding of the environmental challenges which people face in other parts of the world. This may prevent us from superimposing technological fixes to environmental problems which do not necessarily fit within the context of other bioregions. The bioregional movement exemplifies a transnational movement to the extent that bioregions cross established national boundaries. As such, the bioregional movement constitutes an essential element in the globalization process.

4.1.4 Citizenship Rights and Responsibilities

Oliver and Heater (1994) distinguish between three different types of citizenship rights: civil and political rights refer to such rights as the freedom to vote, freedom of assembly, freedom of speech, freedom of association. Social and economic rights refer to the social and economic programs in the welfare state - rights to education, health care, housing, employment (Provisions of the welfare state). Environmental rights refer to the human beings' right to live in a healthy sustainable environment in harmony with nature. These rights are enshrined, for example, in international declarations and conventions such as the UN Declaration of the Rights of the Child, passed by the UN General Assembly on November 20, 1959. This Declaration includes, for instance, the rights of the child to live free of discrimination based upon race, colour, religion, sex, language, national or social origin, the right to education, the right to have opportunities for play and recreation, the right to be protected from all forms of neglect, cruelty, and exploitation, etc. The Declaration calls upon the present generation, parents, government, the voluntary sector and the private sector to ensure the provision of these rights for members of the next generation:

The General Assembly:

Proclaims this Declaration of the Rights of the Child to the end that he may have a happy childhood and enjoy for his own good and for the good of society the rights and freedoms herein set forth, and calls upon parents, upon men and women as individuals, and upon voluntary organizations, local authorities, and national governments to recognize these rights and strive for their observance by legislative and other measures progressively taken in accordance with the following principles:

...The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him to develop physically, mentally, morally and spiritually, and socially in a healthy and moral manner and in conditions of freedom and dignity. (Church World Service, 1990, p. 244)

4.1.5 Multiple Citizenship

Multiple citizenship is rooted in the historical tradition of membership in several communities: for instance, individuals in the Greek and Roman city states were able to simultaneously hold citizenship status in their original home city as well as another city. In modern

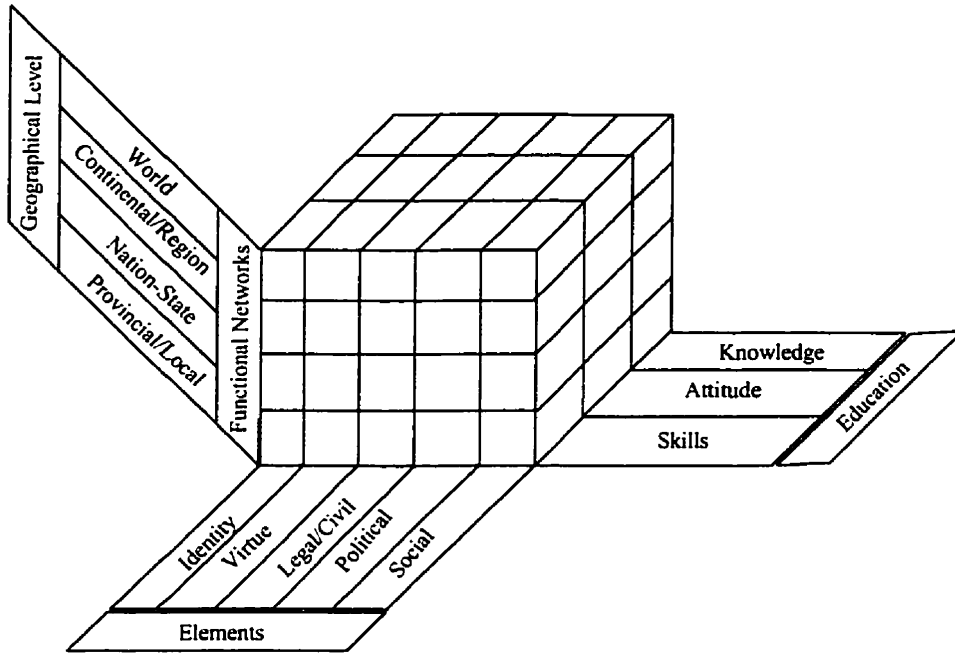
history, the establishment of the European Community and the creation of the “Europe des Citoyens” (Oliver & Heater, 1994, p. 25) is another example of multiple citizenship which requires members living in the nation-states of the EC to be citizens within the context of their towns, cities, regions, countries and the larger European community. Marshall’s⁴ definition of citizenship adopted by the United Kingdom Speaker’s Commission on Citizenship reflects the rights versus responsibilities perspective inherent in the concept of citizenship. This definition also stresses the fact that different societies imbue the concept of citizenship with their own unique set of rights and responsibilities.

Citizenship is a status bestowed on all those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which that status is endowed. There is no universal principle that determines what those rights and duties shall be, but societies in which citizenship is a developing institution create an image of an ideal citizenship against which achievement can be directed...Citizenship requires a...direct sense of community membership based on loyalty to a civilization which is a common possession. It is a loyalty of free men endowed with rights and protected by a common law. Its growth is stimulated both by the struggle to win those rights and by their enjoyment when won. (United Kingdom Speaker’s Commission on Citizenship, 1990, pp. 4-5)

On the basis of this definition of citizenship, the *Citizenship 2000* report (Medwin, 1993) crafted the image of European citizens: “The European citizen is - one with a developing sense of Europe’s place in the world; - one with an evolving sense of European identity; [and one who has]...a growing commitment and loyalty to the community of Europe” (p. 22).

Heater (1990) argues that in the contemporary context individuals are multiple citizens recognizing the various geographical-political communities of which the individual is a member as well as the different elements or dimensions of the notion of citizenship (e.g., national identity, civic virtue, political rights, etc.). The theorist summarizes his thinking in the “cube of citizenship” which is illustrated in Figure 4.

FIGURE 4
THE CUBE OF CITIZENSHIP (HEATER, 1990)



This illustration reveals that multiple citizenship follows a concentric pattern: the individual is a member of a local community, which is embedded in a region or province, which in turn is part of a nation-state, etc. Global or world citizenship is conceptualized as a form of multiple citizenship in this model.

According to Selby (1994), global citizenship is composed of three elements: a) plural and parallel identities, allegiances and loyalties, b) intergenerational concern and c) active involvement in the community. An individual today may hold multiple allegiances simultaneously—s/he may feel attachment and a sense of belonging to a respective ethnoracial or ethnocultural group, to the nation-state from which her/his parents emigrated to another country, the new country chosen as the current domicile, an adopted faith membership. An individual's identity and sense of belongingness, her/his loyalty and alliance, her/his legal, political and social status and her/his conceptualization of civic virtues are no longer exclusively focused on the nation-state but are attached to diverse social groups. In this concept of global citizenship, intergenerational rights and responsibilities need to be considered: past and current generations have an explicit responsibility to the following generations to leave a well-cared for planet and to be accountable for the actions taken today which will have long-range future consequences. Active involvement in the community allows individuals to make a positive impact on the community as a whole and to contribute to the well-being of all community members:

'Involvement literacy' is not simply a question of helping students develop and hone their social action skills....it encompasses an exploration and evaluation of the range of avenues and strategies open to those who wish to effect change. It calls for mature reflection upon the effectiveness, ethics, limitations, pitfalls and ramifications of different types of action and upon both the rights and responsibilities of the change agent and those who will be caught up in the change process. (Selby, 1994, p. 22)

Multiple citizenship and its component global citizenship pose a number of challenges for the individual citizen in her/his everyday life: first, in order to function effectively and act as a responsible citizen in the local, provincial, regional, national and international community, the citizen is required to keep informed about the different initiatives and policy decisions which are made at the respective level of community. Second, the citizen has to learn how to reconcile conflicting ideas and viewpoints advanced at the different levels of community.

Multiple citizenship places a great strain upon individuals to understand the issues at the several levels and to judge where their loyalty should lie in the event of a conflict of needs or policies. (Oliver & Heater, 1994, p. 201)

or

The truly good citizen, then, is he who perceives this sense of multiple identity most lucidly and who strives most ardently in his public life to achieve the closest concordance possible between the policies and goals of the several civic levels of which he is a member. (Heater, 1990, p.326)

There are no easy solutions to how conflicting priorities among these different levels of community should be dealt with. Within the context of the European Community, the principle of subsidiarity has been proposed and is used as one possible way of addressing this dilemma: decisions concerning a given issue should be made at the level of community which is mostly affected by its implications:

This is the rule-of-thumb that decisions should be reached at the lowest possible level in the province-nation-state-Community pyramid. This may be taken as a guideline concerning the priority which individuals should give to the different levels at which they behave and act as citizens in a multiple sense. (Oliver & Heater, 1994, p. 25)

Selby (1994) highlights that the tension between conflicting loyalties and allegiance has to be ultimately resolved by one's own sense of conscience and courage:

How are we to resolve the conflicting demands woven into a plural and parallel conception of citizenship? There are few easy answers and in the final analysis, we come, like the conscientious objector in time of war down to conscience and courage. (p. 21)

4.2 Key Assumptions Underlying the Ideal-Typical Normative Model of the Global Citizen

4.2.1 Interdisciplinary Review of Core Civic Competencies

There are various influences which have shaped my concept of the ideal global citizen and the interrelationship between and among the various characteristics which form part of this concept. The concept of the ideal global citizen for the 21st century has been developed based upon a review of relevant current literature in the disciplines of business management, global education and related

sub-disciplines such as multicultural education, peace education, environmental education, as well as international relations. Dagger (1991) supports the idea of integrating the knowledge of different disciplinary perspectives in developing the core civic competencies of citizens:

When the question moves from one of planning courses to fit into a discipline or department to 'what makes for a good citizen?' those to be involved ought not to be restricted to any one department, nor to academia itself. Citizenship education is interdisciplinary because it focuses on a subject, not on any one academic field. The disciplines become tools of understanding to be brought to bear on, and tested for adequacy against, the subject. (p. 225)

According to Dagger (1991), the development of preferred core competencies for citizens will need to be based on a dialogue between different members of the community including community activists, political representatives, journalists and academics:

I can envision a series of conversations between community activists, local elected officials, journalists who cover politics, and some political thinkers (some of whom are academics). Participants would represent groups of citizens and political persuasions; the point is not what particular positions people hold but what they bring to the question of what allows people to be active, responsible, and effective in the polity. (pp. 225 - 226)

The concept of the global citizen as proposed in this dissertation is a creative synthesis of competencies outlined in pertinent contemporary business, education and political science literature which proposes various knowledge, attitude and skill sets necessary for an individual's personal and professional life in the global village.

4.2.2 Core Civic Competencies Bridge Different Conceptions of World Order

The concept of the global citizen attempts to bridge the gap between the realist, liberal, transformative and world-system school of political thought. It seeks to build on and integrate the core competencies needed for an international discourse on the common public good by incorporating the knowledge, skills and attitudes proposed as major learning outcomes or achievements in each of these political frameworks. The need to set aside the divisiveness of ideological perspectives in the international discourse on the common public good was stressed by Bob Rae (1996), former Premier of Ontario and now partner with Goodman, Phillips and Vineberg

Ltd., at a recent speech on the “Social Impact of Globalization: Can we retain our unique identity and values in an increasingly homogeneous world”. Rae (1996) pointed out that social justice and economic efficiency have to co-exist side by side in the new global world order - social justice without economic growth is financially unsupportable while unbridled economic growth which neglects the development of a community’s social and cultural fabric cannot be morally supported. It is essential for citizens of the 21st century to be competent in meeting their economic needs as well as in building caring communities. Parker (1996) stresses the need to transcend the boundaries erected by different political perspectives in designing citizenship education programs and in preparing individuals to become active and responsible citizens:

Deliberation-oriented democratic educators appear in roughly three forms. The first emphasizes the rational negotiation of private interests. On this view, citizens need to be critically-minded participants in democratic procedures, especially electoral politics, and wary watchdogs of duly elected representatives. The second wants more: a vigorous participatory democracy that is strong in the associationist sense....Here the main objective is to revitalize civic life and fashion a commonwealth for modern times, and the chief method is grappling with one another’s views on the public controversies that arise naturally in civic life. The third form is more ambitious still. These educators want schools to be sites of social transformation where students are encouraged to uncover cultural and political taken-for-granted and to contest social forces, that left alone, perpetuate entrenched patterns of domination, thus preventing democratic living.

Of course, democratic educators of all stripes want schools that foster thoughtful citizens, but the Right stresses socialization and the Left critique. There is not, despite appearances, a tremendous gap between the two positions. More like opposite sides of a coin, or a paradox, both socialization and critique are essential to education for democracy. (pp. 15-16)

The delineation of the core civic competencies of the global citizen will highlight the breadth of skill requirements envisioned in these different models of world order.

4.2.3 Temporary Nature of Core Civic Competencies

The concept has to be perceived as a temporary construct, a synthesis of core competencies which recognizes contemporary world order, globalization and the internationalization of societal institutions. It represents a snapshot of the knowledge, skills and attitudes which are required to lead

a fulfilling life and to contribute to the betterment of the human community in the global context at this point in time. The concept is intended as a heuristic device designed to stimulate creative thinking on the subject matter. It is anticipated that this construct will be modified, refined and replaced with changing world realities in the course of time.

Lynch (1992) underlines the temporary evolutionary nature of the concept of citizenship and citizenship education:

Citizenship itself has varied over time and across space in different countries, and it has varied in the form in which it has been delivered. Equally, citizenship education as currently conceived expresses prior values and assertions, so that its form and content may be envisaged as part of the struggle for democracy, as it is successively reinterpreted from one generation to another and from one society to another. (p. 50)

Pike and Selby (1988) recognize the provisionality of human learning and human knowledge and highlight that paradigms which are considered appropriate today will be overtaken by new theoretical frameworks in the future. Pike and Selby (1988) call this recognition of the provisionality of knowledge and learning “process-mindedness”:

Students should learn that learning and personal development are continuous journeys with no fixed or final destination....(Students) should learn that new ways of seeing the world are revitalising but risky. New paradigm vision is double-edged; it enables us to see lots of things in new ways but it may mean that other things are not seen as clearly. The systemic paradigm is not a panacea; it now offers a coherent and challenging framework for present and future thought and action. We need to recognize that it will, in turn, be overtaken. (p. 35)

The theorists argue that in the contemporary environment we need to replace historical forms of citizenship which were tied to the rights and responsibilities of an individual vis-a-vis the city and later, the nation-state, to a form of citizenship which aligns the individual to the global community as a whole.

4.2.4 Broad Overview Perspective of Core Civic Competencies

The concept of the global citizen focuses on the core competencies from a bird's eye perspective. It looks at the broader larger picture but neglects some of the details and intricacies of the various components or elements subsumed under the concept. When flying across a mountain range on a sunny day, the peaks, summits and valleys are clearly discernable; however, small crevices and individual rocks cannot be seen distinctly from this perspective. They merge with the larger mass of the mountain. The presentation of the core competencies of the global citizen is not intended to dismiss the controversies surrounding a particular element or core civic competency; the adoption of such a detailed lens has merit in its own right and is certainly necessary to complement the broad-based descriptions of core civic competencies.

4.2.5 Interrelationships Among Core Civic Competencies

It is also important to keep in mind that the various core civic competencies subsumed under the concept of the global citizen are interrelated as part of a comprehensive coherent set of learning outcomes. The elimination of one competency within the set diminishes the effectiveness of the set as a whole. It is essential to keep the indivisible aspect of the proposed set of core civic competencies in mind when restructuring educational programs to achieve the preferred learning outcomes. A piecemeal integration of the construct into the educational realities of institutions of higher learning is thus not feasible.

It should also be noted that the borders between two particular competency areas cannot be sharply demarcated. The core civic competencies of the global citizen are interconnected and overlap like the strands of a spider's web. Any type of categorization superimposed on the web of interrelated ideas will thus make some arbitrary choices in describing the different parts of this web. I do not claim that the proposed categorization of the core civic competencies is the only viable way of achieving this task; however, the current approach represents one way of exploring the various aspects of an interconnected set of ideas. It is important for the reader to realize that the connective tissue between and among the proposed core civic competencies defies the dissection of the core civic competencies into separate parts. However, in order to ensure the clarity of the presentation,

I have made a point of discussing a core civic competency only in one particular area. Hicks and Townley (1982) define the core civic competencies to be achieved as part of global education in terms of knowledge, skills and attitudes, contrary to the current presentation which groups the core civic competencies into five broad areas of development. These areas include an individual's intellectual, affective, aesthetic, social and moral development. The theorists highlight that there are overlapping boundaries among the core competencies, as an individual's knowledge will affect her/his attitude and vice versa, and as knowledge and attitudes in turn influence an individual's skills: "Knowledge affects attitudes, attitudes in their turn affect knowledge, both affect skills, and so on. Knowledge, attitudes and skills are not appropriately thought of as occupying separate domains, each distinct from each other" (Hicks & Townley, 1982, p. 31).

4.2.6 Core Civic Competencies Viewed from an Educator's Perspective

The ideal-typical normative model of the global citizen is developed from the perspective of an educator (as opposed to that of a political scientist, economist, lawyer or philosopher): the model focuses on the acquisition of knowledge, skills and attitudes which will facilitate an individual's ability to contribute to the well-being of contemporary international society. In contrast, a lawyer would develop an ideal-typical model of the global citizen by focusing on the rights and responsibilities which the global citizen can enjoy and is held accountable for within the international community. A political scientist would develop an ideal-typical normative model of the global citizen which would be mainly concerned with an individual's loyalty and allegiance to a particular political international body as well as the individual's social, economic and political rights and responsibilities in the international context. A philosopher charged with the task of developing an ideal-typical normative model of the global citizen would be primarily interested in the civic virtues and moral conduct of the global citizen within the context of the international community. An economist would perhaps focus on the international market economy and portray the characteristics of the ideal global producer and consumer.

However, the distinction between these different perspectives which can be used as legitimate starting points for the development of an ideal-typical normative model of the global citizen is a fine one; ultimately, statements of preferred educational outcomes are rooted in political and

philosophical assumptions about what is worthwhile to know, learn and transmit to the next generation. The delineation of preferred competencies to be acquired by the global citizen requires choices between different political perspectives, value frameworks and schools of philosophical thought as well as the establishment of common ground between these different perspectives. However, I wish to stress in this context that the ideal-typical normative model of the global citizen as conceptualized in this dissertation will be composed of categories and data depicting preferred educational outcomes and not categories outlining preferred civic virtues to be held by the global citizen, her/his social, economic and political rights and responsibilities or her/his loyalties and allegiances to specific international political bodies. This exploration can conceivably be the topic of another dissertation.

4.2.7 Underlying Value Base of the Core Civic Competency-Based Approach

The proposed core civic competency-based approach to international education is rooted in the notion of democratic discourse among scholars from different academic fields and with different political ideologies. The principles which shape this discourse include equality in participation, cognitive respect for viewpoints presented by participants in the dialogue, creativity in envisioning alternative approaches to international education and consensus development.

It is difficult to describe with any precision, accuracy or confidence the value base which is associated with the global education movement. This difficulty stems from the fact that the movement itself embraces highly divergent views on its philosophical underpinning. For example, Becker (1979) delineates an approach to world studies which endorses a cultural and moral relativist position (see Chapter 3 and Chapter 5). Scholars affiliated with the World Order Models Project have grounded their approach in a value framework which has been referred to as “global humanism”. The terms “goals” and “values” are used interchangeably to refer to the component parts of the global humanistic framework. The values subsumed under this framework include: diversity, social justice, equity, equality, participation, solidarity, autonomy, socio-economic growth, personal growth and ecological balance.

Figure 5 provides an operational definition of these terms as interpreted by Galtung (1980). The identification of this value base raises some serious questions when examined from the vantage point of moral philosophy. These questions include but are not limited to the following: what do these values really *mean* apart from the aforementioned “surface” definitions? What is the underlying process which has led to the assembly of this particular group of values? Do these values reflect the viewpoints of a politically dominant group which has played a major role in identifying this list? How are these values to be operationalized in the daily lives of people? To what extent can these values function as a prescriptive normative framework for making judgements about what is morally right and wrong in a pluralistic society?

The problematique inherent in grounding various approaches to global education in an appropriate value framework will be addressed in section 4.9.2 of this dissertation. This problematique represents an internal tension within the global education movement.

Figure 5 Global Humanistic Values

The global humanist framework outlines the following Values:

Diversity defined by such synonyms as variation and contrast refers to the proliferation of different forms - persons and societies. According to Galtung (1980), a society which allows its members freedom to self-actualize will create a pluralistic, diverse social fabric: "As we assume 'inner propensities and potentialities', in general to be dissimilar, inconstant and inconsistent, the degree of diversity in a society is a measure of the extent to which there is real freedom in that society (p. 48)".

Social Justice: The goal of social justice (versus social injustice) implies that the acquisition of material goods and societal benefits should not be related to one's personal characteristics. Galtung (1980) recognizes equal opportunity as a special aspect of equality to the extent that one's personal characteristics should not determine what one has access to (e.g., health care services, schooling, etc.).

Equity between two or more partners is established when all partners accrue equal net benefits from an interaction. Galtung (1980) indicates that benefits resulting from an interaction include both the acquisition of material goods and wealth as well as an enhancement of personal growth.

Equality: The notions of equality and inequality are closely related to the goal of socio-economic growth. Equality signifies not only that the dispersion of goods and products in the preferred society should be such that all individuals have a minimum standard of living and there will be a ceiling on the maximum acquisition of goods/wealth, but also that economic profits should be invested in the impoverished underprivileged segments of the population with the goal of establishing a minimum standard of living. This suggested approach thus stands in contrast to the current economic investment procedures which favour investment in the rich.

Participation: Participation refers to the extent to which all possible partners in a societal system are able to maintain direct linkages with each other. Marginalization occurs when some parts of the system - such as minority groups, foreign labourers, underdeveloped countries - are excluded from the network of interaction among other parts of the system.

Solidarity: The notion of solidarity implies that individuals and/or organizations which hold the same positions in a societal system (e.g., community, nation-state, world) are able to establish and maintain relationships with each other. In contrast, fragmentation is evident when the role incumbents in the same societal positions relate only indirectly to each other via their linkage to individuals in positions higher up in the social hierarchy.

Autonomy: Galtung (1980) defines autonomy as "power-over-oneself so as to be able to withstand what others might have of power-over-others (p. 59)." Thus, the concept of autonomy implies that the individual becomes vulnerable to possible manipulation by his/her interaction partners which would take the form of punishment, positive reinforcement or ideological persuasion. In other words, individuals believe in their own abilities, they are able to pursue their goals and persist in this pursuit regardless of possible adverse consequences (e.g., threats).

Socio-economic growth is conceptualized by the establishment of both a minimum and a maximum standard of economic production and accumulation of material goods. Thus, in the preferred world system every individual should be guaranteed the inherent right of having the basic necessities of life while at the same time the maximum level of growth and consumption should be adjusted to reflect the imperative need for maintaining the ecological balance of our planet.

Personal growth: Personal growth is defined as self-actuation or self-individuation which encompasses the ability to meet basic physical needs and the freedom to fully develop one's potential. According to Galtung (1980), an individual who has the opportunity for personal growth within a given societal context can self-actualize to the extent that s/he will become an insubstitutable member of that society, a unique individual with her/his own talents able to essentially define what role s/he will play in the eternal dance called life. A society alienates an individual from herself/himself by turning her/him into a machine, or automaton, which can be substituted by another machine and discarded.

Ecological balance: is defined as the promotion of environmentally sustainable life-styles which are in keeping with the carrying capacity of the earth.

4.2.8 Learning Passport

The ideal-typical normative model of the global citizen is built on the assumption of a learning passport and life-long learning. The proposed core civic competencies focused on discourse between and among members of the international community represent the core knowledge, skills and attitudes which should be acquired by all learners regardless of the specific discipline selected for in-depth study. These core civic competencies are designed to complement discipline-specific knowledge.⁵ However, it is assumed that in the current environment of rapid societal change the global citizen will need to be flexible and acquire content-specific knowledge in a diverse range of disciplines and fields of study in the course of her/his lifetime. It is assumed that the global citizen will take an interest in and active responsibility for the expansion and continuous enhancement of her/his knowledge base. The global citizen will keep a learning passport which will provide a record of her/his educational experiences in the course of her/his lifetime in very much the same fashion in which a country passport records sojourns in foreign countries. Learning passports are currently being used by members of The International Association of Students in Economics and Management (AIESEC) (1995) in tracking their educational experiences in both formal education institutions and in experiential learning settings:

Skills need to be developed and upgraded with new knowledge and expertise throughout our lives....Through inter-sectorial dialogue, AIESEC integrated continuous learning throughout its programs by exploring concepts such as the learning passport. This portfolio concept integrates personal, professional and global development into an experiential learning log. Members have not only been able to track and measure their experiences in AIESEC, but have also acquired a tool to track their learning throughout life. (AIESEC, 1995, p. 7)

Becker (1988) identifies a number of content issues which the global citizen needs to master including an understanding of the major events which have shaped and continue to influence the globalization of human culture, an understanding of population growth, economic development, resource uses, the dispersion of weaponry, the transnational flow of resources, information, goods, services and people and of the impact of life-styles on the earth's biosphere. Steiner (1993) adds to this list an understanding of major inequalities of wealth and power in the world, an understanding of the earth's geography, its various cultures and their histories as well as the operation and influence of the mass media. Müller (1989) has outlined an ambitious world core curriculum to be mastered

by the global citizen which includes a broad range of disciplines from biology, geography, history, sociology, cultural studies to religion. The Citizenship 2000 report (1994) has outlined a detailed knowledge framework organized around eight categories: the individual, family, school community, local community, regional community, national/member state community, European community and global community.

While these knowledge objectives appear to be overwhelming at first glance, it is important to keep in mind that the global citizen will develop, enhance and deepen the acquisition of content knowledge as part of a continuous education process over a lifetime.

4.3 Democratic Discourse

The ideal-typical normative model of the global citizen developed in this dissertation is composed of core civic competencies. These core civic competencies describe the knowledge, skills, and attitudes which the global citizen should acquire and demonstrate in her/his interactions with others. The model is premised on the observation that effective, authentic and genuine dialogue among members of the international community and subsequent actions rooted in this type of discourse constitute one of the principal tasks in dealing with international conflicts and in addressing the most pressing issues faced by the world community today.

4.3.1 The Need for Democratic Discourse

The problems and issues that students must learn to think about, and do in fact enjoy thinking about, are those that embody the central concepts of life, such as justice, community, rights, duties, goodness and so on. If, following the philosopher Michael Oakeshott, we think of human experience over time as a great and continuing conversation, then our task as teachers is to introduce students to it and initiate them into it so that they will be in time able to contribute to it, to extend and redirect it. (Osborne, 1991, p. 132)

According to Osborne (1991), educators have the responsibility to initiate students into the “conversation about life”, to prepare students for the dialogue with members of the local, national and international community. An exploration of the core civic competencies of the global citizen does not occur in a vacuum: Why should the global citizen acquire these competencies? To what end

should this knowledge, these attitudes and skills be put? What expectations does the global citizen have to meet? These are crucial questions which need to be addressed in the context of postulating preferred core civic competencies for the global citizen of the 21st century. In current educational debates, discussion centres around the educational requirements of specific professionals - the global manager, the global planner or doctors without borders and the specific tasks and responsibilities which these individuals have to perform in their roles as global manager or global planner, etc. Core civic competencies are linked to identified tasks which the professional has to be able to perform employing relevant technical knowledge, a specific methodology and adhering to a professional code of ethics. Prior to delineating the core civic competencies of the global citizen, one has to establish what the roles and responsibilities of this individual will be. On the one hand, and at the most fundamental level, the global citizen has to be, to self-actualize, to change, to experience the seasons of life; on the other hand, the global citizen has to be within a community, to build community, to share the journey of self-actualization with community members.⁶

These tasks facing the global citizen require dialogue: dialogue will emerge between and among community members about individual boundaries of people as well as the structure of the societal environment in which each individual can develop her/his full potential. Community members have to negotiate what form the social fabric of the community will take in order to maximize peaceful co-existence among community members and to maximize individual growth. There are, of course, a myriad of reasons for encouraging this type of dialogue. By identifying what I consider to be the most compelling motives for playing an active part in this dialogue, I certainly do not wish to diminish the significance of other equally important reasons and motivating forces. Some of the most compelling reasons for identifying democratic discourse as the principal training ground for the global citizen are discussed in the following section.

The governance of the international community requires conscious, deliberative choices which are endorsed and supported by members of this community. Civic discourse or public talk between and among community members is increasing in importance in the contemporary international world order. There is a need to revitalize and expand a civic space outside the realm of large multinational corporations, cumbersome, large and inaccessible governments and their corresponding bureaucracies and unwieldy structures of large international non-profit organizations.

A revitalization and expansion of the civic space is also necessary to bridge the gaps between fragmented ethnoracial and ethnocultural groups, which have destroyed and continue to pose a threat to historical nation-states. People need to be actively involved in deliberations on the future of the international community and the survival of the planet; decision-making and choices on the global public common good should not be guided by a market place or laissez-faire philosophy in which decisions on the global common public good emerge as the by-product of other decisions made by multinational business corporations, governments or different ethnoracial and ethnocultural groups. Given that the world is plagued today with social, environmental and political problems, it would be sheer folly to allow the fate of the planet and the co-existence of people as an international community to be driven by decisions made by default - as desirable or undesirable consequences of other decisions made by different segments of the community.

Democratic discourse is considered to be a vital strategy for bridging the gap between members of the international community divided into different ethnoracial and ethnocultural factions. It is a remedy to actively counterbalance the forces of Jihad. In the words of Barber (1995), democratic discourse is a necessary vehicle for people to come together internationally to criticize and assess the strengths and weaknesses of McWorld. This type of discourse will encourage members of the international community to make conscious and deliberate choices about the preferred global culture, a preferred global ethic and conflict resolution mechanisms. It will be a forum for actively developing alternative models for a global society. Democratic discourse represents furthermore a vehicle for holding discourse participants jointly accountable for their decisions and the implementation of proposed courses of action. Democratic discourse bridges the gap between the different views of political world order by challenging members of the international community to negotiate the norms, values and rules which will govern their interactions.

The democratic ideal, however, is the creation of a moral community, a community in which the norms determining our common life arise from a process of public discourse in which individuals come to see the point and need for certain rules, and so accept them as binding upon themselves. To the extent that this ideal is realized, social relationships can be based on moral norms, in the sense of norms which all parties to the relationship freely acknowledge because each recognizes them as binding. As such relationships come to displace patterns of interaction based on unreflecting acceptance of tradition, or the capacity

of certain groups or classes to impose their will on others through force and manipulation, the democratic concept of a free society is realized. (Moon, 1991, p. 201)

Democratic discourse bridges the gap between and among technical experts, different disciplines and professions. In order to negotiate how the community wants to collectively govern itself and how problems faced by community members are to be solved, technical experts have to engage in democratic discourse with all members of the community; the disciplinary boundaries and corresponding language barriers which set the technocracy apart from the everyday citizen have to be transcended in order for effective public decision-making to occur.

The organization of knowledge today involves a high degree of specialization, and the kind of mastery that qualifies one as an expert is necessarily purchased at the price of a certain narrowness. Outside of one's own specific field, the 'expert' is as much a dilettante as anyone else. Domination based on knowledge, then, results not merely in the subversion of democracy, but also in the ossification of politics as different areas of public life come to be effectively controlled by experts, without any coordination of their activities in terms of a unified vision. (Moon, 1991, p. 199)

Moon (1991) highlights the need for higher education institutions to provide students with a common intellectual culture which permits them to view public issues from the vantage points of different disciplines. It is this commonly shared intellectual culture which allows students to effectively participate in public discourse and democratic decision-making.

Liberal arts colleges and universities have an important role to play in sustaining the possibility of democracy....Behind the commitment to liberal learning is the belief that the narrow specialist is impoverished as a human being and that even specialists must be able to locate their discipline in relation to other areas of study. Thus, the liberal arts curriculum is designed to enable students to develop a critical awareness of the modes of inquiry characteristic of different disciplines, and to provide them with an exposure to their central ideas and methods. Ideally, students should develop the skills necessary to understand complex arguments from different domains, to critically assess them, and to restate these arguments in other terms. (p. 199)

Discourse allows individuals to clarify, revise and re-formulate their viewpoints based upon the deliberations on an issue together with others: "Creating opportunities for [students] to talk together, to communicate with each other, to voice opinions reasonably, to respond sensitively to

others and to evaluate what they hear, also offers a context for them to construct and reconstruct their views of the world” (Fisher & Hicks, 1985, p. 15).

4.3.2 The Nature of Democratic Discourse

In order to achieve clarity on the nature of discourse which constitutes one of the primary tasks to be mastered by the global citizen, I would like to define “discourse” first in negative terms and subsequently, in positive terms. Authentic, genuine discourse among members of the international community does not consist of a staged public dialogue in which the end results or preferred outcomes of the dialogue are pre-planned and developed prior to the actual conversation. In the course of a staged dialogue, voices which present critical perspectives on a subject matter under discussion are silenced, dissenting views on issues are not welcome and do not necessarily receive a fair hearing. A staged and pre-planned dialogue is characterized by the need to control the agenda of issues for discourse. International conferences often are illustrative of this type of inauthentic, non-genuine public discourse; however, the geographical settings for miscommunication and staged discourse are in no way limited to the international arena. In her book The Drama of Democracy, Grant (1994) highlights that community planning frequently resembles a stage play which prevents a real honest, authentic and genuine discussion on planning issues by community members:

Community planning has many stages with diverse sets....Certain elements of the stage on which the drama of democracy plays differ from community to community. However, local performers may move props around, change the scenery slightly, or otherwise alter sets for their own audience. Sets change as actors meet in different situations or scenes: for example, one scene may feature the formal set of council chambers, while another activity may take place outdoors in a park. (Grant, 1994, p. 21)

Participants in this staged, pre-planned community dialogue perform their specific roles and act out their respective scripts:

The key actors in the planning drama stage their performances in relation to and in interaction with each other. Planners stake out the high ground of science and reason. Citizens fighting development try to corner passion. Politicians see themselves as balancing the ‘warring’ factions in search of the ‘public interest’. (Grant, 1994, p. 35)

The type of discourse to which I am referring in this dissertation is characterized by the following features: the dialogue is participatory and open; the agenda of issues to be addressed in the dialogue is self-managed by the participants; the dialogue is intended to examine problems and issues from a holistic perspective; the discourse is geared towards finding common ground, consensus and shared assumptions; the discourse aims at delineating and developing preferred futures (ideal futures) for the international community and at identifying suitable implementation strategies; the discourse seeks to define and develop common ground among members of the international community on the meaning of values. These features have been identified by different theorists such as Weisbord (1992), Galtung (1980) and Boulding (1988) as the hallmarks of effective discourse across cultures.

Weisbord (1992) is a champion of future search conferences which are group meetings designed to assist individuals in establishing common ground among group members and developing a vision of a preferred future. Future search conferences differ from traditional meetings or conferences in a number of important aspects including participation, self-managed dialogue, a focus on the whole system, a focus on common ground, innovation and value base. Future search conferences cast their net for conference participants over a broad and diverse cross-section of individuals who affect each other but who may not necessarily be in direct contact with each other in their everyday life (active broad-based participation).

We seek to include all stakeholders who are affected by or who affect the situation. People who may never meet can interact in 'real time' and meaningful ways. Participation is not a 'style' issue but a system design principle that enables us to mobilize the entire decision-making field face-to-face. (Baburoglu & Garr, 1992, p. 75)

In the dialogue, each individual contributes a piece of knowledge from her/his area of activity to the overall puzzle or whole picture. Democratic public discourse is an open and inclusive process which generates new insights and synthesis of ideas by bringing the perspectives of different societal groups to bear on a given issue under discussion. For example, the development of cities can be significantly enhanced by taking into account the needs of women and children in the city planning process as indicated in a recent OECD conference on Women in the City:

there is a particular role for women to play in the environmental improvement of the city. Women are often more sensitive to the quality of life which they confront on a day-to-day basis - for example, problems of access to green space, atmospheric pollution and its effect on the health of the young. We need to see how we organize our systems of public participation in urban government so as to harness the role which women can play in bringing their perception, their ideas but, over and above this, their energy and initiative to bear on finding solutions to these problems. (OECD, 1995, p. 16)

Individuals at the search conference are challenged to explore a whole system focusing on the system history, its norms, values and ideals, its opportunities and constraints, and its potential future trends.

The content requirement is for similar pictures in our heads of the entire open system. We need to bring into one room people who each have pieces of a complex puzzle. We need a shared view of what is going on in the world, our hopes for the future, what is going well for us, what not, what we want to do about it, and so forth - a moving mosaic of information captured by the phrase 'whole system learning'. (Weisbord, 1992, pp. 10-11)

Future search conferences are intended to assist stakeholders to develop pictures of the whole system or situation. The conference assists stakeholders in assessing the social, political, cultural, economic and technical factors that influence them and in exploring how the past and future equally shape the present. The idea underlying future search conferences is the need to create the ideal balance between participation and whole system thinking: According to Weisbord (1992), in traditional meetings, participants usually aim at maintaining control of the meeting, its agenda and outcomes. This illusion of control is maintained in normal meetings in two ways: While the whole system is being explored, there are too few people at the table to bring the relevant expertise to bear which is needed to understand all aspects of the whole system.

The first [way of maintaining the illusion of control] is appreciating the whole system, but having only experts, staff managers, or top executives in the room to do it. They get the exercise cognitively, that is, their heads are in the right place. But there are too few heads, so they never fully get the whole picture. More, they cannot easily implement what they learn from each other. (Weisbord, 1992, p. 8)

The second way to maintain the illusion of control is to involve a broad cross-section of people who are asked to solve narrowly defined problems without gaining an understanding and appreciation of the whole picture first.

This kind of problem-solving takes us down numerous blind alleys. It keeps a lot of people busy, but the system gets no better. We honour democracy, but not systems thinking.

...if you have too narrow a group of people, you miss the big picture. If you seek only to solve problems and manage conflict, you miss the common ground. (Weisbord, 1992, p. 9)

Individuals invited to a future search conference are asked to engage in a mutual learning process; they assume full responsibility for addressing issues and concerns which are raised in the course of the dialogue (self-managed dialogue). All stakeholders have an equal chance to influence decisions. They are responsible for scrutinizing the suggestions of other participants and for examining the potential consequences of proposed courses of action. The dialogue envisioned by the future search conference is intended for people to develop a common pool of knowledge; decisions can then be made from a commonly-shared basis of information. The dialogue encourages its participants to understand each other's perspectives and viewpoints.

When you listen to somebody else, whether you like it or not, what they say becomes part of you. So if the temperature is high, a conflict is generated inside and outside. But in the dialogue, the temperature is lowered, and the common pool is created, where people begin suspending their own opinions and listening to other people - everybody's opinion will be held by everybody. That's what I mean by a common pool of information. (Briggs, 1992, p. 110)

The purpose of the dialogue is not to control or manipulate dialogue participants. It is a process which allows its participants to freely explore issues and topics and to develop innovative approaches and responses to issues.

Search conferences are intended for participants to hear and appreciate different viewpoints. These differing viewpoints are not necessarily reconciled by forcing a compromise.

we neither avoid nor confront the extremes. Rather, we put our energy into staking out the widest common ground all can stand on without forcing or compromising.

We have to free ourselves up to explore, discover, learn, create, and plan together. This seems more likely to happen if we hold down exhortation and opt for self-control. And we have to skirt the bottomless pit of irreconcilable differences. That seems more likely if we make all data valid, acknowledge our differences, and agree to put our energy into working the common ground. (Weisbord, 1992, pp. 7-11)

Search conferences encourage participants to develop creative and innovative visions of a preferred future for the whole system such as a group, an organization or the planet earth. Search conferences are rooted in a value base which upholds the following premises:

- All participants are equal.
- Diversity of participants and ideas is appreciated and valued.
- People are capable of creating their own future; the search conference should empower people to feel knowledgeable about their future and to take control of their future.
- Given the chance, people are more likely to cooperate than to engage in conflict.
- People like to use their creativity and ingenuity for the benefit of the whole system (as opposed to leaving decision-making up to an organizational elite).
- All people in a system have valuable information to contribute to the dialogue about the system.
- The contribution of each participant must be respected.

Boulding (1988) upholds similar principles of an open participatory process and negotiated dialogue as the cornerstones for the development of a new global civic culture. The theorist defines civic culture as the “patterning of how we share a common space, common resources, common opportunities, manage interdependence in the ‘company of strangers’ which constitutes the public” (Boulding, 1988, p. xvii). The civic culture is conceptualized as the overarching framework which sets out the rules, conventions and understandings guiding the social interactions of people and which allows people to live out their personal lives. Boulding (1988) identifies specific tools for effectively working towards a new world civic culture: The formulation of a new world civic culture is a shared, negotiated process of dialogue in which all members of the human family have an equal

voice. For instance, Boulding (1988) points out that the dialogue on the new world civic culture involves the active participation of all members of society regardless of age:

We can also begin to develop the skills of communicating and functioning in that larger world community, skills that will facilitate the development of a world civic culture....

To do so we need to develop a learning community. An important feature of this community is not only that there are learning sites everywhere but that every age in the lifespan must be represented in order to have enough of the relevant kinds of experience and insight to draw on in the learning process. (Boulding, 1988, p. xx)

It is a creative, ever-changing negotiated process which is not dominated by a specific cultural or religious tradition, a specific academic discipline, a specific political orientation or a particular nation-state.

no one society can create or impose the universal social order; therefore, it is incumbent on societies to find creative ways of working together which acknowledge our human diversity and can maintain an overall level of peaceableness, avoiding destructive strategies that deny our difference. (Boulding, 1988, p. 75)

In the same vein, neither the developed nor the developing world alone can define what the new world civic culture should look like. Boulding (1988) argues that one of the key settings for a dialogue between and among individuals, nation-states, international organizations and transnational corporations is the United Nations with its wealth of information on a multiplicity of issues which face humankind at the end of the 20th century. The process of developing the new world civic culture relies on the contribution made by people from diverse cultural backgrounds. Such negotiation processes can take place in a peaceful manner involving dialogue, negotiations and diplomacy or they can be enforced by military force. A viable new world civic culture has to be built on the constructive peaceful dialogue among all people and nation-states.

4.3.3 Definition of Community

The term “community” has been imbued with multiple meanings in different bodies of literature such sociology, social work, planning and political science. In their portrayal of the

multiple definitions attached to the term “community”, Davies and Herbert (1993) state that “ambiguity and elusiveness in meaning seems to be gross understatement when one attempts to understand the many different ways in which the word ‘community’ has been used” (p. 3). Knox (1995) also points to the wide array of definitions of the term, highlighting that the only discernable threads linking these definitions include references to an area, common ties among community members and social interactions among community members: “Forty years ago, George Hillary unearthed some 90 definitions of “community” in the social sciences but found that the nearest he could get to common agreement was the presence, in most definitions, of some reference to: (1) an area; (2) common ties; and (3) social interaction” (p. 213). Extensive research and writing have been devoted to reflections on this concept; a review of this literature is not within the parameters of the present discussion. However, it is necessary to be cognizant of the different interpretations of the notion of “community” and to clearly identify the meaning of this term within this discussion.

One can distinguish among at least three different clusters of meaning ascribed to the notion of “community”. These include: community as a geographically based association of people, community as a group of individuals sharing common interests and community as an idealized conception of human living. A community can be viewed as an association of people who interact and relate to each other based on geographical proximity. For example, a city, a town, a village, a neighbourhood or a quartier are communities which have emerged based on the geographical co-location of individuals. Geographical communities may develop around a historical landmark (e.g., Sacré-Coeur and the Montmartre area in Paris), a socio-cultural hub (e.g., Université de Sorbonne and the Quartier Latin, Kurfürstendam in Berlin), or a special feature of the geographic landscape (e.g., The Grand Canyon and Southwestern Arizona). Community may also be used by environmentalists or urban planners as a synonym for the bioregion, a geographic area with a distinct topography, fauna and flora which distinguishes this particular geographical area from adjacent areas.

Community can refer to an association of individuals who share a common interest or common characteristics: members of this type of community may share the same recreational interests or hobbies. Individuals may form a community based upon their shared ethnocultural or ethnoracial heritage. They may associate with each other in order to advocate for a particular cause,

or to pursue similar professional goals. Social support networks for single parent families, Alcoholics Anonymous, and Big Sisters are further illustrations of communities of interest. A community of interests can be an association of people which is not necessarily rooted in a geographic area. The association of people who work together to pursue a common cause or goal can thus be geographically dispersed across different cities, regions or countries. In this sense, communities are used as synonyms for dispersed “social networks” or “associations”.

Community has also been interpreted in value-laden terms which attach positive or negative sentiments to this concept. Positive feelings associated with community include safety and belongingness, loyalty, sharing, mutual support, rootedness and solidarity. Negative feelings associated with community include the diminution of individual freedom, imposition of rigid group norms or adherence to arbitrarily defined rules by a totalitarian leader.

Davies and Herbert (1993) differentiate between five different aspects of community including community as association; community of interest area; communities as territorial units (whole or partial); community as an ideal place and place community in cities. Community as association refers to an association of individuals who meet and connect in order to accomplish a common task, or to pursue shared interests. This form of community is not necessarily tied to a territorial base; members of associations can come from geographically diverse areas. In the community of interest area, individuals are bound together in a community based upon their linkages to a common nodal centre such as a town or city. For example, the Greater Toronto Area composed of the five regions including Halton, Durham, Peel, York and Metro Toronto can be seen as a community of interest area which centres around the economic, cultural, social and political hub of the region located in City of Toronto. According to Davies and Herbert (1993), community as territorial units refer to complete settlement areas or geographical locales such cities or towns. Bioregional communities which seek self-sufficiency by maintaining themselves economically, environmentally, culturally and socially are examples of this particular interpretation of community. Communities as ideal places depict conceptualizations of utopian communities which portray ideal interpersonal relationships among community members, or show specific moral or spiritual associations among community members. Religious sects or cults can be seen as examples of this type of community. Place communities in cities refer to specific areas in the city which have

distinctive characteristics that set them apart from the rest of the city or other neighbourhoods. For instance, China Town, Kensington Market or Forest Hill can be identified as place communities in Metro Toronto.

Ross (1967) defines “community” both in terms of the people living in a specific geographical area such as a city, town, village or neighbourhood and in terms of people sharing common interests or functions.

Community lost and *community saved* are two concepts which illustrate the positive value-laden interpretation of community. According to the *community lost* perspective, urban areas do not facilitate the development of close, cohesive social networks among people. This perspective is rooted in the work of sociologist Ferdinand Tönnies (1963) who differentiates between *Gemeinschaft* and *Gesellschaft*. *Gemeinschaft* refers to a community marked by closely knit social ties between and among family members and kinship groups which are characterized by depth, continuity over time, social cohesion and personal fulfillment. Urbanization and industrialization changed this form of communal organization into the *Gesellschaft*: community relationships in the *Gesellschaft* are rooted in negotiated, contractual, rational relationships between individuals who perform specialized roles in the community. Cities are perceived to foster predominantly rational ties among people to the detriment of socially cohesive ties. However, urbanists such as Jacobs (1961) and sociologists such as Gans (1962) argue that socially cohesive communities can and do flourish in the city in the form of urban village communities. Thus, *Gemeinschaft* can be established in urban areas. This notion has come to be known as the *community saved* perspective.

The value-laden interpretation of community can also be illustrated by the notion of “communality” or “communion” which refers to the strong affective bonds established between and among community members that emerge particularly when the community is under stress: “It is ‘community at the level of consciousness’, but [communality] requires an intensive mutual involvement that is difficult to sustain and so only appears under conditions of stress” (Knox, 1995, p. 214).

Pelletier and Pool (1990) depict the positive emotional ties of trust and connectedness experienced in native communities in the following statement:

A community is invisible from the outside — just a collection of people. But from the inside, it is a living organism that manages itself. Not engineered, not planned; just growing there—a sort of happening that flourishes or shrivels depending upon the climate found around it.... There's only a way of life, and all activities are just naturally in that flow. Another thing they have no awareness of and certainly no word for, but which I have observed lots of times, is something I have come to call community consciousness. I am not sure I can describe it except to say it's common ground, a kind of corporate consciousness that is shared by everybody in that community and used by everyone. Maybe the best word for it is 'trust'—a kind of trust that people outside that community can hardly imagine and which the people inside that community cannot name. (p.77)

Communities are nested social forms resembling a Chinese box set in which smaller boxes are placed within larger boxes. Thus, a community is connected to or subsumed by a larger community, the larger community is in turn part of another community, etc. For example, local cities are part of a larger region, the region constitutes a part of a province, the province is embedded in a nation-state, the nation-state is a member of the international community. The local United Nations Chapter is a member of the provincial UN Association which in turn is a part of the national UN Association.

The international community is composed of a multiplicity of geographically based local and regional communities, non-governmental associations and special interest groups, governments and their associated agencies and individuals. Knight (1989), for example, indicates that the contemporary international community is composed of nation-states and powerful transnational organizations including international governmental organizations (IGOs), international non-governmental organization (NGOs) and transnational corporations. Examples of international governmental organizations include the World Bank, the International Monetary Fund and the Organization of Petroleum Exporting Countries as well as the United Nations and its affiliated agencies such as the United Nations Educational, Scientific and Cultural Organization, the International Labour Organization, the World Health Organization etc. Examples of international non-governmental organizations are Amnesty International, Greenpeace, the International Committee of the Red Cross or the International Chamber of Commerce. Transnational corporations are

multinational firms in the industry and service areas as well as international philanthropic and cultural foundations.

The global education literature distinguishes between the notion of “the international community” and the “global community”: the international community refers to the community of nation-states, whereas the global community comprises a broader set of members including nation-states but also international non-governmental organizations, international governmental organizations and foundations.

Within the context of this dissertation, community needs to be understood in a broad sense to include both geographically bound communities and associations of people based on shared interest or purpose. It also includes the international community as a nested social structure which envelops geographically bound communities and associations based on shared interests. Global citizens need to be prepared to engage in democratic discourse and decision-making at all levels of community ranging from the local neighbourhood, the city, the bioregion, the nation-state to international discussion fora. Unless otherwise specified, I have primarily used the term “international community” to refer to these different arenas for democratic discourse. International community, as used in this dissertation, thus, subsumes under its umbrella the various geographically based communities (local, bioregional, provincial, national and international communities) as well as communities focused on shared interests, purpose and function.

4.3.4 The Core Civic Competency-Based Approach to International Education - A Topic for Democratic Discourse

Prior to introducing the core-civic competency-based approach to international education, I would like to remind the reader of the principal purpose for presenting ideal-typical normative models of the global citizen and the university with a global civic mission.

The core civic competency-based approach to international education and the corresponding university with a global civic mission are presented as a new vision for international/global education. This vision is to be understood as an alternative model of international/global education

at Canadian universities which is open for reflection, deliberation and discussion among scholars, international relations professionals and citizens alike.

These two ideal-typical normative models make a significant contribution to the field of higher education by pulling together divergent threads of thinking on international education; these models integrate different proposals on the required knowledge, skills and attitudes of future citizens who will live and work in the global village of the 21st century. The models, furthermore, seek to bridge the gap between educational practices in international education at the primary and secondary level and international education at the tertiary level.

The proposed core civic competency-based approach to international education and the model of a university with a global civic mission are not to be interpreted as subjective normative frameworks which I seek to superimpose on international education at Canadian higher education institutions. This type of interpretation does not reflect my intentions in developing these two ideal-typical normative models of the global citizen and a university with a global civic mission. I am not interested in indoctrinating students or swaying scholars' opinions to accept preconceived notions about the core civic competencies of the global citizen. What I am interested in is the development of a vehicle for discussion which can be employed by the community of scholars to reflect more deeply on the goals and outcomes which are to be achieved in international education. In other words, the key driving force which underlies the development of these two ideal-typical normative models of the global citizen and the university with a global civic mission is deliberative discourse--a discourse which encourages an open discussion of divergent views to international education, a discourse which opens up the possibility of identifying points of overlap, points of convergence, points of consensus between and among scholars who adhere to different educational philosophies and who hold different political ideologies. The two ideal-typical normative models of the global citizen and the university with a global civic mission are introduced into the contemporary debate on the internationalization of Canadian universities as tools to focus and shape the discussion. I have outlined the features of the type of deliberative discourse which I have in mind in section 4.3.1 to 4.3.2. of this dissertation. This discourse is visionary, participatory and open; it seeks to establish common ground among divergent viewpoints; it seeks to gain an understanding of the meaning of

values and educational philosophies which form the underpinning of the core civic competency-based approach to international education.

The core civic competency-based approach to international education and the ideal-typical normative model of the Canadian university with a global civic mission are premised on a self-reflective stance; these models are cognizant of their strengths and weaknesses. They are cognizant of areas which need further elaboration and refinement; they are cognizant of areas where extensive dialogue among scholars is potentially necessary to develop consensual viewpoints on a given core civic competency of the global citizen. The review of criticisms which have been raised against global education attests to the self-reflective stance of these two ideal-typical normative models (see chapter 5). However, despite the internal tensions inherent within the core civic competency-based approach to international education (e.g., meaning of global humanism, different perceptions of environmental literacy and criticisms from different ends of the political spectrum), the proposed core civic competency-based approach to international education and the model of a university with a global civic mission are vehicles to crystallize the discussion on the learning outcomes of international education programs and vehicles to enrich the debate with a new perspective rooted in consensus-development and deliberative discourse.

4.4 Core Civic Competencies of the Global Citizen

Historically, one of the central documents which highlights the need to incorporate a global perspective into the educational enterprise are the Recommendations Concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms which was adopted at the 18th session of the General Conference of UNESCO in 1974. The key objectives outlined as instrumental components in ensuring a global perspective in education were:

- (a) an international dimension and a global perspective in education at all levels and forms;
- (b) understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;

- (c) awareness of the increasing global interdependence between people and nations;
- (d) abilities to communicate with others;
- (e) awareness not only of the rights but also the duties incumbent upon individuals, social groups and nations towards each other;
- (f) understanding of the necessity for international solidarity and co-operation; and
- (g) readiness on the part of the individual to participate in solving problems of his community, his country and the world at large.

This document identifies many of the core civic competencies required for international understanding in broad and general terms. Building and expanding on these recommendations, I will now proceed to delineate the core civic competencies of the global citizen for the 21st century. The ideal-typical normative model of the global citizen is composed of five principal categories: 1. Intellectual/cognitive competencies; 2. Affective competencies; 3. Aesthetic competencies; 4. Social competencies and 5. Moral competencies. An overview of the core civic competencies of the global citizen is provided in Figure 6:

A. Intellectual/Cognitive Competencies:

Global/Holistic Mindset
 Global Positioning
 Cross-cultural Awareness and Adaptation
 Community Observation and Political Action Skills
 Developing Alternative Futures
 Reflection

B. Affective Competencies:

Tolerance of Change
 Compassion, Empathy and Altruism
 Identification with the Community as a Whole

C. Aesthetic Competencies:

Appreciation of Cultural Diversity
 Understanding the Creative Process and Community Cultural Development

D. Social Competencies:

Communications Skills for the Global Village
Connections with Others and Networking
Establishing Common Ground
Peace and Negotiation Skills
Respect for Nature

E. Moral Competencies:

Developing a Framework for Cultural Analysis
Establishing the Meaning of Values in Interactive Dialogue
Respect for Others
Contribution Towards the Greater Public Good

4.5 Intellectual/Cognitive Competencies

The global citizen needs to develop and enhance the following six cognitive competencies: (1) global/holistic mindset; (2) global positioning; (3) cross-cultural awareness and adaptation; (4) community observation and political action skills; (5) developing alternative futures; and (6) reflection.

4.5.1 Global/Holistic Mindset

Global citizens need to develop a global/holistic mindset: this mindset has both an intellectual as well as an emotional element. It constitutes a cognitive reference framework which assists the global citizen in understanding, reflecting upon and analyzing global issues and events from the vantage point of the global community as a whole (as opposed to the nation-state). The global citizen should be able to examine, analyze and evaluate global events and key decisions in the political, cultural, economic, environmental and social domain in terms of their actual and potential impacts on the global community. Questions which will surface in this analytic, evaluative process include for example the following: Who benefits from this particular decision/action and who is negatively impacted by this decision/action? Is this a decision which was based on broad-based consultations with all members of the international community or is this a decision made by a few powerful individuals or an elite group? In what ways does this decision set a new and preferred direction for the international community? To what extent does this decision or action

contribute to world peace, to a more balanced distribution of resources among members of the global community or to the equality of men and women? Is this decision in keeping with the value framework of global humanism?⁷

Individuals with a global mindset should also be able to understand the phenomenon of globalization, the major social, economic, political, environmental and cultural forces which underlie and drive this phenomenon, as well as the differential impact of globalization on countries in the developed and the developing world and on different sectors of a society. The global citizen needs to be able to identify, evaluate and assess the positive and negative aspects of globalization.

The affective underpinning of the global mindset lies in an individual's identification with and attachment to the international community as a whole as well as an appreciation for the role of humankind within nature. (I will discuss the affective element of the global mindset in further detail in the segment on "affective competencies".)

Theorists such as Hanvey (1982), Pike and Selby (1988), Boulding (1988), Müller (1989; 1991) and Lynch (1992) emphasize the importance of educating students to develop a global mindset. The theorists differ of course in the extent to which they discuss the detailed components of the global mindset and the extent to which they take issue with and question specific elements subsumed under the global mindset. For example, Hanvey (1982) provides a rudimentary sketch of the components of what he calls "an attainable global perspective":

We can identify five dimensions of a global perspective. These are:

1. Perspective Consciousness

The recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own.

2. 'State of the Planet' Awareness

Awareness of prevailing world conditions and developments, including emergent conditions and trends, (e.g., population growth, migrations, economic conditions, resources and physical environment, political developments, science and technology, law, health, inter-nation and intra-nation conflicts, etc.).

3. Cross-cultural Awareness

Awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one's own society might be viewed from other vantage points.

4. Knowledge of Global Dynamics

Some modest comprehension of key traits and mechanisms of the world system, with emphasis on theories and concepts that may increase intelligent consciousness of global change.

5. Awareness of Human Choices

Some awareness of the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands.
(pp.162-167)

Hanvey (1982) argues that it may perhaps not be possible for an individual to embrace and acquire all five components of this global perspective; rather, different individuals may excel at developing a particular element of the global perspective (e.g., environmental consciousness or cross-cultural awareness etc). In Hanvey's (1982) view, it is sufficient that these elements of the global perspective are developed and mastered within a collectivity of people with each individual contributing her/his unique dimension of the global perspective:

What is a global perspective?...It is a blend of many things and any given individual may be rich in certain elements and relatively lacking in others. The educational goal broadly seen may be to socialize significant collectivities of people so that the important elements of a global perspective are represented in the group. (Hanvey, 1982, p. 162)

Pike and Selby (1988) have developed a much more sophisticated and elaborate conceptualization of the global mindset as compared to Hanvey (1982): Pike and Selby (1988) also provide a much more optimistic view of the learning capacities of the individual; unlike Hanvey (1982), these two theorists indicate that the core civic competencies subsumed under their conceptualization of the global mindset can in fact be acquired by the individual learner as opposed to only by a collectivity of people. Pike and Selby (1988) identify five major aims of global education including systems consciousness, perspective consciousness, health of the planet awareness, involvement consciousness and preparedness as well as process-mindedness. These aims of global education are closely linked to what the theorists propose as four key dimensions of

globality: the spatial dimension, the temporal dimension, the human potential dimension and the issues dimension.

In developing systems consciousness, individuals are asked to develop an awareness of the interdependence or connectedness among people, nature, places, events and global issues. Reality is perceived as being composed of a multi-layered web in which all living organisms - human beings, fauna and flora- are embedded. Changes introduced to one part of the system will cause reverberating reactions throughout the world system.

The challenge for individuals in developing perspective consciousness lies in the realization that their particular worldviews are not universally shared. In other words, individuals are confronted with the fact that each individual interprets reality through the lens of her/ his own experience, “age, class, creed, culture, ethnicity, gender, geographical context, ideology, language, nationality and race” (Pike and Selby, 1988, p. 34). In pursuit of this aim of global education, individuals are asked to become open and receptive to other worldviews and perspectives of reality.

“Health of the planet awareness” is operationalized into three objectives: first, individuals are asked to gain an understanding of the global condition, trends and developments; thus, learners are introduced to the broad range of pressing global issues, the conditions and factors which have led to the creation of these problems and which continue the perpetuation and diminution of these problems. Second, global education requires that individuals develop an understanding of the concepts of justice, human rights and responsibility and learn to apply this knowledge in explaining global conditions, trends and developments. Third, this aim of global education encourages individuals to visualize alternative world futures and to formulate plans to achieve these images of world order.

Involvement consciousness stresses the importance for individuals to gain skills in political participation and the usage of social action strategies. These skills are primarily enabling tools allowing individuals to play an active role in bringing about constructive change at the local grassroots, national and international level:

Students should explore avenues and techniques for participation in school and society. They should practice participation, and thus develop discernment and judgement in making choices and in their participation in social and political processes (Pike & Selby, 1988, p. 35).

This aim of global education highlights the cause and effect chains which have been set into motion by individual behaviour patterns or by collective actions. Thus, this aspect of involvement consciousness brings to the learners' attention that their decisions and actions can have beneficial or detrimental consequences not only for themselves but for the planet as a whole.

Process-mindedness emphasizes that the realization of an individual's potential is a continuously evolving organic process. Individuals are constantly challenged to modify previously cherished beliefs, thoughts, ideas and behaviour patterns, as they are exposed to new information and changing world realities.

Citizens of the 21st century need to develop a cognitive map which will guide and direct their understanding of global events and issues. This cognitive map is composed of four different but interrelated perspectives: *system perspective*, *intergenerational perspective*, *interdisciplinary perspective* and *cross-cultural perspective*. These perspectives can be seen as the different sides of a prism or the lens of a kaleidoscope through which a given global issue or event needs to be examined.

First, the *system perspective* challenges the global citizen to examine global issues and problems in interrelationship with each other. Issues and problems are no longer seen as isolated events or occurrences but are conceptualized as being embedded in a web of other issues and problems. An intervention addressed at solving a particular world problem will influence and have a beneficial or detrimental impact on other issues and problems in this web. Within the system perspective, an event is no longer seen as the result of a single linear cause and effect relationship; events are caused by the interactions of a number of different factors. This view of multiple causality of a global problem leads to the development of solutions which address the various root causes of this problem. Müller (1991) supports the notion of the system perspective by underlining that the

major world problems which face humankind at the end of this century are interrelated in a complex system of causes and effects:

Beyond nature's interdependence which has always characterized our planet..., the world has suddenly been seized in a rapidly growing web of human-made interdependencies. Thousands of ships and trains are carrying huge quantities of goods from one country and continent to another. International tourism, congresses, meetings, assistance and studies are mushrooming. Colossal transnational companies have a foot in many countries, combining money, labour, resources and technologies across national boundaries on a worldwide scale and taking the globe as a single market....These interdependencies have forced governments into new collective thinking and cooperative arrangements which would have been inconceivable only a few decades ago. (pp. 42-43)

Boulding (1988) concurs with Müller's (1991) and Pike and Selby's (1988) notions of the system perspective as an important analytical tool to understand global events and issues. She proposes that the learner employ the metaphor of the system in order to understand and explain social phenomena: the status quo of the system is maintained by homeostatic or equilibrating processes. As change processes impact on this situation, the status quo becomes destabilized. Transformative processes introduce new variables which alter the previous configuration of the social phenomena under consideration. According to Boulding (1988), the usage of metaphors to describe and analyze contemporary global problems and the recognition of interdependence among different parts of the world enhances the individual's imaginative powers.

Capra (1982), Fromm (1976) and Roszak (1976) have explored the contemporary paradigm shift from a Cartesian/Newtonian mechanistic worldview to a holistic systemic worldview: living organisms on the planet are interconnected organismic wholes who can only be understood within the context of their interdependent relationships with other organisms: "The new vision of reality we have been talking about is based on awareness of the essential interrelatedness and interdependence of all phenomena - physical, biological, psychological, social and cultural" (p. 265).

The second important lens guiding the perception and understanding of world issues is the *intergenerational perspective*: World issues are perceived as embedded in an enlarged timeframe which focuses on the antecedents of the issue or the occurrence of the issue in the past, on the current expression and/or impact of this world issue and on the projected consequences or re-occurrence of

the issue in the future. This perspective traces an issue within its temporal dimension of past, present and future. Policy-makers and citizens have to assess proposed remedial strategies for a given problem in light of the strategies' consequences for the future liveability of the planet. This perspective thus highlights the responsibilities of today's citizens in creating sustainable growth patterns for the planet earth which will ensure the well-being of future generations. This perspective also challenges global citizens to devise contemporary action strategies which ameliorate the shortcomings and ineffectiveness of problem solutions tried in the past. In order to create positive change, it may be necessary to radically depart from previous traditional problem solutions which have not proven meritorious in remedying the problem condition.

Boulding (1988), for example, argues that events and issues can only be adequately understood if the time horizon for our reflection about a given issue is expanded 200 years into the past and 200 years into the future - thus encompassing five generations into the past and into the future. This longer term intergenerational time perspective will allow us to better understand the root causes of conflicts we are faced with today and will lead us to reflect on the impacts of our present behaviour patterns on the next generations.

Tough (1991; 1996b) and Tonn (1996b) strongly support the need to adopt an intergenerational perspective in examining current world problems and the formulation of policies and strategies designed to solve these problems. Tough (1991; 1996b) argues that the current generation has the moral obligation to safeguard equal opportunities for future generations. Future generations should thus have resources and opportunities that are at least equal to or better than the ones the current generation enjoys. While we will not be able to erase some of the environmental degradation we have caused or replace non-renewable resources, we can in turn provide the next generation with enhanced knowledge on solar energy, sustainable organic farming patterns or fewer violent conflicts: "The net inheritance, taking into account all the positive and negative things that we leave for future generations, must be equal to what our generation inherited from our forebears. We must play fair with future generations, not shortchange them" (Tough, 1991, p. 19).

Slaughter (1996a;1996b) stresses the importance for the global citizen to examine and analyze issues within an extended time period. For example, he laments the fact that governments

make decisions based on a limited time horizon until the next election and thus, fail to see the perhaps adverse consequences which their decisions may have on generations to come (lack of foresight). At the same time, understanding of past events places the present problems within a larger context and can inform what courses of action are advisable or detrimental: “our history, identity and achievements in the past affect our perception, understanding and focus in the present which, in turn, influences our plans, projects and future goals” (p. 99).

Tonn (1996b) proposes a citizen jury as an effective mechanism of protecting the interests of future generations. This citizen jury could play an influential role in the policy development process at the national and international level by examining the merits of environmental policies from the perspective of future generations. They could also function as a body who can assess whether or not the current generation creates on balance equal opportunities for future generations.

The need for global citizens to adopt an intergenerational perspective is well illustrated in the following statement:

My name is Harsha Batra. I was born, and live in New Delhi, one of the most polluted cities of the world, and became 13 years of age in October. Like millions of other children who live in big cities, I have never gone to the mountains or the sea and I have never seen snow. The environment I know is full of pollution and noise; water is scarce and energy insufficient....If my generation is going to inherit environmental problems we should know what they are and the possible solutions for them. (Batra, 1997, p.36)

An enlarged time perspective which takes into account the needs and aspirations of the community today and tomorrow forms the underpinning of the United Nations Rio Declaration on Environment and Development (1992):

The right to development must be fulfilled so as to equitably meet developmental and environmental needs of present and future generations....

The creativity, ideals and courage of the youth of the world should be mobilized to forge a global partnership in order to achieve sustainable development and ensure a better future for all. (p. 125)

Third, global issues or problems are interrelated; in devising viable solutions to global issues, the expertise and knowledge of different academic disciplines will need to be brought to the table (*interdisciplinary perspective*).

Fourth, global citizens need to understand that their perspective and views of the world are not necessarily shared by other cultural groups (*cross-cultural perspective*). Educators have the task of assisting students in gaining an understanding and appreciation of the diversity of viewpoints among different cultural groups.

The first task of the United Nations and educators is to build bridges, peace and harmony between these groups, to listen to their views and perceptions, to prevent them from fanaticism and blowing each other up and endangering the planet, to seek what each group has to contribute, to understand their legitimate concerns, cultures, values denominators and objectives. (Müller, 1991, p. 52)

In the same vein as Pike and Selby (1988), Boulding (1988) recognizes that individuals have their own idiosyncratic perspectives on the world. Each of us perceives the world from our particular vantage point on the globe:

If we try to picture the world as a whole in our minds, we picture it as stretching out around us from the town and country in which we live. Starting from where we are is the most natural way to conceptualize a whole of which we are a part. This does not mean that our own country is objectively a larger part of reality than other countries, but it is the location from which we experience the planet. (Boulding, 1988, p. 16)

It is important that the global citizen can perceive and recognize the similarities and differences in the expression of an issue or problem in different societal contexts. For example, the issues faced by urban marginalized youth in cities in the developed world are at times significantly different from issues faced by marginalized youth in cities in the developing world - yet the types of issues may be addressed by the same label "problems of marginalized youth".

Lynch (1992) sees the global mindset as a recognition that individuals can no longer afford to live in an isolationist mode concerned solely with their own self-interest but that they need to revitalize their understanding of themselves as connected to humankind as a whole and to the larger

global community. Consumerism, according to Lynch (1992), needs to be replaced by an “ethic of fraternity” which recognizes the need for self-restraint in the usage of the earth’s resources for the benefit of the global community as a whole:

What is needed is a concept of political association which can engender humane, cooperative, idealistic and organic modes of human association and interaction, drawing on the virtues of social, economic and environmental self-restraint, rather than instrumental, competitive, materialistic, atomized and exploitative relationships, which drive human beings ever more to a kind of inner immigration into individualistic solitude, unsustainable consumerism and ecological suicide. In short, the need is to retrieve the ethic of ‘fraternity’, based on the perception of a greater common interest than self-interest....

That greater common interest embraces all domains of human experience, from the economic to the environmental. (p. 20)

Lynch (1992) requires that the global citizen analyze and evaluate her/his actions and behaviours against the backdrop of encouraging the welfare of the global community as a whole. (This issue will be revisited in the segment on the moral competencies of the global citizen.)

In summary, higher education institutions need to educate students who can examine, analyze and evaluate issues based on a global/holistic mindset: the global/holistic mindset challenges the learner to assess events against the reference framework of the global community as a whole and to view events from the system, interdisciplinary, intergenerational and cross-cultural perspective.

4.5.2 Global Positioning

In order to effectively engage in public discourse, global citizens need to develop an understanding of the social, cultural, economic and political realities which have shaped the visions and perspectives of their dialogue partners. A necessary pre-requisite to understanding the differing perspectives of international dialogue partners is the global citizen’s self-knowledge. Global citizens have to be able to delineate and describe their economic, political, social and cultural position within the current structure of world order. Higher education institutions should encourage learners to prepare a personal global experience profile or inventory which details the various elements of an individual’s exposure to different socio-cultural contexts. For example, Boulding (1988) has

prepared a global experience inventory: it is a survey questionnaire which asks individuals to describe their past living environments, language capabilities or their membership in various associations which are part of an international network.

As part of their self-knowledge, global citizens have to be aware of their own limitations and barriers which may impede their successful and constructive engagement in the international dialogue on the common public good: for example, an individual may experience strong feelings of dislike and aversion towards a particular culture or group; or conversely, s/he may have a certain affinity and attachment to a particular culture, ethnoracial group or language. It is important to keep in mind that these affinities, likes and dislikes, are natural human emotions and reactions. The global citizen is continuously in a stage of development and will have to consciously work on expanding her/his horizon to seek constructive dialogue with members from other parts of the world towards which s/he may be biased at the outset of the discourse. Individuals living in the global village of the 21st century should prepare and continue to devise personal development plans which summarize past achievements and which outline specific core civic competencies to be achieved in the future on the individuals's path towards global citizenship. This path towards self-development requires patience. Pike and Selby (1988) point out that the realization of human potential is a continuously evolving process which is not directed by any fixed end goal: "Students learn that learning and personal development are continuous journeys with no fixed or final destination" (p. 35).

4.5.3 Cross-cultural Awareness and Adaptation

Globalization, further enhancements in communication technologies and transportation will continue to encourage the international community to remain highly mobile and to foster increased contact between and among individuals from different cultural backgrounds. The global citizen needs to develop specific competencies which will facilitate her/his geographical flexibility and interaction with people from different cultural backgrounds. Thus, the global citizen should be aware of the different stages of culture shock and acquire adaptive behaviour patterns designed to encourage her/his integration into new cultural contexts. Adler (1991) defines culture shock as a "breakdown in the expatriate's selective perception and effective interpretation systems" (p. 228). Being immersed in a new culture, the traveller is no longer able to explain behavioral patterns

encountered in the new cultural group with the same mental concepts used within her/his home culture; similarly, previously used responses to address issues within the home culture appear ineffective. Examples of how travellers have dealt with culture shock include a temporary removal from the foreign culture and recreating elements of home: “Examples of successful stability zones used by executives include checking into a home country hotel for the weekend, going to an international club...or watching video movies in one’s native language” (Adler, 1991, p. 229). Culture shock is followed by an adjustment period and successful acclimatization to the new culture; re-entry into the home country may, in turn, pose unique challenges for the traveller.

The global citizen should recognize international assignments and visits as unique opportunities to expand her/his knowledge and skills horizon in the area of interpersonal relations, cross-cultural awareness, language skills or technical knowledge pertaining to a particular discipline or profession.

In working with people from different cultural backgrounds, it is important for the global citizen to have a solid understanding of the cultural variables which influence an individual’s behaviour. This knowledge will allow the global citizen to respond with tolerance to these different behavioural practices. At the same time, the global citizen will be able to diagnose break-downs in communication or interaction patterns between and among people working on international teams. The global citizen should be able to formulate hypotheses about the cause of a malfunctioning group by either testing for the occurrence of dysfunctional group processes or the occurrence of different cultural working styles.

Rhinesmith (1993) stresses, for instance, the need for the global citizen to be a skilled analyst of the influence of culture on the interaction patterns of multi-national and interdisciplinary teams. He argues that managers in the contemporary international business environment should be well-informed about the developmental stages of team-building and group development (e.g., forming, norming, storming and performing - Tuckmann (1965)) and should be able to analyze problems in the functioning of multinational and multicultural teams.

When forming a multicultural team or facilitating the development of such a group, however, it is best to begin as one would with monocultural teams until there is a problem that appears to have a cultural basis. While cultural differences can be important, many multicultural teams function very well due to similarities in professional and educational background, corporate socialization, and current interests and objectives.

One of the mistakes that many intercultural specialists have made over the years is to assume that cultural differences were the primary driving force in multicultural interaction. Many observers have found, however, that most multicultural teams are driven first by personal factors and issues of team development such as roles, responsibilities, power and conflict. (Rhinesmith, 1993, p. 131)

Trompenaars (1993) has identified five basic dimensions or value orientations which influence and guide the behaviour patterns of a given individual in a cultural group. These five basic dimensions are: universalism versus particularism (rules versus relationships); collectivism versus individualism (the group versus the individual); neutral versus emotional (the range of feelings expressed); diffuse versus specific (the range of involvement) and achievement versus ascription (how status is accorded). Trompenaars (1993) illustrates the universalist or rule-based approach versus the particular or relationship-based approach to a problem situation in different cultures:

Universalist, or rule-based, behaviour tends to be abstract. Try crossing the street when the light is red in a very rule-based society like Switzerland or Germany. Even if there is no traffic, you will still be frowned at. It also tends to imply equality in the sense that all persons falling under the rule should be treated the same. But situations are ordered by categories. For example, if 'others' to whom you 'do unto' are not categorized as human, the rules may not apply. Finally, rule-based conduct has a tendency to resist exceptions that might weaken that rule. There is a fear that once you start to make exceptions for illegal conduct the system will collapse.

Particularist judgements focus on the exceptional nature of present circumstances. This person is not 'a citizen' but my friend, brother, husband, child or person of unique importance to me, with special claims on my love and hatred. I must therefore sustain, protect or discount this person no matter what the rules say.

Business people from both societies will tend to think each other corrupt. A universalist will say of particularists 'they cannot be trusted because they will always help their friends'; a particularist, conversely, will say of universalists 'you cannot trust them: they would not even help a friend'. (pp. 31-32)

Global citizens need to be able to detect and analyze how cultural factors influence group interaction and how these factors can be dealt with in order to ensure effective problem-solving.

Global citizens should also be familiar with differences in negotiation styles in various cultures. Knowledge about how culture shapes the physical setting for discourse (such as seating arrangements, choice of meeting place), the perceptions of time in the negotiation process or negotiation tactics can facilitate communication between and among individuals. Adler (1991), for example, reviews the competitive, the collaborative/individual and the collaborative/cultural approach as three distinct negotiation strategies employed in the international arena. The competitive approach is very much task-oriented and does not focus on building relationships between business partners in this case. The collaborative/individual negotiation style works on both tracks encouraging constructive relationships and the exchange of task-related information. The synergistic approach seeks to evaluate the best alternative for proceeding with a certain course of action based upon success criteria which are meaningful to both cultures; the traditional/competitive approach perceives concessions on the part of the negotiation partner as a success.

4.5.4 Community Observation and Political Action Skills

The global citizen should be a keen observer of the community, its strengths and weaknesses. There are a number of reasons why these community observation skills should be enhanced and sharpened in practice: At the most basic level, good community observation skills will allow the global citizen to orient herself/himself successfully in a new geographical environment. The ability to adapt and adjust with ease to different geographical and socio-cultural environments will be a continuous challenge of life in the global village.

An analysis of the community will enable the global citizen to gain an understanding of the forces which shape and influence the perspectives of her/his international partners in the dialogue and which will assist the global citizen in developing insight into the pressing problems and issues faced by her/his partners in the public discourse.

Community observation skills will enable the global citizen to examine and explore imbalances in the social, cultural, political, economic and environmental spheres of community life. For example, concerns with economic growth may overshadow the importance of other aspects of community life such as environmental preservation or the sound development of the social fabric of community life. The global citizen should be able to see the community as an integrated whole in which the various facets of community life - social well-being, economic vitality, sustainable development, environmental protection and conservation - need to be balanced and integrated with each other. The global citizen can use the model of a well-balanced community as a cognitive map which s/he can use to compare and contrast the actual realities encountered in a given neighbourhood, community or city. Furthermore, good community observation skills will allow the global citizen to gain an understanding of the specific local expression of global problems or issues.

In order to enhance community observation skills, the global citizen should learn to prepare community profiles. Connor (1981) defines a social profile as “a comprehensive summary of the key characteristics of the people of a community or study area” (p. II-1) or, “a character sketch of the community” (p. II-1). Although the methodology adopted by a particular individual in preparing a community profile may depend on her/his respective style, the individual should be able to follow a systematic, staged approach in taking the pulse of the community and in preparing a community profile. According to Connor (1981), the observer may wish to start out with a review of written sources of information in order to discern specific themes and issues. These data sources may include descriptions of the community history, government reports, photos, community newspapers, etc. The observer may subsequently compile a list of individuals and organizations which s/he may wish to contact in order to explore the themes, issues and problems encountered in the content analysis of the written material in further detail. Face-to-face interviews with community residents or conversations with community residents can then be complemented by a community visit. The observer will focus on seeking corroboration on the themes and issues raised in the written documentations of community life. The depth and scope of a community profile can obviously be enhanced over time by more detailed sociological, political or economic studies.

The social profile is designed to provide a charcoal sketch of the main features of the people in an area and how they view and manage their world. Subsequently, it can readily be

updated and carried out in greater depth, as may be needed, for example, as part of a Social Impact Assessment. However, it is not a substitute for a standard sociological study, using a random sample of the population; should this methodology be required a previously prepared social profile can be very helpful in designing the questionnaire. (Connor, 1981, p. II-1)

Data gathered in this community profile can be organized into a coherent framework which describes, for example, the history of the community, leadership, development issues, communications and media resources, norms and values, etc.

The global citizen should also be able to connect the local community with the larger international environment. For example, the international connections of a community could be examined by exploring the linkages which government, the private sector, the voluntary sector or the educational institutions have with other groups and organizations abroad. Global citizens may want to actively participate and shape the “foreign policy” of these community organizations. The Office of Global Education of the Church World Service (1990) argues that direct participation in the international relations of a community organization constitutes a valuable learning experience for the global citizen:

These local foreign policies offer opportunities for participatory learning in formulating, implementing, and evaluating foreign policies because (1) they are near and observable, rather than distant and unseen; (2) they seem less esoteric and complex than foreign policies of national governments; (3) they have more obvious relevance because of local linkages; and (4) the effect of action, or non-action, is more readily perceived. (p. 230)

Global citizens need to be familiar with the structure and processes of governments at the local, regional, national level as well as the political decision-making processes within international organizations such as the UN, the International Monetary Fund and the World Bank.

In order to effectively solve community issues and problems, global citizens should be aware of the different models of community organization including “locality development”, “social planning” and “social action”. Community development is defined as “the utilization, under one single programme, of approaches and techniques which rely upon local communities as units of action and which attempt to combine outside assistance with organized local self-determination and

effort, and which correspondingly seek to stimulate local initiative and leadership as the primary instrument of change” (Ross, 1967, p. 5). Community development is an approach which assists members of the community to work effectively towards self-identified goals and objectives with the assistance of an outside person who functions in a number of different roles as either a facilitator, consensus builder, fact gatherer, mediator, or activist depending upon the model of community organization. In the locality development approach, the global citizen can assist the community in developing consensus on community goals, in establishing a preferred vision for the community and in working towards the achievement of these goals. In the social planning approach, the global citizen assist the community with the technical process of problem solving and focuses on the substantive content questions of a given social problem. In the social action model to community work, the global citizen functions as a social activist who advocates for social change, equity and a fairer distribution of resources within the community.⁸ The global citizen will need to apply these community development skills at all different levels of community including the local, national and international level.

Fisher and Hicks (1985) identify a continuum of skills ranging from inquiry, communication, critical thinking and political skills which need to be acquired by the global citizen. This skill range bridges the different forms of community organization: the global citizen has to be able to gain an understanding of a world problem and to take the necessary political action to address this problem.

4.5.5 Developing Alternative Futures

The global citizen needs to be a creative and innovative thinker who is able to synthesize information in new and previously untried forms and permutations. S/he needs to develop alternative images of the future. This will require her/him to distance herself/himself from existing structures of world order and interaction patterns and to devise new preferred models of world order and relationship patterns between and among members of the international community.

Futurists such as Tough (1991; 1996b), Hicks and Townley (1982;) Slaughter (1996a; 1996b), Judge (1996a) and Bezold (1996b) stress the need for the global citizen to acquire the necessary conceptual tools, frameworks and methodologies to actively participate in dialogues with

others on the future of the international community and to mutually develop images of a preferred future. These conceptual tools include, for example, knowledge of the different types of future scenarios, familiarity with the various cultural assumptions which negatively influence humanity's capacity to create a sustainable future, the examination of events from an extended time horizon or the different cultural views of time. Futurists distinguish between possible futures (futures that might conceivably come about), probable futures (futures that are likely to become reality) and preferable futures (futures which one may feel should come about). There are a number of scenarios which categorize people's contemporary viewpoints about alternative futures for humankind: these include the "breakdown scenario", the "repressive or totalitarian" regime scenario, the "business as usual" scenario, the "ecological scenario" or the "transformational society scenario".⁹ Slaughter (1996b) identifies a number of assumptions which are embedded in Western culture and which will need to be re-constructed, as they impede progress towards a more sustainable future for humankind. These assumptions include, for instance, the view of nature as merely a resource for human consumption (as opposed to a sacred entity) or the view that there are no limits to the development of modern technologies (as opposed to technological development determined by actual human needs and the preferred use of these technologies). Another assumption is the view that the world can be reduced into ever smaller component parts without due recognition to the whole and the transcendent nature of the world:

Reductionism is the tendency to provide ostensibly comprehensive explanations of complex phenomena merely by describing and analyzing their parts....

Reductionism is endemic to industrialized cultures. Hence, ecosystems are perceived as mere 'service providers'. People are simply 'consumers' or 'human resources'. The possibility that there could be spiritual or transcendent realities of a completely different order is simply overlooked. (Slaughter, 1996b, p. 108)

The global citizen should be familiar with these cultural assumptions and recognize the need to edit and replace them with assumptions encouraging a more sustainable liveable community for humankind and all species.

In order to prepare global citizens for discourse within the international community on alternative futures, it is also necessary that they have an understanding of the different time

perspectives prevalent in different cultures. Masini (1996a), for example, argues that futures studies are influenced by different perceptions of time held in the Hindu or Buddhist, the Graeco-Roman or the Judeo-Christian, or the Chinese cultures. Time in Hindu or Bhuddist cultures is viewed as a cycle of birth and death *ad infinitum*: “In this conception we see the future as part of an unending continuum. The future is part of life and death” (p. 76). In the Graeco-Roman or Judeo-Christian tradition, time is viewed as a trajectory forward towards a better world than the present or the past. Chinese culture which represents time in the form of a spiral, perceives time as an evolutionary process of world civilization.

The development of alternative futures also requires that global citizens develop and enhance their creative potential. Judge (1996a), Boulding (1988) and Bezold (1996b) stress the need for students to use their creativity and imagination in envisioning alternative futures for humankind. Bezold (1996b) defines a vision as “a compelling, inspiring statement of the preferred future that the authors and those who subscribe to the vision want to create” (p. 167). He outlines five stages in building a vision including the identification of the problem, past successes and future desires, identification of measurable goals and identification of resources required to achieve these goals. The creative potential of the global citizen is particularly challenged in the design and formulation of preferred futures; this requires the free flow of the imagination, the expression of idealistic realities and the abandonment of pragmatic thinking:

Once we have acknowledged our current problems, worries and constraints, and allowed them significant space within our group memory, we must grant ourselves permission to express freely our future desires to imagine the best future for ourselves, our community or our world....

A positive vision of the future can emerge out of a reversal of assumptions; out of a metaphor, a poem, a song, a bumper sticker.... (p. 171)

Judge (1996a) highlights the advantages and disadvantages of using metaphors to understand and devise alternative futures; he explores the underlying meaning and possible misinterpretations which may arise from the usage of such metaphors as the “future lies down the tracks” (the future perceived as a forward, unidirectional movement), or “the future is the golden age yet to arrive or the paradise promised by the great prophets”. These metaphors ignore the fact that the future may

not necessarily advance humankind to a more desirable and perhaps, utopian state, but that the future may turn out not as positive as anticipated. However, Judge (1996a) still recognizes the merits of using metaphors in enriching and completing global models developed from the manipulation of statistical data and trends:

A marriage, if only of convenience, needs to be negotiated between the role of model and metaphor. Global modelling has proven inadequate to the challenge, and there is now a desperate search for unifying imagery - if only for media sound-bites. Models need the inspiration of richer metaphors. The use of metaphors needs the discipline of modelling. (p.73)

Boulding (1988) stresses the need for global citizens to be trained in image literacy which is defined as “the individual’s ability to combine the materials of inner and outer experience worlds, drawn from all senses, to shape new patterns of ‘reality’ ” (p. 86). Image literacy refers to the free exercise of individuals’ imaginative powers, their ability to play with alternative models of reality, their ability to envision alternative modes of social structures and ways of interrelationships among people, societies and nation-states. Play forms the essential foundation of training of the imaginative capabilities. We engage in play for its own sake, we create rules that govern our play and hence, create new realities.

(Play is a) free activity standing quite outside ‘ordinary life’ as being not serious, but at the same time absorbing the player intensely and utterly. It is an activity connected with no material interest, and no profit can be gained by it. It proceeds within its own proper boundaries of time and space, according to fixed rules and in an orderly manner. (Boulding, 1988, p.103)

Boulding (1988) identifies the conditions which create the most fertile ground for flourishing imagination including “freedom of movement, participation in communication networks that make one aware of the world’s diversity, and literacy in several languages, free time for daydreaming and reflection....living with manageable rates of social change, pluralistic society, a general social environment that encourages broad-ranging exploration of uncharted territory” (p. 116). She differentiates between fantasy as pure play, escapist daydreaming, conscious reworking of sleeping dreams and focused imaging. Free-floating fantasy is pure play, unconstrained without a definite purpose. Escapist daydreaming assists the individual in removing herself/himself from current

realities. Conscious reworking of sleeping dreams assists the individual in analyzing unconscious conflicts brought to the surface in dream images. Focused imaging draws upon these three types of imaging; focused imaging requires individuals to actively shape their mental images and to take responsibility for these images:

The significant aspect of imaging for present considerations is that human beings construct social reality in their minds before they act on external reality. They can do this casually and unconsciously, without ever being fully aware of what they are doing; or they can realize, take responsibility for, and fully participate in what takes shape in their minds. (Boulding, 1988, p. 108)

Slaughter (1996a; 1996b) sees the application of innovative thinking and creativity at three junctures in the process of developing preferred futures: creativity is needed in understanding the problem within its context, in seeking alternative ways of responding to the problem and in subsequently, tailoring the response to fit the image of preferred futures.

4.5.6 Reflection

Reflection and introspection are considered crucial ingredients for self-actualization and the development of full personhood. The global citizen should be trained to recognize the significance of self-reflection and introspection. Müller (1991), Boulding (1988) as well as Pike and Selby (1988) consider the need to engage in self-reflection an essential learning aspect for the global citizen of tomorrow.

In highlighting the importance of the intuitive faculty in developing the global civic culture, Boulding (1988) underlines the need for individuals to cultivate “the reflective life” (p. 55), to balance reaching out and communicating with others with listening to one’s inner voice, to be reflective and inward looking.

It takes time to become a person. The civic culture, and the public interest, only develop where there are human beings with a fully developed sense of individual personhood. Self-centredness, the ‘Me Generation’, the ‘Me Nation’, come not so much from an excess of individualism as from an undeveloped individuality, a failure to experience the depths of the

differentness and otherness which surrounds us, a failure to learn to live with difference creatively. (Boulding, 1988, p.162)

Boulding (1988) stresses the need for individuals to take time for introspection and reflection. The process of reflection can take different forms including reveries, prayer, meditation and thinking. The individual needs to become attuned with the larger rhythm of creation and the smaller integrated rhythms of seasonal changes, growth and aging, community and family life and the daily moment-to-moment existence.

Rechtschaffen (1996) supports this thinking by arguing that individuals need to be able to disengage from the speed and tempo created by their surroundings - be that the workplace and the family life - and to re-establish their own individual rhythm. Individuals have to learn to make conscious choices and take responsibility for the rhythms they "entrain with". The need to find quiet time for reflection becomes increasingly important in a world where individuals in the global village are almost permanently on "call" via their connections to the wonders of modern technology - the pagers, fax machines, internet and mobile phones. Godard (1996) recognizes this permanent connectedness to the information channels as a major stressor in individuals' lives. These stressors break down the barriers between what once was considered one's private life and the workplace.

When individuals are permanently able to be 'connected' to information and communications networks, they can no longer retreat to a private place of their own. The workplace can invade all aspects of daily life. The individual is submerged by a constant flow of information and is in a permanently 'interactive state'. With the advent of telecommunications, and especially mobile phones, which reduce constraints of distance, the main criterion for work is perhaps no longer presence at the workplace but the amount of time spent 'off line' or 'on line'. (p. 10)

Karoshi - death by overwork - which is the cause of death of an estimated 10,000 Japanese a year puts into sharp relief the need to learn to create quiet time for reflection and contemplation.¹⁰

4.6 Affective Competencies

The main affective competencies which the global citizen needs to master include (1) tolerance of change; (2) compassion, empathy and altruism; and (3) identification with the community as a whole.

4.6.1 Tolerance of Change

Global citizens need to be open to new experiences and change; they need to be able to tolerate ambiguities and be flexible in adapting to new circumstances. Global citizens need to accept the provisionality of knowledge and contemporary approaches to remedying world problems. Global citizens need to be able to abandon paradigms that are no longer useful and effective in solving problems. Individuals in the global village of the 21st century need to be aware of the potential risks and losses associated with shedding previously held cherished beliefs and views in favour of new ways of viewing the world. The global citizen is in essence an adventurer who is continuously staking out new ground and new learning opportunities. Change is perceived as an intricate aspect of human development and is embraced as providing unique opportunities for new personal and/or societal growth. Selby (1995) identifies the learner's ability to handle change in a constructive manner as a key competency of global education: "Students [need to] handle changes and challenges effectively and to translate shocks, setbacks and transition into transformative learning experiences" (p. 53).

Within the context of business management, both Wilson (1996) and McRae (1996) point to the need for managers to be increasingly adaptable to the rapid and unpredictable changes of their companies and the global market environment. McRae (1996) sees global changes emerging from five "seismic" forces including demography, resource depletion and the environment, technological changes, internationalization of the business environment and changing responsibilities of government. What is needed are managers that can adapt to changing conditions and develop their own directions for the company's future:

Over the past thirty years, we have moved from conditions of relatively predictable, incremental change to a condition of largely uncertain, radical change. For the next thirty years, the tempo and complexity of change are not likely to slack. Virtually every industry will find itself being re-shaped....Dealing with these conditions requires a new vision of what the industry and the company might be, an ability to invent the future, the setting of new directions. (Wilson, 1996, pp. 27-28)

4.6.2 Compassion, Empathy and Altruism

Global citizens need to develop a sense of compassion for underprivileged members of the international community who are faced with tremendous difficulties and challenges such as resource shortages, environmental degradation, malnutrition, infant mortality, etc. Global citizens should be committed to creating positive changes in the international world order, its structures, interaction patterns and wealth distribution in order to assist underprivileged members of the international community in remedying these problems. Global citizens should be keenly interested in examining the unequal distribution of wealth among members of the international community and become actively involved in addressing social equity issues at the local, national and international level.

Boulding (1988) emphasizes the need for global citizens to learn how to extend empathy towards members of their own nation-state as well as towards members of other nations. Empathy is defined as “the ability to feel what another is feeling” (Boulding, 1988, p. 72). Boulding (1988) argues that it is easier to understand and empathize with members of one’s own culture, as patterns of pain and pleasure are culturally determined. However, based upon the experiences of nurturing in infancy, all human beings have similar patterns of bonding which are translated across cultural boundaries. Welcoming or threatening behaviour can be recognized and understood in different cultural contexts. According to Boulding (1988), empathy is a necessary but not a sufficient condition for the development of species identity. Altruism is another necessary attitude to be acquired by the global citizen; altruism is defined as “wanting something good for another and helping bring it about at some cost to self” (p. 73). Boulding (1988) sees the cultivation of altruism as a learned behaviour pattern which can be inculcated in the individual through appropriate modelling:

Altruism and caring outside the family circle, extended to other members of a society, are more developed as cultural themes in some societies than others, but in no society is such altruism absent. Beyond its simplest form, it is learned behaviour.

...what is needed for these caring, altruistic people to exercise their skills at the international level is for them to know the channels...the roles open to them. There is already a community of such altruistic internationalists among those who carry out intergovernmental, UN and INGO activities. (p. 73)

Research¹¹ has shown that individuals with high levels of self-esteem are more likely to see others in a positive light and show more altruistic behaviours (caring, sharing, generosity) than individuals with low self-esteem. Self-esteem refers to individuals' inner pictures of themselves which reflect both their strengths and weaknesses, or in other words their "potential for improvement" (Steiner, 1993, p. 51). Lawrence (1988) defines self-esteem as the discrepancy between an individual's ideal self (the person s/he aspires to become) and the individual's actual self (the person s/he is at present). According to Fountain (1990), individuals with high levels of self-esteem are able to assess their current potential in terms of their strengths and weaknesses; they are able to recognize the strengths of others and provide them with affirmative feedback; they are able to accept criticism and constructive feedback in an open-minded manner; they have good abilities to work cooperatively and constructively within a group without superimposing their own views on others; and they respond reasonably and assertively in conflict situation without using physical or verbal violence. Consequently, it is important that global citizens are aware of how their self-concept affects their interactions with others and that they have the necessary knowledge and skills available to enhance their self-concept as part of their personal growth and development.

Tough (1991) points out that altruistic behaviour can in turn have a beneficial effect on individuals' self-concepts, as assisting others may make them feel that their lives have meaning and that they are connected to other human beings: "Efforts to improve the world often result in immediate and direct emotional benefits for the person.... We feel useful, important, loving, proud, happy, an integral part of humanity and its future" (p. 120). I will address the issue of extending compassion to animals in section 4.8.5 Respect for Nature.

4.6.3 Identification with the Community as a Whole

Global citizens need to develop an affective emotional attachment to the planet as a whole including other members of the human race, the world's fauna and flora. They need to nurture a sense of belongingness, a sense of their place within nature and the grand cosmic scheme. Global citizens should cultivate the notion that they are an integral part or element of nature and not master over nature. The human species constitutes one part of the total biotic community we know as the planet earth.

The global festival organized by the Beacon Millennium International Trust in celebration of the millennium seeks to inculcate in individuals around the globe a feeling of belongingness and identification with the planet earth. The Trust is organizing a series of festivities around the globe in celebration of the new millennium including the "Great Walk, Social Gatherings and Successive Lighting of Beacons":

1 January, 1999 - On the stroke of noon on January 1st, 1999, young and old throughout the world will begin the countdown to the dawn of the new Millennium by setting out on 'The Great Walk'. Participating either as individuals or in groups, people across the planet will walk at least two kilometres in a mass expression of worldwide solidarity.

15 August, 1999 - This day will be remembered as the day of the Great World Party, on which families, groups, villages and communities throughout the world join as one to celebrate the approaching Millennium. At 12.00 local time on 15 August, 1999, bells, conches, gongs, cannon, whistles, fireworks, drums - all the multitudinous heralds of festivity throughout the planet will announce the second step of the Beacon Millennium Festival.

31 December, 1999 - At this third and final step of the Beacon Millennium Festival, the year 2000 will be heralded by the successive lighting of beacons, reminiscent of the passing of the Olympic torch from bearer to bearer, as midnight arrives throughout the world on the dawning of a new era of human history. (Beacon Millennium International Trust, 1996, pp.2-40.)

Boulding (1988) indicates that it is crucial for people of the 21st century to develop and embrace a "species identity" - a sense of human connectedness which can transcend the tensions between and among humans created by cultural, religious and political differences. According to Boulding (1988), human beings experience tension between their need to preserve their individuality

and the need for bonding with others and for belonging to a group. Human beings are unique in their own right and yet, they are united with the rest of humanity by shared characteristics, needs and a common living environment - the planet earth. Boulding (1988) identifies religious belief systems, gender and ethnicity as the principal barriers dividing humankind. As members of society, human beings are thus continuously faced with harmonizing multiple identities - a shared identity as human beings, or "species identity"¹² (Boulding, 1988, p. 66) and a specific identity which is created and sustained by specific characteristics which set us apart from each other - gender, ethnicity and religion. Boulding (1988) argues that human beings have different levels of affective attachment to their multiple identities: she argues that individuals' core identities as members of specific families can exert a greater influence over them than their more peripheral identities such as their membership in international organizations. Boulding (1988) indicates that an individual's allegiance to humankind as a whole often becomes sub-ordinated to an individual's core identities.

the concept of species...denotes a category of biological classification. Its simplest meaning is 'a class of individuals having common attributes and designated by a common name'.... Yet our common humanness is rarely thought of as a key part of our individual identities. Once we have moved past our own core identity in family and community, most of us let our national identity absorb the residuals of our sense of self. Therein lies the problem of the human species itself. Nations become empires and evolve identities that come to be seen as universal/species identities, which the nations then feel called to impose on others who have not experienced that particular historical evolution. (Boulding, 1988, p. 65)

Boulding (1988) recognizes that the demands of these multiple identities can enter into conflict with each other: for example, in war individuals may be asked to pay primary allegiance to the nation-state (national civic identity) and inflict harm on individuals of other nations - thereby denying the human species identity. She sees the development of a species identity as the desirable end goal for all human beings to strive for: "It will be a crowning awareness of how all social identities crafted throughout a lifetime by each of us come together in our common humanity" (p. 74).

The personal life of entertainer and social activist Josephine Baker provides a real life example of a woman dedicated to instill in her adopted children an identification with the human species as whole: Baker adopted twelve children from different countries and races in the course of a number of years; she raised the group of children which came to be known as the "Rainbow Tribe"

at her chateau, Les Milandes, in the Dordogne Valley in Southern France. Baker firmly believed that it was possible to create a universal family in which human beings from different racial heritage came to understand and love each other like members of the same family.

As Baker saw it, there was no valid reason why all the races could not live together in peace - the world only needed to be shown how. Les Milandes, with its eating and sleeping facilities, large vegetable gardens, church, cemetery, and nearby rivers, had already become something of a small city. In her mind's eye, Baker could easily see it as a global village (She had already installed, in fairy-tale fashion, a tiny post office near the chateau; its stamps were not recognized by the French postal service, but the post office made Baker feel as if she were living in her own private kingdom).

In this quiet spot, removed from the world's prejudices, Baker hoped to adopt a large number of children of different nationalities. By raising them in an atmosphere of love and equality, she would show the world that racial harmony was not only possible but absolutely vital. (Schroeder, 1991, pp. 94-95)

The entertainer took great care in introducing the children to their native countries, their cultures and histories: depending upon the countries Baker visited as part of her performance tour, children from that particular geographical region would accompany their mother. At the beginning, Baker's social experiment with the "Rainbow Tribe" attracted a lot of public attention and visitors to the chateau. "The growing Rainbow Tribe attracted a great deal of attention from the press and the public. More than 300,000 tourists flocked to Les Milandes each summer to see for themselves this unconventional experiment in humanity" (p. 97). Later on in her life, Baker promoted the idea of creating an international college, preferably at Les Milandes, where students from different countries would study international relations. She hoped to save the chateau and herself from financial ruin by this proposal. However, she firmly believed in the merit of an international college and advocated the idea in her circle of acquaintances and friends. Unfortunately, she was not able to make this dream of hers a reality.

In summary, higher education institutions need to instill in students today a sense of identification with the global community as a whole, an affective bond that recognizes the connectedness of all human beings. I will address the human connectedness to nature in section 4.8.5 Respect for Nature.

4.7 Aesthetic Competencies

There are a number of key competencies which the global citizen needs to acquire in the aesthetic domain: (1) to develop an appreciation for cultural diversity; and (2) to understand the creative process and community cultural development

4.7.1 Appreciation of Cultural Diversity

In the article The generic city: Singapore or Bladerunner?, Koolhaas (1996) illustrates the paradox of globalization creating two opposing yet complimentary movements: cultures are simultaneously converging into a generic global culture and diverging as ethnocultural and ethnoracial groups express their unique heritage, norms and traditions. The emergence of “generic cities” points to the homogenization of world cultures:

Similarly, outside the central core of European cities, the rest of the cities on the planet are becoming a kind of ‘pure space’ like Los Angeles, liberated from the captivity of the traditional center and thus, of a centering identity. Their past heritage matters little as they become sprawling receptacles of overflowing humanity and global culture....

Yet at the same time, these tabula rasa Generic Cities will be the home of La Raza Cosmica - the cosmic race, a multicultural mosaic - anything but homogenous. (Koolhaas, 1996, pp.4-6)

The global citizen should develop a critical perspective on the convergence of the world’s cultures - this convergence has both positive and negative side effects. On the positive side, global citizens will be able to travel almost anywhere on the globe and still find familiar symbols of home - CNN, MacDonalds, United Colors of Benetton, Access to the Internet, etc. On the negative side, this convergence of world cultures harbors the dangers of limiting the diversity of cultural expressions. The producers or creators of culture hold powerful monopolies on the generation of cultural images, ideas and thoughts which are transmitted and sold for profit worldwide; however, the market niche for original cultural expression by diverse artists, performers, playwrights, filmmakers is increasingly being eliminated.

Global citizens should be educated to appreciate diversity - in cultures, species, geographical regions, social customs and traditions or working styles, etc. For instance, Selby (1995) highlights that an appreciation of diversity constitutes one of the principal learning outcomes of global education:

(Students should)...understand the importance of preserving the rich diversity of life forms on Earth and the threat that human activity presents to many of them.

Students understand that people in different cultures perceive and treat animals in different ways and should appreciate the reasons for those differences.

Students understand that there are many ways to learn, that each individual has preferred ways of learning but that there are real benefits to be had from persevering with new and initially uncomfortable learning styles and situations. (p. 50)

At the same time, global citizens need to balance this appreciation for diversity with a recognition of the value and merits of homogeneity. The global citizen needs to be able to make appropriate judgement calls when to opt for principles of diversity versus principles of homogeneity. For example, working groups of professionals from different cultural backgrounds may create synergistic thinking; these working groups may generate novel and innovative ideas. However, while the encouragement of a diverse representation of people on a working group or team may be required to successfully resolve a particular problem, it is not necessarily a panacea for all conditions and problem situations. At times, it may be necessary to structure group processes to include a homogeneous group of people. Adler (1991) argues that the synergistic innovative thinking achieved by heterogeneous working teams has to be weighted against the process cost incurred by culturally diverse working teams. These process costs may include a longer time to build trust in multicultural teams or delays caused by cross-cultural miscommunication.

Global citizens need to know how diverse ethnoracial and ethnocultural groups have contributed to and have enriched the world's cultural heritage. The contribution of each group has equal standing and constitutes a piece in the rich mosaic of humankind's representation of its world.

4.7.2 Understanding the Creative Process and Community Cultural Development

Global citizens need to enhance their understanding of the creative process and to develop skills in community cultural development, in order to appreciate the wealth of human cultural expressions and to support and foster this form of expression in different cultural contexts. Culture, as understood in this context, encompasses a broad spectrum of activities including arts, heritage, book collections and libraries, as well as cultural industries. The arts are comprised of the visual and performing arts, media, design and literary arts. Heritage is defined as the “tangible and intangible elements of a community’s history, traditions and culture” (Ministry of Citizenship, Culture and Recreation, 1997, p. 2). Heritage includes fixed real property such as specific archeological sites, historically significant buildings and structures, specific natural or built area of historical importance, movable property such as archival documents and records, artifacts and specimen, as well as intangible heritage resources such as stories, dances, games, values, ceremonies and crafts which have been traditionally transmitted from one generation to the next. Cultural industries refer to the production, distribution, exhibition and sale of books, magazines, periodicals, films, television programs, audio and video recordings, commercial theatre productions and multimedia products.

From my point of view, there are three crucial reasons why global citizens need to develop individual creativity consciousness as well as skills in community cultural development: first, global citizens need to appreciate how arts and culture enrich the built and natural environment through aesthetic appeal as well as through the content messages conveyed by art objects. A world devoid of arts and culture would be a bleak and impoverished living environment which deadens the human spirit and its need for creative expression:

What part of our life is dependent on music? on dance? on colour and image ? on the buildings around us that express more than shelter?....on the books that changed our lives as children and those that delight us now? on the poetry that we can never forget?....on the magic of a curtain rising in a theatre? on all ceremony and ritual?

Imagine for a few minutes what life would be like without any of it, and rejoice in the wonderful world we have inherited from our artists and that they are still creating for us. (Municipality of Metropolitan Toronto, 1994, p. 4)

Second, arts and culture constitute essential elements which assist individuals in gaining an understanding of themselves and in developing a sense of their identity. An individual's artistic creations can function as a vehicle for cathartic release of inner conflicts and can be a reflection of personal growth and development.

Third, at the level of the community, arts and culture can perform an integrative function which assists the community in developing a cultural identity and social cohesion. Arts and culture hold up a mirror to a community and provide the community with collective images of self-reflection. The community can become aware of its most pressing issues in different spheres of life by analyzing the critical messages contained in different art forms such as paintings, novels, poems or theatre plays. The collective cultural history of a community is preserved for future generations through heritage conservation.

It is a grave mistake to see the arts as nothing more than ornament, entertainment, cultural enrichment, emotional expression, or the arcane objects and experiences of an elite connoisseurship. The fact is that the arts are about what we know; they are about knowledge. They are symbolic forms which say very important things to us. It is not their pleasantness which makes them essential to our lives. It is their essence; that is, the information which they contain....

Our physical well-being, indeed our very life, depends upon the blood that flows within us. Yet, we mostly think about blood only when we bleed. At least then, we realize its essential nature. The arts are also the blood of our civilized beings. Their flow binds us together, informs us of ourselves, and makes thinking possible, no less than the language of our daily use. (Engel, 1979, p. 53)

Global citizens need to develop an understanding of the concept of "creativity" and the fundamental aspects associated with the creative process including attitudes and personality traits related to creative imagination and productivity, the different developmental stages of the creative process, creativity consciousness and exercises to foster creative abilities. Social sciences and arts literature reveal an extensive collection of definitions for the term "creativity": creativity has been defined by Gallagher and Gallagher (1994) as a mental process by which an individual develops novel ideas or new products, or, by which an individual combines established ideas and products in a novel previously untried fashion. Boden (1990) differentiates between two types of creativity: in one type of creativity, the individual discovers a new idea or creates a new product, which is new

to the individual but has already been discovered or created by others. In the second type of creativity, the individual develops a concept, or creates a work of art which has not been tried before and is novel to the whole of humankind. The second type of creativity thus generates an idea, a product, or work of art which nobody else has discovered or created in human history. Maslow (1954) distinguishes between creativity as self-actualized creativity and special talent creativity. Self-actualized creativity is defined by Maslow (1954) as the individual's ability to approach all aspects of her/his life in an innovative, creative manner and to thereby maximize self-expression and full personal development. Special talent creativity refers to an individual's ability to excel in a specific area of arts and culture such as music, dance, writing or theatre. Global citizens should have an understanding of these different concepts of "creativity" and seek to develop and enhance their own self-actualized creativity and special talent creativity.

The representation of the creative process, developed by Wallas (1926), has been widely used in the literature to depict the various cognitive stages in the creative process leading up to the production of a new idea or product. These stages include preparation, incubation, illumination and verification. In the preparatory phase, individuals identify an issue or problem and engage in the collection of relevant information which impacts upon this issue. During the incubation phase, individuals do not consciously engage with the issue or problem under investigation. However, they are involved in cognitive re-organization of information by associating previous knowledge with new evidence gained in the preparation or fact finding phase. The illumination phase brings insight into the problem solution. It is in this stage where the "AHA" experience occurs. The individual gains insight into the idea, concept, strategy or action that will solve the problem. In the final verification phase, the individual will investigate whether or not the identified solution developed as the outcome of the three preceding stages is indeed a useful solution. Apart from developing a theoretical understanding of the creative process, global citizens should familiarize themselves with the creative processes utilized by famous artists, poets, musicians and novelists. This can be accomplished by reading biographies or viewing documentaries describing the lives of famous artists (e.g., The life of Vincent van Gogh, Mozart, biographies written about the life of Ernest Hemingway, etc.). Global citizens will develop an appreciation of different creative processes by reviewing the diverse lifestyles and creative techniques of famous artists. This review will also challenge global citizens

to reflect on the strategies which they themselves employ to generate creative ideas, products or works of art.

There are a number of attitudes and personality traits which have been found to be traditionally associated with creative individuals. These personality characteristics include self-confidence, open-mindedness, curiosity and a sense of adventure, humour, time for self-reflection, risk taking, a broad spectrum of interests and awareness of creative thinking. For example, Gallagher and Gallagher (1994) state that adult creativity is typically associated with the following four components:

1. Extensive knowledge about the topic at hand;
2. Intense motivation to generate creative products as a vehicle for self-expression;
3. A willingness to try different methods or consider ideas that may not be socially acceptable at this time; and
4. A facility with the necessary skills to generate new forms or products (p. 319).

In order to encourage the development of their own creative potential, global citizens should engage in training and instruction designed to nourish the identified skills and attitudes associated with creativity. For instance, Davis (1991) argues that students can enhance their creative thinking abilities by developing a conscious awareness of how they address problems in novel and innovative ways: “In teaching for creative development, we want students to become more creativity conscious and acquire attitudes conducive to creative thinking and creative behaviour. Ironically, creativity consciousness is both the most important aspect of becoming a more creatively productive person and also the easiest to teach” (p. 239).

Global citizens should also be familiar with fundamental concepts for evaluating artistic and cultural expressions in order to be able to engage with others in constructive dialogue on the messages and meanings embedded in different art objects or in the performing arts. Aesthetic valuing is the process of applying relevant social-historical knowledge and aesthetic evaluative criteria to a work of art for the purpose of judging excellence. For example, Eisner (1972) proposes that contemplations about the aesthetic value of a cultural artifact can include deliberations about how the viewer is affected by the work of art, how the work is composed and organized, what the

underlying meaning of symbols is, how the basic theme is communicated, how the different media are employed and how the socio-cultural context has influenced the work of art. It may be useful if global citizens engaged in aesthetic education courses which would introduce them to the multiple entry points of undertaking art evaluation. For instance, Hamblen and Galanes (1991) describe six different instructional approaches to aesthetic education, each of which illuminates a different aspect of a work of art. The aesthetic inquiry approach examines the commentary made about a work of art by critics and the public; the social-critical consciousness approach focuses on an examination of different value statements such as gender-based biases or social class orientations embedded in an artifact, poem or a theatre play. The cross-cultural/multi-cultural approach intends to expose students to the diversity of cultural expressions in different ethnoracial and ethnocultural groups. The perceptive/experiential approach links aesthetic evaluation to actual art studio work. Students develop their aesthetic sensitivity by working directly with art objects. In the cultural literacy approach, aesthetic evaluation methods are applied to a broad range of traditional and popular art forms: "Students are required to recognize major artists, styles, techniques, movements, and exemplars of great works of art"(Clark, 1994, p. 78). In the historical/philosophical approach students are introduced to different aesthetic theories.

A community is like a shattered mirror. Each person possesses a piece that is large enough to see his or her own cultural reflection. However, no one has a large enough piece to provide a reflection of the community as a whole.

A culturescape is a tool for putting the shattered mirror of the community back together again. (Ministry of Culture and Recreation, 1976, p.6)

Global citizens have to complement the individual development of their creative potential, their creativity consciousness and aesthetic valuing abilities with knowledge and skills in building, maintaining and enhancing the community's collective cultural development. In order to promote the community's cultural potential, global citizens need to understand the various stages and tools in community cultural development. These stages include a needs assessment based on community-wide consultation, identification of potential community cultural projects, evaluations of these alternatives, prioritization and selection of a community cultural project and implementation. For instance, the development of a collective "culturescape" is a useful tool in analyzing a community's cultural needs. A culturescape is a composite picture or profile of the community which depicts the

sensorial, natural, historical, scientific, institutional and aesthetic features of the community. The culturescape encourages an individual to explore the community environment and have the human faculties discover the “infinite panorama of sights, sounds, smells, tastes, textures, organizations, activities and [cultural] events [of the community]” (Ministry of Recreation and Culture, 1976, p.7). As part of the community culturescape, global citizens may be required to undertake a sensory profile of the community: this profile will identify areas of the community which have particular visual appeal derived perhaps from old historical buildings, public art, modern advertising boards or areas which may be perceived as aesthetically unpleasing based upon dilapidated store-fronts, commercial strip mall architecture or traffic congestion. The profile will entail a soundscape depicting community areas marked by tranquility and nature sounds versus areas marked by excessive noise pollution. It is interesting to note that in our modern urban environments the sounds of nature and humankind are virtually tuned out by the sounds of modern technologies such as cars, trucks, lawnmowers, planes, etc. The contemporary urban soundscape has witnessed the predominance of technological sounds over nature sounds — a phenomenon which accompanied the industrialization process:

In primitive cultures, natural and human sounds account for 95% of all sounds, with the sounds of tools and technology accounting for the remaining 5%. In modern industrialized cultures the proportions are virtually reversed. The sounds of machine technology constitute an alarming 70% of all sounds. (Ministry of Culture and Recreation, 1976, p. 21)

The sensory profile of the community may furthermore include an olfactory impression of the community identifying the scent of beautiful public gardens versus the olfactory assault of factory odours or exhaust fumes of automobiles. Sensory impressionistic profiles of the community which have been compiled by different community residents are eventually overlaid on a map to identify where community improvements can be made.

Similar profiles and geographical mapping can be undertaken to chart the location of cultural facilities, to assess the usage of cultural facilities by individuals and groups in different community locations, to identify particular areas of the community which would lend themselves for tourist marketing and to identify areas where cultural development would be advisable.

Let us assume that many individual culturescapes have been collected in one place. Since each one provides a great deal of personal information on habits, likes and dislikes, what begins to take shape is a portrait of the collective community impressions - favourite restaurants, special haunts, well-travelled streets, noisy intersections, obnoxious odours, traffic irritations, grotesque buildings, disturbing smells and satisfying sounds. Now suppose likes which have been referred to with the greatest frequency are symbolized by round dots. Most-frequently-referred-to dislikes are symbolized by triangles. When those dots and solid triangles are plotted on a map of the community, they reveal at a glance the collective impressions of the community. (Ministry of Culture and Recreation, 1976, pp. 31-32)

Global citizens may be required to introduce the culturescape of the community to visitors from abroad who may wish to gain a better understanding of the community through direct exposure to different places of interest. Global citizens should be able to work with artists in developing cultural and heritage tours of the community. Figure 7 provides illustrations of such tours in the Metro Toronto Area.

Global citizens need to distinguish between the different approaches to community cultural development including the imposed cultural development approach, the imitative cultural development approach and the indigenous cultural development approach. Imposed cultural development occurs when the community is forced to orient its cultural development based upon the preferences of external or internal actors to the community such as government or business corporations. These actors may provide incentives or sanctions to determine the location and type of cultural facilities or the allocation of fiscal resources to the cultural domain. In the imitative approach to cultural development, a community fashions its cultural life based upon the cultural plan and facilities of a community similar to itself. Both forms of cultural development are inauthentic to the extent that they prevent community residents from uncovering the community's expressed and latent cultural needs. Global citizens should thus be committed to fostering an indigenous approach to community cultural development which gives citizens the ability to truly express what they consider to be the cultural needs and requirements of the community without outside interference.

FIGURE 7 CULTURESCAPE — HERITAGE TOURS

Artists and Neighbourhoods

This walking tour visits the King-Spadina, Niagara, and Queen Street West areas, just west of downtown. These older mixed-used neighbourhoods are home to a thriving artists' community in Toronto. Visit legal and illegal studios/loft residences and warehouses converted to a variety of uses for the arts community. Meet people at Artscape, a City agency dedicated to the provision of affordable studio space and live/work units for artists.

King-Spadina and the Entertainment District

Toronto is the second largest centre for the performing arts in North America. Stroll through the 'Entertainment District', so named because of the concentration of theatres, concert halls, media centres, restaurants, bars, and other tourist facilities that are mixed in among old industrial buildings and warehouses in the King-Spadina area. See new buildings such as Roy Thompson Hall, the Princess of Wales Theatre, the SkyDome, and the CBC headquarters. Hear about planning issues that accompanied the development of these attractions and the new vision the city has for this area and the preservation of its older buildings.

Downtown Architecture

This walking tour will provide a brief historical survey of three periods of downtown development. It will include a number of buildings built in the early years of this century which generally followed the basic urban pattern established in the 19th century. Succeeding parts of the tour will examine modernist development occurring in the 60's and 70's and then projects which reflected the reformist philosophy of the 1976 Central Area Plan and reaction to modernism.

A Taste of the World

Explore nooks and crannies of two of Toronto's older multi-cultural neighbourhoods and sample a variety of traditional foods along the way. Visit Caribbean street stalls, Chinese markets, a Portuguese bakery, and an Ethiopian restaurant and a Jewish bagel shop and learn about the different social and cultural influences these various ethnic groups have had on the neighbourhood.

Oakville Heritage District

Oakville is a picturesque community on Lake Ontario, a thirty minutes drive west of Toronto. Located in the middle of Canada's economic heartland, it is one of the wealthiest communities in the country. In spite of its success, it retains a unique, small town ambiance, and has made a special effort to designate historical districts and preserve its downtown. Walk through the heritage area and see how the town has implemented its heritage preservation.

Don Valley Brick Works

For nearly a century most of the bricks used in building homes and public buildings in Toronto came from the Don Valley Brick Works. Vacated in the 1980's the Works became vandalized and dilapidated. On a tour of 16.5 hectare construction site hear about plans put together by a team of archaeologists, restoration architects, and engineers. This \$5.1 million project represents a new approach to the historic restoration of industrial sites.

Source: Association of Collegiate Schools of Planning & Association of European Schools of Planning (1996). Local planning in the global environment. (Conference Program, ACSP-AESOP Joint International Conference, July 25-28). Toronto, Canada: Ryerson Polytechnic University.

Global citizens need to develop extensive skills in cultural advocacy in order to be effective in community cultural development. For example, it may be necessary to lobby for revisions to a community's official plan and zoning by-laws in order to create suitable living spaces for artists. Popular shared live/work spaces in former commercial warehouses may need to be established in order to meet the spatial needs of visual artists. In the same vein, fiscal contributions to the arts run into danger during recessionary economic periods with tight government funding and reduced consumer spending. Global citizens may need to lobby for the continued support of the arts based upon the fact that arts and culture not only provide employment but also contribute to the community's economy through the attraction of tourism and tourism spending. Global citizens may need to work closely with community planners in making cultural facilities accessible to all community residents both in terms of fee structure, language accessibility and physical accessibility by different transportation routes.

In summary, global citizens need to be prepared to play a diversity of roles in community cultural development: they may be observers of the community's cultural scene, participants in different cultural groups, or culture advocates. Global citizens may also choose to contribute to the cultural life of the community directly through their own artistic endeavors.

4.8 Social Competencies

The global citizen needs to develop the following social competencies: (1) communications skills for the global village; (2) connections with others and networking; (3) establishing common ground; (4) peace and negotiation skills; and (5) respect for nature.

4.8.1 Communication Skills for the Global Village

The global citizen requires a number of essential skills for effective communication in the global village. While English has become the *lingua franca* of the modern world, it is important that the global citizen acquires second or third language skills. Knowledge of a second or third language allows the individual to penetrate the cultural psyche of a particular society, its internal logic, assumptions and organizing principles at a much deeper level than can perhaps be achieved through

communication in a shared international language such as English. It would be preferable for the global citizen to acquire skills in the romance, germanic and croatic language families. The diversity of exposure to the variety of language families may not only enrich the individual's repertoire of language skills but may also enhance her/his appreciation of how language shapes and influences the logic and reasoning structures within a particular culture. The importance of achieving fluency in other languages is recognized as a fundamental building block towards European unity:

Indeed, the most obvious and most important skills to be fostered when promoting a European dimension would be creating a fuller understanding of the benefits and advantages of possessing foreign language skills and of the culture and traditions of other countries and regions in the Community. The promotion of a European citizenship can only be successful by securing the diversity and wealth of languages and cultures, of both minority and majority language communities within the Community. This was seen as the crucial pre-requisite for the development of a dynamic population capable of confronting the challenges that European integration holds for society. (Medwin, 1993, p. 28)

Global citizens should also be able to be critical consumers of the media and its messages. For example, global citizens should be able to analyze and critique contemporary media in terms of the promotion of racist, ageist, sexist or anthropocentric viewpoints. They should be able to examine and recognize how the media perpetuates cultural belief systems linked to unlimited consumption of the planet's resources, the abuse and oppression of women and animals, the adoration of Western style progress as the only viable and meaningful model of socio-economic development for countries in the developing world. Global citizens need to discern how the medium influences the message and how the meaning of ideas can be rendered in a clearer or more distorted fashion depending upon the medium used.

Cordell (1993), in his article The Perils of an Information Age, argues that media literacy is a necessary pre-condition for informed global citizenship. Media literacy for Cordell (1993) includes awareness of the different technological capabilities to manipulate media images on TV, in newspapers or magazines, it includes the ability to detect the underlying subliminal messages of advertisement, to discern the sociological messages of the modern day sitcom and to understand the economics of the cultural and media market.

Communications and information technology raise new challenges for informed citizenship. New skills will be needed to access information, to understand the techniques and technologies involved and how they shape the availability of information.

Media literacy of all types is needed; we must analyze and understand the techniques of television, computers and electronic networks. (Cordell, 1993, p. 55)

Global citizens need to rely on their creative and imaginative skills in developing a new media world: for example, global citizens should reform the media world so that people in all parts of the world have the possibility to speak with their own authentic, genuine voice about the concerns and issues with which they are faced. Filtering information through a third person or an oppressive government regime prevents this authentic voice to be heard. This new media world is also characterized by the need to decentralize the production and dissemination of news and printed media across the world; the powerful concentration of publishing houses, newspaper and magazine printing industries in the industrialized countries of the West are impeding a mutual and balanced information flow between North and South. Global citizens may also want to explore the possibilities and potential of reporting “positive world events” in order to counterbalance the almost exclusive media coverage of disturbing events which appears to be an ingrained tradition of the contemporary media world. In order to develop their creative potential in devising an alternative media world, global citizens should be familiar with some of the seminal writings in this area such as The New World Information Order (UNESCO, 1978) or the writing of McLuhan (1964; 1989) and McLuhan and Fiore (1967).

The global citizen should be trained to communicate ideas and thoughts using multiple media and be able to draw upon the rich human heritage and tradition of cultural expression including writing, music, visual art, dance, theatre, crafts, etc. Using multiple media can render the communication of messages more powerful and effective, as this type of communication appeals to different sensory perceptions of the communication receiver. The ability of art to transcend national boundaries and to effectively communicate messages is evidenced, for example, in the film *Baraka*.¹³ *Baraka* is film without voice or commentary. It portrays “*la comedie humaine*” using images of nature, geography, ceremonial rituals, scenes from everyday life with accompanying music.

With the exception of arts programs, higher education institutions favour predominantly one mode of expression - academic writing. This exclusive attention to one form of expression constitutes a break between a student's earlier education experiences at the primary and secondary level and tertiary education. Unless the artistic field is deliberately selected as a vocation, the work environment appears to further perpetuate this uniform standard of expression. Atrophy in expressive skills is a phenomena documented for example by Edwards (1989) in her book Drawing on the Right Side of the Brain; adults who are not encouraged to develop and enhance their visual perception skills over time appear to be only able to draw schematic symbolic renditions of an object as opposed to a real depiction of an object.

An expert on children's art, Miriam Lindstrom of the San Francisco Art Museum, described the adolescent art student:

Discontented with his own accomplishments and extremely anxious to please others with his art, he tends to give up original creation and personal expression...Further development of his visualizing powers and even his capacity for original thought and for relating himself through personal feelings to his environment may be blocked at this point. It is a crucial stage beyond which many adults have not advanced. (Edwards, 1989, p. 64)

It is imperative that the multiple forms of expression re-enter the sealed off walls of higher education institutions and that global citizens be educated to use multiple media for the expression of ideas. Citizens of the 21st century will be able to, perhaps, communicate better in the new cross-cultural context of the global village with these communication tools and techniques in their skills repertoire.

Global citizens should also be able to employ innovative information technologies to communicate with others across national borders. Riel (1992), for instance, provides an interesting illustration of the "learning circle", an electronic computer network which matches classes in different schools across the world according to grade level. Students involved in the learning circle cooperated with their international counterparts on a specific project over a set time period and completed a final report at the completion of the project. Projects covered in this AT&T Learning Network experiment addressed a wide range of topics including discussions of global issues, commentary on news events, students' lifestyles, etc. Within the learning circle students were able to share with others their immediate experiences around the Fall of the Berlin Wall, the impact of

an earthquake in Los Gatos or the destruction brought about by hurricane Gloria in Massachusetts. Global citizens should be knowledgeable about these information technologies and employ communication linkages to discuss global issues worldwide.

4.8.2 Connections with Others and Networking

The Oxford Dictionary defines the term “network” as a “complex system of lines that cross” (p. 574). The notion of network conjures up a diversity of mental images which include but are at not necessarily limited to some of the following:

A physical system that looks like a tree or a grid; a system of nodes and links; a map of lines between points; a persisting identity of relationships; a ‘badly knotted fishnet’; a structure that knows no bounds; an nongeographic community; a support system; a lifeline; everybody you know; everybody you know who...swims, collects coins, sings in the church choir, watches the children walk to school, reads Teilhard de Chardin....(Lipnack & Stamps, 1986, p. 2).

Social networks can be broadly defined as a web of connections between people or groups who share a common viewpoint, characteristic or work together towards a common goal. Networking refers to the activity of building, maintaining, enhancing and expanding these connective ties among people and of exchanging ideas, resources or mutual support among individuals or groups in the network. Electronic networks such as the Internet, or intra-organizational electronic networks, consist of free-standing computers which are electronically linked for communication purposes. Toffler (1980) argues that the network is one of the primary organizing principles of the information age. He compares the network to earlier forms of human social organization such as the bureaucracy in the industrial age, the hierarchy in the agricultural age and small groups in the nomadic age. The global citizen of the 21st century thus needs to be acquainted with the development, maintenance and enhancement of social and electronic networks in different spheres of life.

Global citizens need to acquire the conceptual tools to describe and analyze social networks in terms of their structural components and their interaction processes. Lipnack and Stamps (1986) have developed a network model which differentiates among five structural elements of social networks including holons, levels, decentralization, fly-eyed perspective and polycephalous

leadership. I will explain these concepts in the ensuing discussion. Social networks are composed of autonomously functioning individuals who can function self-sufficiently and independently; they are “wholes” in their own right. Individuals are immersed in a broad spectrum of social networks such as the family, a group of work colleagues, a recreational club, etc. A social network is in fact a fully functioning independent body which can in turn be a member of other social networks: for example, a local business women’s group may be part of a larger provincial business women’s group. Obviously, the independence and autonomy of social networks are not to be seen in absolute terms: networks between and among groups or individuals perform after all a service or meet a human need. However, it is important to keep in mind that the notion of the “holon” in social networks is premised upon the self-sustaining, self-reliant nature of network members:

Contrasting a network with a bureaucracy that collapses like a table when one leg is cut off, Hine wrote, ‘A SPIN [Segmented, Polycephalous, Ideological Network]...is composed of autonomous segments that are organizationally self-sufficient, any of which could survive elimination of all the others.’ A segment stands alone, and it stands with other segments. (Lipnack & Stamps, 1986, p. 5)

Social networks exist at different levels of complexity: a network among friends or family members is considered by Lipnack and Stamps (1986) as a level 1 network; this type of network is the primary web of interpersonal relationships which an individual may rely on for support and assistance in her/ his daily life. A level 2 network refers to small informal groups of people who maintain contact with each other to share experiences and information - examples of level 2 type networks may include loosely organized community groups, a group of work colleagues or a neighbourhood group. A level 3 network is a group of individuals who have developed a shared collective identity and a corresponding organizational structure to undertake specific tasks:

A level 3 network may also be identified by having a telephone number, a logo, stationary, flyers, publications, other media, products, offices, and/or staff. In some cases, these groups operate in a hierarchical fashion, with officers and traditional lines of authority. (Lipnack & Stamps, 1986, p. 142)

Examples of these types of networks include professional associations, advocacy and lobby groups such as Greenpeace, Local Citizens for Democracy or Amnesty International. The metanetwork, as the name implies, is a network which is itself composed of autonomously functioning other

networks. For example, the World Association of Cities and Local Authorities is composed of international municipal associations such as the World Association of Major Metropolises (Metropolis) or the International Union of Local Authorities (IULA) which in turn are networks of major world cities.

In contrast to bureaucratic structures, networks operate largely in a decentralized fashion encouraging cooperation among its network members and minimizing the dependency of network participants on each other. Bureaucracies traditionally tend to favour the centralization of control at the senior managerial levels of the bureaucratic echelon and tend to foster a dependency of individuals on the bureaucratic structure, its rules, directions and guidelines.

Networks exhibit a “fly-eyed perspective” to the extent that the various network participants can provide a multiplicity of different viewpoints on a given issue. The fly’s eye which appears on the surface to be a single organ is actually composed of thousands of individual eyes. Networks are guided by a common cause, purpose or vision and at times, the members of the network appear to speak on an issue with a united voice and to support an agreed-upon consensual position. However, while network participants may share a common vision and direction in general terms, members of the network may exhibit highly divergent thinking on specific issues. This divergence in viewpoints can actually be perceived as an inherent strength of the network, as creative, innovative thinking may lead to better solution strategies on specific issues: “The many perspectives of a network derive from the autonomy of its members. All have their own turf and agendas, yet they cooperate in the network because they also have some common values and visions” (Lipnack & Stamps, 1986, p. 146).

Ideally, networks are guided and directed by all network participants who share the tasks and responsibilities associated with leadership of the network as a whole (polycephalous leadership literally meaning leadership by “many-heads”). However, in the real world, networks are more likely to be headed up and organized by many leaders, yet not by the whole group. Polycephalous leadership encourages cooperation among network participants and fosters participants’ mobility within the same network or other networks. For instance, a network participant who has functioned in a leadership role in one part of the network may move to another segment of the network to assume a leadership role.

The principal task of successful network leadership is facilitation; its principal danger lies in the exertion of singular control: “Leadership in a network means facilitation, not control. An obvious and frequent problem that plagues contemporary networks is a confusion and conflict between cooperative leadership and singular control” (Lipnack & Stamps, 1986, pp. 146-147).

According to Lipnack and Stamps (1986), the principal features of network processes are relationships, fuzziness, nodes and links, “me and we” connections and shared values. Social networks develop and flourish through the interpersonal relationships between network participants. The essence of the social network is found in the texture, flavour, moods and reciprocity of these relationships. Surface appearances such as an extensive rolodex card index or mailing list do not capture the relational invisible aspects of networks. While some networks have a clearly identifiable closed membership, most networks have permeable open boundaries which fluctuate over time as new members join the network and as established network participants leave. Consequently, the boundaries of most networks cannot be clearly delineated: “It is the very nature of networks that they are fuzzily bounded if at all” (Lipnack & Stamps, 1986, p. 150). Network participants assume complementary roles as both links and nodes; each participant receives information, resources or support through the network (node) and alternatively, each participant connects other people in the network for purposes of information or resource exchanges (link). Network participants identify themselves both as autonomous network participants as well as members of the collective network body. Shared values and visions represent the key elements which provide focus and cohesion to social networks.

Familiarity with the conceptual tools to understand and analyze social networks represents, however, only one facet of the knowledge and skill set required by global citizens. It is furthermore important for global citizens to gain practical networking experience through direct involvement in local, national and international social networks. Thus, global citizens should be able to establish and maintain a dialogue with people from different countries in their personal and professional lives. Global citizens should develop good interpersonal skills and use them to develop meaningful cross-cultural relationships either on a personal or professional basis. Being in touch with people from different parts of the globe, will allow the global citizen to gain an understanding of how world issues and concerns are perceived from the vantage points of individuals in different socio-cultural

contexts. Global citizens will become aware of similarities and differences between cultures in diagnosing global problems and in charting future directions for the international community.

The global citizen's linkage to an international network of people - be they friends, colleagues or strangers - can be compared to the conduct of a 360 degrees performance feedback review: in this type of performance review, a consultant interviews professionals working at different levels in the organizational hierarchy and professionals outside the organization in order to develop a composite picture of a manager's competencies. Individuals who interact with the manager on different projects and in different capacities may perceive strengths and weaknesses in the manager's job performance depending upon the type of interaction and relationship which they maintain with this manager. Similarly, global citizens may develop a more complete and complex picture of the various forces which influence a given world problem by perceiving the problem through the eyes of people from different cultures and from different parts of the world. Global citizens may thus further enhance their perspective consciousness by engaging in an ongoing dialogue with people living on different continents. These types of connections may also enhance affective ties between people from different cultures and contribute to an individual's identification with the human family.

Moreover, global citizens need to develop an understanding of the usages, benefits and pitfalls associated with social and electronic networks in different spheres of societal life. Networking has been adopted as a valuable organizational model for information and resource exchange in government, the private sector and the voluntary sector. For example, citizens' broad-based access to information networks on a global scale is perceived by Murphy (1996) as a valuable tool in encouraging direct citizen democracy among members of the international community:

Citizens are now informed directly from international sources, particularly via global television and, more recently, the Internet. It is no longer possible for governments to censor or control in-flows or out-flows of information. This may help to build democracy in traditionally closed countries....

This increased access to information has a 'democratising effect' - politicising citizens and often mobilising them into action. (Murphy, 1996, p.1)

According to Boulding (1988), an individual can exert influence in shaping the new world civic culture by actively engaging in the activities of the network of social organizations and social structures which make up the “sociosphere” (e.g., intergovernmental organizations, transnational corporations, nation-states and their respective alliances and agreements and the host of United Nations agencies.) Boulding (1988) highlights the benefits of international non-governmental organizations as excellent vehicles for the exchange of ideas on content-specific issues which affect people across national boundaries. Involvement in international non-governmental organizations allows people to make the local-global linkages on specific topics; furthermore, international non-governmental organizations involve the individual directly at the grassroots level as opposed to the nation-states which are organized in a hierarchical fashion. The direct cross-national linkages among people constitute the primary strength of non-governmental organizations in encouraging dialogues on key issues affecting people around the globe.

Müller (1991) is a strong supporter of networking between and among individuals, societies and organizations. He encourages individuals to use every opportunity in their daily lives to create networks based on common interest or the pursuit of specific issues of concern. He perceives the development of transnational networks as harbouring the possibility for open, democratic and participatory decision-making:

As we move towards the third millennium, networking will become the new democracy, a new major investment in the system of governance, a new way of living for all people in the global, miraculous, complex conditions of our strange, wonderful, live planet....(p. 91)

The importance of establishing international networks for information exchanges was identified as one of the key components of the Habitat II Congress. The United Nations Centre for Human Settlements established an internet site which identifies models of excellence in the delivery of government services. This “Best Practices” database will allow individuals to retrieve information on innovative programs and policy initiatives which have proven successful in a given city; the database will allow individuals to obtain the names of program managers and to, subsequently, enter into dialogue with them. The Habitat II Agenda and the Global Plan of Action supports the further enhancement of global information networks on human settlements:

More specifically, the international community should...examine the establishment of cost-effective and accessible global information networks on human settlements, in the form of permanent and 'electronic' conferences that will contain updated information on the Habitat Agenda and on best practices, as well as on the implementation of the national plans of action. (United Nations, Habitat II Agenda and Global Plan of Action, 1996, p. 154)

In the private sector, electronic commerce is an innovative strategy for purchasing goods and services via the Internet, a worldwide computer-network systems. According to Frank (1997), electronic commerce is composed of two elements: first, it is an electronic exchange of information, goods, services and payments. Second, it is a mechanism to develop groups of customers and build customer relationships in virtual reality. The purchase of goods and services via the Internet resembles the traditional purchase transactions which customers have been used to prior to the advent of the information highway. One obtains a visual overview of the products on offer from a particular company on the computer screen, makes a selection and provides payment information. The cultivation of a clientele in virtual reality is an element of the process which requires some ingenuity. Frank (1997) indicates that an attractive web-site, one-to-one customer interactions and the creation of a purchasers' club are important criteria in the successful creation and maintenance of a virtual reality clientele. According to Frank (1997), the successful implementation of electronic commerce is dependent upon a number of ingredients: for example, it is important for business managers to recognize that this form of economic transaction is not just a computer-driven change initiative in which computer technicians take the lead role. Rather, electronic commerce is a new business system which requires trained sales staff to deal with both the challenges of the technology as well as the sales transaction. The sales strategy has to be based on a thorough understanding of customer demographics and their purchasing needs:

Two types of loyal Electronic Commerce customers have evolved: customers that have money but are time-sensitive, and customers that have time but are money-sensitive. For an Electronic Commerce solution to be successful, it must explicitly address one (if not both) of these customer types. Peapod is a successful Electronic Commerce Upstart that appeals greatly to professionals who have money but not much time to shop for groceries. These customers are willing to pay a small premium to buy groceries through the Internet if doing so can put a few extra hours back into their lives each week. (Frank, 1997, p. 36)

Support for this new way of doing business must come from the organizational leaders at the top of the corporation; at the same time, resistance to electronic commerce can only be successfully

overcome if a suitable business case can be made for the financial gains associated with this form of business.

Electronic commerce is a new method of economic transaction which is here to stay. Future managers and captains of industry will only be able to meet the challenges inherent in this new form of economic transaction by developing relevant computer knowledge coupled with skills in building interpersonal relationships with current and potential customers in virtual reality: “For better or worse, Electronic Commerce will not be an elective course for most senior managers — it has become part of the core curriculum. Those who learn the required lessons will successfully lead their business in the next century. Those who don’t will be trapped in a managerial Jurassic Park” (Frank, 1997, p. 37).

In their recent publication The age of the network. Organizing principles for the 21st century, Lipnack and Stamps (1994) highlight how teamnets have re-shaped traditional hierarchical organizations in the public and private sector. Teamnets are composed of individuals or groups with different professional expertise who come from different levels of the organizational hierarchy; they assemble at times on an ad-hoc basis to solve strategic problems faced by the organization, function as an ongoing body for information exchange and project coordination. Teamnets have proven to be an effective organizing tool in *co-opetition*: for example, the Erie Bold Company in Pennsylvania has created a teamnet with its competitors in order to undertake joint business ventures which the Company cannot undertake alone. The characteristic features of this innovative form of networking are a unified purpose for association, independent network members, voluntary linkages and participation, multiple network leaders and multiple network levels:

Unifying purpose - shared commitment to the same goal, not legalism, holds the firms together.

Independent members - each company is different. Each retains its independence while cooperating with others on specific projects.

Voluntary links - they communicate extensively and meet often. No one is forced to participate. There are many crisscrossing relationships.

Multiple leaders - Different people and companies lead, depending on what needs to be done. During any given process, more than one person leads.

Integrated levels - People work at many levels within EBC and within other partner companies in the teamnet that itself is part of the nuts-and bolts business, which is embedded in the Erie County economy, which contributes to the US industrial base (Lipnack & Stamps, 1994, pp. 83- 85).

Global citizens need to adopt a critical and reflective attitude towards the usage of social and electronic networks. Like any other communication vehicle, the Internet has been subject to serious misuse as recent discoveries have shown: this electronic computer-based network has been used to distribute hate mail and to disseminate child pornography. Global citizens need to be aware of the misuses of these new information technologies and need to be committed to engage in dialogues with other people worldwide on effective strategies to address this problem. The ethical usage of the Internet will certainly be a challenging topic on the public agenda for a long time to come.

Global citizens need skills in assessing problems of leadership or composition in social networks. Balance is the hallmark of well-functioning teamnets: for example, teamnets which lack a clearly identifiable focus or motivating purpose may become fragmented and eventually disintegrate. On the opposite side of the spectrum, networks harbour the danger of “groupthink” - network participants may abandon their independent, critical viewpoints on an issue and adopt the prevalent attitude endorsed by the majority of network members. Groupthink undermines the very diversity which represents one of the key ingredients of a healthy network. A fine balance needs to be struck between the independence of network members and their identification with the network as a whole.

It is important to craft teamnets with a sustainable number of network participants and linkages: At one extreme, too many links and connections in a social network may lead to information overload, while at the other extreme, too few links or weak connections between and among network members can lead to network failure.

The success of teamnets is dependent upon a broad cross-sectional representation of individuals in the organizational hierarchy: a teamnet composed of the upper echelons of senior

managers will not necessarily find support for proposals to change business practices among employees in the lower ranks of the hierarchy. Alternatively, teamnets composed solely of employees in the lower and middle strata of the organizational hierarchy will also not necessarily be effective in creating positive change without representation of senior managers on the team.

Global citizens perceive the network as a powerful vehicle for social activism. The network constitutes a social structure which is difficult to destroy; thus, one may eliminate some nodes or links in a network; however, the multiplicity of different linkages which make up the network may prevent the elimination of the social network.

In summary, global citizens will welcome the opportunity to become actively involved in social and electronic networks; they will be able to understand the structure and processes of networks. They will be able to analyze their possible strengths and weaknesses, seek to eliminate the weaknesses and build on the strengths of networks.

4.8.3 Establishing Common Ground

The global citizen needs to develop the capacity to seek common ground and shared assumptions between a diverse array of viewpoints. S/he must be able to detect room for cooperation or a preliminary platform for discussion between different groups who uphold opposing and perhaps contradictory views. The global citizen should be in a position to prepare and present arguments in favour of what might be called the “common public good or interest” or the best possible synthesis for constructive change in the international community.

Boulding (1988) underlines the need for the global citizen to become a skilled negotiator between and among groups who hold different points of view and to discern the common interest among the various positions. She reviews the images of world order in four major civilizations - Western societies, Islam, India and China. She concludes that these four civilizations all hold images of a community order which attempts to bridge diversity of interest by stressing a sense of common fate or common survival need for members of the community. These civilizations have established rules and procedures to govern the community while recognizing the need to protect the diversity

of community members: for example, China uses the model of the family clan as the basis for organizing the community at the local and planetary level:

In Confucian thought the universal state is called the 'land under heaven'. A core saying is 'Everybody in the land under heaven serves the public interest'....the land under heaven....implies that land is a whole, an indivisible entity, without boundaries, belonging to everyone....dwellers in this boundary-less land all share a common public interest....The folk who live in the land under heaven belong to extended families organized as clans interlinked in one macrofamily...the love, respect, and obligations one exercises toward one's own family are also to be exercised toward all other families within the total social order. One respects not only one's own parents, but all parents. One cares not only for one's own children, but all children. (Boulding, 1988, pp. 68-69)

Each of these traditions has attempted to have members develop an awareness of the common bond or common interest between them which encompasses their diversity:

Each (tradition) is operating in terms of the everyday realities of diversity and conflict, to achieve awareness of a common interest, a common bond in the diversity itself, that will make gradually increasing levels of cooperation possible across the diversity. (Boulding, 1988, p. 71)

4.8.4 Peace and Negotiation Skills

There is a strong need for the global citizen to acquire peace making and negotiation skills. Peace is to be understood not as a static condition but as an ongoing process. Peacemaking starts with the actions of each individual in her/his social context. Human beings are faced with the tension born out of their need to preserve their individuality and their need to belong to a larger group. This tension can be a source of conflict for individuals; the way in which an individual approaches the resolution of this conflict makes her/him either a "peace maker" or "war maker". There is a continuum of approaches which can be employed to handle conflict; the continuum ranges from war of extermination, to limited war, to threat system/deterrence, noncompliance: strikes, boycotts, arbitration, mediation, negotiation/exchange, mutual adaptation, reconciliation, active cooperation, integration to union. This continuum ranges from violent approaches of conflict management to non-violent approaches: Limited war, deterrence and threat constitute violent means of conflict resolution; reconciliation, active cooperation and integration/union represent positive

ways of solving conflicts; noncompliance, arbitration, mediation and negotiation constitute a neutral middle-ground of conflict resolution strategies. In applying the positive conflict resolution strategies there is a strong commitment to achieve a gain or benefit for all parties involved (win/win approach). Ideally, humankind's preferred mode of dealing with conflict should be shifted from the usage of violent to non-violent modes:

An ideal view of social process over the long term...would be to move more and more of our social behaviours, personally, domestically, and internationally, from the violence side of the continuum to the violence-neutral and positive non-violence side. (Boulding, 1988, pp. 142-143)

Boulding (1988) argues that peace-making and negotiation are learnt skills. Individuals need to be skilled in achieving inner peace through reflection, self-development, relaxation, meditation and centering. Individuals can learn peace praxis through their active participation in solving contemporary social issues (e.g., work for social justice and the re-distribution of fiscal resources, etc.) and their involvement in social action movements (e.g., claim public space for non-violent action). Individuals can study negotiation skills of important historical peace makers such as Mahatma Ghandi or Martin Luther King or by witnessing current negotiation skills at the United Nations to successfully resolve conflicts.

In summary, higher education institutions need to educate students in conflict mediation and peace practice in order to adequately prepare them for the life in the global village characterized by increasing conflicts, war and violence.

As part of their personal growth process, global citizenship should be able to find inner peace and tranquility by engaging in mediation and relaxation exercises or guided visualizations. Centering is designed to reinforce the connection between the body, mind and spirit.

4.8.5 Respect for Nature

The global citizen of the 21st century needs to develop ecological literacy which can be broadly defined as an awareness of the urgent environmental concerns which the planet is faced with,

a sense of care, responsibility, for the planet and a recognition of the interrelatedness of all life forms. Ecological literacy requires that the global citizen assumes the following responsibilities: (1) acquire and experience a sense of reverence for nature and its life forms; (2) become familiar with native cultures and their lifestyles; (3) develop critical knowledge about sustainable development and employ this knowledge in practice; (4) develop knowledge about environmental problems and the various explanatory and solution strategies offered to address these problems; and (5) develop compassion towards non-human life forms and be knowledgeable about animal rights and welfare.

The global citizen needs to appreciate the beauty of the natural world and the great diversity of life forms it has created. The sense of reverence for nature recognizes the irreplaceable value of the world's habitat and its multiple species. It marvels at the creative and imaginative forces which gave rise to this universe. The profound sacredness of nature which traditional native cultures experience, is reflected in the response of a Northern Blackfeet tribe's chief to a request to sell land:

Our land is more valuable than your money. It will last forever. It will not even perish by the flames of fire. As long as the sun shines and the waters flow, this land will be here to give life to men and animals. We cannot sell the lives of men and animals; therefore, we cannot sell the land. It was put here by the Great Spirit and we cannot sell it because it does not belong to us.... (Bowers, 1993a, p. 206)

The global citizen will recognize that all life forms on the planet have intrinsic value in and of themselves; their value does not derive from the potential usefulness to humankind (instrumental rationality). Human beings and animals are individual life forms with their own meaning and purpose. They are subjects as opposed to objects for use and exploitation.

The sense of reverence for the planet also includes the recognition of the deep interdependent relationships between humans, animals and plants; human beings are not superimposed above other life forms but are an intricate part of the organic interconnected web of all life. Abram (1996) states that human beings need to re-establish the life-world of the biosphere/nature as their primary frame of reference. Human beings need to "literally return to their senses"; they have to re-familiarize themselves with the sensuous reality of the biosphere and immerse themselves in the world of their direct immediate sensory experiences:

As we return to our senses, we gradually discover our sensory perceptions to be simply our part of a vast, interpenetrating webwork of perceptions and sensations borne by countless other bodies - supported, that is, not just by ourselves, but by the icy streams tumbling down granitic slopes, by owl wings and lichens, and by the unseen, imperturbable wind....This intertwined web of experience is, of course, the 'life-world'....the biosphere as it is experienced and lived from within by the intelligent body - by the attentive human animal who is entirely a part of the world that he, or she, experiences. (Abram, 1996, p. 65)

Abram (1996) argues that human beings need to re-connect with their body as an intricate part of this life-world; it is through the sensory faculties of the bodies that human beings are aware of their presence in the life-world and that they experience the presence of other sentient beings. This life-world is characterized by the intersubjectivity of phenomena, the reciprocity of experiences and the interconnected web of all life forms. Phenomena in the life-world are experienced through the human body and are then interpreted by the individual; at the same time, it is important to realize that these phenomena are also experienced and interpreted by different other sentient bodies such as animals and plants. Individual experiences of the life-world are as diverse as the number of individuals on earth, not to mention the diversity in experiences of the phenomenological world by other life-forms. Yet, phenomenologists such as Husserl (1960; 1964) and Merleau-Ponty (1962; 1964a/b; 1968), argue that there exists a common unitary life-world which is the *a priori* experienced world and which is shared by all life-forms. Phenomena in this world are experienced in an intersubjective manner: "That tree bending in the wind, the cliff wall, the cloud drifting overhead: these are not merely subjective; they are intersubjective phenomena--phenomena experienced by a multiplicity of sensing subjects" (Abram, 1996, p. 38).

Human bodies are perceived as open systems which respond to the sensuous reality of the biosphere and which in turn trigger "responses" by other sentient bodies in the life-world (reciprocity of experiences). By touching the bark of a birch tree, the human body feels itself touched by the tree. The body can develop a visual image of a plant through its visual faculty; in turn, an individual's eyes can be seen by other sentient beings in nature: "We can experience things-can touch, hear, and taste things- only because, as bodies, we are ourselves included in the sensible field, and have our own textures, sounds and tastes. We are part of the sensible world that we perceive!" (Abram 1996, p. 68).

The biosphere is composed of an intricate interconnected web of all life forms. For example, these web-like connections between and among life-forms become apparent when we attempt to gain an understanding about an organism - we can only comprehend the life of an animal by observing its dependency on other organisms such as the plant the animal consumes, the predators which prey on the animal for their own livelihood, the social role which the animal assumes in its particular herd, flock or hive, etc. The organic biospheric web which links all life forms is apparent in the function of rocks: for example, rocks around the Peck Lake area of Algonquin Park support the survival of fish stock in the lake by leaking nutrients into the water which encourage the growth of algae upon which fish feed.

By imprisoning their senses in the human-made world of modern technology, human beings have tuned out their direct sensory experience of their life-world as well as their knowledge and understanding of the processes and characteristics which govern the biosphere.

Our reflective intellects inhabit a global field of information, pondering the latest scenario for the origin of the universe as we absently fork food into our mouths, composing presentations for the next board meeting while we sip our coffee, clicking on the computer and slipping into cyberspace in order to network with other bodiless minds....

Our nervous system synapsed to the terminal, we do not notice that the chorus of frogs by the nearby stream has dwindled, this year, to a solitary voice, and that the song sparrows no longer return to the trees (Abram, 1996, p. 266).

In order to ensure the survival of humankind and of other sentient beings, human beings will need to become once again attentive to the primordial dimension of the biosphere and will need to recognize the landscape and its inhabitants as sentient beings who need to be treated with respect and empathy.

Global citizens will re-establish the sensuous life-world as their primary frame of reference and will realize that their own well-being and survival is intricately connected with the well-being of other species: "We need to understand that the human species is integral with the community of life species, that the well-being of any species is derivative from the well-being of the other species in the community" (Berry & Sullivan, 1992, p. 7). Gaard (1993) highlights the biocentric perspective

as one of the fundamental value principles of ecofeminism. She juxtaposes this viewpoint with an anthropocentric perspective which views the world exclusively from the vantage point of human beings; the 'man' [sic] over nature perspective is rooted in the instrumentalist, mechanistic, Cartesian view of the world. Anderson (1979) portrays the need for a close identification with nature and its biodiversity as an intricate aspect of an individual's global perspective:

the ability to perceive one's involvement in global society thus requires the capacity to: (a) perceive oneself and all other individuals as members of a single species of life--a species whose members share: a common biological status, a common way of adapting to the natural environment; a common set of biological and psychological needs; ...(b) perceive self and all humans as part of the earth's biosphere. (Hicks & Townley, 1982, p. 8)

Based on human beings' capacity to reason and to choose their courses of action, the human species exemplifies the creativity of nature to the fullest extent; however, the disconnection from nature which gives birth to the notion that human creativity and judgement is somehow independent from nature and can be used to control, manipulate and dominate nature without costs is sheer folly:

Humans are one interactive cell in a larger organism, and our creativity is a function of the interdependence of species. The more we study nature without the filter of the ideology of progress, the more we may discover, perhaps, that no species dominates, precisely, because each one is dependent on, and significant to, the emergence of the others. (Graham, 1993, p. 28)

A sense of awe and admiration for nature also includes a "sense of place" (Selby, 1995, p. 55), an identification with a particular landscape, or geography which provides the individual with a mental and emotional reference point. It influences her/his sense of self. The unique features of this natural environment are appreciated and are considered irreplaceable. In discussing the identification with a place in the natural environment, Orr (1993) distinguishes between the "resident" and the "inhabitant" in this context. The resident is a rootless vagabond who assesses the merits of a place simply based upon its resources ready for exploitation. The resident is a consumer of the natural environment; s/he strives to control the environment and exploit all that it has to offer. In contrast, the inhabitant feels a deep connection to her/his habitat; the relationship between the natural environment and the inhabitant are governed by care and responsibility: the inhabitant takes no more than is needed from the natural environment; s/he is concerned with the well-being of all life forms

within her/his habitat: “The inhabitant and a particular habitat cannot be separated without doing violence to both....The inhabitant and a place mutually shape each other.... The inhabitant is part of a complex order that strives for harmony between human demands and ecological processes” (Orr, 1993, p. 205).

Abram (1996) highlights that an individual’s sensory experience of the biosphere is first and foremost an experience of the local habitat in which s/he lives. Individuals should be cognizant of the fact that their sensory bodies do not live in the world of abstract concepts such as the nation-state or other artificially defined geographic boundaries and spaces but that their sensory bodies need to attune to the immediate landscape and habitat which surrounds them. It is at that level of the directly experienced world that individuals can gain ecological knowledge and can seek creative solution to reinhabit the local area. It is at that level that individuals develop intricate knowledge about the landscape, its plants and animals, the cycle of the seasons and the crops, or the climate, and it is at that level that the individual becomes attuned to the life processes of other sentient beings.

If I say that I live in the United States or in Canada..., I situate myself within a purely human set of coordinates. I say very little or nothing about the earthly place that I inhabit, but simply establish my temporary location within a shifting matrix of political, economic, and civilizational forces struggling to maintain themselves, today, largely at the expense of the animate earth. The great danger is that I, and many other good persons, may come to believe that our breathing bodies really inhabit these abstractions, and that we will lend our lives more to consolidating, defending, or bewailing the fate of these ephemeral entities than to nurturing and defending the actual places that physically sustain us (Abram, 1996, p. 267).

Abram (1996) advances a strong plea for the adoption of a bioregional perspective to ecological conservation and environmental sustainability.

Bioregional citizenship requires that the global citizen develop an appreciation for her/his biotic community. A sense of place and identification with one’s bioregion necessitates a shift from the perception that the biotic community exists merely for human exploitation and human goals to the perception that the bioregional community needs to be cared for, preserved and protected for its own sake.

Our deepest folly is the notion that we are in charge of the place, that we own it and can somehow run it. We are beginning to treat the earth as a sort of domesticated household pet, living in an environment invented by us, part kitchen garden, part park, part zoo. It is an idea which we must rid ourselves of soon, for it is not so. It is the other way around. We are not separate beings. We are a living part of the earth's life, owned and operated by the earth, probably specialized for functions on its behalf that we have not yet glimpsed. (Sale, 1991, p. 192)

The bioregional perspective also lengthens the time horizon with which people view their environment - in this context, a shift from the immediate gratification of current needs is replaced by the goal of living within the resource constraints and carrying capacity of the bioregion and the goal to preserve the region for future generations. The bioregional perspective also requires a sense of humility; this perspective teaches humankind that bioregional communities are intricate and complex systems which still need to be studied in further detail in order to gain a better understanding of the interconnections of life forms and the sustainability and maintenance of the bioregion.

Global citizens will furthermore act on behalf of the bioregion by resisting its further environmental destruction and by reinhabiting the bioregion. Resistance to environmental degradation involves political activism which can take the form of writing petitions to stop a particular development or clearcutting of forests, to more overt forms of civil disobedience such as protest marches or sit-ins. Reinhabiting the bioregion constitutes a pro-active approach to restoring the environmental integrity of the bioregion and to ensuring the sustainability of the community over time. Reinhabitants of the bioregion are focused on restoring and maintaining watersheds and river basins, topsoil and native plant and animal life in the region. They strive to develop sustainable lifestyles which will prevent future environmental damages.

Reinhabitation means learning to live-in-place in an area that has been disrupted and injured through past exploitation. It involves becoming native to a place through becoming aware of the particular ecological relationships that operate within and around it. It means understanding activities and evolving social behaviour that will enrich the life of that place, restore its life-supporting systems and establish an ecologically and socially sustainable pattern of existence within it. (Berg & Dasmann, 1990, p. 35)

In order to protect the environment and to restore the bioregion, the global citizen needs to develop in-depth knowledge of the local geography, its climate, its fauna and flora, its resource usages and waste management systems. This content knowledge will, of course, vary depending upon the features of the bioregion and its various zones (city, rural countryside, suburbs, wilderness) which the global citizen inhabits. For example, global citizens should familiarize themselves with strategies to “green the city” which may be focused on energy conservation and alternative energy sources, environmentally sound development, responsible and safe waste disposal or the expansion of green spaces and parks. Global citizens also need to have an appreciation of the lore and the stories, which are connected to the region and which were passed on from generation to generation in native cultures. These stories provide global citizens with a sense of the continuity of life in the bioregion, and will also transmit the reverence which native cultures traditionally had for their environment.

The global citizen will appreciate the regenerative powers which an immersion in nature can have. The sense of tranquility or a feeling of oneness with all life forms can assist the individual in centering and in restoring a sense of inner peace. Reverence for nature thus entails also an appreciation of its healing powers. Orr (1993) refers to the experience of centering through immersion in nature as having a calm dialogue with nature: “The language of nature includes the sounds of animals, whales, birds, insects, wind, and water: a language more ancient and basic than human speech.....The form and structure of any conversation with the natural world is the discipline of ecology as a restorative process and healing art” (p. 206). Immersion in nature can furthermore stimulate individuals’ creative powers and sharpen their imagination, a fact which is portrayed by Berry and Sullivan (1992) as follows:

the human species is part of the creativity of the natural living forms that this wonderful planet has produced. Our experience of such a resplendent world activates our creative imagination, which is derived from the visionary power we experience most profoundly when we immerse ourselves in the depths of our own being and in the cosmic order itself. (pp. 6-7)

Abram (1996) provides a fascinating series of accounts which illustrate the immersion of native oral cultures in their natural habitat. The Apaches, for instance, recited the names of particular

places in nature which would conjure up mental images of these geographical places as well as the feelings of comfort and pleasure associated with these locations. Examples of such place names are: “big cottonwood trees stand spreading here and there”; “coarse textured rocks lie above in a compact cluster”; “water flows down on top of a regular succession of flat rocks” (Abram, 1996, p. 155). The recital of place names reveals the sensorial bond which the Apaches had with nature as well as the regenerative effects of nature on human beings. The Koyukon Indians of Northwestern Alaska practised the art of storytelling which instructed members of the tribe about proper behaviour in their interactions with animals and other sentient beings. In these distant time stories, humans, animals, plants and the land were all part of a shared community; it was important to respect and obey the etiquette outlined in these stories, if the human community and the land were to support and provide for each other: “For since the other animals themselves speak, they can also hear and understand our own talking. We must be careful what we say about animals, especially when they are nearby. The Koyukon people take great care to avoid speaking of certain animals directly, using elaborate circumlocations so as not to offend them” (Abram, 1996, p. 151).

Global citizens should familiarize themselves with the worldviews of native cultures and learn about their sustainable consumption patterns which preserve and protect the natural balance and habitat. They should advocate for the preservation and continuation of these ancient traditions and understand how these worldviews which are much more in tune with the natural world can change contemporary cultures of consumption and environmental degradation. Unfortunately, Western society has only recently discovered the wisdom inherent in native cultures, as these cultures were perceived as incongruous with “progress”:

Indigenous peoples are the base of what I guess could be called the environmental security system. We are the gate-keepers of success or failure to husband our resources. For many of us, however, the last few centuries have meant a major loss of control of our lands and waters. We are still the first to know about changes in the environment, but we are the last to be asked or consulted....We are seldom asked to help avoid the need for compensation by lending our experience and our consent to development. (United Nations World Commission on Environment and Development, 1987, p. 61)

The United Nations Rio Declaration on Environment and Development (1992) emphasizes the need for global citizens to become aware of and learn from indigenous groups who have developed traditions of living in harmony with the environment:

Indigenous people and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development. (p. 125)

Global citizens should have a critical understanding of the concept of “sustainable development” and be able to adjust their own lifestyle choices in keeping with this principle. Sustainable development is defined as development which meets current needs but does not jeopardize the resource base of future generations. Elgin (1993) in his book Voluntary simplicity espouses the features of a balanced lifestyle in which excessive consumption of goods is replaced with a conscious decision to acquire material goods to meet a definite need: “to bring the quality of simplicity into our levels and patterns of consumption, we must learn to live between the extremes of poverty and excess....Bringing simplicity into our lives requires that we discover the ways in which our consumption either supports or entangles our existence” (p. 147).

Global citizens should be aware of the different problems of environmental degradation, and be able to understand and critically evaluate the causes and remedial strategies proposed by various segments of the environmental movement. Keeping up-to-date with the expression of the ecological crisis can be achieved by reading appropriate journals and magazines such as the Environmental Almanac or the State of The World Report, which are annual publications, or by monitoring media coverage of environmental problems on a regular basis. Explanations provided by environmentalists for the causes of today’s environmental problems are highly diverse ranging from technological failures, to anthropocentric or androcentric cultural belief patterns (e.g., “man over nature perspective”, inherent value of technological progress, individual autonomy, rational instrumentality, etc), or hierarchical oppressive power structures and relationships. Birkeland (1993), for example, examines the causal explanations of environmental problems from the vantage points of Eco-marxists, Eco-socialists, Greens, Deep Ecologists, Social Ecologists and Eco-Feminists. From her perspective, environmental problems have emerged from the androcentric perspective which sees

nature of merit only insofar as it serves human ends (rational instrumentality) and according to which, men exploit and oppress nature thereby thriving on the power derived from such oppression. She juxtaposes this “masculine” perspective towards nature with its “female” counterpart which sees the interrelationships among all living beings and which focuses on the extension of care and compassion towards nature. Deep ecologists ascribe the emergence of environmental problems to an anthropocentric perspective which sees nature exclusively from the vantage points of humans and which recognizes humans as superior to all other life forms:

the world is to be understood and valued only from the perspective of human needs, interests, and sense of rationality. This positioning of ‘man’ at the apex or the center of the world, depending upon which tradition of Western thought you follow, has had the effect of privileging humans as superior to other life forms by virtue of their distinctive capabilities as rational beings. (Bowers, 1993a, p. 28)

In order to solve the environmental crisis it is necessary to replace this anthropocentric perspective with a biocentric viewpoint in which human beings identify fully with all other species.

Global citizens should also extend care and compassion to animals recognizing that animals are sentient beings who need to be treated with respect. Global citizens object to the abuse, exploitation and oppression of animals expressed in animal experimentation, food production or entertainment. Respect for animals has to be evident in individuals’ consumer choices. For example, Gruen (1993) states that “by refusing to consume the products of pain (not eating animals, not wearing leather, fur, and feathers, not using makeup and household products that have been tested on animals), feminists, like animal liberationists, can directly deny the legitimacy of a patriarchal system that treats sentient individuals as objects to use and profit from” (p. 83).

4.9 Moral Competencies

The global citizen needs to be prepared to master four key moral competencies: (1) developing a framework for cultural analysis; (2) establishing the meaning of values in interactive dialogue; (3) respect for others; and (4) contributing to the greater public good.

4.9.1 Developing a Framework for Cultural Analysis

Global citizens should be able to assume a reflective critical stance in reviewing the premises, assumptions and viewpoints of their own culture as well as the culture of other groups. This stance is rooted in the philosophical thinking of Sir Karl Popper (1945;1970) and is related to the principle of the “open society” and the fallibility of knowledge. Popper (1945; 1970) argued that knowledge is essentially ephemeral in nature; as it is reviewed critically its flaws are evident, and ultimately, knowledge will be replaced by new insights: “What we once thought to be well-established, or even certain, may later turn out to be not quite correct... and in need of correction (Burtonwood, 1986, p. 21). The fallibility of knowledge, however, does not support cultural relativism, the belief that one can only truly understand statements of the world, when these statements are expressed within the conceptual thinking of one’s own culture. Cultural relativists claim, that a culture is only intelligible from within the culture itself and cannot be accessed by outsiders of the culture. In an “open society”, social institutions and belief systems are open to critical appraisal and review based on reason; nothing can be accepted as dogma or rule without being examined. An “open society” facilitates the review of different cultures within that society.

A multicultural society of isolated communities each transmitting its own cultural certainties to the next generation approximates to Popper’s ‘closed’ society, where individual autonomy is sacrificed to a cosy conformity and all contact is shunned.

A multicultural society which is ‘open’ would allow, indeed require, that individuals seek intercultural understanding so as to participate fully in transforming cultural reality. On this more dynamic view of culture is the ever-changing product of a dialogue between traditions. (Burtonwood, 1986, p.160)

Global citizens in an “open society” come to reflect on the unconscious taken-for-granted premises of their own cultural group through their exposure to the practices, norms and traditions of different ethnocultural groups. Cross-cultural contact and the reflective stance towards examining other cultures can thus liberate the global citizen from the prison of her/his cultural background. By transcending her/his culture, the global citizen achieves awareness of a rich diversity of cultural alternatives in the forms of norms, practices, traditions, governance structures, etc. Ethnocentric

thinking is left behind. The awareness of alternatives and options for organizing societal life can form the basis for a constructive dialogue on building a new world civic culture.

4.9.2 Establishing the Meaning of Values in Interactive Dialogue

There are two fundamental skills which the global citizen needs to develop in order to understand and address the issue of moral pluralism among different cultures in the international arena: on the one hand, global citizens have to become “critical consumers” of value frameworks which are promoted in the international community not only as the foundation for policy development but also as prescriptive normative frameworks which supposedly provide the grounding for moral judgements. On the other hand, global citizens should be familiar with approaches, however tentative, which seek to address the challenge of bridging the plurality of moral values across cultures by working towards a meaningful framework of moral justification in a morally heterogeneous social environment.

It is not the intent of this dissertation to present argumentation surrounding key concepts in the discourse on moral diversity (such as moral relativism, ethnocentrism, respect for the person or toleration) with the same degree of breadth and depth characteristic of a dissertation in moral philosophy. The objective is rather to identify broad core civic competencies of the global citizen in the moral domain. However, in outlining and defining the two aforementioned core civic competencies in the area of moral reasoning, I will present illustrative examples of the type of critical analysis which the global citizen needs to be able to undertake in the discourse about the meaning and role of moral values in an international environment of moral pluralism.

Moral values can be defined as statements which advance prescriptions about how one “ought” to behave or how one “ought” to interact with other human beings. One needs to distinguish between the nominal identification of a “value” and the meaning of values. Loyalty, compassion, love, peace are nominal identification of “values”; they are not values, or moral values but they are factual descriptive statements of a desired quality. Moral values are shared interpretations or shared meanings of preferred or ideal qualities which are embedded in a given culture (as opposed to descriptive nominal statements). In a culture, these moral values function as

normative prescriptions which identify and provide a rationale for the rightness or wrongness of one's own action or another person's conduct. Moral judgement is defined by Nagel (1987) as a decision which addresses the question of "how the lives, interests, and welfare of others make claim on us and how these claims, of various forms, are to be reconciled with the aim of living our own lives (pp. 96-97). In discussing the normative aspects of moral values, Applebaum (1994), employs the terms "moral claim" and "moral justification": a moral claim is defined as a value position which prescribes a course of action, outlines an ideal which individuals should aspire to and imposes constraints on an individual's interaction with others in keeping with the prescribed course of action. In order to lay a moral claim against another person and thereby constrain her/his behaviour, legitimate moral reasons must be provided to support the moral claim. Applebaum (1994) defines a moral justification as "the defense which supports a moral claim... Justification is more than explanation, for its purpose is not only to make the claim intelligible or sensible but also in a sense to convince by offering reasons why a certain prescription is good or right (pp. 12-13).

The challenge which the global citizen is confronted with in the moral domain is the construction of a cross-culturally valid moral value framework which enables global citizens to lay moral claims against each other and to establish a legitimate moral justification for these moral claims. In other words, global citizens need to mutually develop a meaningful moral value framework which can be used to make objective judgements about the moral rightness or wrongness of individuals' actions and behaviours and which can be used to justify the moral claims concerning the rightness or wrongness of individuals' actions. This framework needs to be accepted and endorsed in an environment of moral pluralism evident in the international community.

The need to make moral judgements about individuals' actions and behaviours in a cross-cultural context has been treated in the literature on global education, political science and international relations with a lack of conceptual rigour. For example, Fullinwider (1996) criticizes the nonchalant superficial manner in which learners are instructed to "respect diversity" in global education. Students should be encouraged in global education to avoid "judgementalism", defined as judging different cultural practices with one's one ethnocentric measurement yardstick. However, judgementalism should not be equated with elimination of judgement. Students should be enabled to learn to develop in cross-cultural dialogue a prior position from which diverse cultural practices

can be assessed as morally acceptable or unacceptable. Learners in global education should be able to discern and converse on the underlying values of different cultural practices. According to Fullinwider (1996), global education lacks the “moral teeth” to effectively address the moral dilemmas and questions which are involved in undertaking a dialogue on values in a cross-cultural context and in negotiating a mutually agreed assessment tool to evaluate morally acceptable versus unacceptable behaviours and practices:

Global education materials seldom do a good job explaining why we should respect cultural difference or what that respect amounts to. Difference by itself doesn’t deserve respect or tolerance. What deserves respect is the respectable and what deserves tolerance is the tolerable. Properly responding to difference with respect and tolerance, then presupposes some prior standpoint from which differences are evaluated (p. 28).

However, in criticizing global education for its inability to deal with the issues of “respect for diversity”, “tolerance” and “an a priori framework for laying moral claims”, Fullinwider's (1996) own limited viewpoints on how to deal with the challenge of developing a meaningful cross-cultural framework of moral justification appear to surface. Fullinwider’s (1996) introduction of the notion of “tolerance” and “what deserves tolerance is the tolerable” raises serious questions about who defines what is tolerable and whether or not the group or individuals who define what is tolerable prescribe the “prior standpoint from which cultural differences are evaluated”.

Boyd (1996) identifies three commonly used, yet inadequate, approaches of establishing an external objective moral reference framework to ground moral judgement in a multicultural context: these approaches include the “groundless tolerance” approach, the “laundry list” approach and the “search for universals” approach. These three approaches can be encountered both in their pure forms or can be intermingled in various arguments and propositions which attempt to address the dilemma of moral diversity. Boyd (1996) makes the argument that these three approaches fail to address the dilemma of acknowledging and valuing the reality of moral diversity within a multicultural society (reasonable moral pluralism) and of providing a prescriptive normative moral value framework which can ground moral decisions and place constraints on an individual’s behaviours:

The 'dilemma of diversity' emerges to the extent that one feels the tension between accepting the fact that cultural diversity constitutes an established aspect of contemporary democratic society and accepting the requirement that prescriptive claims that are located in the general public domain...must grip (at least most) members of that public, wherever they are located within that diversity, if the claims are to have legitimacy. (p. 611)

While Boyd (1996) addresses the issue of the "diversity dilemma" within the context of cultural and moral pluralism in Canada and the United States, his arguments apply equally to the "diversity dilemma" encountered by moral and cultural pluralism in the international community.

The "groundless tolerance" approach postulates that in an environment of moral pluralism the "diversity dilemma" can best be dealt with by affirming that individuals tolerate the diversity of moral values. Tolerance states that the presence of these diverse moral values in the international community should be endured; this endurance of moral difference is the only commitment made with respect to a framework for grounding moral judgement. The explicit message of this framework for grounding moral judgement is "You have your values and I have mine. I will simply tolerate that your values are different". The "groundless tolerance" approach is evident in the recently adopted Habitat II Agenda and Global Plan of Action. Tolerance is identified as one of the principal elements which ensures social cohesion: Tolerance, sensitivity to the plight of the less fortunate, and cooperation among all social groups, starting with the family as the basic social unit, is one of the foundations for social cohesion...(United Nations, 1966, p. 7). The Habitat II Agenda and Global Plan of Action, unfortunately, is silent on the interpretation or meaning assigned to the fundamental principles guiding the implementation of the action plan. Thus, it is not clear from the context of this document whether tolerance refers to cultural, social or moral tolerance or tolerance of economic disparities within a society - the meaning of tolerance remains in the eye of the beholder and is open to diverse interpretations. Yet a better example which illustrates the stance of "moral tolerance" is evident in Being Canadian (1988)--a report which describes the role of the Department of Secretary of State under David Crombie:

Beyond mere survival, we have prospered to a degree that would delight but probably not surprise our far-sighted immigrant ancestors, and with our prosperity has come the kind of quiet self-confidence that enables us to be generous, to be understanding of others, to celebrate rather than resent differences. This tolerance, this essential fairness, this willingness to live and let live is at the heart of what it means to be Canadian (Crombie, 1988, p. 18).

This statement highlights the fact that the stance of “tolerance” should be appreciated for its own sake. Societal harmony and cohesion is ensured because we tolerate differences. The statements also implies a stance of moral relativism in its reference to “live and let live”: the moral relativist stance proposes that every culture within the Canadian mosaic has the right to adopt and live by its own moral values and that one should not interfere in the life and moral judgement process of the different ethnoracial, ethnocultural groups within the Canadian mosaic.

Global citizens need to be able to discern the “groundless tolerance” approach as a failed attempt at coming to terms with the dilemma of acknowledging and valuing moral diversity and establishing a moral prescriptive framework for objective moral judgement and decision-making: At best, the notion of “tolerance” of diversity provides a tool which ensures that divergent moral viewpoints presented by different ethnocultural groups are heard in a dialogue on the meaning of values and in crafting a normative moral value framework. Tolerance functions as an entry point to this dialogue by ensuring that as broad a spectrum of voices as possible are brought to the discussion: tolerance should be seen as “an entry point to seeking a solution, as a normative constraint on how we engage others in their difference, within a common problem” (Boyd, 1991, p. 16).

However, tolerance is to be rejected as a suitable approach for addressing the dilemma of diversity on several accounts: on the surface, the approach seems to acknowledge and value cultural and moral diversity. A closer look at the meaning of tolerance casts this apparent acknowledgement and valuing of diversity in a different light. Tolerance has essentially a negative connotation. Applebaum (1994) cites the following definitions to illustrate the negative connotation of the term:

[To tolerate is to] endure, suffer, or put up with a person, activity, idea or organization of which or whom one does not really approve. (p. 99)

[Toleration is] the virtue of refraining from exercising one’s power to interfere with others’ opinion or action although that deviates from one’s own over something important and although one morally disapproves of it. (p. 99)

Tolerance, in essence, does not cherish cultural and moral diversity, it does not affirm moral plurality as a desirable characteristic of society. Tolerance is not to be equated with acceptance of diversity, rather with non-rejection of diversity. This non-rejection stance also implies a differential power basis of the tolerator and the tolerated. Thus, toleration can only be exercised in a situation where one has in fact control and can exert one's power to tolerate or not tolerate others: "Thus, claiming that one will/should tolerate some view appears to be aimed at some kind of equality, when in fact, it presupposes and maintains a position of relative power from which it can be done"(Boyd, 1996, p.623). The a priori stance of tolerance fails also as a viable prescriptive normative value framework for grounding moral judgement to the extent that this stance encourages moral relativism and does not envision any cross-cultural dialogue on moral values and their meaning which could ground moral decisions in the international community.

The "laundry list" approach responds to the dilemma of acknowledging and valuing moral diversity and the need to establish a normative prescriptive moral value framework to ground moral judgement by compiling a list of moral values which are apparently held in common by different cultures. The "laundry list" approach seeks to bridge the gap of moral diversity by simply assembling the "surface" descriptions of a value (e.g., love, loyalty, peace, etc.). The values which emerge on the list are those that the majority of people who were requested to participate in the exercise of identifying commonly shared values agree on based on their "surface" description.

Gurtov (1991) employs the "laundry list" approach in an interesting fashion with the intent to highlight the desirability of global humanist moral values versus realist and corporate globalist values. According to Gurtov (1991), a global humanist adopts the following values: "androgyny, appropriateness, authenticity, community, cooperation, diversity, enoughness, equality, harmony, honesty, idealism, integrity, morality, naturalness, nonviolence, personal power, responsibility, self-reliance, service, spirituality, spontaneity, tradition, trust and vulnerability" (p. 15). Set against this set of values are realist values such as "aggressiveness, amorality, competition, elitism, toughness" or corporate globalist values such as "ambition, amorality, materialism, progress, invulnerability" (Gurtov, 1991, p. 15). Gurtov (1991) intends to illustrate that the adoption of global humanist values is a preferred strategy which will allow humankind to proceed with political decision in the human interest versus decision in the interest of nation-states or multinational corporations. In terms of

political actions, moral values which are of primary importance are “peace (meaning the minimization of violence and the institutionalization of nonviolent ways to resolve conflicts), social and economic justice (movement toward equity in reward and opportunity for all without the imposition of arbitrary distinctions); political justice (civil liberties guaranteed in law and in fact); ecological balance (resource conservation and environmental protection) and human governance (popular participation in, and the accountability of, government)” (p. 43).

The compilation of this list of “preferred values” is undertaken in an eclectic fashion and has drawn upon the broad-based input of various sources including the World Order Models Project, a review of major international documents such as the Universal Declaration of Human Rights (1948) or the International Convention on the Elimination of All Forms of Racial Discrimination (1965), as well as propositions advanced by psychologists such as Freud, Maslow or Fromm, social scientists such as Margaret Mead or Frithof Capra, or feminist writers such as Rosa Luxembourg or Kate Millett, etc.

From the perspective of moral philosophy, the “laundry list” approach to moral values fails to adequately bridge the gulf of moral pluralism in the international arena for a number of reasons: It is difficult to deny the surface appearance of “goodness” evidenced for example in the list of global humanist values; thus, the question arises as to who would actually question or criticize such personal moral values as compassion, service, non-violence or androgyny. However, the list of global humanist values does not constitute a normative prescriptive moral value framework, as the list merely focuses on the nomination or surface description of values without addressing how these values are to be interpreted and how the interpretation of these values are in fact agreed on by different cultures in the international community. A simple nominal identification of a value does not transform the value into a “moral value” - a moral value is a prescription of how to regulate one’s interpersonal conduct which is embedded in and interpreted within the social, intellectual life of a given culture. The development of a normative prescriptive moral value framework in the international community has to consist of mutually agreed upon shared interpretations of moral values.

The “laundry list” approach also fails also to address the dilemma of moral diversity to the extent that it denies the existence of moral value differences. By establishing a nominal list of shared moral values across cultures, the aspect of moral difference is brushed aside. Global humanist values, for example, are thus built around the apparent commonalities of human needs; on the basis of these needs, it is assumed that humankind shares a common set of aspirations, aspirations which include the same preferred ideals in the moral domain.

Another criticism which can be launched against the “laundry list” approach is its political function to assure the dominance of a political group. Boyd (1996), for example, points out that the parameters of how the list is compiled are often determined by the societal group which has the strongest political power.

There is no good reason to imagine that those in a position to synthesize the list represent equally the society’s range of comprehensive doctrines. Instead, theirs will be the perspective of the dominant group in control of the political structures. They will determine procedures for sampling. They will determine who gets to nominate items for the list. (p. 625)

The “search for universals” approach postulates that there exists a universal set of moral values which are shared across different cultures. This universal set of moral values lies submerged under cultural and moral differences of diverse cultures and needs to be “discovered and brought to the surface”. This approach then assumes that variations in moral values among diverse cultures is apparent in the daily lives of different cultural groups, yet that underneath the surface, there are commonly held universal moral values which can in fact be employed as a normative moral value framework in the international community. These universal moral values are also said to be in congruence with the moral premises and admonitions advanced by the world’s major religions. The “search for universals” approach differs from the “laundry list” approach to the extent that it does not focus on the descriptive, factual surface appearance of values, but that it recognizes that different cultures interpret the meaning of moral values in different ways. At same time, the approach proposes that these universal moral values which are interpreted and applied in different ways across cultures are somehow inherent in the moral fabric of humankind:

This perspective respects the notion that values are always matters of interpretation, of meaning, to individuals and groups adhering to them. However, to allow for the possibility of shared meaning and commitment, the 'search for universals' posits that there are some basic interpretations that do not vary because they are, in some way, built into the structure of the universe. (Boyd, 1996, p. 621)

An illustration of the "search for universals" approach is evident in the rationale underlying Helmut Schmidt's (former German Chancellor) concerns around the development of a global ethic. Schmidt voices the need for the development of a new global ethic which can bridge the gap of intolerance, misunderstanding and ethnoracial discrimination in the following statement:

As human civilization advances into the 21st century the world is entering a period of transformation at least as profound and far-reaching as that of the industrial revolution.

...globalization of the world economy is matched by globalization of the world's problems - population, environment, development, unemployment, security and moral and cultural decadence....humankind is crying out both for justice and meaning (Crane, 1996, A17).

The association between a "universal set of moral values" and the moral prescriptions advanced by major world religions is also evident in Schmidt's thinking: the creation of the new global ethic is premised on the work of the world religious leaders who are charged with entering into a dialogue with the expressed purpose of assessing commonalities among the world's major religions.

The sentence all religions have in common,' Schmidt said,' is 'do unto others as you want others to do unto you'. Out of this comes a set of core commitments that can guide all societies, including individuals, governments and corporations: commitment to a culture of non-violence and respect for life; commitment to a culture of solidarity and a just economic order; a commitment to a culture of tolerance and a life of truthfulness; and a commitment to a culture of equal rights and partnership between men and women. (Crane, 1996, p. A.17)

Schmidt proposes that educational systems incorporate courses on the major world religions in order to highlight their shared ethical basis.

Similarly, Müller (1991) plays with the enticing, yet slippery idea, of re-discovering universal moral values which are shared among members of the "human family". In Müller's (1991) proposal

the linkage between these newly found shared common values and the moral prescriptions of the world religions is made even more explicit than in Schmidt's aforementioned proposal. The theorist, thus, portrays the universal moral values in the form of the ten commandments in the Judeo-Christian belief system. Again, the interpretation of the "ten commandments" and their value prescriptions are left in the eyes of the beholder.

We need a global or cosmic spirituality. Religious leaders must get together and define before the end of this century the cosmic laws which are common to all faiths....They should tell the politicians what the cosmic laws are, what god, or the gods, or the cosmos are expecting from humans. (Muller, 1991, p. 114)

Or,

The Ten Commandments to all Humans

You shall practice truth, kindness, and tolerance towards each other.

You shall respect the lives, peace, happiness, and uniqueness of all your human brothers and sisters.

You shall contribute your peace, love, and happiness to the peace, love and happiness of the human family. (Müller, 1991, pp. 136-137)

The beauty of the "search for universals" certainly lies in its emotional appeal and the "warm-fuzzy" feelings that it engenders- finally, the world's problems can be solved because deep down underneath all the surface appearances of moral and cultural differences lies a solid foundation on which we can rely and which we can employ to assess our own and other's behaviour, to lay moral claims against each other, if we fail to abide by these universal moral values, and to justify our moral claims in this universal set of moral values.

However, from the perspective of moral philosophy, the "search for universals" approach is inadequate in addressing the dilemma of moral diversity: first, this approach fails to adequately acknowledge that there are indeed differences among cultures in moral values and moral judgement. The approach brushes these differences aside by focusing on what is more important- the universally shared common moral values! The "search for universals" approach thus denies reasonable moral pluralism which constitutes one side of the moral diversity dilemma. Second, the "search for universals" approach fails to recognize the internal coherence of a culture's moral value framework;

as this approach seeks to extrapolate from different ethnocentric moral value frameworks broad moral themes, the embeddedness and interconnectedness of these broad moral themes within the larger ethnocentric moral value framework is lost. This strategy again reflects a conscious denial of moral diversity among cultures.

What are the lessons which global citizens need to take away from the critical analysis of the various attempts to deal with the dilemma of moral diversity in the international community? Global citizens need to develop the understanding that objective moral judgement in the international community is dependent upon the development of a normative prescriptive moral value framework which is the outcome of a continuous, open, broad-based dialogue on the meaning of moral values in an environment of moral diversity. This dialogue or value talk needs to embody the following characteristics: the dialogue consists of a true two-way exchange of viewpoints which allows each dialogue partner time for the exposition of her/his perspectives as well as time for listening to the perspective presented by other dialogue partners. A one-sided monologue by the dominant social group on preferred moral values is the antithesis to the type of dialogue envisioned in this context. The dialogue needs to ensure an equal voice for all participants in the discussion process.

The dialogue has to focus on the interpretation or meaning of values, as opposed to the mere superficial nominal identification of a value. It is at the level of meaning where disagreements on moral values between and across cultures arise.

The dialogue requires that participants pay cognitive respect to interpretations of moral values which are radically different from those in their own moral value framework. The notion of cognitive respect implies that the person attempts to listen with empathy to dialogue partners and gain an understanding of the dialogue partner by imagining the world from the perspective of the dialogue partner.

At the personal level, global citizens who are faced with the challenge of making moral judgements in an environment of moral diversity need to adopt a self-reflective stance with respect to their own moral values and related assumptions. This self-reflective stance requires a dynamic continuous process of inquiry and change in which the global citizen, a) partially detaches

herself/himself from her/his particular viewpoints outlining what s/he perceives to be the most appropriate (right) way of proceeding in a situation requiring moral judgement, b) examines the points of views on the right way of proceeding presented by other individuals involved in the situation in conjunction with her/his own view and, c) revises her/his original point of view on the right way of proceeding based upon the reflection and new insights gained in the process of looking at her/his point of view from an external perspective. Objectivity in moral judgement is thus not a static, all or nothing, fixed entity, but a dynamic, evolving process of inquiry which is always in a “state of being” developed and re-developed.

4.8.2 Respect for Others

Global citizens need to respect human beings in their own right. Respect for others requires that global citizens perceive and recognize others as “ends” in themselves (as opposed to “means” used to achieve certain “ends”). Respect for others also requires tolerance of lifestyles, customs and traditions which are distinctively different from one’s own. It requires the ability to listen to divergent ideas and viewpoints and allows for people to make their own decisions heard. Moon (1991) supports this argument in the following statement: “Discourse among individuals who hold different values, but who seek agreement on the norms governing their relationships, obviously rests on tolerance and mutual respect, on a willingness to consider the needs and aspirations of others” (p. 202).

Respect for others at the societal level demands furthermore that solutions to existing problems are not superimposed or forced on others; rather, people need to be given the “breathing space” to devise their own solutions which makes sense within their own geographical, social, economic and cultural living environment. In his examination of different approaches to development, Berger (1976) highlights the need for global citizens of the 21st century to learn how to extend cognitive respect towards people in the developing world; global citizens need to understand that solutions to development issues have to be devised first and foremost by the people who are confronted with the issue on a daily basis. Solutions to development issues need to be meaningful within the societal context of the individuals who are experiencing problems.

Berger (1976) argues that a social change can only be successful to the extent to which the participants in this process perceive the change as meaningful within the context of their life situation. The quest for meaning implies both a cognitive and a normative dimension; thus, human beings strive to understand their life situation as it presents itself (facts) and as it ought to be in the ideal circumstances (morality). The first type of understanding allows human beings to assess where they are in their current situation, while the second type of understanding defines the pathways or direction which they ought to follow in order to live in greater harmony with the world:

Meaning is the central phenomenon of social life, and no aspect of the latter can be understood without looking into the question of what it means to those who participate in it. ...Every society thus provides for its members both a 'cognitive map' of reality and applicable morality. (Berger, 1976, p. 184)

Given that individuals hold their own respective life philosophies in keeping with the societal cognitive and normative maps, it is imperative that development strategies and projects pay "cognitive respect" to an individual's views of reality. Cognitive respect for others requires that aid specialists discard the notion that their perspectives are superior to those of people living in the actual geographical locale receiving aid. Nandy (1986) in his article Dialogue on the Traditions of Technology underscores the importance of perceiving developing societies as equal partners in devising solutions to development problems:

The openness of traditional technology presumes...that those who live in the traditional sectors of a society do not have primitive or inferior categories of thinking which must be eliminated with the help of modern categories and progressive knowledge....All cultures have ethno-sciences and ethno-techniques which, in context of those cultures, are rational and functional, if not in detail, then at least in overall conception. (p. 104)

Aid agencies need to listen to the insider's assessment of a given problem condition and proposed solutions. The process of paying cognitive respect to people in the developing world is thus closely linked to granting developing societies freedom, autonomy and self-determination in working towards their respective conceptualization of a better community:

It is not for the outsider (be he scientific observer or policy maker) to impose his own conception of rights and value priorities. His first task is to listen, as carefully as he can, to the manner in which these matters are defined by the insiders. (Berger, 1976, p. 188)

Cognitive respect implies that people in developing countries who show an outright resistance to the modernization process not be labeled or stigmatized as 'backward', 'uncooperative' or 'obstinate'. The traditional remedy designed to cure "resistance to development" has been education - the underlying assumption being that the "resister" will be prepared to cooperate, once s/he is fully made aware of the "superior wisdom" (Berger, 1976, p. 199) of the development process. There is no "hierarchy of consciousness" or a "hierarchy of definitions of world realities"; every individual has equal access to reality:

Quite apart from emotional and ideological identification, the policy position recommended here is that so-called 'resistances to development' should be taken with the utmost seriousness; they should not be hastily explained as ignorance or superstition...all worlds of consciousness are, in principle, equal....therefore no one is capable of 'raising' anyone else's consciousness. (Berger, 1976, p. 201)

On a more pragmatic note, empirical evidence shows that development projects which have not taken into account indigenous perceptions, values and meanings have been prone to failure. For example, Daddah (1993) in her presentation La réforme administrative - l'expérience africaine highlights that a transfer of administrative civil service systems from the Western world to developing African nation-states is flawed to the extent that the imposition of new bureaucratic structures of government are not rooted in the indigenous socio-cultural context. She captures this point in a rather humorous statement by a Mauritian farmer:

A quoi sert l'administration? - A rien mais on est obligé d'en avoir une parce qu'on est devenu indépendant.

L'appréciation du paysan interpelle d'abord et avant tout les gouvernements africains en les invitant à s'interroger autrement sur la signification des efforts entrepris jusqu'ici pour construire l'Etat, fortifier la nation et assurer le développement avec l'administration comme instrument principal. Mais elle interpelle aussi, à un moindre degré il est vrai, les pays et les organisations engagées dans l'aide au développement, avec le transfert de technologie comme moyen important. Car si les administrations africaines ne se portent pas toujours bien, cela signifie notamment que la coopération administrative bilatérale ou multilatérale

n'a pas encore obtenu les résultats escomptés et qu'elle a elle aussi sa part de responsabilité dans les échecs comme dans les succès. (Daddah, 1993, p. 1)

In summary, higher education needs to instill in global citizens the mental skills to extent cognitive respect to other individuals and other societies within the international community.

4.9.3 Contributing to the Greater Public Good

Global citizens need to become leaders and visionaries who are prepared to make their own contributions to the betterment of the international community as a whole. This sense of leadership which the global citizen needs to develop is embodied in the following statement:

Once upon a time, thousands of starfish were washed up and left to die on a huge beach. A little boy began picking them up, one by one, and carefully putting them back into the sea. 'What difference will that make?', he was asked, 'It made a difference to that one,' he said as he dropped another one back into the sea. (Beacon Millenium Trust, 1996, p. p.6)

Individuals can contribute to society and the international community in a multiplicity of ways through their professional work, art, service to others and the community, extension of love, care and understanding to their fellow human beings or networking. Students need to develop skills in these various areas. Futurists such as Tough (1991), Hicks and Townley (1982), or Slaughter (1996) recognize the need to impress upon the next generation the fact that their actions can change the future in positive ways. As individuals they can make choices in their personal and professional lives which can influence the community to move into the direction of a more sustainable human future. Tough (1991), for instance, suggests both an inner reflective process combined with activities and involvement in the community at different levels as avenues for individual contributions. Within the inner reflective processes, the individual may gather knowledge about the predictions of the future, recognize her/his emotional responses to future scenarios, devise her/his own scenarios for her/his personal lives and the life of human civilization or read an inspiring book about the heroes and heroines in world history who have contributed to the betterment of humankind through altruistic behaviour. The choice and practice of an individuals' vocation or profession, her/his involvement in volunteer activities or political advocacy work - all represent opportunities for contributing to the well-being of the larger community.

According to Müller (1989), an individual's contribution to society will ameliorate humanity as a whole:

Communications and contribution to the world: this is the response from the individual to society and to the planet through speaking, writing, working, acting, art, performing a task or exercising a profession, the development of specialized knowledge and skills, serving, loving, caring and understanding. The fate, peace, health, fulfillment and happiness of humanity are end results of individual contributions. (p. 286)

Pike and Selby (1988) also emphasize the need for the global citizen to contribute to the community: they stress the importance for global citizens to gain skills in political participation and the usage of social action strategies. These skills are primary enabling tools allowing the learner to play an active role in bringing about constructive change at the local grassroots, national and international level:

Students should explore avenues and techniques for participation in school and society. They should practice participation, and thus develop discernment and judgement in making choices and in their participation in social and political processes. (Pike & Selby, 1988, p. 35)

According to Pike and Selby (1988), global education intends to inform learners of the cause and effect chains which have been set into motion by individual behaviour patterns or by collective actions. Thus, this aspect of involvement consciousness brings to the learner's attention that her/his decisions and actions can have beneficial or detrimental consequences not only for herself/himself but potentially for the planet as a whole and its inhabitants.

4.10 Conclusion

In the preceding discussion, I have presented a brief overview of the meanings associated with the notion of citizenship. I have subsequently described the main assumptions and premises which form the foundation of the core civic-competency based approach to global education. The core civic competencies of the global citizen fall into five broad interrelated areas and include cognitive, affective, aesthetic, social and moral competencies. Figure 8 illustrates how the various core civic competencies can be useful in achieving specific tasks in the different stages of democratic

discourse and decision-making within the international community. I have described this process *for illustration purposes* in terms of the rational-choice models of decision-making advanced by Simon (1960) or Wexley and Yukl (1984) with slight modifications to take into account three other important elements of discourse - the setting, participants and rules of the discourse. Decision-steps in these models include: recognition of the problem; diagnosis of the problem; identification of alternatives; evaluation of alternatives; selection of the best alternative and planning how to implement the decision.¹⁵

There is, of course, much more work which needs to be done to operationalize the identified core civic competencies for usage in the higher education environment. One important task will lie in defining the different levels of knowledge “mastery” which the global citizen should develop in the substantive global issues and theme areas such as unequal distribution of economic resources, causes of war and conflict management, consumerism, sustainable development, etc. Bloom’s (1956) taxonomy of writing educational objectives will be a helpful tool in this regard as well as the review of educational objectives developed by global educators who focus mainly on primary and secondary education. For instance, Hicks and Townley (1982) describe knowledge mastery in terms of an individual’s ability to describe, analyze or evaluate data:

Knowledge of culture and cultures:

Description: Students should be able to perceive and describe the main ways in which the culture of their own ethnic group and national society is similar to, and different from, the culture of others.

Analysis: In order to make these comparisons and contrasts students need the concepts such as human biology (growth, nutrition, health, perception, cognition, emotion) and non-material human needs (e.g. for love and affection, meaning, self-realization); life-cycle (including family and sex roles); religion (in its various dimensions - beliefs, custom, myth); technology (energy, fossil fuels, electronics, appropriate technology); politics, the management of conflict, processes of decision-making, distribution of power, sanctions and rewards.

Evaluation: Students should respond with personal views and judgements on both their own culture and other cultures. (pp. 32-33).

**FIGURE 8:
DEMOCRATIC DISCOURSE AND CORE CIVIC COMPETENCIES**

	TASKS	COMPETENCIES (Illustrations)
Setting for the Discourse	<ul style="list-style-type: none"> • to adapt to a new environment • to explore the new cultural environment • to establish contact with members of the new community 	<ul style="list-style-type: none"> • community observation skills • cross-cultural awareness • appreciation of diversity • networking
Participants in the Discussion	<ul style="list-style-type: none"> • to engage with community members who will participate in the problem-solving process 	<ul style="list-style-type: none"> • appreciation of diversity • global positioning • respect for others • cross-cultural awareness • communication skills
Parameters of the Discourse	<ul style="list-style-type: none"> • to negotiate the rules governing the discourse 	<ul style="list-style-type: none"> • communication skills • understanding the meaning of values • knowledge of democratic decision-making • skills in managing group process (knowledge of dynamics of cross-cultural teams) • consensus building
Problem Recognition and Diagnosis	<ul style="list-style-type: none"> • to define the problem • to recognize the connection between the local problem and global problems 	<ul style="list-style-type: none"> • global/holistic mindset (system perspective; intergenerational perspective; cross-cultural perspective; interdisciplinary perspective) • critical thinking in problem analysis • community observation skills (multiple media) • identification with the community as a whole
Identification of Alternatives	<ul style="list-style-type: none"> • to propose alternative solutions for the problem 	<ul style="list-style-type: none"> • development of alternative futures • global/holistic mindset • global humanism and the meaning of values
Selection of the Best Alternative	<ul style="list-style-type: none"> • to evaluate the alternative in terms of positive and negative results 	<ul style="list-style-type: none"> • global/holistic mindset • global humanism

Steiner (1993) has devised a scheme of progressive steps for the acquisition and development of attitudes, skills and the usage of global education concepts.

Another challenging task which will need to be undertaken in order to introduce a core civic competency-based approach into higher education at Canadian universities consists of the development of appropriate exercises and activities which will assist the adult learner in the development of these core civic competencies. Certainly, curricular outlines with practice exercises prepared by Hammond and Collins (1993), the World Citizens for a Universal Curriculum (1991), Susan Fountain (1990) or Selby (1995) can serve as heuristic devices in this context.

I will address these avenues for further research and investigation in more detail in the conclusion to this dissertation.

The individual learner on her/his pathway towards global citizenship has been the main focus of this core civic competency-based approach. I have argued that it is imperative for higher education institutions in Canada to provide students with these core civic competencies as a necessary foundation for their personal and professional lives in the global village. However, there are ultimately as many pathways to global citizenship as there are individual learners: thus, at one stage, individuals may choose to engage in learning experiences which enlarge the scope of their current knowledge and skills. For example, individuals may choose to familiarize themselves with a cultural group or geographic environment which they have not been exposed to before. At yet another stage, learners may choose to deepen their understanding of a particular core competency. For example, individuals may wish to become more deeply involved in cross-cultural communication or take specialized courses in art appreciation.

Regardless of the individual pathways chosen to global citizenship, it is necessary that students in higher education institutions develop knowledge and skills in each of the identified five broad areas of competencies. Ultimately, I hope that global citizens will be at the forefront of societal change and can educate and transform communities which adhere to a fragmented perspective of world order, knowledge, nature and the human-being into communities which adopt a holistic integrated approach to community problem solving and decision-making and which cherish and appreciate human beings and nature as wholes and ends in themselves. Fountain (1990), for example, shares this hope in her argument that cooperative learning, which is an inherent pedagogical tool in global education, will assist people in creating positive societal change.

If we continue to see competition as the preferable way of relating to others, we risk maintaining the status quo which threatens our very existence as a species. There is a need to redress the imbalance that presently exists in the many schools which only teach competitive approaches to problem-solving and fail to let children know that there can be also co-operative ways of achieving a goal. Rather than teach for the status quo, co-operative learning offers a way to teach for creative social change. (p.12)

The adoption of a core civic competency-based approach to international/global education will have profound implications for the organization of Canadian universities in terms of their mandate and mission, curricula, pedagogies and extracurricular environments. The next chapter is devoted to an

exploration of the types of changes which will have to accompany this core civic competency-based approach to international/global education.

Reference Notes:

- ¹ Please refer to Oliver & Heater (1994).
- ² Please refer to Emmelin (1986).
- ³ Please note that a full description of the various propositions advanced by bioregionalists in each of these areas would clearly exceed the scope of this presentation. The interested reader is asked to refer to Sale (1991), IUCN/UNEP/WWF (1991) or Roseland (1997) for a detailed discussion.
- ⁴ As cited in the United Kingdom Speaker's Commission on Citizenship Report (1990).
- ⁵ I will comment on a revised model of knowledge organization in chapter 5.
- ⁶ Refer to section 4.3.3 for a definition of "Community".
- ⁷ These values have been defined in section 4.2.7 of this dissertation.
- ⁸ Please refer to Cox, Erlich, Rothman and Tropman (1979), Ross (1967) and Alinsky (1971) for a detailed description of these various models of community development.
- ⁹ Please refer to Robertson (1983) for a detailed description of these scenarios.
- ¹⁰ See Posner, 1993, for further detail.
- ¹¹ Please refer to Mussen and Eisenberg-Berg (1977).
- ¹² Species identity, however, should not be developed at the expense of the biocentric perspective. Humankind is an intricate part of nature.
- ¹³ See Fricke and Magidson (1994).
- ¹⁴ The interested reader is asked to refer to Briks (1993) and Walsh (1973) for another illustration and analysis of the "search fo universals" approach.
- ¹⁵ Decision-making processes within the international community may, unfortunately, also follow very different pathways such as conflict or violent confrontations. As a future research project, it would be interested to map the core civic competencies against conflict resolution processes or showcase the usage of these civic competencies in case of violent confrontations.

CHAPTER 5: A Re-visioned Civic Mission for Canadian Universities and Models of Excellence

5.0 Introduction

In the preceding discussion, I have presented the core civic competencies which the global citizen of the 21st century needs to acquire as part of the higher education process. In order to successfully implement a core civic competency-based approach to international/global education within the university, it is necessary to introduce significant changes to the university's mission, to higher education curricula, the extracurricular environment and pedagogy. In this section, I will explore what these fundamental changes are. It is my intention to develop a blueprint or sketch which outlines the preferred key features of a Canadian university which has adopted a core civic competency-based approach to international/global education. This blueprint is admittedly a conceptual overview at this stage: a detailed delineation of implementation mechanisms for this approach can conceivably be a separate research topic for future explorations.

The sketch of a university which adopts the core civic competency-based approach to international education is, of course, subject to further reflection and discourse among scholars and citizens alike. Just as the core civic competency-based approach to international education, this sketch represents an ideal-typical normative model - its component parts and internal logic need to be examined and discussed within the community of scholars and with citizens in the community alike. Ultimately, the proposals advanced in this sketch will also need to be subject to a series of feasibility studies which will address implementation issues such as costs, timing, potential administrative issues, etc.

It is important to keep in mind that the core civic competency-based approach to international education and the sketch of a university with a re-visioned global civic mission are two complementary sides of the same coin. Alterations to the core civic competency-based approach will thus trigger changes in the blueprint of a university with a re-visioned global civic mission. Furthermore, one needs to recognize that the features of this blueprint, just like the features of the core civic competency-based approach, form an integrated system which is coherent in its internal logic and design. The features of the blueprint complement and reinforce each other. Consequently,

the blueprint will ideally be implemented as a whole complete system, as opposed to being implemented in a piecemeal fashion.

Once the discourse among scholars has developed consensus around the component elements of a university with a re-visioned global civic mission, the negotiated blueprint with its consensually derived components can function as a guidepost or ultimate performance indicator for Canadian universities. Like other societal institutions in Canada, which are experiencing the effects of globalization and which are developing new coping mechanisms in response to these changes, Canadian universities are also involved in a developmental cycle requiring adjustments and adaptations to a changing external environment. Within Ontario, universities have come under extraordinary pressure: on the one hand, severe cutbacks in government funding have brought restructuring and downsizing to these institutions; on the other hand, universities are required to contribute to the economic competitiveness of the province and the country by developing a well-trained well-educated labour force.

Higher education is the key to the future well-being of Canada and a determining factor in shaping its role, status and influence in the world. To help students realize their full creative and productive potential, our universities must be able to sustain a commitment to active research....

Canada's support for research in general is rather dismal: 14th among the OECD nations with respect to gross research and development expenditures as a percentage of gross domestic product. Canada's ranking by the most recent Swiss-produced World Competitiveness Report is a lacklustre 12th place. (Pelletier, 1996, p. A21)

or

There is at present a growing concern among educators in Canada that students entering into the world market without the requisite education and training to help them meet the needs of their chosen vocation. The skills mismatch, the global job crisis, reinventing education are familiar battle cries of observers writing in North American journals warning of this disturbing trend.

I believe that schools need to be relevant, to reflect the realities of the modern world, and to help train present and future workers who are capable of helping their employers...achieve higher levels of performance and productivity. (Brown, 1996, p. 57)

Despite these difficulties, however, it is important for Canadian universities to keep the vision of their preferred role in society and their contribution to the international community alive. This vision provides the very foundation and rationale for the existence of higher education institutions.

I will illustrate how elements of the core civic competency-based approach to international/global education are currently used in educational practice by analyzing three educational programs: the International Baccalaureate Program at Lester B. Pearson College of the Pacific, the Environmental Studies Program at York University and the International Affairs Program at the Norman B. Patterson School, Carleton University. I will specifically examine what lessons can be learnt from these three educational programs about the refinement and successful implementation of the proposed core civic competency-based approach to international education and the corresponding blueprint for a university with a re-visioned global civic mission. The core civic competency-based approach to international education is grounded in a dialogue among scholars from diverse disciplines who hold different political ideologies and who adhere to different educational philosophies. Given the “discursive” nature of this approach, the collection of best practices which can flesh out the approach in further detail and which can inform the successful implementation of this approach are also drawn from academic programs with divergent educational philosophies.

Changes to higher education will most likely be met with a mixed response: some segments of the higher education community will embrace the changes with enthusiasm, while others will meet the proposed changes with fervent resistance. In concluding the chapter, I will review the criticisms which have traditionally been raised against global education by educational thinkers and politicians from various points on the political spectrum. I will propose ways to refute these criticisms in a constructive manner.

The discussion will proceed along the following lines: I. Principles of the holistic integrated perspective of global education. Drawing upon the integrated perspective of international/global education which has been explored in chapter 3 of this dissertation, I will briefly review the major principles which inform a re-organization of Canadian universities in congruence with the core civic competency-based approach; II. Key features of a university with a core civic competency-based

approach to global education; III. Exploration of the models of excellence; IV. Criticism and refutation; and V. Conclusion.

5.1 Principles of the Holistic Integrated Perspective on International/Global Education

The introduction of a core civic competency-based approach to higher education institutions in Canada requires systemic changes in all organizational facets of the institution. The ethos of the university, the institution's climate and atmosphere will be qualitatively different from its current condition after the implementation of the proposed core civic competency-based approach to international education.

Within the context of the Ontario Green Schools Project, Selby (1996), for example, outlines how the principles of global education are manifested in the day-to-day operational realities of the school. These principles include the following propositions:

- The school fosters learning and social environments that promote equity and fairness.
- The school commits to principles and processes of participatory democracy.
- The school wholeheartedly embraces an ethic of environmental responsibility.
- The school commits to educating for a fast-changing interdependent world.
- The school fosters the inherent worth and dignity of each individual, positive interpersonal relationships and safe school environments.
- The school promotes healthy lifestyles and relationships.
- The school values congruence between its principles and practice. (pp. 1-12)

Manifestations of an environmental ethic in a school may be evident in a purchasing policy which requires the school to purchase environmentally safe products which have not been tested on animals. Students and teachers may be charged with developing and maintaining a school garden or naturalized school grounds. These principles and their operational manifestations within the school

environment can function as an assessment tool to evaluate whether or not the principles of global education actually influence and direct all aspects of the school - its curricula, pedagogy, extracurricular environment and the interactions between teachers and administrators.

Fisher and Hicks (1985) indicate in the following statement the need for a systemic organizational change which is required for the successful introduction of world studies into the school environment:

World studies cannot be confined to one area of learning. Its objectives and concepts, we have argued, need to become an integral part of the whole curriculum..., part of the very ethos of a school.

The ultimate aim for many will be a 'world-centered' school, one, that is, in which a world dimension pervades the whole climate and atmosphere. (p. 29)

The implementation of the core civic competency-based approach to international education in Canadian universities needs to be rooted in the principles of holistic education and democratic participatory discourse. Holistic education is rooted in the principle of interconnectedness between the different aspects of the educational process including content, pedagogical methods, classroom environment and culture, extracurricular environment and teacher qualities. The ecological understanding of the interconnectedness of all life forms in the biotic community is reflected in the holistic education approach: "A central principle underlying [the current interest in holistic education] is an awakening of the interconnectedness of all life. This same sense of interconnectedness is central to holistic education" (Miller, 1993, p. 4).

Miller (1993) and Miller, Cassie and Drake (1990) identify three fundamental aspects of holistic education - balance, inclusion and connection. According to these theorists, the educational process needs to establish a balance between traditional masculine and feminine qualities. The following male-female qualities are juxtaposed in this context: independence versus interdependence; quantity versus quality; outer versus inner directedness; rational thinking versus intuitive knowing; focus on economic growth versus environmental sustainability; hierarchical patterns of organizations versus networking; technological development versus reflections on the usage and needs for new technology; focus on material possession versus a sense of the sacred; and focus on the nation-state

versus focus on the regional and global community. For example, while students have to see themselves as capable independent individuals, this sense of individuality needs to be balanced with the recognition of a person's linkages to and interconnectedness with different social groups and communities. Contemporary education has to impress upon students the need to prioritize and balance multiple objectives in the various spheres of life. Unbridled economic growth for its own sake is no longer an acceptable *modus operandi*; economic growth has to be balanced with considerations for responsible resource usage and environmental sustainability.

Inclusiveness, the second hallmark of holistic education, refers to the need to integrate three different educational orientations into the curriculum including the transmission perspective, the transaction perspective and the transformation perspective. Each of these perspectives has identified its own learning objectives, teaching strategies and evaluation methods. The transmission perspective focuses on the transmittal of content knowledge, facts, values and skills to students who are perceived as passive receivers of this information. The perspective is aimed at mastery of a specific body of knowledge (specific subject and disciplinary knowledge) and employs traditional pedagogical methods such as lecturing, textbook reading, programmed instructions. Evaluation methods associated with this approach include standardized tests, multiple choice tests or true/false tests. The transactional perspective stresses the need for students to develop skills in problem-solving and decision-making; this approach emphasizes the need for an interactive dialogue among teachers and students. The learner is perceived as a rational individual who can excel at sharpening her/his problem-inquiry and problem-solving skills. Pedagogical methods characteristic of this approach include case study analysis, cooperative group learning and problem investigation as well as independent learning. Evaluation techniques which are typical of this approach are teacher observation, evaluation of written accounts of decision-making processes or interviews. The transformational perspective is interested in the personal development of the whole person as the key outcome of the educational process. The student is perceived as a creative, authentic individual who comes to the educational process with knowledge and experience. The principal teaching strategies employed in this framework include cooperative learning, creative thinking exercises, guided imagery, critical analysis of myths, metaphors and stories. Evaluation methods associated with this approach are self or peer evaluation, observation, rating scales and journal writing and review: "The aim of the transformation position is the development of the whole person. The student is not

reduced to a set of learning competencies or thinking skills but is seen as a whole being” (Miller 1993, p. 13).

These three orientations to education need to be integrated in holistic education - a balanced representation of each of these perspectives is needed to develop the broad spectrum of knowledge, skills and attitudes required by the student who comes to the educational process as a whole person. The transmission, transaction and transformation perspectives are seen as approaches which are nested within each other. The emphasis on cognitive mastery learning is subsumed under the transactional approach. The transactional perspective with its emphasis on problem-solving is embedded in the transformational perspective:

each position can be seen as more inclusive than the one prior to it. From this latter framework, the transaction position includes the transmission position focus on knowledge retention and applies it to problem solving. In turn, the transformation position with its holistic emphasis incorporates the cognitive emphasis of the transaction position within a broader, more inclusive context. It is possible, then, to view the three positions as intersecting circles. (Miller, Cassie & Drake, 1990, p.5)

The third principle of holistic education - connections - emphasizes the importance of establishing relationships and connections between intuitive and linear thinking, mind and body, the individual and the community, the individual and nature, the ego self and the higher self and relationships between different disciplines and subjects. For example, the holistic curriculum includes learning opportunities which permit students to practice their analytical thinking as well as opportunities which challenge the student’s intuitive creative potential. Analysis of myths, stories, critical usage of metaphors or visualizations are integrated into the holistic curriculum to enhance students’ abilities to synthesize ideas and to re-combine concepts in a new fashion. Holistic learning balances the acquisition of cognitive knowledge in the classroom setting with the acquisition of practical and interpersonal knowledge in the community: “The holistic curriculum sees the student in relation to the community. Community refers to the school community, the community of one’s town and nation, and the global community. The student develops interpersonal skills, community service skills, and social actions skills” (Miller, 1993, p. 15). Holism also prescribes that problems be analyzed and assessed from multiple vantage points and that a variety of knowledge sources are utilized in examining a problem. Drawing connections between disciplines recognizes that all events and phenomenon are connected and interrelated. An understanding of a phenomena can only be

achieved by examining the web of events and circumstances (context) in which the phenomenon is embedded.

The principle of holism also refers to the need to educate the whole person and to develop her/ his potential in the cognitive, affective, social, aesthetic and moral domain.

Finally, the notion of balance makes teachers aware of the need to balance the discussion of specific issues and problems with deliberations about the interconnectedness of disciplines and subject matters. Similarly, the discussion of specific issues have to be embedded in, or related to, the larger picture of the individual's growth as a whole person. Miller (1993) refers to this balance as the preservation of whole-part relationships:

Related here is the notion of whole-part as holistic education seeks to keep the two in balance. Generally, we have focussed on the part as we have broken the curriculum into subjects, units and lessons; yet, we lack an encompassing vision that inspires us. In holistic education we attempt to link the unit and lesson to such a vision. This vision can vary but it usually involves a sense of interdependence and personal wholeness. (Miller, 1993, p. 11)

The principle of democratic discourse identifies the characteristics of a new type of conversation within the community of scholars. This type of conversation is accessible to all members of the scholarly community. It is built on consensus development. It is visionary and future-oriented. It seeks to understand the meaning of values which guide this discourse and which form the underpinning of policy and program decisions. The university will be required to shape its dialogue on world issues with the community outside the walls of the institution in congruence with these characteristics:

We call for a truly democratic model of education to empower all citizens to participate in meaningful ways in the life of the community and the planet....A truly democratic society is more than the 'rule of the majority' - it is a community in which disparate voices are heard and genuine human concerns are addressed. It is a society open to constructive change when social or cultural change is required. (Flake, 1993, p. 244)

Based on these fundamental principles of holistic education and democratic discourse, I will now illustrate what I consider to be the key features of a university with a core civic competency-based approach to international/global citizenship education.

5.2 Key Features of the University with a Global Civic Mission

In this section of the presentation, I will highlight how the principles of holism, interdependence and interrelationship, accessible, open participatory dialogue and diversity can be translated into concrete program initiatives and operating practices at Canadian institutions of higher learning. Figure 9 provides a schematic overview of the manifestations of these principles into the life of the university.

Figure 9

Implementation of the Core Civic Competency-Based Approach to International/Global Education

Mandate/Mission

- Universities are committed to educating global citizens.
- Universities are committed to educating the whole person.
- Universities critically reflect on the emerging global culture.
- Universities are committed to advocating for the implementation of a re-visioned global civic mission for universities worldwide.

Objectives

- Universities are committed to the learning outcomes envisioned in the core civic competency-based approach to international/global education.

Academic Programs

- Curricula are organized in an interdisciplinary manner. Universities establish theme centres around specific issues/problems. These theme centres allow for the examination of issues in an interdisciplinary manner as well as allow for an in-depth study of a particular discipline. Universities maintain linkages with similar theme centres at other educational institutions and at international organizations.
- Students take responsibility for their education: Curricula introduce the concept of the learning passport.
- The academic program is delivered in several different languages.
- Students are evaluated on the achievement of identified core civic competencies.
- Students are required to engage in community service projects within the university and in the community.
- Students are required to engage in advocacy work around specific social, political, economic and environmental issues which are of particular concern to them.
- Curricula provide opportunities for democratic discourse on current issues (e.g., discourse in the classroom, discourse with the community, discourse via internet).

Faculty members

- Are willing to cooperate with and work closely with colleagues from other disciplines.
- Recognize the contributions made by their colleagues.
- Are committed to professional development based on the core civic competencies of the global citizen.
- Are able to facilitate open democratic discourse within the educational environment.
- Universities change the reward and promotional structures for faculty members and harmonize them with the achievements of the core civic competencies of the global citizen.

Extracurricular environment

- The composition of the student and faculty body is international/multicultural in nature; the diversity of the student and faculty body is seen as an asset.
- The local community of the educational institution is utilized as a resource for educational experiences.
- The extracurricular environment operates in several business languages; the institution provides language education.
- The environment contains symbols/artifacts from diverse cultures.
- The environment celebrates international holidays.
- The educational environment provides students with opportunities for quiet time and reflection as part of the curriculum.
- Students have easy access to the information highway (internet).
- The environment provides opportunities for communication using multiple media (visual and performing art).
- The institution has a centre which monitors international affairs; students are required to enrol in international affairs courses.

Pedagogy

- Faculty members balance and integrate the transmission, transaction and transformation pedagogy to education.
- There is equality between teacher and students; both faculty members and students are on the learning path towards global citizenship; students and faculty establish clear expectations about what they will learn from each other's encounter in the learning environment.
- Faculty and students maintain a rights-respectful environment; everybody is a learner and a teacher at the same time.
- Faculty members design programs which incorporate the different learning styles of students.
- Students are educated to compete with themselves and not with each other (cooperative versus competitive learning environment).
- Curricula provide a balance between experiential and cognitive learning opportunities.
- Faculty and students are actively involved in information exchanges with the local, national and international community.

5.2.1. Mandate/Mission

The re-visioned global civic mission of Canadian universities will consist of four crucial commitments: In the first instance, the university will be committed to the education of global citizens for the 21st century as opposed to individuals who will live and work within the borders of a particular nation-state. This aspect of a re-visioned global civic mission for the university signifies that Canadian universities are no longer exclusively in the business of educating Canadian students for Canadian society and the Canadian marketplace but that Canadian universities assume responsibility for educating individuals who can live and work within the context of the international community. Canadian institutions of higher learning will be responsible for educating individuals for the “lifeworld” of the international community.

Second, the university with a global civic mission is committed to the education of the whole person and focuses on the development of an individual's cognitive, affective, aesthetic, social and moral potential.

Third, the Canadian university with a global civic mission is committed to actively participate in reflections on the nature of the emerging global civic culture, to challenge and critique the existing expressions of this civic culture and to engage in dialogues with community members in developing alternative options for the global civic culture. This commitment recognizes the inherent potential of higher education institutions in Canada for assuming a leadership role in this debate: Canadian culture is a composite of the cultural contributions made by a broad range of ethnoculturally diverse social groups. Canadians have sought to develop a political/civic framework which is capable of

integrating this diversity into a coherent whole. Policy frameworks such as the Canadian Multiculturalism Act (1988) or the Canadian Charter of Rights and Freedoms (1982) illustrate the development of this broad civic framework which governs the social interrelationships among Canadians. In the following statement, Crombie (1988) stresses the unique potential of Canadian society and Canadian educators in playing a key role in the debate on the emerging global civic culture:

But, being Canadian, we can and do take pride in our evolution into a modern, free, united bilingual, multicultural society. It is a society without precedent, and one that is increasingly admired abroad. Drawing upon the values and traditions of civilizations around the world, as well as our experience at home, we have matured into a nation. Indeed, Canada's destiny may be to share its experience with a world that often seems to be groping blindly for solutions to problems spawned by political division, economic rivalry or cultural conflict. Suddenly, the prospect of exporting the Canadian experience, of sharing our approach to social harmony is very real. Our unique blend of citizenship values - freedom and order, unity and diversity, rights and responsibilities - represents an unparalleled opportunity for participating in, and contributing to the welfare of humankind. (p. 12)

While the walls of the university become increasingly permeable to the dialogue on world problems and issues faced by the international community in the proposed core civic competency-based approach, the concept of academic freedom should be upheld as the hallmark of democratic discourse on the emerging global civic culture. Universities should not allow themselves to be co-opted to approve or rubber-stamp established political positions within the external community but should reserve for themselves the prerogative to always challenge viewpoints and to assess the merits of ideas regardless of authorship.

Fourth, Canadian universities will be committed to advocate for the adoption of a core civic competency-based approach to international/global education within the international networks of institutions of higher learning. Once pilot projects have been established in Canada to examine the operation of the core civic competency-based approach to international education in practice, Canadian universities can provide valuable feedback and advice on the implementation of this approach to institutions worldwide.

At the present time, Canadian universities need to progress further on the route towards adopting and implementing the re-visioned global civic mission outlined in this dissertation. This idea is supported by a review of the 1993 survey of the administrative structures for international cooperation at Canadian universities. This survey highlights the variation among Canadian institutions of higher learning in terms of the existence of formal mission statements on international cooperation, the establishment of an international cooperation office as well as the activities, budgets and publications of an international office. Current mission statements about international cooperation allude to selected aspects of the re-visioned global civic mission, yet none of these statements clearly embraces the full scope of the proposed global civic mission.

For example, the University of Alberta recognizes its responsibility for service to the wider world community and the need to assist students in developing a cross-cultural perspective:

We believe that the goal of the University of Alberta is to be an outstanding university: to serve our students, our Province, our country, and the international community...(Approved by General Faculties Council and Board of Governors, 1991)

The University of Alberta welcomes the opportunity to be a full partner in international development. Development activities are recognized by individual faculties to be an integral part of academic life.

The University of Alberta International Student Policy has two goals:

- to provide Canadian students with the opportunity to interact with students from other countries to become more aware of other cultures and of international issues;...
- to promote international understanding and goodwill by being a generous host to international students and making them full participants in the university community and in Alberta Society. (Approved by General Faculties Council and Board of Governors, 1986). (Association of Universities and Colleges of Canada, 1993, p. 3)

The University of Guelph makes a commitment to enabling students to address and work towards the resolution of world issues: "There is a need for a clear international perspective in the university's activities, for a recognition of the moral issues it will confront, and for a concerted effort to develop projects that embody a judicious resolution of those issues" (Association of Universities and Colleges of Canada, 1993, p. 41).

Other statements of principles on international cooperation are merely focused on the specific activities which are undertaken as part of university internationalization. No broader overarching goals are included as is evident, for instance, in the statement of principles advanced by Bishop's University or Queen's University:

Bishop's University make[s] all possible efforts to enter the areas of international student exchange, professorial exchange, cooperative research, and the sending of students and professors into developing nations. (Association of Universities and Colleges of Canada, 1993, p. 11)

or

It is recognized that a university must have an international perspective. Queen's University has expressed a commitment to strengthen relations between Canada and the international community by conducting research and development projects, by fostering institutional cooperation, by maintaining a global perspective in academic courses, and by providing educational opportunities for suitably qualified international students at the undergraduate and graduate levels. (Association of Universities and Colleges of Canada, 1993, p. 146)

Still, other universities like the University of Lethbridge, the University of Manitoba or Université du Quebec have not formulated formal policy statements on international cooperation.

5.2.2 Objectives

Canadian universities should identify the core civic competencies of the global citizen as the preferred learning outcomes for higher education graduates. The acquisition of these core civic competencies in the cognitive, affective, aesthetic, social, and moral domain should be an integral part of the higher education curriculum.

Similarly, students' performance should no longer be based exclusively on the acquisition of relevant disciplinary content knowledge but students should also be assessed on the identified set of core competencies for global citizenship. Student evaluation at Canadian universities needs to take a much more interactive dynamic approach: students together with professors may want to establish a learning contract at the outset of a course of study and collectively, assess whether or not the student has achieved the identified learning outcomes specified in the contract. This performance

review can be seen as a complementary feature to the standard practices of assessing students' mastery of relevant content knowledge in the form of exams.

The adoption of a core civic competency-based approach to international/global education also enhances the accountability of the university: specific learning outcomes identified in learning contracts makes the higher education process more transparent and intelligible to the outside world.

5.2.3 Academic Programs

The re-visioned global civic mission of Canadian universities will require significant modifications to the organization of the academic program and its delivery mechanisms. Given the present organizational structure of knowledge into separate and distinctive disciplines, higher education institutions generate students who are content-area specialists. Students are well-versed in a plethora of scientific knowledge and research tools within their respective disciplines. The crucial element which is missing in the educational process, however, is the provision of an integrated framework of knowledge or a synthesis of the different disciplinary views and perspectives into a coherent framework. This framework will reveal the linkages and connections between and among the diverse disciplines; it will highlight the necessity of examining a particular problem or issue from multiple disciplinary vantage points. A problem or world issue can only be fully understood in all its ramifications when analyzed and reviewed from this holistic perspective. An integrated framework for examining issues will allow students to appreciate the explanatory powers of different disciplines and will lead them away from self-centered idiosyncratic thinking which may champion one particular disciplinary view of an issue as a superior and more refined perspective than a view offered by other disciplines. Apart from interdisciplinary programs and courses, today's universities do not foster the development of an integrated holistic perspective on current world issues.

An integrative perspective to knowledge can be introduced into the academic curriculum in a number of different ways such as the establishment of theme or issue-specific centers, the provision of a range of interdisciplinary programs or the compulsory requirement for students to take a broad spectrum of courses in different disciplines together with courses in global education. The magnitude

of change introduced by these three different options varies with the establishment of theme centres being the most radical deviation from current practices and the broadening of compulsory requirements to take courses in different disciplines together with global education courses being the least intrusive to the current organization of knowledge in universities. In my opinion, the latter option does not necessarily accomplish the intended results of giving students a broader perspective on world issues; it may merely give students a patchwork of knowledge which somehow has to be assembled by courses in global education. I propose, therefore, that a re-visioned global civic mission for Canadian universities be coupled with a re-organization of the traditional disciplines into theme centres and the provision of interdisciplinary courses. Within each theme centre, students will have the opportunity to explore issues in considerably more depth by examining issues from specific disciplinary perspectives. The proposed organization of knowledge can thus be represented by a matrix structure which encourages the in-depth study of a given content area *in combination* with the interdisciplinary study of an issue. A re-organization of knowledge in this fashion will allow students to see connections and linkages between disciplines (e.g. similarities in conceptual tools - system theory in engineering and system theory in social work) and to recognize the need to examine problems from multiple perspectives.

Another important feature of the curriculum which needs to be refined in view of a global civic mission for Canadian universities is the inclusion of democratic discourse into the daily operation of the institution. This idea has its early roots in the societies of ancient Athens and Rome which trained students in the art of oratory skills (e.g., Aristotle, Socrates, etc.). Participants in this democratic discourse will come from the various theme centres in the university and will bring different content knowledge to the discussion. Within these discussion fora, social and natural scientists and members of the professions will deliberate on a wide range of world issues such as the proliferation of environmentally hazardous substances, the proliferation of arms or the advances in genetic engineering. While opportunities for this type of democratic discourse do currently exist in academic institutions in the form of conferences, seminars or professional publications, they should become a normal occurrence, an integral component, of the academic program. They are intended as yet another organizational structure designed to provide students with an integrated holistic perspective of world issues. Students should be encouraged to develop consensus on suitable action strategies designed to remedy a particular problem. Thus, students will learn to establish common

ground among conflicting viewpoints and to translate abstract solution proposals into pragmatic implementable solution strategies. The dialogue is thus not intended for its own sake as an esoteric exercise, but rather the dialogue is intended to enhance students' capabilities to see similarities and differences in viewpoints, to negotiate common ground and to design advocacy or intervention strategies in response to world issues.

There are various opportunities for further enhancing the quality of this democratic discourse: participants in the dialogue process can enlarge the circle of input by creating connections with people in other countries via the internet and by bringing the perspectives of these international partners to bear on the issue under investigation. These discussion fora also constitute an ideal vehicle for participants to brainstorm and to develop images of alternative futures for humankind.

The academic program in higher education institutions with a global civic mission should incorporate community service as a compulsory requirement for successful program completion. Universities should provide an interesting and challenging array of service opportunities for students both inside the university and outside the institution in the external community. These service opportunities can take the form of regular internship programs with different community organizations or be composed of more time limited work on specific community projects. In order to achieve congruence between a student's particular learning interests and the community service projects, higher education institutions need to make staff resources available who will be responsible for assessing the aptitudes, skills and interests of the student and who will assist the student in selecting appropriate placement options which match her/his interests and skills set. Students, for example, may be interested in championing specific causes - such as the preservation of the environment and may wish to become involved in advocacy work around this issue both on campus and in the community.

Another significant component of an academic program designed to prepare students for global citizenship should include education in international affairs. Students should be well-informed about current issues/problems debated within the different fora of the international community, their antecedents and possible future ramifications. Students should have at their disposal the necessary conceptual tools and theories in international affairs which lead to an in-depth understanding and

analysis of these contemporary issues. Courses in international affairs should be a compulsory requirement for all students and should be integrated within the matrix organization of disciplinary streams and theme centres.

Students need to take increasing responsibility for the acquisition of new knowledge and skills on route to developing the core civic competencies of the global citizen. The re-visioned global civic mission of Canadian universities is premised on the notion that learning is in fact a life-long process and that it will no longer be sufficient to deal with the complexities of modern day life by simply viewing issues through the lens of a single discipline. Students should be required to keep a written record of their past learning both in terms of their theoretical and practical learning experiences. The learning passport should also include an outline of specific plans for future skill development.

Furthermore, higher education institutions should incorporate the community as a significant learning site into the academic curriculum not as a matter of choice but as a standard practice. Experiential learning constitutes a vital component in making the acquired knowledge and skill real for students and in validating the merits of students' theoretical knowledge and skills bases acquired in the classroom setting. Critics have often countered this proposal by arguing that perhaps only the social sciences or the professions permit the incorporation of experiential learning opportunities into the curriculum. However, Pike and Selby (1988), for example, have developed innovative and creative approaches for incorporating experiential learning into all disciplinary areas including the natural sciences.

5.2.4 Faculty

The global civic mission for Canadian universities will pose new challenges for the professional qualifications, knowledge and skills requirements of faculty members. Faculty members will have to bring a much broader array of knowledge and skills to their teaching practice. The content-specific in-depth knowledge of a particular discipline coupled with a successful track record of original research work and publications will represent just one significant element in the academic toolbox; however, these qualifications have to be complemented with the faculty member's own personal and professional development consistent with the core civic competencies of the global citizen. Faculty

members have to come prepared to develop and grow personally and professionally on the path towards global citizenship.

Faculty members should enter the teaching enterprise as genuine authentic people who accept the basic premise of equality between teacher and learner. Faculty members need to recognize the potential for development in students and assist them in moving along their path towards global citizenship. The teaching process casts the faculty member no longer in the role of an overpowering fountain of knowledge (although it is recognized that faculty members will have acquired a much more extensive storehouse of knowledge and research skills based on the length of their professional experience), but rather faculty members become facilitators in the student's learning process. Faculty members need to be responsible for negotiating learning contracts with students and for empowering students to set high, yet achievable, objectives.

Faculty members are challenged to be consistent in their espoused doctrine and their actions: encouraging students to engage in community projects while showing apathy to community issues in their own lives outside the institution renders the faculty member inauthentic. The basic message here is "Do as say, but not as I do".

Faculty members should serve as role models who employ the global/holistic mindset in describing and analyzing issues from a global perspective and in examining the implications of an event from the vantage point of the community as a whole.

Faculty members need to become skilled facilitators of group dynamics and process managers of democratic discourse. As issues in the international community are brought to discussion fora in the university environment, faculty members need to create a participatory trusting environment in which discussion partners are able to openly share perspectives on issues and to deliberate on potential solutions. Furthermore, faculty members need specific skills in negotiating, defining and operationalizing the values which guide the democratic discourse within the university environment.

Faculty members need to abandon their isolationist stance vis-a-vis their professional colleagues in other disciplines; they need to demonstrate a willingness to engage in constructive dialogue with

their colleagues on the content and delivery models of the academic program, particularly, in an environment in which the traditional disciplinary structures are dismantled in favour of theme centres and issue-specific studies. Faculty members need to be much more receptive to each other's ideas, recognize their colleagues' potential and the unique perspective which their colleagues bring to bear on an issue based on their in-depth study of an area.

The promotional system for faculty members should be revised to take into account the achievement of the core civic competencies of the global citizen. Faculty members should no longer be assessed solely on their intellectual contributions expressed in research projects, conference presentations or publications. Evaluations should be based upon the faculty member's intellectual contributions as well as the development of the core civic competencies.

Faculty members will need to rely on and enhance their creativity and imagination in order to engage students in discussions around possible, probable and likely futures.

Finally, faculty members will also be challenged in designing academic programs which incorporate components tailored to the different learning styles of their students.

5.2.5 Extracurricular Environment

The extracurricular environment of the university should demonstrate the "international character" of the contemporary global village. There are a number of features which can contribute to the creation of this type of preferred extracurricular environment: different business languages and language training courses, displays, celebration of international events, international student associations, access to the information highway (internet), international theme days and diversity in the composition of the student and faculty body.

The opportunities for creating this international flavour at Canadian universities are obviously limitless, bounded solely by the imagination and creativity of the individual institution and its fiscal resource constraints. The identified list of activities is thus not intended to be all-inclusive in nature but presents illustrative examples for enhancing the international atmosphere of the university.

Proficiency in different languages constitutes one of the principal avenues for understanding different cultures, their norms and traditions. Given available fiscal resources, Canadian universities need to offer a wide array of language courses which provide students with the opportunity to acquire different language skills and to be able to address community members in the international dialogue in their native tongue. It would also be desirable, if institutions of higher learning were able to conduct their business affairs in several languages such as French, German, Spanish and English and could translate documents and publications into the official languages of the institution.

The extracurricular environment can furthermore be enhanced by icons, symbols and displays which depict the diversity of human cultures, or which portray specific themes such as environmental awareness or peace education. Displays can also provide biographical material on renowned individuals who have made significant contributions to the international community. Icons such as the depiction of the planet from space, a world map or a collection of flags could become part of the institutions permanent decor. Perhaps, a media room could be established at the institution with TV monitors depicting the day-to-day decision-making processes of important international organizations such as the United Nations, the European Community or the Organization for Economic Cooperation and Development.

Students and faculty should have easy access to the information highway and should be able to maintain dialogues with other students, faculty or interested individuals in other countries on specific issues. Perhaps, students may wish to issue press releases on the outcomes or findings of these “internet dialogues”.

The institution should make students aware of international holidays and theme years celebrated by international organizations such as the UN. This could be achieved by prominently displaying a calendar which identifies the various holidays and days of celebration in different cultures. Students should also be informed about international conferences. Updates on key conferences could be made available in electronic form on the internet or could be posted on a notice board prominently displayed on campus.

The most essential and vital component of internationalizing the campus environment, however, lies undoubtedly in the multicultural diversity of the student and faculty body at higher education institutions. In order to develop and maintain this ethnoracial/ethnocultural diversity, universities should establish and nurture international exchange programs with higher education institutions in other parts of the world. Furthermore, higher education institutions in Canada will have to revisit their policies on foreign students' fees: an increased diversity on campus can undoubtedly be achieved by lowering these fees.

Canadian universities can engage in a dialogue with visiting scholars on the merits of the core civic competency-based approach to international /global education. Visitors can share perspectives on the proposed model with their Canadian colleagues and thereby refine this approach over time. Based on this dialogue, visiting scholars can assess possible opportunities for and impediments to the implementation of the core civic competency-based approach to international education within their own home universities abroad. Visiting scholars can also enrich the democratic discourse on world issues at Canadian universities by offering their perspectives on a given problem and by sensitizing Canadian students to cross-cultural differences in analyzing and examining issues.

5.2.6 Pedagogy

The pedagogy which accompanies the core civic competency-based approach to international education has been defined in my discussion on the principles of holistic education. I have pointed out that this pedagogy is based on the integration and balance between the transmission, transaction and the transformation orientation to education.

The teacher-student relationship constitutes an important element in holistic learning which requires some further attention. The teacher-student relationship in the holistic learning approach is characterized by mutual respect and trust. Teachers perceive students not as empty vessels which need to be filled with knowledge but as active participants in the learning process. Teachers are no longer exclusively cast in the role of instructor but function primarily in the role of facilitator of students' learning and personal development. Both students and teachers are learners and their knowledge and skills base is enriched through their mutual interactions. The classroom environment

mirrors the processes of democratic discourse and encourages students and teachers to develop the curricula in a cooperative fashion. Osborne (1991) identifies these characteristics as the principal elements of a pedagogy for democratic citizenship:

- Students are seen as active participants in and shapers of their learning;
- Classrooms must be open and democratic, characterized by sharing, trust and mutual respect among students and between teachers and students;
- The key goal is student empowerment; and
- What is seen as important is not that the students learn a lot of facts for their own sake, or do well in tests and exams, but that they become more independent, more in control of their own lives. (Osborne, 1991, pp.78-79)

Holistic teachers view themselves as life-long learners who are interested in personal growth and professional development. According to Miller (1993), compassion and authentic interpersonal relationships are the hallmarks of the holistic teacher. Compassion is rooted in the realization that human beings are interconnected and that each human being is on her/his path towards change and development. Holistic teachers have developed self-acceptance; they recognize their strengths and weaknesses and they are able to truly acknowledge their feelings and thoughts. Self-acceptance enables the holistic teacher to accept others as they are and as they present themselves at their current stage of personal growth. The teacher facilitates the student's learning process by accepting the learner as a whole person.

The compassionate teacher recognizes that skills are best learned within the context when we can affirm our whole selves rather than compartmentalized aspects of our being.

Moving toward a compassionate stance involves accepting ourselves and listening more deeply. (Miller, 1993, p. 34)

An authentic student-teacher relationship requires that both students and teachers are truly themselves in their interactions. Relating to others in an authentic fashion requires that teachers are centered within their own selves and do not get caught up in dysfunctional interaction patterns with students (e.g., power struggles between teacher and student; win/lose conflict, etc.).

The pedagogy associated with the core civic competency-based approach to international education promotes the understanding that individuals do not compete against each other but rather that they compete against themselves in the education process. Thus, students strive continuously to improve their performance and skills compared to their own previous levels of achievement. The underlying premise of this approach stresses the importance for students to facilitate each other's growth and development. Miller, Cassie and Drake (1990) support this thinking in their proposal that students in the holistic classroom should be introduced to the critical analysis of myths and reflect upon how the human themes introduced in these stories apply to their own lives. In his review of different cultural myths, Campbell (1973) derived the pattern of the monomyth: the monomyth portrays the journey of human change and growth in the life story of the mythical hero/ine. Campbell (1973) argues that the basic plot and storyline of the monomyth can be found in different mythical stories related in diverse cultural contexts.

The metaphorical interpretation of the story line might read as follows: An individual is called to adventure. This may occur because she or he initiated a change...or the change may be thrust upon the individual, by for example, the death of a significant person or physical maturation. Now the person must separate from the familiar world and plunge into the unknown. This stage is accompanied by the grieving process that accompanies loss, and the anguish that goes with stepping into the unknown. The next stage is overcoming a series of tests or obstacles. Often these trials originate from our own negative thinking.... As in the myths there is usually a 'magic' helper, or someone or something that will facilitate an easier journey if the hero/ine is willing to recognize and accept the help. (Miller, Cassie & Drake, 190, p. 22)

Holistic learning also includes the notion that the community is used as a major learning site in students' education. Through internship programs or voluntary work experiences students can enhance their interpersonal and social skills, learn about the community, become aware of the need to assist marginalized members of the community and to develop relevant practice knowledge and skills in a field of study or on a given topic under investigation. Miller (1993) supports this thinking in the following statement:

Learning is facilitated when it is related to real-life contexts.

We tend to learn best when we can see the relationship of what we are learning to our own lives. As much as possible, holistic learning seeks to make connections between the school and

the surrounding world. Learning and the knowledge acquired in school is not to be separated from one's life, but connected in every possible way. (Miller, 1993, p. 21)

5.3 Models of Excellence — Lessons for the Elaboration and Implementation of the Core Civic Competency-Based Approach to International Education

This part of the chapter is devoted to an exploration of best practices or models of excellence in global education which have incorporated some or all of the preferred features of a core civic competency-based approach to education. Best practices or models of excellence, as defined in this context, refer to programs at different levels in the education system which reflect the core civic competency-based approach to international education as a whole or which illustrate selective features of this approach. This definition of “best practices” or “models of excellence” views “excellence” not as the complete presence of a set of integrated preferred characteristics or program features but also grants recognition for the presence of one preferred characteristic or program feature. In this conceptualization of the term, best practices are seen as a continuum marked by the presence of a preferred program feature on the one hand, and to the presence of a full set of preferred program features, on the other hand. This approach is affirmative in nature to the extent that it views programs in a stage of development with continuous room for improvement and enhancement. Excellence is not an all or nothing phenomenon, but is composed of a whole set of phenomena. Best practices, understood in this manner, provide an enlarged vision or wider angle lens through which the analysis of a program can be undertaken. This wider angle lens permits one to discern elements of excellence in program environments which in their entirety would not qualify as models of excellence in the strict definition of an all or nothing presence or absence of a given set of program elements. This definition of best practices or models of excellence provides a useful broad-based platform which can be used to discuss, refine and flesh out features of the proposed core civic competency-based approach to international/global education. It is a “discursive” definition of best practices or models of excellence which is premised on the notion that the core civic competency-based approach to international/global education needs to be fleshed out, further refined and prepared for implementation based upon discourse across disciplines, models of world order and different educational philosophies. The literature on the internationalization of the university supports the notion that best practices can be organized along a continuum which ranges from an infusion

approach to the implementation of selected initiatives which fall within the core civic competency-based approach.

Francis (1993) differentiates between the infusion versus the project-model of internationalization at Canadian universities. At one end of the spectrum, one finds specific internationalization initiatives such as the incorporation of a cross-cultural dimension into the curriculum or the creation of a multicultural campus environment which exposes students to the traditions, mores and values of different ethnoracial and ethnocultural groups. At the opposite end of the spectrum, one encounters a systemic approach to internationalization which introduces a cross-cultural dimension into all aspects of the higher education institution including its mission statement, strategic planning, faculty selection and promotion, curriculum, extracurricular environment and pedagogy. From her survey of post-secondary institutions in British Columbia, Francis (1993) concludes that higher education institutions have and continue to undertake internationalization activities but that the introduction of an infusion model of internationalization has been extremely difficult:

Internationalization infusion presents an enormous challenge to all institutions. Where an internationalization process has yet to begin, the concept of infusion is difficult to conceive. Where internationalization efforts are in progress, infusion means wide-spread change and challenge to existing practices

Internationalization activities are happening on post-secondary campuses, but most activities operate independently and discretely rather than in association with a campus-wide infusion effort. Lack of communication, coordination and connection between activities, both on individual campuses and between institutions, is an often voiced problem that causes internationalization infusion to remain a challenge.

Survey findings suggest that the infusion challenge is very much a reality for post-secondary campuses in this province. (Francis, 1993, p. 49)

The Lester B. Pearson Program is a good illustration of the infusion model, as it incorporates a majority of the features of the core civic competency-based approach within the curricula and the extracurricular environment. It reflects the kind of systemic and integrated approach to international/global education proposed as a model for higher education in this dissertation. The Environmental Studies Program at York University and the International Affairs Program at the

Norman B. Patterson School of International Affairs have incorporated a selected number of features associated with the transformational civic mission of the university (or the non-traditional approaches to higher education.). However, unlike the International Baccalaureate Program at Lester B. Pearson College of the Pacific, these two academic programs do not reflect the kind of system-wide incorporation of the core civic competency-based approach into their program.

The best practices models differ from each other in other important respects as well: Each of the three programs deals with a different academic subject - international relations, environmental studies and preparation for the International Baccalaureate. The programs are located at different levels in the educational system: the Lester B. Pearson Program is an educational program at the secondary level, the two other programs reflect educational practices at the tertiary graduate level.

Furthermore, the Lester B. Pearson College Program is, in essence, international in nature by design: the student body is ethnoculturally and ethnoracially diverse, as the College draws upon students from across the world. The College is part of the worldwide network of United World Colleges. While the international relations program at the Norman B. Patterson School of International Affairs has foreign students and has the reputation of an outstanding educational program for international affairs, it does not by design build in the same type of diversity in its student and faculty body as Pearson College. The same observation would hold true in case of the Environmental Studies Program at York.

There are also commonalities among these three programs: all of them are interdisciplinary in nature drawing upon the expertise of a wide range of disciplines such as geography, political science, economics, urban affairs, etc. Furthermore, all three programs have a concern for encouraging international understanding among students.

5.4 International Baccalaureate — Lester B. Pearson College of the Pacific

The program at Lester B. Pearson College of the Pacific leads to the qualification of the International Baccalaureate (IB) which is equivalent to Grade 12 in North America or the last two years of pre-university education at the high school level in the European educational system. The

program participants are students between the ages of 16 to 19 years. The International Baccalaureate Program is administered by the International Baccalaureate Organization (IBO), a private non-governmental organization headquartered in Geneva, Switzerland. IBO is recognized by the Council of Europe and has consultative status with UNESCO. The International Baccalaureate has been accepted as an appropriate entry level qualification by some 730 universities and colleges in 51 countries.

5.4.1 Mandate/Mission

The spirit of Lester B. Pearson College of the Pacific is reflected eloquently in a statement by Peter Bavinton, President of Pearson College:

We bring together a group of caring young people from every region on Earth who have in common a search for something Lester B. Pearson said about education being the search for a finer human hunger....Everything Pearson worked for in building this College, about trust and internationalism and the hope for world peace, all stem from this idea of the common search that we all have. Everything we do here leads up to that one description of education. We feed that human hunger and encourage it to grow. (Lester B. Pearson College of the Pacific, 1996a, Pearson annual report, p. 5)

Pearson College is synonymous with the promotion of international understanding among people who come from different countries and cultures across the world. The College is organized and structured as an educational environment in which the challenges of intercultural interaction are addressed in the day-to-day social interactions between students and faculty. Pearson College constitutes in many respects an in vivo experiment of global cross-cultural realities; it reflects to an extent the realities of the global village of the 21st century.

Pearson College is an institution which has adopted a global civic mission which can serve as a representative example of the preferred global civic mission for Canadian universities envisioned in this dissertation. The College is responsible for educating people who can bridge the gap between different cultures and who can become passionate internationalists concerned with peaceful relationships among people and among nation-states.

The College promotes the cause of international understanding by creating an environment in which students from many countries and cultures are brought together to study and serve the community....

The aims of the College are:

1. To provide an education, in the total sense, which will produce involved, active, educated citizens, whose attitudes of understanding and service will be a force against bigotry and hatred between peoples.
2. To provide a practical demonstration that international education works and that it can build bridges of understanding between peoples. (Lester B. Pearson College of the Pacific, 1996-1997a, The factbook, p. 4)

Galen Weston, Chair of Pearson College from 1986-1996, relates the following episode which highlights how the mission of international understanding and peaceful co-existence among peoples is translated into the daily realities at Pearson College:

Conflict between Israel and Palestine flared up shortly after I became involved with the College. It was a time of great stress for those of our students who came from that area, but showed in microcosm how the College can change basic attitudes. The mistrust and enmity that so overwhelmed those peoples also affected our students. During their time at Pearson they learned how to listen and understand a different perspective and to accept the legitimacy of another position. Pearson College made an enormous contribution to those individuals and to their families. One of the most moving moments for me during those years was to see two students, an Israeli and a Palestinian, teamed as rappelling partners in the mountaineering program - each dependent on the other for his life. (Lester B Pearson College of the Pacific, 1996a, Pearson annual report, p. 12)

Cross-cultural dialogue among members of the scholarly community at the College constitutes a significant cornerstone of this institution. For example, students at Pearson are actively engaged in reflections about the emerging civic culture and exchange their viewpoints on pressing world issues within the Pearson community. For example, students prepared a "Youth Declaration on the United Nations" on the occasion of the 50th anniversary of the UN; this declaration was presented by Pearson representatives to the Lieutenant Governor of British Columbia: the Declaration suggests strategies for improving the United Nations and for enhancing its capacity to work towards world peace and international understanding. A cross-cultural dialogue on world issues is also evident in

the Pearson newsletter in which student share their reflections on such issues as nationalism or justice.

The mission statement of Pearson College commits the institution to the education of the whole person and the development of the learner's intellectual, affective, aesthetic, social and moral potential. The holistic approach to education is also reflected in the admission criteria for program participants; thus, students are evaluated not only on their proficiency in diverse academic subjects but also on their specialized interests and attitudes towards cross-cultural relationships. For instance, evaluation criteria for admission to the institution in the non-academic area focus on: congruence between the student's interests and the philosophy of the College; the student's attitude towards dealing with change and new unfamiliar experiences; the student's enjoyment of immersion in an international environment; the student's degree of social engagement with the community and responsible interpersonal conduct and the student's diverse range of interests in such areas as writing, painting, ecological studies, economics or marine biology. As part of the holistic approach to education, students are also challenged to develop and strive to excel in disciplines for which they may not necessarily have a natural affinity or inclination.

The mandate of Pearson College thus reveals the preferred features of the proposed global civic mission for Canadian universities: the institution is committed to educating world citizens and preparing students for life and work in a world in which they need to interact with increasing frequency with people from different cultural, racial, religious, social, economic and political backgrounds. Pearson focuses on educating the whole person and encourages cross-cultural dialogue between and among scholars on the emerging global civic culture.

Pearson College seeks to transplant its commitment to international understanding into other social settings worldwide, as College graduates leave Pearson to return to their home country or embark on higher education abroad: "It's not so much that you have sent 2,200 students into the world over the years, it's the world that you send out with them. That's 2,200 more people who are flexible, culturally aware and with an international understanding that transcends national and regional differences" (Lester B. Pearson College of the Pacific, 1996a, Pearson annual report, p. 5).

5.4.2 Composition of the Student and Faculty Body

Students and faculty come to Lester B. Pearson College of the Pacific from diverse national, racial and religious backgrounds. The philosophy of the College to encourage the highest degree of ethnoracial and ethnocultural diversity among students is reflected by Lester B. Pearson, former Prime Minister of Canada, in the following statement:

Students will be welcomed without regard to race, religion or politics and we intend to establish scholarships so that the students who attend the College will be from all levels of society and will be genuine representatives of their own peoples. This system... could become a revolutionary force in international education. (Lester B. Pearson College of the Pacific, 1996-1997a, The factbook, p. 6)

Twenty-five percent of students at Pearson College are Canadians representing the different Canadian provinces and territories; seventy-five percent of the student body is composed of individuals from over 80 different nations. Faculty members come from countries such as Australia, Scotland, New Zealand, the Bahamas, Canada, Great Britain, the USA and Rwanda.

Cross-cultural dialogue is facilitated by the residential living arrangements at the College. Students live together in residences comprised of 40 people. Students are required to share rooms with students from nationalities other than their own. The heterogeneous composition of the student and faculty body at Pearson College has been identified by interviewees as one of the most influential program factors which contributes to the education of global citizens at the College. Other unique program features which were identified as instrumental in preparing students for the role of global citizenship included awareness of international affairs, ethnocultural theme days and cross-cultural exchanges, activities aimed at the preservation of eco-systems and service to the community which I will address in subsequent sections.

Lester B. Pearson College of the Pacific is integrated with a worldwide network of United World College which are coordinated by an international governing board located in London, Great Britain. To date, there are nine United World Colleges located in Wales (Great Britain), Singapore, Trieste (Italy), Montezuma (USA), Caracas (Venezuela), Hong Kong, Fjaler (Norway), Mbabane

(Swaziland) and Victoria (Canada). The connections with other United World Colleges in different parts of the world further enhances the international character of the institution.

5.4.3 Core Civic Competencies of the Pearson Graduate

The International Baccalaureate Program at Lester B. Pearson College of the Pacific reflects to a large extent the core civic competency-based approach to international/global education as outlined in this dissertation. The most concise statement of the different knowledge, skills and attitudes to be acquired by students as part of the two-year diploma program are presented in the program review questionnaire of the College: Pearson strives to inculcate in students appreciation of and commitment to specific ideals including peace, legal, economic and social justice, environmental awareness, provision of assistance to fellow human beings, understanding and cooperation between and among people and/or nations. These ideals, discussed in chapter 3 of this dissertation, reflect the value base of global humanism espoused by scholars in the World Order Models Project.

Students at Pearson are asked to develop knowledge in a broad range of content areas including international affairs, social and economic development issues, politics, human rights, justice, environmentalism, cultural awareness and racism.

The College furthermore prepares students to assume leadership positions both within and outside the College community by educating students in leadership skills, communication skills, conflict resolution skills, group and teamworking skills, ethical leadership and active citizenship.

The College is committed to fostering the personal growth and self-awareness of its students: in this area, students are responsible for the development of basic life skills, for time table management and stress management. The College challenges students to reflect on and discuss topics such as spirituality, sexuality, drugs, assertiveness, drug use, discipline and moral values. Students also receive assistance in education and career planning. The organization of learning units does not adhere to rigid time schedules or is constrained to specific campus facilities. Students are encouraged to balance their curricular and extracurricular activities to allow for quiet time and reflection.

Our milieu and typical life are quite conducive to 'action'. However, to become fruitful and to acquire permanent values, this action requires reflection. (Lester B. Pearson College of the Pacific, 1995a, The activities program at Pearson College, p.5)

Special attention is paid to the student's moral reasoning capabilities: for example, students have to take a course in moral philosophy which has as its focus a dialogue on the meaning of values. The program encourages students to address some of the fundamental questions of life; it offers programs on comparative world religions and interfaith events and opportunities for worship in the Victoria community.

Students are required to participate in community service projects and to make a contribution to the lives of marginalized and disadvantaged people. Moreover, students are asked to take courses in the fine arts: they learn to express themselves and communicate with others across cultural boundaries through the use of multiple media. Pearson offers a broad palette of opportunities for creative engagement including instructions in drawing and painting, ceramics, weaving, photography, choir, drama, speech arts or the Pearson Instrumental Ensemble.

The following accounts given by students about their learning experiences at Pearson highlight some of the key components of the proposed core civic competency-based approach:

But at Pearson College, Wambugha Kubo, 19, of Nairobi, Kenya has learnt that common sense is relative. What makes sense in your own culture, does not necessarily make sense to someone from a different culture - Wambugha Kubo.

(Core Civic Competency: Perspective Consciousness)

I think Pearson College is amazing. It's a nice phrase, peace and understanding, but it actually works. If the whole world were educated like this we wouldn't have wars....Not that I was ever intolerant, but I learned to love diversity, not merely respect it, but love it - Chiara Jovanovic. (Lester B. Pearson College of the Pacific, 1996a, The annual report, pp. 6-15)

(Core Civic Competency: Peace and Appreciation of Diversity)

As a child I came, unwilling to even begin to dip my toes into the sea of infinite possibility. As a child, I clung to what I knew, to the direction I knew, as we all to some extent do. It wasn't my classes nor was it a cosmic moment in International Affairs that I abandoned my closed-minded dogma, it wasn't even that I didn't have a tendency to question before I came...but it was something about the people here. It was in the people that I came to love and respect, that I learned most profoundly of myself. — Zev Tiefenbach.

(Core Civic Competency: Self-Awareness and Respect for Others)

(Lester B. Pearson College of the Pacific, 1996/1997, Pearson Connections, p. 19).

While the core civic competencies adopted as preferred learning outcomes at Lester B. Pearson College of the Pacific are not necessarily grouped within the same broad areas of cognitive, affective, aesthetic, social and moral development, they are nevertheless clearly reflected in the learning objectives of the College syllabus, program requirements and in students' accounts of their achievements at the College.

5.4.4 Curriculum

The International Baccalaureate Program is organized as a combination of disciplinary streams and courses designed to synthesize, integrate and critically reflect on the disciplinary knowledge. The curriculum includes the following disciplinary streams: Group 1 and 2 subsume the study of native and second languages; Group 3 is entitled "Individuals and societies" is comprised of economics, history, philosophy and social anthropology. Group 4 includes the natural sciences - physics, biology, environmental systems and chemistry. Mathematics makes up Group 5 while arts and design, music and theatre arts are the disciplinary subjects subsumed under Group 6.

The integrative focus to the study of these different disciplinary groups is provided by the course "The theory of knowledge" and by the International Affairs Program. The "theory of knowledge" course challenges students to see the interrelationships between and among the different disciplines, to critically analyze the sources of knowledge, to discern ideological and subjective biases which influence what is considered worthwhile knowledge and to develop critical reasoning abilities aimed at formulating one's own perspectives on issues.

The aim of the Theory of Knowledge (ToK) is not to give students information, but to engage in reflection on what they think they already know, both facts and values. The course steps back from the details of individual disciplines such as mathematics, science and literature in order to see them in relation to each other, with differing methods and goals, in terms of a human quest for understanding. In developing critical thinking skills, ToK helps students question and screen the masses of information given them to be believed in all areas of life, and in considering the biases and uncertainties of knowledge, it tries to encourage a greater humility regarding their own beliefs

and a greater openness regarding the beliefs of others. (Lester B. Pearson College of the Pacific, 1996-1997a, The factbook, p. 5)

Within a given disciplinary stream, knowledge is presented around specific themes or problem areas: for example, issues to be addressed in economics include “world food and population problems”, “environmental economics” or “problems of international trade and development”. The course in world history focuses on the causes, practices and effects of wars and decolonization, the emergence of new nation-states or the establishment and mandates of international organizations.

The International Affairs Program is not a prescriptive element of the International Baccalaureate but has been incorporated in the Pearson curriculum as an essential element in the realization of the College’s mission. This program has the following four objectives:

- to increase the general level of knowledge and awareness of contemporary international affairs, with stress on the complexities of conflicting values and ideologies in today’s world;
- to analyze the nature of peace, conflict, and conflict resolution within and between individuals and societies;
- to develop amongst students the ability both to sift and weigh conflicting evidence and to construct, defend, and modify their views in the light of criticism and discussion; and
- to develop an awareness of the power of ideas and individuals in changing the course of international affairs. (Lester B. Pearson College of the Pacific, 1996-1997a, The factbook, p.12)

The International Affairs Program has an integrative function to the extent that it links local problems with global forces and factors which influence these problems. It requires students to adopt a critical stance in analyzing political courses of actions proposed or implemented across a broad range of policy areas. The program involves regular weekly classes which are complemented by a guest speaker series: for example, Lloyd Axworthy or Quinn Dywer have been prominently featured

as guest speakers. Discussion topics have included the international drug trade, religious fundamentalism, international development and human rights.

Integration between theoretical and experiential knowledge is encouraged, as the curriculum balances traditional classroom learning with experiential learning opportunities (e.g., community service, environmental activism, social activism, etc.). Core civic competencies include not only theoretical learning components but are complemented by concrete action-oriented initiatives:

It is our educational goal that students will, later on in their life, take initiatives that will foster the aims of the College. In this context, we encourage students to take initiatives of their own during their two year stay so that they gain experience in designing and organizing and executing events inside or outside of the established program. These student-induced projects, small or large, can take many facets: amnesty international, peace march, environmental protection group, planned day trips for residents of old age homes. (Lester B. Pearson College of the Pacific, 1996-1997a, The factbook, p. 22)

At the completion of the two-year diploma program, students are required to write the International Baccalaureate exam which is administered by the International Baccalaureate Curriculum and Assessment Centre in Cardiff, Wales. Students' performance is measured against specific educational criteria reflecting achievement of educational learning objectives.¹ This evaluation method reflects the need to achieve certain standards of performance; it recognizes that individuals do not compete against each other in the education process but that they measure their own progress towards the achievement of learning objectives. This philosophy underlies the core civic competency-based approach proposed in this dissertation.

5.4.5 Extracurricular Environment

Pearson College maintains a campus environment with a distinctly international character: The usage of multiple languages including French, English and Spanish constitutes an important element shaping the extracurricular environment. Courses at the College are taught in both English and French. Students are encouraged to acquire additional language skills apart from their native tongue; to this end, the College offers language instruction in English, French, Spanish and German at different levels of language competency. Furthermore, students can draw upon the assistance of

different ethnocultural and ethnoracial groups in the Victoria area in their endeavour to enhance their language capabilities. Examinations at the College can be taken in either English, French or Spanish.

A review of the periodicals listing of the Norman McKee Library (1997) indicates that students have access to an extensive holding of first-class newsmedia including *Le Monde*, *Die Zeit* and *Die Neue Züricher Zeitung*. These periodicals complement the course in international affairs which students are required to take during their two-year program at Pearson.

The College celebrates its ethnocultural and ethnoracial diversity through a number of intercultural activities: for example, the College hosts international days which provide students with the opportunity to introduce their fellow students to the landscapes, films, music, dances and foods of their respective native cultures. Interviewees felt that this activity not only encouraged students' cross-cultural awareness but that the presenting students expanded their knowledge of their own native cultures. The College collaborates with different ethnocultural groups in the Victoria area in hosting music concerts featuring different cultural traditions. College students also collaborate with the local TV and radio station in the organization of cultural programs.

A second important feature which characterizes the extracurricular environment of the College is Pearson's geographical location in a forest retreat with easy access to the ocean. The natural setting of the educational facility and its proximity to the ocean provides students with unique learning opportunities in forestry and marine ecology. Students receive an education in a broad spectrum of environmental literacy skills which include both critical analysis of environmental issues, immersion in nature as well as political activism on environmental issues. For instance, the International Baccalaureate Program at Pearson includes a course on environmental systems which focuses on an examination of twelve topics including systems and models, the ecosystem, global cycles and physical systems, human population and carrying capacity, analyzing marine ecosystems, the functional role of humans in ecosystems, conservation and biodiversity, the ecological basis for sustainable development and pollution. As part of this course, students are required to compare, contrast and critique different conservation strategies in countries in the developing and the developed world: The students each choose a different country's strategy and examine it critically. By the time they have completed the study, they should understand some of the common elements

of conservation strategies, some of the common environmental problems faced by different countries as well as the proposed solutions. An attempt is also made to find out whether the plans have indeed been implemented in the country, since the time that the strategy was issued. (Lester B. Pearson College of the Pacific, 1995-1997a, Environmental systems course outline, p. 2)

Pearson has an extensive collection of world-wide conservation strategies which have been assembled by students' research work as well as by donations from Robert Prescott Allen, author of the United Nation's World Conservation Strategy. Under the "Adopt an Eco-system" initiative, students develop an identification with their adopted bioregion and a sense of stewardship. In this project, students monitor environmental changes in their adopted bioregion on a regular basis and engage in internet discussion groups on solving particular environmental problems encountered in the bioregion.

Environmental Education that involves science students at undergraduate levels in direct action is the goal of our program at Pearson College. We have found that the production by students of internet materials on environmental issues is a vehicle of doing this effectively. This is a tool which provides incentive for environmental understanding and encouragement of an 'adopting an ecosystem' attitude that can have important consequences in education. The emphasis is on 'action' and seeking methods to enable collaboration with others to help solve environmental problems. (Lester B. Pearson College of the Pacific, 1997a, Adopt an ecosystem on the internet, p. 3)

The immersion in nature component of environmental literacy is facilitated through instructions in diving, kayaking, sailing or survival skills in the wilderness.

The program is rooted in a philosophy of service to the College community and the community external to the institution. This represents a third feature which characterizes the extracurricular environment. The College offers a wide range of opportunities for students to become actively involved: for example, students can engage in specific community projects with disadvantaged groups including the disabled, the elderly and youth.

The United World College ideal of service both during the students' stay at the College and throughout their life is fundamental to the whole program. Thus, an element of service must be present during each term. The students' two-year program will include at least two terms of social

service. This program will enable them to offer friendship and assistance on a weekly basis to some of the very needy in the outside community - the lonely, the disadvantaged and the elderly. Each student will also have the opportunity to choose a service which involves training, teaching and being available for specific needs in the College community, the surrounding community or both. (Lester B. Pearson College of the Pacific, 1996-1997a, The factbook, p.13)

Service projects related to the Pearson community include such activities as maintaining the outdoor equipment, first aid training, firefighting, assistance in the development and maintenance of the computer services or managing the College's bookstore. Community service projects directed to the outside community include visiting the elderly, recreational programs with physically or mentally disabled individuals or tutoring for people with learning disabilities.

5.4.6 Challenges faced by Pearson College

Interviewees raised three particular issues of concern with regard to the International Baccalaureate Program at the College: these concerns center around the notion of leadership, the involvement of students in environmental activities and fiscal resources required for program expansion.

Pearson is interested in providing students with a broad spectrum of leadership skills ranging from consensus building to ethics and conflict resolution. The feedback which the College received from Pearson alumni suggests that students feel a high degree of pressure to assume leadership positions in the community. According to interviewees, the experience of the College created expectations that students would be able to work towards constructive social change at the international level. Based on these expectations, students felt that they did not realize the ideals of the institution, when they were "only" able to engage in community work at the level of the local or national community upon program completion. Students were of the opinion that they were provided with the conceptual tools necessary for engagement in community organization and event planning activities; yet their busy time schedules at the College did not allow them a sufficient number of opportunities to practice their organizational skills. Oftentimes, faculty members assumed the organizational responsibilities for hosting an event, simply because of students' lack of time. The program review currently

undertaken by Pearson College is in part designed to obtain additional alumni feedback on the expected learning outcomes regarding active leadership.

While the College offers exceptional opportunities for students' involvement in environmental awareness and protection programs, interviewees indicated that they experienced some difficulties in soliciting students' program participation. Interviewees speculated that environmental awareness and citizenship has been promoted in the international, national, and local community to the extent that individuals have perhaps become desensitized to the issue. At present, the College attempts to create stimulating and challenging environmental programs designed to rekindle the enthusiasm among students for this topic area.

Interviewees also felt that it is necessary to expand International Baccalaureate Programs such as the one offered at Pearson College, in order to make a significant impact towards constructive societal change at the level of the international community. However, the establishment of additional United World Colleges would increase the competition for tight resources globally and would diminish the fiscal support which the nine United World Colleges receive at present.

At times, Pearson College has been labelled an elitist institution which presumably caters to the educational needs of an international upper class. Critics have accused the College of failing to draw students from diverse socio-economic backgrounds. Tuition fees are perceived as one of the major barriers to a fully accessible institution. However, it should also be noted that Pearson is committed to the provision of full scholarships to most of its students; this policy certainly reflects the intent of the institution to diversify its student body to the greatest extent possible within the parameters of its own fiscal resource constraints.

5.4.7 Transferability of the Pearson Experience to Higher Education

How can the International Baccalaureate Program at Lester B. Pearson College of the Pacific inform the implementation of a core civic competency-based approach to international/global education at Canadian universities? — Interviewees cited three crucial ingredients which could facilitate the transferability of the Lester B. Pearson College experience into the higher education

environment: (1) the humane scale of the institution; (2) the multicultural diversity of the student and faculty body; and (3) realistic expectations about individuals' civic involvement at the international level.

The College accepts a total of 200 students per year. The humane scale of the College facilitates a high degree of interaction among students; the relatively small size of the College also leads to the development of close student/faculty relationships. In this context, it should be remembered that a lot of faculty members actually live on campus with their families. These advantages of scale cannot necessarily be realized in universities with a large student body. Although the university may be subdivided into individual colleges, even the size of the colleges are most of the time prohibitive to the extensive development of close interpersonal ties between and among students or between students and faculty members. The successful transfer of the Lester B. Pearson College experience into the higher education environment would, consequently, be premised upon the establishment of small intimate university colleges with relatively small numbers of students. Similarly, a successful transfer of this experience would require faculty members to live with their families on campus. Proximity in living arrangements would facilitate the development of increased authentic and genuine interpersonal ties between students and faculty members. Fiscal resource constraints may, unfortunately, mitigate against a reduction in the size of university colleges.

The multicultural diversity of the student and faculty body was recognized as a key element in the success of the Lester B. Pearson College program. Canadian universities have progressed significantly along the road towards the internationalization of the campus environment: the number of exchange students, visiting scholars from overseas or cooperation on joint international research teams with institutions of higher learning abroad attest to this development. However, interviewees felt that the high tuition fees for foreign students at Canadian universities operate as an inhibiting factor towards creating an ever more ethnoracially and ethnoculturally diverse student and faculty population on university campuses.

In educating leaders for the civic society of the 21st century, Canadian higher education institutions should create realistic expectations among graduates about the contributions which they can make to the emerging global civic culture. Global citizenship can be practiced at all different

levels of community — at the local level, the national and international community. The venues for civic involvement at the international level may not be as numerous as the ones which exist at the level of the local community. In other words, there is a limited number of “available vacancies” for civic participation in international organizations. However, this fact does not detract from the merits and benefits of community participation at the local level. Within the context of my deliberations on globalization, I have pointed out that Prakash (1994) would in fact argue that it is precisely the local level of community at which citizens can truly make an impact.

Educators should thus clearly communicate to students that engagement with international institutions is by no means superior to or more important than involvement at the local grassroots level.

5.5 Environmental Studies — York University

The Faculty of Environmental Studies at York University, established in 1968, currently offers a four-year Honours Bachelor Program, a Master’s Program and a Doctoral Program in Environmental Studies. The Program initially consisted of a Master’s Program alone, the BA and PHD program were added in 1991. The Environmental Studies Program at York University now constitutes the largest such program in Canada. In 1997, 350 full and part-time Master’s students, 435 undergraduate students and 30 PHD students were enrolled in the Environmental Studies Program. The Program has an alumni body of over 1,800 individuals. The faculty is composed of 37 full-time professors as well as professors who are jointly appointed, seconded, part-time or emeriti.

The Environmental Studies Program at York University has distinctive features which illustrate in practice, key elements of the proposed core civic competency-based approach to international/global education at Canadian universities. The cornerstones of this program include (a) student-centered, life-long learning, (b) the incorporation of the community as a major learning site into the teaching process and (c) problem definition and analysis rooted in the system perspective.

5.5.1 Student-Centered, Lifelong Learning

The Leitmotiv which guides the delivery of the Environmental Studies Program at York University is the concept of *Lernfreiheit*: within the broad parameters set out by the Program, students identify their learning goals and objectives as well as their learning strategies. This idea is, for example, reflected in the program motto: “The freedom to choose how to learn and what to learn. The freedom of choice in the learning process” (Faculty of Environmental Studies, 1997a, Academic programs). The Program is based on the premise that students assume responsibility for their education at the university and carry the knowledge of “learning what to learn and how to learn” with them throughout their life.

The MES and PhD programmes in the Faculty have three main characteristics:

Interdisciplinary - to acknowledge the multi-faceted nature of environmental problems which often transcends individual disciplines and which necessitates collaboration across disciplines.

...Individualized - to reflect the Faculty’s view that there can be no single ‘correct’ programmes of study for all students, that the patterns of learning experiences should meet individual needs, and that learning has to be a life-long endeavour for which the individual assumes responsibility....

Flexible - to respond to the need for innovation in addressing today’s environmental issues, to meet the diverse requirements of individualized programmes, and to enable students to draw upon the full array of learning resources within and beyond the Faculty. (Faculty of Environmental Studies, 1996a, Graduate programmes, p. 4)

The self-directed approach to learning is proactive challenging students to reflect on how they wish to build and expand upon their knowledge, skills and attitudes. This approach stands in sharp contrast to more traditional academic programs where faculty members as a collectivity and as individuals make the vast majority of decisions about learning objectives, content and strategies. The proposed core civic competency-based approach to international/global education at Canadian universities is rooted in the philosophy of a self-directed, individualized approach to learning: while the identification of a core civic competency-based approach to learning appears at first glance to override the students’ *Lernfreiheit* by outlining a body of knowledge, skills and attitudes to be acquired as part of the higher education process at Canadian universities, this approach recognizes

that there are multiple avenues towards the acquisition of these core civic competencies. Students will have to make conscious choices about the type of learning experiences which will be needed to enhance specific parts of the overall set of core civic competencies or choices about the most suitable learning strategies which will fit with the student's learning style. Similarly, the core civic competency-based approach to international/global education incorporates the notion of life-long learning embodied in the usage of the "learning passport" - students are required to develop expertise, knowledge and skills in diverse subject areas in the course of their lifetime. Within this context, individuals have to make decisions about the areas in which they wish to expand their knowledge as well as how they will accomplish this objective.

An essential component of the self-directed approach to learning practiced in the Environmental Studies Program is the formulation of the "Plan of Study" which details students' program goals, objectives and the learning experiences needed to meet these objectives. The Plan of Study serves as a principal organizing tool for the student's pursuit of knowledge and course of studies; it also serves to integrate and synthesize for students a broad range of highly diverse content areas and perspectives which have to be explored in examining environmental problems. The Plan of Study has to provide answers to four key questions: what is to be studied? why is it to be studied? how is it to be studied? and when is it to be studied? Although there are variations among the individual plans developed by students, there are five basic components which need to be addressed as part of the plan including a statement of program purpose, area of concentration, components of the area of concentration, learning quadrant, learning objectives and learning strategies. The statement of the program purpose provides the introduction to the plan and the selected area of concentration. It also includes a brief description of the student's motivation for selecting this particular area of concentration. The Plan of Study contains a literature review which delineates the principal schools of thought, problems and issues associated with the selected area of concentration. The area of concentration constitutes the particular body of knowledge which the students proposes to master in the course of the program. The area of study is further refined by identifying a specific set of knowledge components which are connected as elements of the major line of enquiry:

Since it's not possible to study everything, these components help define and focus the individual's program. At its end, the student will be required to demonstrate how the components

have been integrated to form the Area of Concentration; students are therefore encouraged to indicate the 'logic' that underlies the component selection. (Lang, 1997, p. 8)

The learning quadrant consists of two axes - the knowledge axis ranging from theory to practice and the learning orientation or style ranging from intervention to observation. Students have to decide whether or not they are more interested in learning about their areas of concentration and their major enquiries through acquisition of theoretical or practical knowledge. Students also need to make a decision as to whether or not they prefer to learn through intervention in a problem situation or through observation or analysis of a problem situation. The learning objectives describe in more detail what particular issues the students will address as part of her/his enquiry. In the learning strategies section of the Plan, students delineate what type of learning experiences will be necessary to achieve the learning objectives; these learning strategies include courses in the environmental studies program and other academic programs, internships, participation in conferences and study tours or relevant voluntary work experiences, etc. The Plan of Study will be evaluated by the faculty on the basis of a number of criteria including completeness, coherence, clarity, feasibility and writing style.

The individualized approach to learning in Environmental Studies encourages the formation of strong professional relationships between students and faculty members. Faculty members assist students in the development and refinement of their plans of study, in focusing their learning objectives and in providing advice on appropriate learning resources. Faculty members function primarily in the role of learning facilitators and advisors who assist students on the path towards achieving their learning objectives. Faculty members find this facilitative role intellectually challenging and rewarding: "Faculty members place a high value on the intellectual stimulus and personal engagement found in learning relationships with students" (Lang, 1997, p. 17).

5.5.2 The Community as a Major Learning Site

The Environmental Studies Program recognizes the need to incorporate the local, national and international community as valuable "learning sites" into the curriculum. The Program thus encourages students to balance the development of theoretical knowledge with practical learning

experiences while respecting differences in individual learning styles. This stance is reflected in a number of program policies and practices: for example, students may receive credits towards their academic program in Environmental Studies based on their previous professional work experiences.

The environmental studies program has incorporated field experiences as an active component of the course of study. Field experiences can be taken on a part-or full-time basis and have to be integrated with the student's study focus. The field experience is designed to give students the opportunity to meet the challenges or problems in the "real world" and to integrate the theoretical knowledge acquired in the classroom setting with practical experience:

The intent of the Field Experience is to provide an opportunity for MES students to gain further knowledge and insights into 'other real world' situations, develop or hone specialized skills, integrate theory with practice, evaluate their career aspirations, and become better prepared for entry into their careers upon graduation. (Faculty of Environmental Studies, 1996a, p. 13)

Furthermore, students have the opportunity to become involved in internship projects in the area of international development. The program offers quite an exciting stimulating palette of options including internships at the:

United Nations Centre for Human Settlements (UNCHS - HABITAT) in Nairobi, Kenya;
United Nations Environment Program (UNEP), Nairobi, Kenya;
Department of Urban and Regional Studies, University of Nairobi, Kenya;
Department of Forestry, Government of St. Lucia,
Environmental Students Centre at the University of Indonesia, Jakarta, Indonesia, etc.
(Faculty of Environmental Studies, 1996a, Graduate programmes, p. 12)

The faculty has members who do not have the formal academic credentials to teach at the university but who have considerable practical professional experience in the area of environmental studies. The Faculty of Environmental Studies is in the process of establishing an international databank on the internet which will showcase best practices in creating environmentally sustainable communities worldwide. The linkages between the institution and the community is also exemplified in the establishment of the York Centre for Applied Sustainability.

The historical antecedent of this Centre is the Ontario Roundtable on the Environment which was established as a think-tank under the Rae Government. Faculty members functioned as advisors to the Roundtable. Initiatives launched by the Roundtable have been maintained and expanded upon as part of the Centre's workplan. The Centre is guided by the following mandate:

The primary function of the Centre will be to serve as a University-wide focus for activities that foster the application of sustainability practices and procedures. This will be accomplished by working with the multiple sectors of society that must be involved in the transition to sustainable development through facilitation, collaboration, applied research and education. The Centre will focus on the efforts of business, academia, government and other stakeholders in applying knowledge about environmental sustainability to our political, economic, health and social systems. (Faculty of Environmental Studies, 1997e, York Centre for Applied Sustainability, p. 1)

The Environmental Studies Program at York thus reveals that the boundaries between theoretical learning and experiential learning in the community have a high degree of permeability. Practical/professional knowledge is considered complementary to theoretical knowledge.

5.5.3 The System Perspective

The Environmental Studies Program is an interdisciplinary program which is rooted in the system perspective. This approach is reflected in the recognition that environmental problems need to be studied from multiple disciplinary vantage points and need to be viewed in their interconnectedness with other issues:

Because environmental problems tend to be multi-faceted and often transcend the scope of any one discipline, FES students are encouraged to explore beyond traditional disciplinary boundaries and to build on the ideas and approaches of other fields. (Faculty of Environmental Studies, 1996a, Graduate programmes, p. 3)

Lang (1997) provides a good definition of what it means to analyze and examine issues from an environmental perspective: "studying environmentally" requires that issues are seen in a holistic manner with all their different facets. Issues need to be seen as embedded in a specific spatial, temporal, cultural, political, organizational and economic context from which the issue derives its

meaning. An issue can only be adequately understood, if students actively engage with the issue in a practice setting and learn by doing:

The reflexive inclusivity of environment leads to particular ways that those engaged in environmental studies think/feel, learn, inquire and act. It requires us to approach environments holistically....Seeing things whole and paying attention to interconnectedness put emphasis on context; whatever I am studying is embedded in various contexts whether spatial, temporal, cultural, historical, institutional, conceptual, spiritual. Context is also a prime source of meaning, which is differently constructed; hence, studying environmentally is an interactive and often collaborative process that respects a diversity of perspectives. Experience is recognized as a prime source of knowledge. Pathways to knowledge include active engagement in the phenomena under study and learning by doing. Ethics permeates this process. (Lang, 1997, p. 21)

The interdisciplinary approach which this Program brings to the study of environmental issues is also reflected in the interests and diverse professional backgrounds of both faculty members and students. The teaching and research interests of faculty members encompass a wide range of subject areas such as urban planning and design, social policy, organizational change, international development, environmental education, quality of working life and strategic planning. This is reflected in the following excerpt from the list of current faculty research projects:

[Topics include]...Decision Making and Agriculture: The Role of Ethics
Homelessness in Western Europe
Environmental Education Videos
Transformative Learning Through Environmental Action
Women, Environment and Development Organization
The Institutions of the New Economy
The Geography of Tourism in the Commonwealth Caribbean
Inter-Organizational Strategic Planning.
(Faculty of Environmental Studies, 1997c, Current FES faculty research projects, p. 2)

Similarly, the disciplinary backgrounds of students enrolled in the program ranges from biology to economics, business, communications, engineering, English, fine arts, geography, history, humanities, political science, psychology, public health, sociology and urban planning.

The need to address world problems from a system perspective and to bring multiple disciplinary perspectives to bear in gaining an understanding of these problems was highlighted as an important element of the “global mindset”.

5.5.4 Environmental Studies and Core Civic Competencies

Students in the Environmental Studies Program at York University have the opportunity to develop and enhance a broad range of the proposed core civic competencies of the global citizen. For example, the curriculum encourages students to practice the development of alternative futures (cognitive competency). The curriculum contains a specific course on this topic:

The study of the future: Appraisal of main scenarios for alternative futures and of problems and tasks of planning, organizing and development under conditions of high interdependence and high uncertainty. (Faculty of Environmental Studies, 1996a, Graduate programmes, p. 17)

The curriculum stresses the importance of group work as a balance to an individualized program structure. The program encourages students to work collaboratively with their fellow students on specific topics:

As a complement to the emphasis on individualized learning, FES students are encouraged to participate in group and collaborative learning activities. These groups change and reorganize according to the interest of incoming and continuing students. Some recent groups are: Canadians for the Conservation of Tropical Nature; Environmental Education Working Group; Health Interest Group; Environmental Thought Group. (Faculty of Environmental Studies, 1996a, Graduate programmes, p. 30)

The curriculum introduces students to negotiation skills in the course “Approaches and Methods in Process Consultation” which has been identified as one of the social core competencies of the global citizen:

Focus is on interactive approaches to and methods of intervention in organizational and community settings. Topics addressed include: process design, diagnosis, team building, inter-group problem solving, conflict management, decision-making, personal intervention styles and strategies, and evaluation. (Faculty of Environmental Studies, 1996a, Graduate programmes, p. 20)

The curriculum builds in opportunities for students to engage in a debate on the different value bases which underlie policies and actions: courses such as value principles for social action or social impact assessment attest to this observation.

5.5.5 Challenges to the Program

The Environmental Studies Program has been criticized for its definition of the “environment” which includes the built, natural and organizational environment. This definition is so broad that almost any topic could be studied under its umbrella. The diversity of subjects addressed in Masters theses and Doctoral dissertations in Environmental Studies certainly attests to this fact. The Program has thus been accused by some as lacking in academic rigour and a clearly identifiable field of inquiry. Interestingly enough, the broad definition of “environment” was considered an advantage of the Environmental Studies Program in an external program review:

The broad interpretation of ‘environment’, and the emphasis on individual study programs, has the potential to create an unfocused graduate program. The reality is just the opposite. The structure of the program encourages self-directed study and that is accompanied by systematic guidance, monitoring and evaluation by faculty. It also allows flexibility to accommodate a wide array of students’ interests and the capability to promote interdisciplinary study. (Lang, 1997, p.18)

The major strengths of the program thus lie in its interdisciplinarity and in its individualized approach to learning within the broad guidelines prescribed by the faculty.

The Environmental Studies Program is an interdisciplinary program embedded in a larger university context which is predominantly organized along traditional disciplinary structures. Interviewees felt that this organizational embeddedness posed at times some interesting challenges: for example, the Environmental Studies Program provides Pass/Fail grades whereas traditional programs use the full grading system.

5.5.6 Implementation Issues

The question emerges whether or not the unique features of the Environmental Studies Program can in fact be successfully incorporated into other academic programs in higher education institutions. Interviewees indicated that the successful incorporation of the identified program features (student-centered learning, community as a major learning site, system perspective and interdisciplinary focus) is dependent upon the value framework or educational philosophy which

forms the underpinning of the respective academic program. Thus, the major features of the Environmental Studies Program which are instrumental in preparing students for active participation in the global community are components of an interrelated framework which is rooted in the transformative perspective to education. The elements within this framework have to be transferred as a whole, as they complement each other. This idea reinforces the notion that the elements of the core civic competency-based approach to international education are interconnected and build upon each other. In order to enhance the effectiveness of the core civic competency-based approach, it is thus important to undertake system changes which implement the approach with all its diverse elements (infusion model).

Furthermore, the implementation of the student-centered approach to learning places a high demand on faculty members' time and expertise, especially in the development and revisions of the Plan of Study: "[Faculty members]...are also stressed by the great deal of time and energy consumed by the individualized approach and thereby subtracted from research and 'having a life'" (Lang, 1997, p. 17). University administrators and faculty members need to have a realistic perspective about the type and extent of commitment needed on the part of the faculty to successfully implement this program feature.

The self-directed approach to knowledge acquisition may not appeal to all students or be consistent with a student's preferred learning environment. A prior assessment of the student's preferred learning style may thus be required in order to gauge the possible success which students may have in a self-directed academic program. However, Lang (1997) points out that the majority of students experienced discomfort with the development of their first draft plans of study; this discomfort subsided as students refined and revised their plans over time. After the completion of the Program, most of the students spoke favourably about the development of the Plan of Study and recognized it as a valuable learning experience which would assist them in the future:

Students' appreciation of the merits of the Plan of Study exercise seems to increase as they progress through the MES [Masters in Environmental Studies] program. By the end of the final examination stage, it is not uncommon to hear students acknowledge that the process had value that was not apparent earlier on. Alumni go further, identifying as the most positive features of

FES: the freedom to learn, which included being able to undertake study programs that would not have been possible elsewhere. (Lang, 1997, p. 16)

Consequently, it may be useful to encourage students as much as possible to pursue the self-directed approach to learning in order to develop their independence and self-reliance in structuring future learning experiences.

There is a variety of academic programs which have successfully employed the development of a “learning contract” as a key tool in focusing students’ knowledge and skills acquisition. For example, in the discipline of social work, students are required to undertake a series of practica to develop their professional skills. Students are required to prepare a practicum plan which outlines their major area of concentration (micro-level: clinical social work; mezzo-level: community development and macro-level: policy development), their learning objectives, their learning strategies and a description of how the various practicum projects assist students in meeting the identified learning objectives. Co-operative programs in business management and administration employ similar tools in order to focus students’ learning process during their co-op placement. While the “learning contract” directs the students’ learning process over a time-limited period in a practice setting, the “Plan of Study” approach, as practised in the Environmental Studies Program at York University, applies the notion of the “learning contract” to the full academic program. Both tools fulfill a similar function: they are designed to encourage students to decide what to learn and how to learn. From my point of view, the learning contract and the Plan of Study constitute valuable and indispensable pedagogical elements in the implementation of a core civic competency-based approach to international/global education.

5.6 The Norman Patterson School of International Affairs (NPSIA)

The Norman Patterson School of International Affairs (NPSIA) program at Carleton University leads to a Master of Arts in International Affairs. The school also offers a combined Master of Arts in International Affairs and a Bachelor of Laws Degree (M.A./LL.B) with the University of Ottawa.

5.6.1 The International Affairs Program in Context

A discussion about the role of the International Affairs Program as a model of excellence which illustrates the core civic competency-based approach to international/global education has to be prefaced with cautionary notes and critical reflections. First, it is important to realize that this Program does not reflect the proposed core civic competency-based approach to international/global education in a holistic comprehensive manner. The Program as a whole does not reveal the kind of systemic orientation towards international/global education which was evident in the case example of the International Baccalaureate Program at Lester B. Pearson College of the Pacific. The International Affairs Program has, however, a number of isolated features which can illustrate specific aspects of the proposed core civic competency-based approach to international/global education. In other words, the International Affairs Program at NPSIA is not to be considered as a model for emulation when designing a program based on the proposed core civic competency-based approach to international/global education, but can only serve as an illustrative example of selected features of this approach.

Second, it is important to recognize that the international relations field has historically experienced tensions around the imposition of normative values. An outline of a core civic competency-based approach to international education may thus trigger the sensibilities of international relations professors who prefer to view the discipline as an objective, cognitive, analytical study of phenomena encountered in inter-state relations, in international organizations and in relations between non-governmental agencies. For example, Kirk (1947) and Cole (1958) argue that the discipline of international relations is characterized by three perennial tensions which have significant implications for the political interplay of forces which shape the curriculum of this area of inquiry: first, they argue that one of the key areas of contention among international relations professionals has been the question of whether or not specific normative ideas or values should be transmitted to students in this particular program:

Another major problem in the study of international relations is the role of normative ideas. The problem finds expression in many ways. One is the frequent practice of making the terms 'understanding international relations' and 'international understanding' interchangeable. Those who follow this practice usually conceive the mission of teaching international relations to be one of freeing the student from parochialism and leading him toward the goal of world-mindedness. Such an objective can be a purely utilitarian one of encouraging the student to broaden his

horizon. But more often than not it is coupled with ethically normative goals. (Cole, 1958, pp. 13-14)

The responses of faculty on the transmission of value judgements in an international relations program lies on a continuum with either end reflecting an extreme position: thus, some professors would conceptualize the study of international relations as a scientific undertaking void of any values, while others perceive this academic discipline as providing an appropriate forum for debating visions of future world orders with students. The challenge for students and teachers in international relations programs lies in striking a viable balance between gaining an understanding of *Realpolitik* and envisioning and examining models for future alternative ideal interrelationships among peoples of the world. For example, scholars affiliated with the World Order Models Project such as Galtung (1980) or theorists in the global education movement such as Pike and Selby (1988) may argue that the study of international relations constitutes an optimum forum for inculcating in students preferred moral values for global citizenship and preferred visions for inter-state interactions. Proponents of the realist school of thought such as Morgenthau and Thompson (1985) indicate that idealism has little educative value in the study of international relations; according to the realist school of thought, an understanding of the pursuit of power (self-interest) among nation-states proves to be a more solid knowledge foundation for future international relations professionals than an awareness of alternative future world orders. Kirk (1947) portrays the ongoing debate between “realism” and “idealism” in the following statement:

in the zeal to set the footsteps of their charges upon the path of civic righteousness, teachers may fail to give their students a realistic picture of the way in which present-day international relations actually operate. While no one would decry the need to stress fully the fundamental importance of the slow but steady encroachment of international law and organization upon the domain of international politics, there is a danger that an excessive concentration of emphasis upon ‘international cooperation’ may produce a reaction of cynicism when international institutions fail to meet the test of a critical situation....the problem is one of balance, and it requires the greatest teaching skill to meet it successfully. (p. 25)

Sensibilities around the imposition of normative views can be illustrated by anecdotal evidence: it was my original intention to examine as part of this dissertation to what extent international relations programs at Canadian higher education institutions incorporate principles of global education into their curricula, and to what extent these programs have identified the education of global citizens as

explicit and preferred program outcome. Due to a low survey response rate, I was not able to pursue this line of inquiry in detail. However, there is anecdotal evidence which would suggest that international affairs programs in the views of some faculty members at Canadian universities do not and should not reflect global education principles. The following statements indicate a strong objection towards preparing international relations professionals who can function as global citizens as envisioned in this dissertation.

These are some excerpts from responses to the question of whether or not international relations programs should educate students to become global citizens:

International relations programs should not educate students to become global citizens. This is a graduate program in international affairs and not a missionary seminar or 'feel good, be good' meditation centre.

International relations programs should not prepare students to become global citizens. The 'best' properties of a 'global citizen' is a subjective matter. I would be alarmed if universities were given an explicit mandate to preach appropriate subjective norms. International relations students should be taught to explore the methodological skills required to conduct positive analysis. It would be incredibly paternalistic and patronizing to suggest that professors or institutions are better judges or role models than the students themselves. These are university scholars and not nursery school children.

These statements can serve in fact as good illustrations of criticism raised against global education, an argument which will be pursued in further detail in section 5.6.4 of this chapter. These statements represent the argument that higher education institutions should only be responsible for the development on an individual's cognitive, analytical and evaluative abilities as opposed to the holistic development of an individual's affective, aesthetic social and moral abilities or the education of the person as a whole. These statements reveal the tensions experienced by faculty members around the imposition of certain preferred competencies on students which could be perceived as indoctrination.

It would be interesting to examine in a future comprehensive research study whether or not international relations professors and practitioners actually do believe that international relations

programs should not prepare students to become global citizens, as defined in the framework of the core civic competency-based approach to international education.

Yet another form of tension in international relations programs has centred on the need to incorporate feminist perspectives into the teaching of international affairs. In their book Gender and International Relations, Grant and Newland (1991) provide a collection of articles written by well-known scholars in the feminist tradition who showcase some of their current research endeavours and thinking about reforms to the structure and content of international relations programs. The purpose of the book lies in presenting an overview of the multiple avenues in which the discipline of international relations can benefit from incorporating assumptions, propositions and conceptual frameworks subsumed under feminism:

We look at gender as a methodological and ideological element capable of transforming and enriching our comprehension of international politics. (p.2)

The book is premised on the key assumption that the discipline of international relations has adopted a narrow conceptualization of the type of knowledge which is relevant to this discipline. The authors argue that the experience of women both in their roles as actors in the political sphere and as the potential victims of international processes (e.g., war, development aid) has traditionally been excluded from the conceptualization of the discipline. International relations is an academic field of inquiry in which concepts, definitions of constructs, frameworks and theories have been principally coined by men. Thus, international processes are perceived through the subjective lens of one gender to the exclusion of the other. The historical roots of the discipline have thus resulted in the perpetuation and transmission of a fragmented, distorted gendered vision of interstate relations:

While we subscribe to the view that no one mind can offer up a whole and true vision of the world as it really is, we do believe that some versions presented of it are less fragmented and distorted than others....International relationships have overwhelmingly, been constructed by men working with mental modes of human activity and society has been seen through a male eye and apprehended through a male sensibility. (Grant & Newland, 1991, p. 1)

A cursory depiction of some of the key tensions in the field of international relations reveals that an alliance between global education and international relations programs may not necessarily be easily

established and will perhaps require extensive dialogue between global educators and international relations experts for rapprochement to occur.²

It is essential to keep in mind that the implementation of the core civic competency-based approach to international/global education into higher education institutions is a creative synergistic exercise which builds upon relevant practice knowledge, techniques and strategies in other academic programs. Moreover, as indicated in my introductory comments, the core civic competency-based approach to international/global education is premised on the notion of deliberative discourse and is thus open to listening and extracting valuable practice knowledge from programs rooted in different political views of world order and different political educational philosophies. Thus, for example, valuable lessons about the introduction and implementation of the core civic competency-based approach to international/global education into higher education can be extracted from educational programs such as the International Baccalaureate Program at Lester B. Pearson College of the Pacific. It is in this spirit that I have selected to highlight two features of the International Affairs Program at NPSIA (including the interdisciplinary approach, internship programs and inter-institutional linkages) as valuable examples which can bring relevant practice knowledge to bear on features of the core civic competency-based approach to international/global education (including examination of issues from a system perspective and the incorporation of the community as a learning site).

5.6.2 Interdisciplinary Approach

The International Affairs Program is interdisciplinary in nature, as it draws on the knowledge bases of a number of different disciplines including economics, geography, history, law, political science and geography.

The School's program is organized around three streams: Conflict Analysis, Development Studies and International Political Economy. The approach is interdisciplinary, embracing the fields of economics, geography, history, law, political science, and sociology. This provides students with a more comprehensive grasp of multifaceted international issues than is generally provided by studies based on a single academic discipline. (Norman Patterson School of International Affairs, 1995, Master of Arts in International Affairs, p. 2)

Students come to the program from a wide variety of disciplines. The program admits approximately 65 students each year, program participants come from all parts of the globe. Faculty members also show a great diversity in professional background and expertise.

5.6.3 Incorporation of the Community as a Learning Site

Carleton is situated in the national capital and can draw upon the extraordinary potential of its political and community institutions including foreign embassies, national associations and research institutes which are concerned with public sector policy and international affairs issues. The NPSIA thus maintains strong affiliative ties with significant political bodies and research organizations in Ottawa such as the Parliamentary Committee on Foreign Affairs and National Defence; the Canadian International Development Agency (CIDA); the International Development Research Centre (IDRC), the North-South Institute, the delegation of European Communities, and the United Nations Association, etc. The NPSIA prides itself on complementing theoretical knowledge acquired in the classroom setting with practical learning experiences. The School makes available an array of internship programs to interested students. Program participants can choose from a smorgasbord of placements including internships at the Department of Foreign Affairs and International Trade; the Department of National Defence, the Canadian International Development Agency, the Conference Board of Canada, the United Nations Association, the World University Service of Canada and Match International. As part of the internship program, students work a day a week for one or two terms in a number of affiliated organizations with NPSAI focusing on international affairs.

The NPSIA also hosts a series of seminars and conferences which address topical issues in the contemporary international affairs environment. These seminars link students with the practical realities of professional work in the international environment. For example, NPSIA is engaged in exchange programs with John Hopkins University, the Bologna Centre, (Bologna, Italy), and the Graduate School of International Relations (International University of Japan). The NPSIA is involved in a tri-lateral partnership with the Edmund A. Walsh School of Foreign Service at Georgetown University in Washington, DC, and the Instituto Tecnológico Autónomo de México.

Students are furthermore required to achieve proficiency in a language other than their native tongue or to acquire language skills in an area pertaining to their study focus.

The NPSIA is a member of a well-established network of academic institutions working in the field of international affairs. Through this network, faculty and students have the opportunity to discuss issues facing the international community with their professional counterparts in other countries. Through these exchanges participants are able to enhance not only their cross-cultural awareness (social competencies) but are also able to refine their perspective consciousness, defined as an intricate component of the global mindset (cognitive competencies).

5.6.4 Some Critical Reflections

However, the International Affairs Program at Carleton University also raises a series of questions pertaining to the ability of this graduate program to move students along the path of personal and professional development towards global citizenship. For example, the program includes courses and practical training sessions dealing with conflict analysis, mediation and conflict resolution in the international arena. In order to ascertain the merits of this approach, a more in-depth study of the program is needed to establish the extent to which students are required to acquire these conflict mediation and resolution skills and to apply them in their own personal and professional lives. The application of conflict analysis and mediation techniques in practical professional and personal situations is certainly envisioned as one of the competencies of the core civic competency-based approach to international education. My concern in this context focuses on the need to not only acquire these skills in a cerebral fashion but to be able to apply these skills in concrete problem situations which students may encounter in their professional working lives in international affairs. The same observation holds true for considerations around the ethical underpinning of political decision-making in the international arena; the following questions merit further investigation: Does the program allow students to clearly analyze the role of values within the cross-cultural context? Does the program impress upon students the need to negotiate and define the meaning of values in interactive dialogue with others? Does the program encourage the endorsement of realist values as opposed to transformative values?

The learning objectives of the International Affairs Program are not captured in measurable, quantifiable terms but the program description merely provides statements of general program intentions.

The School's objective is to create an academic environment conducive to the development of skills for the research, analysis, evolution and effective communication of issues relevant to international affairs....

NPSIA aims to assist students' need to become informed participants in the field of international affairs. (The Norman Patterson School of International Affairs, 1995, Master of Arts in International Affairs, p. 2)

The International Affairs Program at NPSIA does not appear to identify a defined set of core civic competencies which clearly delineates the knowledge, skills and attitude requirements of its graduates. One may argue that these competencies are embedded in the program requirements; however, the core civic competency-based approach to international education is rooted in the notion that learning outcomes are rendered transparent and are stated at the outset. For example, the Plan of Study employed by the Environmental Studies Program at York University partially fulfils this requirement by identifying the learning outcomes of individual students. Lester B. Pearson College of the Pacific states the acquisition of core civic competencies for global citizens in its mandate and information materials providing a program description.

5.6.5 What Lessons can be Learnt from the Norman Patterson School of International Affairs

The School presents an excellent example of an institution which capitalizes on its locational advantage and the unique learning opportunities provided in the national capital: the institution is in a position to offer a challenging array of practical and internship placements for students based upon its connection with the political life of the community. The institution thus provides an interesting illustration of how the community can be employed as a major learning site in the core civic competency-based approach to international education.

5.7 Critique of the Proposed Core Civic Competency — Based Approach to Global Education

In this part of the discussion, I will examine some of the critical arguments which may be raised against the assumptions and tenets of the proposed core civic competency-based approach to international education. These points of contention have been brought to the forefront of debate in educational circles around the introduction of global education into the primary and secondary school curriculum in both the United States and Great Britain. I anticipate that similar criticisms will surface in discussions around the proposed core civic competency-based approach to international/global education in Canadian universities. In order to be prepared for a discussion on the merits and demerits of the proposed core civic competency-based approach to international education, Canadian universities need to reflect on these points of contention and to develop appropriate refutations of these arguments.

The criticisms against global education come from the political right and left, from proponents of the realist view of world order and from advocates of the transformative approach to world order. Realists accuse global education of undermining the nation-state in favour of one-worldism whereas Marxist and Socialist thinkers accuse global education for its weak approach to pursuing economic justice and a fairer world-wide distribution of wealth. In reviewing the literature, one can crystallize seven points of contention which have traditionally been raised against global education: (1) developmental stages of the learner; (2) reconciliation between national versus global allegiance; (3) utopian idealism; (4) failure to teach basic knowledge; (5) indoctrination and biased representation of reality; (6) “unhealthy” cooperation; and (7) internal tensions within the global education movement. Apart from these points of contention, another important obstacle to the implementation of a core civic competency-based approach to international/global education may lie in the relatively conservative attitudes and risk-averse behaviours of some administrators and faculty members at Canadian universities.

5.7.1 Developmental Stages of the Learner

Realists express doubts about the benefits of inculcating a global allegiance in the learner for psychological reasons. The individual’s personal identity may be strongly shaped and influenced by her/his pride and emotional attachment to the nation-state. Encouragement of world allegiance may constitute a de-stabilizing emotional force which may exert a detrimental impact on the individual’s

sense of self and sense of belonging. Identification with the nation-state is reinforced through the usage of national symbols and the celebration of national holidays. Apart from the UN flag and, perhaps, pictures of the planet earth from space, world allegiance does not have symbols and rituals which may carry the same degree of psychological emotional attachment for an individual. The need to band together, to belong to a protective clan or tribe may in fact constitute a primordial human need:

Whatever its origin, the urge to aggression, it may be argued, is closely related to the basic need to identify. In sheer self-defense, out of self-interest generally, the group needs to be tightly integrated. Tribes, clans and nations equip themselves with myths and symbols as well as modes and codes of behaviour in order to cement this sense of belonging. Integration, however, is a two-way process - both a recognition of what a group has in common and also how it is distinguished from other groups. This latter process of differentiation is an essential part of the creation of an identity. (Heater, 1980, p. 42)

It is not suggested that loyalty to the nation-state is a “natural phenomenon”, but rather that this particular form of loyalty has received historically most prominence. The socio-psychological need of the individual for identity and identification with a specific group has expressed itself in the course of history predominantly in loyalty to the nation-state.

There are of course individual developmental differences in the extent to which identification with the nation-state plays a crucial role in an individual’s concept of self. For example, Torney (1967; 1972) indicates that an individual’s degree of identification with the nation-state influences her/his openness to diverse cultures: individuals with high levels of national identification tend to downgrade other cultures, whereas individuals with a moderate degree of identification with the nation-state are more open to international contacts.

Heater (1980) cites findings from Lambert and Klineberg under the title “Children’s views of foreign people” which is based on data from eleven countries. The study highlights that children have a strong identification with their nation-state both at the age of six and fourteen. In middle childhood (6 to 14 years) and later adolescence, children display a greater degree of openness to learning and experiencing each other’s cultures.

Kjos (1990) argues that global education manipulates students' feelings - engendering fear, shame and anger - in order to sway students' opinions in favour of one-worldism and against the American nation-state and its policies.

To steer students into the one-world camp, globalists use a strategy called 'Management by Crisis'. Their prod is fear, and the programming may begin as early as kindergarten. This 'peace curriculum' first immerses children in genuine concerns blown to crisis proportion -such as the horrors of nuclear war and ecological disaster- then uses pre-determined reactions for political purposes. (Kjos, 1990, p. 61)

From my point of view, the introduction of the core civic competency-based approach into higher education institutions will not pose a serious threat to adult learners in terms of their psychological need to identify with a particular group. In expanding their social world over time through membership in different social groups such as family, professional associations or community groups, adults develop a sophisticated sense of their social selves. These social selves will of necessity be defined not only by adults' national citizenship but also by the different social groups in which they hold membership.

Furthermore, Kjos' (1990) contention that global education "plays" with the learner's emotion does not hold a lot of persuasive power when focusing on adult learners. Adults can be critical "consumers" of the educational process; they will be able to detect when their emotions are being manipulated and will be able to speak up against such manipulation. Furthermore, it should be kept in mind that global educators are not in the business of developing fear and anxiety in the learner by portraying and discussing world problems. The core civic competency-based approach to international education is thus premised on the notion that world issues be discussed in the university curriculum in as realistic a manner as possible. If the learner is frightened of the magnitude or severity of a world problem such as the environmental crisis, is it not the crisis itself that causes the emotion rather than the global educator who strives to address the crisis?

5.7.2 Reconciliation Between Allegiance to the Nation-State Versus Allegiance to the World

Global education has been criticized for suggesting a weakening of an individual's allegiance to the nation-state. Realists fear that global education fails to inculcate in learners an appreciation for and recognition of the achievements of their respective nation-state. Proponents who are on the ultra-conservative right-wing end of the political spectrum may even go so far to indicate that students receive no education under the global framework. For example, advocates of this political camp in the United States argue that students have to be well-versed in American political, cultural, social and economic values in order to export and transmit these values as the best possible value options underpinning societal organizations to other countries.

[Ultraconservatives] believe the United States is a redeemer state with a mission to take its values to the world, but they are pessimistic about the chances for world peace and equality. (Tye, 1991, p. 52)

or

Parents and the general public do not expect and do not want our children to be tricked and bullied into sectarian alien beliefs; to be taught nothing about their own country except its alleged failings; to be schooled deliberately in contempt for democratic freedom; and to be unveiled into spurious sympathy with the enemies of Britain and the free world. (Marsland, 1988, p. 200)

Marsland (1988), an avid British opponent of global education, perceives world studies and peace studies as anti-democratic propaganda which prevents students from gaining an objective understanding of the world and which systematically undermines the achievements of Great Britain, particularly in the area of national defence. According to his view, global education studies manipulate the emotions of the learner by stirring up sympathy for the have-nots, oppressed and vulnerable and by raising anger against the haves who command the military machinery to defend their possessions. Marsland (1988) thus sees global education as subversive in nature promoting pro-communist values:

increasing numbers of schools and colleges discourage and even refuse access to people and literature representing anything other than unilateralist and pro-communist positions. The foregone conclusions of 'peace studies' and 'world studies' is that everyone except their supporters are militarists, or fascists or worse. Their imposition on our children is incompatible with genuine education. (p. 14)

Marsland (1988) laments that the global education approach has permeated other social sciences disciplines such as history, geography, economics, English and religious education. The curriculum of these social sciences is increasingly incorporating anti-capitalist, anti-democratic persuasions. He criticizes teachers for their affiliation with extremist political left-wing groups and for the indiscriminate usage of pre-packaged antidemocratic curriculum materials.

In any case the day-to-day world of teachers, except the very best, is shaped to an enormous extent by definitions of the curriculum given by others, by examinations controlled by teachers and academics with more important fish to fry...than teaching children well, and by textbooks largely produced as expressions of sectarian political ideas - not excluding one-sided notions about war, peace and defence, and about the (high) costs and (slender) benefits of living in a democratic society like Britain. (Marsland, 1988, p. 16)

Just like Marsland (1988), Scruton (1985) is of the opinion that World Studies teachers adhere to Marxist/Socialist ideology which they seek to promote under the guise of education within the classroom environment. Scruton (1985), in fact, provides an elaborate description of the linkages between World Studies educators and a network of left-wing social service organizations which champion the cause of social and economic justice for the Third World.

Proponents of global education have also been accused of glossing over the possible tensions which may arise when an individual holds multiple allegiances. There are crucial questions faced by an individual who is asked to hold multiple allegiances: What weight or significance should be given to local, provincial, national and international allegiances? Which one of these allegiances takes precedence over another in cases which require choices (e.g., war, economic trade preferences, environmental issues, etc.)? An individual holds core and peripheral allegiances with core allegiances focusing on family and friendship ties and peripheral allegiances including some forms of emotional attachment to membership in special interest organizations or professional organizations. Given that the individual needs to live in a geographical area on the planet earth, what is the appropriate balance between core and peripheral allegiances?

Global educators have sought to respond to these potential tensions inherent in holding multiple allegiances in a number of ways. For example, advocates of global education such as Hahn (1984) uphold the view of a “nested system” of allegiances. According to this perspective, identification

with the local community, the province, the nation-state and the world as a whole can be compared to the Russian doll model. Each allegiance is rooted in and harmonized with a higher level of allegiance. Hahn (1984) compares allegiance to the world as a whole with the citizen's allegiance in a federated system of government like the United States. Allegiance to the local and state level is in harmony with allegiance to the nation-state.

It is time that we deliberately prepare youth for their rights and responsibilities as citizens of the global society, as well as of their nations and local communities.

We will have to convince people that national loyalty and national identity will not be sacrificed. Just as being a citizen of the United States does not diminish my citizenship in Decatur, Georgia, neither will my national citizenship be sacrificed. (Hahn, 1984, p. 243)

Hahn (1984), however, has been criticized for employing this metaphor - the principal point of objection centres around the fact that there is not necessarily a superarching structure of government at the global level which can harmonize the interests of diverse nation-states. The United Nations is probably the closest organization to this superstructure; however, as its history has revealed, it is not necessarily capable of harmonizing the multiple interests, demands, wishes and wants of its membership.

Fullinwider (1996) thus states:

There is no fundamental opposition of interests between Decatur and the United States, but this fact is not a 'natural' fact, it is a 'contrived' one: that is, it is the product of special institutional arrangements that establish a convergence of local and national interests. (pp. 25-26)

Fullinwider (1996) argues that serious conflicts between an allegiance to Decatur and the United States is prevented due to two factors: people in Decatur share similar or compatible desires and interests with inhabitants of other states; based on constitutional protective mechanisms, Decatur is not threatened by the national government's interest to exploit the state. Neither of those protective mechanisms necessarily operate in the international arena of nation-states (cultural diversity; exploitation). Fullinwider (1996) observes that tensions between national and world allegiance can only be avoided in a situation where individuals are asked to make "conditional commitments - that

is commitments to do what we can for others consistent with the obligations of our national citizenship” (p. 27).

Scruton (1985) argues that World Studies essentially educate children for a state of “geographical uprootedness”: The apparent failure of World Studies to teach children about British history, culture, traditions, religious institutions and norms deprives the child of identification with his/her cultural roots.

In a place of this history, [the World studies teacher] seeks something more ‘relevant’ to the world of today, something that will look to a just and worthy future, and jettison the tainted and oppressive past. He therefore wishes for a history that will portray the world as he sees it - the mirror image of his own uprootedness. He wishes also to revise the child’s allegiances, to sever the natural attachment to the ancestry, country, customs, religion and institutions which have formed his pupil and to cast him loose into the ‘global village’. (Scruton, 1985, p. 54)

The ultraconservatives in the United States reject an assessment of world affairs from multiple vantage points. A pluralistic assessment of current world issues could reveal that American statesmen and policy-makers have made erroneous judgements and decisions. Adherents of this political viewpoint reject the notion of “moral equivalence” which recognizes that contending opinions and perspectives advanced by different nation-states, cultures and societal systems on an issue have equal weight and deserve equal respect.

global educators who encourage critical thinking and the ‘weighing of evidence’ from contending perspectives are seen as guilty of imposing their social and political preferences on students, encouraging disrespect for American institutions and culture and rejecting the core assumption of the ultraconservatives: The American system is the best system and we have a mission to bring our ideals to the rest of the world. (Tye, 1991, p. 52)

The core civic competency-based approach to international/global education recognizes that the citizens of the 21st century has to be knowledgeable about the history, culture, economics, politics and government structures of her/his own nation-state, other nation-states as well as the historical and contemporary developments which shape current international governing organizations (such as the United Nations, the World Bank, the International Monetary Fund, etc.).

Furthermore, in reflecting upon the impact of globalization on the international community, global citizens recognize the need to develop an appreciation for both ethnocultural diversity as well as homogeneity in world culture.

It can furthermore be argued that Scruton (1985) fails to recognize the principle of the *Gestalt* in his proposition that today's students in Great Britain need to be principally informed about British culture, history, traditions, norms and values. While understanding one's own cultural heritage is an important component of an individual's fundamental knowledge base, it is certainly not the only component. Individuals do not exist within the insularity of their own nation-state; their daily lives are affected by events and processes occurring on different continents. An educational approach which is rooted in the insular perspective advocated by Scruton (1985) is unrealistic, as it fails to take into account current world realities of globalization, an interconnected world economy and increased communication linkages between and among people from different cultures.

The core civic competency-based approach to international/global education does not create allegiances to one worldism at the expense of diversity. Rather, it recognizes the need for a balance of allegiances to the local, national and international community or a balance of allegiances to the diversity and the unity of humankind.

Ultimately, however, there are no easy answers determining which form of allegiance needs to be given priority in case of a crisis. The global citizen will need to negotiate these questions within her/his own self and conscience.

5.7.3 Utopian Idealism

Global educators, such as Müller (1991), have been criticized for promoting a utopian, unattainable idealist world order rooted in beliefs of an evolving new planetary consciousness and the realization of humankind's oneness with God.

Under the guise of teaching world-mindedness, there is a growing element within the global education movement that wants children to adopt Eastern mystic/occult philosophy. Global

education supposedly is to teach children that they are 'citizens' of a global village. Mystic global educators go beyond political, economic, and technological subjects to delve into what they call 'planetary consciousness'. This 'higher level' of global connectedness, they say, will bring about world peace and prosperity. (Kjos, 1990, p. 58)

The contention surrounding the spiritual or metaphysical underpinning proposed by some global educators are focused on three key points. a. the metaphysical assumptions of a spiritual evolution of humankind cannot be substantiated in a scientific manner; b. the falsehood or correctness of these assumptions cannot be ascertained; c. the notion of an evolution of humankind's consciousness ignores the selfish, self-centered nature of human beings and questions the sovereign plans of the Creator (God) who stands outside of the realm of earth and humankind:

The New Age balloon has two major flaws. It ignores the selfish nature of man and the sovereign plan of god. Yes, the Bible tells us that a one-world government will rise to power waving the banner of peace. But it will unleash unimaginable cruelty and oppression. Like ancient Babylon, it will demonstrate both the captivating power of Satan and the base depravity of man separated from God. (Kjos, 1990, p. 59)

Global education is perceived as indoctrinating students with a particular religious persuasion - the New Age approach representing an eclectic synthesis of major world religious beliefs. Kjos (1990) goes so far as to claim that students are programmed against the values and beliefs of Christianity:

The depreciation of American and the proclamation of the globalist view of peace are programming children to accept four New Age goals:

A new world religion, The New Age medley...of humanism, Hinduism and every other religion except genuine Christianity- fits the bill perfectly. (Kjos, 1990, p. 61)

The proposed core civic competency-based approach to international/global education is firmly rooted in the pragmatic contemporary realities of the international community. An analysis of the current societal realities such as the one undertaken in chapter 3 of this dissertation and reflections on the nature of knowledge clearly indicate that the rationale for the implementation of a core civic competency-based approach to global/international education does not have to be rooted in metaphysical beliefs and viewpoints. The core civic competency-based approach to

global/international education makes sense in solving the pressing issues which humankind faces at the turn of this century.

5.7.4 Failure to Teach Basic Content

Fonte and Ryerson (1996) argue that global education approaches de-emphasize the acquisition of basic knowledge in history, geography, economics, international relations, comparative government and foreign languages. Instead, global education approaches encourage the learner to be introspective and focus on feelings and attitudes generated in response to an examination of pressing world issues:

Education for America's role in world affairs must begin by recognizing the centrality of content. To understand the world and America's role in it, one must first know something about America and the world....To many this may seem obvious and belaboured, but a knowledge-based framework in international and global education has often been ignored or de-emphasized in favour of a more subjective approach that focuses on feelings and attitudes. (p. 104)

Fonte and Ryerson (1996) stress particularly the need for students to gain an appreciation for the differences of democratic versus totalitarian undemocratic societies. The study of foreign languages is considered essential by these writers, as mastery of a foreign language allows the learner to understand the mindset and logical thinking processes - the mentalité of a different culture. Learners need an understanding of world geography in order to comprehend the existing conflict situations in specific world regions such as the Middle East.

Müller's (1991) and Pike and Selby's (1988) frameworks of global education stand up to this criticism: Müller (1989) presents an outline of a world core curriculum; Pike and Selby (1988) show how the global education approach can be incorporated into different disciplines in the natural and social sciences. The proposed core civic competency-based approach to international/global education has identified a broad range of knowledge areas which the learner needs to be familiar with. This approach specifically highlights the need for life-long learning and encourages the global citizen to enhance and develop her/his knowledge and skills over time. The acquisition of foreign

languages has been identified as a core competency of the global citizen. Hence, Fonte and Ryerson's (1996) argument that global education in general fails to teach basic content is simply not true.

Fonte and Ryerson's (1996) argument that global education fails to teach basic content can also be challenged on another ground: global education does in fact constitute **basic education**. What can be more fundamental to a student's understanding of the world of the 21st century than information and critical reflection about the major problems which communities at the local, national and international level are faced with. What can be more important than enabling students to become active participants in democratic decision-making of their bioregional communities. In an interconnected world, students need to be able to develop and enhance their skills in networking, communication and cross-cultural awareness. One could argue that educational programs which are not in touch with the contemporary world and its changes essentially abdicate their responsibility to adequately prepare students for the live and work in the global village of the 21st century.

The proposed core civic competency-based approach to international education has been developed with the intent to identify what the basic knowledge, skills and attitude requirements are for global citizens in the 21st century.

5.7.5 Indoctrination and Biased Representation of Reality

According to Fonte and Ryerson (1996), the global education approach encourages a biased and highly simplified representation of world issues which fails to explore the full gamut of arguments for and against a particular course of action or subject. The writers support their argument by critically analyzing a number of exercises in the global education curriculum. For example, in one exercise in a global education program designed to address the inequitable distribution of resources between the developed and the developing world, learners were divided into two groups - three fourths of the students received 4 candy bars for distribution among the group; one fourth received 16 candy bars. Students were subsequently asked to comment on their feelings associated with this inequitable distribution and suggest potential remedial strategies. Naturally, learners demanded a fairer equitable distribution of wealth - questions about the most suitable socio-economic system for

wealth creation or the obstacles of unfair wealth distribution in developing countries were left out as crucial points of discussion in this exercise.

The writers stress the need for global education to equitably represent contending views surrounding a social phenomenon or a course of action:

In the classroom discussion of public controversies, public schools must take care to equitably present the principal contending views.

Balance is achieved making sure that one side of an argument or controversy is not favoured over another....

The role of the teacher should be that of a referee or umpire, making the class see how fairness in handling opposing viewpoints is an attainable and civilizing process. (Fonte and Ryerson, 1996, p. 110)

Scruton (1985) argues that the pedagogical methods used in world studies such as role plays, games and simulations are designed to inhibit the child from analytical thinking about a presented problem and are primarily intended to trigger an emotional response to the presented issue. Scruton (1985) refers to these pedagogical methods as the “systemic infantilisation” of the humanities:

Such games, simulations and role-plays are not just an accompaniment to World Studies, but, on the contrary, an integral part of what is taught. By means of them, the child is encouraged to cease thinking analytically, and to experience anger, hostility, fear, isolation, a sense of injustice, and the joys of co-operative endeavour. By playing on the child’s emotion in this way, his behaviour can be influenced in advance of his understanding. (Scruton, 1985, p. 34)

It has been argued in chapter 3 of this dissertation that the core civic competency-based approach to international/global education is rooted in the integrative perspective of world order, knowledge and the nature of ‘man’(sic). Within this framework, world issues will be examined from multiple perspectives and viewpoints. The global citizen of the 21st century recognizes the different explanatory powers of the various models of world order. Consequently, the core civic competency-based approach strives to provide the learner with as extensive an analytical perspective as possible (as opposed to a biased view of a problem).

It is important to keep in mind that the key principle which informs the selection of content knowledge for the curriculum or the selection of pedagogical methods in the core civic competency-based approach to international education is the image of the *Gestalt*. This proposed approach is interested in examining issues and questions from as many different vantage points as possible.

Critics of the global education movement such as Fonte and Ryerson (1996) or Scruton (1985) advance their criticisms of the movement by paying selected attention to individual aspects of the content curriculum and pedagogy. For example, Scruton (1985) advances strong opposition to role plays, games or simulations within the global education classroom and criticizes the one-sided messages which seem to be transmitted by these exercises. The notion of the *Gestalt* points out that a diversity of pedagogical tools are employed in global education classrooms: on the one hand, this approach respects students' different learning styles. On the other hand, cognitive learning is enhanced by affective learning. Global education is, after all, interested in developing an individual's cognitive, affective, aesthetic, social and moral competencies. Furthermore, within the global education approach role plays, games or simulation exercises are accompanied by proper de-briefing sessions to discuss the meaning of these exercises. Exercises are, furthermore, embedded in a critical discussion of content issues. To sever these pedagogical methods from the larger context in which they are embedded is to misjudge and misunderstand their intention and purpose.

5.7.6 “Unhealthy” Co-operation

In his article Education for Defeat, Marsland (1988) questions the benefits of inculcating in students the value of cooperation with others. The “pseudo-cooperativism” (Marsland, 1988, p. 18) is embodied in a sharper criticism of the developed world in creating the gap between poor and rich countries; it is embodied in assigning blame for the problems of the developing world to other Western industrialized nations. It is embodied in the school's resistance to host visits by military personnel. According to Marsland (1988), the cooperative approach to dealing with problems not only develops students who are ill-prepared to face the world of work outside the school walls, but the cooperative approach undermines the very foundation of a democratic society.

For in schooling children against competition, this crypto-communist ideology:

- sabotages a fundamental value of democratic society - no competition, no freedom
- devalues genuine democracy by spurious comparison with a fictional socialism of fraternal cooperation
- destroys children's faith in the real world of work, which is inherently competitive unless it is controlled by some bureaucratic party apparatus
- inoculates children against willingness and capacity to stand up, aggressively if need be, against bullies and criminals, and to defend what they properly prize any who would seize it away from them. (Marsland, 1988, p. 18)

One could argue in this context that Marsland (1988) falls into the trap of selective perception by viewing the world inside and outside the classroom as inherently competitive in nature while ignoring strong evidence which supports the fact that children and adults alike need to develop skills in cooperation. Examples which illustrate the need for students to acquire skills in interpersonal cooperation come from diverse spheres of societal life including the world of business, government and the voluntary sector. Rhinesmith (1993) argues, for example, that global business managers require cooperative and group facilitation skills in order to successfully perform in the contemporary multinational corporation. The ability to engage in joint work projects on global cross-sectoral teams is identified as an intricate component of Rhinesmith's (1993) concept of the "global mindset": "No one can play the game alone. One cannot be human by oneself. There is no selfhood where there is no community. We do not relate to others as the person we are: we are who we are in relating to others" (p. 205). Teamwork and the recognition of interdependence among team members is seen as one of the essential processes of global business management:

Teamwork and team play are fundamental filters for a global mind. Global minds cannot conceive of operating successfully in a global world by themselves. Teamwork and interdependence on others is a basic tenet of global management....The mindset necessary to manage a multicultural team requires sensitivity and flexibility in meeting the needs of diverse people while attaining project and organizational objectives. (Rhinesmith, 1993, p. 26)

The Conference Board of Canada (1996a/b) documented in a recent survey the increasing emergence and prevalence of global teams in multinational firms such as General Motors, Coopers and Lybrand,

Northern Telecom and the Prudential Insurance Company. The study examined essential ingredients of success for multinational teams as well as barriers to effective operation of global teams. Multinational teams share some of the same challenges faced by domestic teams in terms of team development, usage of technology, team purpose and roles, but also face challenges unique to the cross-cultural composition of the team. The study concludes that many of the barriers to successful teamwork can be resolved by technology; however, the essential ingredient to success of the global team is the maintenance and development of good interpersonal relationships between team members.

The major obstacles to global teamwork are often the same ones that confound other aspects of the globalization process in companies. In the end, it means finding ways to dissolve borders so that people from diverse cultures can work together profitably. Technology may be part of the solution, but for the most part, the answer is a human one.

You need people who have lived or travelled abroad and are sensitive to multiple points of view in order to find the common ground. You are looking for the best alternative, not the perfect solution. (Conference Board of Canada, 1996a/b, pp. 8-16)

Global business managers thus require the ability to establish and maintain good interpersonal relationships with their business colleagues from abroad and to cooperate with people from different ethnocultural and ethnoracial backgrounds.

Robertson (1985) also supports the argument that individuals need to develop and enhance their interpersonal cooperative skills in the changing world of work. Robertson (1985) considers three alternative scenarios of future work life³ - the business-as-usual scenario, the HE (Hyper-expansionist) alternative and the SHE (Sane, human and ecological) perspective. He postulates that contemporary society is witnessing a shift from the business-as-usual scenario and HE scenario to the SHE alternative of future work life.² In the business-as-usual scenario, full employment will be restored and a flourishing industry and commercial sector will be able to provide the revenues for public services. Formal economic activity carried out by big business corporations and industries will shape the economy while informal economic activity will only play a minor role. The HE alternative predicts that future economic growth can only be achieved through high technology production and the marketing of professional services; multinational firms will assume an increasingly powerful role

in determining the world's economic growth. The SHE alternative is characterized by a shift from outer-directed values prevalent in the first two scenarios to inner-directed values. According to Robertson (1985), current symbols of success recognized in the consumer society include a/an "unlisted phone number, Swiss Bank Account, connections with celebrities, deskless office, second and third home, being a vice-president, being published and frequent world travel" (p. 77). The emerging status symbols of the new world of work are inner-directed to the extent that they are rooted in personal growth and fulfilment - these symbols of success include "free time any time, recognition as a creative person, oneness of work and play, rewarded less by money than by respect and affection, major societal commitments, easy laughter, unembarrassed tears, philosophical independence, loving and in touch with self" (p. 77). This shift from outer to inner-directed values signifies a shift from competition among individuals to more cooperative interpersonal relationships: it is respect and affection from others that counts, not the size or number of houses purchased with the fiscal gains derived from the marketplace. Robertson (1985) highlights how the new emerging economy will increasingly focus on local economic development designed to meet the needs of the local community. Through the creation of new home industries or community local business cooperatives, communities will attempt to overcome their dependency for employment on large multinational industries. The following is a brief portrait of this proposed new economy:

The most important areas for economic growth and social progress will be in the informal economy. People's energies will be released to create wealth and welfare for themselves and one another in their own households, neighbourhoods and localities. The fact of so many people finding satisfactory occupation in this way will remove many existing obstacles to the efficient functioning of the formal economy. Within the formal economy, local small-scale enterprise will be the main growth sector. Localities will become more self-sufficient economically and less dependent on outside employers and suppliers. (Robertson, 1985, p. 8)

The movement towards flex-time hours, job-sharing, outsourcing of work previously accomplished by full-time employees or working-at-home policies are seen as trends which symbolize this shift in the future of work from the business-as-usual and HE alternative to the SHE scenario. The emergence of this new type of local/community-based economy requires individuals who will be able to work cooperatively on business projects with other community members. Robertson (1985) thus indicates that education needs to train people in "cooperative self-reliance":

A change of direction towards own work will involve a shift of emphasis towards education and training in the practical skills, including the personal and interpersonal skills, that will help people to live rewarding lives outside employment, to make productive use of their leisure, and to do useful and satisfying work of their own. Education for resourcefulness, self-sufficiency, and cooperative self-reliance will be what is most needed. (Robertson, 1985, p. 48)

In summary, the preceding discussion has demonstrated that current trends in the global economy and the future of work reveal that teaching students cooperative skills is one of the essential requirements for success. It is a fact which Marsland (1985) completely overlooks. It can also be argued that the failure of the international community to cooperate on issues affecting humankind and nature has in fact contributed to, if not created, the multifaceted world problems which humankind is confronted with today. Perhaps, it may be beneficial to abandon the competitive interaction patterns between and among members of the international community and replace them with more constructive cooperative approaches.

5.7.7 Internal Tensions within the Global Education Movement

A dialogue among scholars on the core civic competency-based approach to international education and its corresponding blueprint for a university with a global civic mission will bring to the surface the internal tensions within the global education movement. In chapter 3, I have already provided an illustration of these tensions by presenting the different types of study programs which have been associated with the global education movement. In delineating and illustrating the core civic competencies of the global citizen, other contentious issues have emerged: For example, tension exist between Boulding's (1988) idea of "species identity" and proponents of biocentric citizenship such as Abram (1996) and bioregionalists such as Crombie (1992) and Hancock (1997). Thus, Boulding's (1988) position that human beings need to identify themselves as members of the human family and to develop "species identity" can be seen as a reflection of the anthropocentric perspective. An individual's identification with the intricate web of sentient beings, her/his identification with the "animate" landscape, its plants and animals are aspects omitted from this view. The bioregionalists stress the need for humankind to perceive themselves as an intricate part of the biotic community of nature and not a group apart from this community. Becker's (1979) notion of humankind's stewardship role vis-a-vis nature raises similar issues of concern. Inherent

in the notion of “stewardship” is the idea that humankind is somehow master over nature and as a master, humankind needs to protect its assets. Again, this perspective stands in sharp contrast to the biocentric/bioregionalist perspective. It is important for global educators to face and openly acknowledge these dilemmas, tensions and inconsistencies within the global education movement. The viability of the proposed core civic competency-based approach to international education can be significantly enhanced, if scholars with different perspectives in the global education movement can address these tensions and perhaps, develop new consensual positions which are able to bridge current gaps and tensions and to enrich the field.

5.7.8 Conservatism and Risk Aversion

Obstacles to the implementation of a core civic competency-based approach to international education can also arise from the conservative attitude and risk averse behaviour of some university leaders. Opponents of the core civic competency-based approach may argue that the university already has a great number of responsibilities in enhancing students’ intellectual/cognitive capabilities without having to take charge of developing the affective, aesthetic, social and moral competencies of learners. Perhaps, students’ education in these core civic competencies should best be delegated to society at large. However, I cannot agree with this argument, as it places the university into a reactive mode to society (as opposed to a leadership role in constructive change). By endorsing this perspective the institution buys into the societal trends towards increasing specialization of professionals and workers without providing a suitable framework for connecting and integrating these specialized fields. Furthermore, the university fails to assist the international community in its critical reflection on the nature of the emerging world civic culture.

Yet other university administrators or faculty members may argue that the vocational mission of the university is of paramount importance in today’s international environment. Education for the “life-world” may detract from this mission and may reduce already limited financial resources. The shrinking resource base of universities may also be cited as a reason for not implementing the proposed core civic competency-based approach.

The previous discussion on the changing realities of life in the global village (chapter 3) has pointed out that such a narrow perspective is indefensible. In order to participate effectively in public discourse on world issues, the individual requires a much broader set of civic skills than the specific set of competencies necessary for a particular vocation or profession. Furthermore, a case has been made for the development of an individual's total potential in the cognitive, affective, aesthetic, social and moral domain (holism). Moreover, the proposed core civic competency-based approach to international education is not intended as an "expansion" of current curricula offerings, but should be seen as being truly integrated with higher education programs. Thus, this approach needs to be perceived as an integral element of the whole educational process and not as an add-on function to existing program structures. Universities in Canada have admittedly experienced severe budget cutbacks in recent years and fiscal resources have shrunk. However, one could argue that failure to adequately prepare individuals for their personal and professional lives in the global village of the 21st century may have detrimental effects in the long run. Education is an investment in the community's future; failure to invest in this future may diminish chances for the well-being and harmonious interactions between community members in the future.

5.8 Conclusion

In this part of the dissertation, I have illustrated that the core civic competency-based approach to international/global education is not just an idealistic model which cannot be translated into the operational realities of an educational institution. The review of the three models of excellence has shown how the key features of this approach can be operationalized and incorporated in a consistent manner within educational programs at both the secondary and tertiary level. What is required for the implementation of a core civic competency-based approach to international education is political will. Members of the scholarly community need to step out of the preconceived boxes of academic disciplines, models of world order and cultures and open themselves up to the possibilities of a synergistic holistic approach to higher education. Surely, changes to the traditions and operating practices of an institution require adjustment, a sense of adventure and the preparedness to take risks. It is an open-ended journey on a road not yet travelled. However, in my point of view, it is imperative that higher education institutions engage in the type of educational experiment envisioned in this discussion. Without making this commitment to significant changes to higher education

consistent with the principles of holism and democratic discourse, the adjustment or time lag between the preferred educational outcomes required by the international community and the competencies of higher education graduates will only increase over time. Even more important, however, future generations will be deprived of acquiring the necessary tools for the development of more harmonious international relationships and for developing an environmentally sustainable lifestyle.

Reference Notes:

- ¹ The evaluation procedures for the Middle Year Program administered by the International Baccalaureate Organization has built in the idea of a “learning passport” which has been proposed as an intricate element for students’ assessment at Canadian universities with a global civic mission. Students in this program stream establish and maintain a portfolio of educational achievements which provides a record of learning experiences in academic subjects as well as experiential learning experiences such as community service projects.
- ² The interested reader is asked to refer to Booth and Smith (1995) for a contemporary discussion of tensions in the field of international relations.
- ³ For a detailed description of these scenarios, please see Robertson (1985).

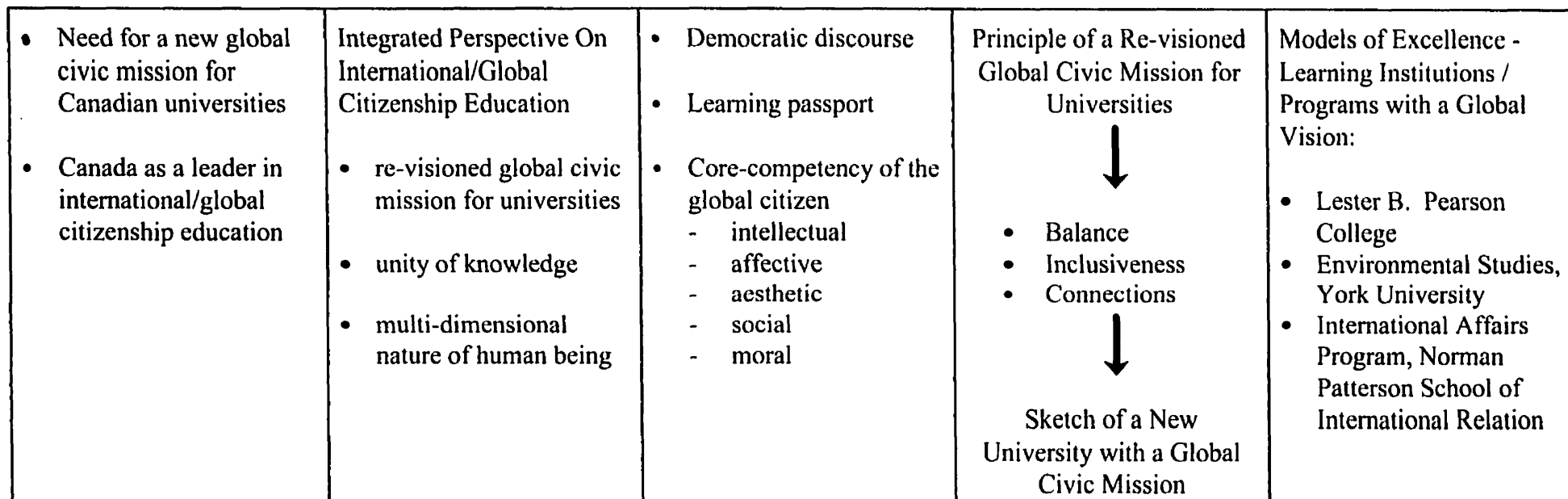
CHAPTER 6: Conclusion

I would like to briefly review the steps which have taken me to this particular juncture in my exploration of global citizenship education at Canadian universities. Figure 10 provides an overview of the “major sites” visited on this journey of discovery.

My journey has started out with the recognition of the need for change: in order to address pressing world issues, individuals require a complex set of skills, knowledge and attitudes which will enable them to effectively participate in the deliberations on a wide range of policy issues with people from across the globe. The set of core civic competencies encompasses and expands upon more narrowly defined set of abilities needed in the academic environment or the corporate world of professional life. These core civic competencies are designed to prepare the citizen of the 21st century for the “life-world” and not just for some of its component parts (Habermas, 1989).

At the core of my deliberations on global citizenship education stands the individual human being, the citizen of the 21st century, who, like all of us, will be faced with the challenge of discerning the meaning of her/his existence and of carving out a meaningful way to contribute to the greater community of humankind and nature. The core civic competencies presented in this dissertation represent important tools which the global citizen requires on the journey towards self-definition and self-actualization within the context of the global community. The individual is perceived as intricately linked to the social, cultural, political and economic life of the local, national and international community. The individual can make sense of the challenges and issues which s/he is faced with through the active interchange of ideas between and among community members (dialogical discourse and democratic decision-making). The core civic competencies of the global citizen are fundamentally rooted in public democratic discourse in which the citizens of tomorrow come together to address pressing world issues and to devise viable solution strategies to some of the most urgent questions of our world.

FIGURE 10
THE PATHWAY TO A CORE CIVIC COMPETENCY-BASED APPROACH TO
GLOBAL CITIZENSHIP EDUCATION



I have postulated that there exists at present a time lag or adjustment lag between the core civic competencies required for life in the global village and the core competencies which graduates acquire as part of their higher education at Canadian universities. In order to bridge this gap, I have argued that Canadian universities have to adopt a core civic competency-based approach to international/global education.

I have explored the multiple facets of this time or adjustment lag by analyzing the trends, themes and clusters of ideas which influence the contemporary nature of international society, conceptualizations of knowledge and human nature (Ideal-typical normative models, Holmes, 1981). This discussion has revealed that the civic mission of Canadian universities is profoundly shaped by the different political views of world order including the realist, liberal, transformational and world-system models. These political perspectives which define preferred images of the interrelationships between individuals in the international community permeate university-wide strategies such as the internationalization of the institution or specific curricula such as global education programs. Definitions of what is considered to be worthwhile and valuable knowledge are determined by these various perceptions of world order. Preferred conceptualization of knowledge in turn reflect the preferred image of human nature and thus, define the education process.

I have argued for an integrated approach to international /global citizenship education which recognizes the synergy embedded in combining the prescriptions, tenets and insights of the different schools of political thought and their corresponding formulations of the civic mission of the university. A re-visioned global civic mission of Canadian universities thus builds upon the cornerstones of the liberal, transformational, social, economic and radical models of the university. In the same vein, a university with a re-visioned global civic mission casts its net across a vast territory of knowledge recognizing cognitive, affective and intuitive knowledge as equally important, valid and complementary sources of information. The development of the global citizen's affective, cognitive and intuitive faculties is considered to be the hallmark of the university with a re-visioned global civic mission.

The core civic-competency based approach to international/global education identifies cognitive, affective, aesthetic, social and moral competencies which the global citizen will need in order to

contribute to the dialogical discourse and democratic decision-making within the international community. The concept of the learning passport embodies the notion of life-long continuous professional and personal growth and the concept of developing knowledge and skills in a variety of disciplines and content areas in the course of one's life.

I have proposed changes to the university's mission, curricula, extracurricular environment and pedagogy which are required for the implementation of a core civic competency-based approach to international/global education. The best practice models which I have selected to illustrate components of this core civic competency-based approach to international/global education are in different developmental stages of implementing this approach. The International Baccalaureate offered at Lester B. Pearson College of the Pacific constitutes in many respects an exemplary blueprint of the core civic competency-based approach to international/global education, as it encompasses significant features associated with this proposed approach.

Where does my journey of "global citizenship education at Canadian universities" lead from here? - From my point of view, there are three broad topic areas which pose interesting challenges for future exploration: (a) the development of an organizational assessment tool based on the core civic competency-based approach to international/global education; (b) the validation of the core civic competencies from the viewpoint of practitioners, professionals and individual citizens who work in the international arena; and (c) the establishment of pilot projects at the tertiary education level.

In the first instance, it may be useful to develop an organizational assessment tool which summarizes the key features of the core civic competency-based approach together with indicators describing the successful implementation of the core civic competency-based approach in an institutional setting. In order to encourage successful organizational change, it is imperative to chart the course of action in an integrated and coherent fashion, to establish milestones in the implementation process of the organizational change initiative and to set qualitative/quantitative goals to demarcate achievement of the objectives. The assessment tool should be designed as a road map which identifies crucial milestones and criteria of success for the change initiative. Samples of these types of assessment tools currently exist for various approaches to international/global

education at the primary and secondary level (Pike & Selby, 1988); they can serve as valuable heuristic devices in terms of format and presentation.

The definition of core civic competencies for the global citizen of the 21st century is based upon a review of contemporary literature in the fields of business management, global education, the internationalization of the university as well as my own professional experience with international research teams and task forces. It would be interesting to validate the relevancy of these core civic competencies and the knowledge, skills and attitude requirements by an international think-tank of diplomats or practitioners in international relations who actively participate in their daily professional lives in public discourse and democratic decision-making in the international arena. The deliberations of this think-tank could be expanded to further include educators from all walks of academia, particularly those who have been involved in the internationalization of the university. In keeping with the underlying principles of the core civic competency-based approach to international/global education (e.g., inclusiveness, complementarity of perspectives and active participation, etc.), the deliberations of this think-tank on the relevancy of the identified set of core civic competencies needs to be informed and enriched, ultimately, by all members of the international community.

An interesting theme to pursue in validating the core civic competencies identified in this dissertation will be an examination of the cross-cultural transferability of these competencies. Are these core civic competencies primarily rooted in Western humanistic philosophy or do they also strike a cord of understanding and appreciation in other ethno-cultural settings such as the world of Islam, Hinduism or Buddhism? Do the knowledge, skills and attitude requirements have to be modified to be appropriately integrated within a specific ethno-cultural context? If so, what form will these modifications take? - These are important questions which need to be addressed in an inquiry around the cross-cultural transferability of core civic competencies for the global citizen of the 21st century.

A third area of exploration revolves around the establishment of actual pilot projects which revise the institutional mission, structures and programs in congruence with the principles and tenets of the core civic competency-based approach to international education. The aforementioned assessment

tool will serve as a helpful guide in devising these pilot projects and in assessing their viability. As discussed, Lester B. Pearson College of the Pacific constitutes in many ways a blueprint for the actual operation of the core civic competency-based approach to international/global education. Individuals charged with the establishment of pilot projects would benefit from close consultation with faculty and staff at this institution and may gain valuable insights about the Lester B. Pearson experience from the program review which is currently undertaken at this institution. The implementation of pilot projects may of course be perceived as risky and may not necessarily be embraced with support in relatively conservative educational institutions. Thus, it will be interesting to undertake a preliminary review of Canadian universities in order to ascertain which particular institutions will be most amenable and open to an experiment of the proposed nature.

Ultimately, I realize that the knowledge gained on the pathway to an integrated approach to international/global citizenship education at Canadian universities is ephemeral in nature and will be replaced in time with a progressively deeper understanding of the notion of global citizenship.

The ephemeral nature of knowledge is reflected in the following parable of the raft:

‘O bhikkhus, a man is on a journey. He comes to a vast stretch of water. On this side the shore is dangerous, but on the other it is safe and without danger. No boat goes to the other shore which is safe and without danger, nor is there any bridge for crossing over. He says to himself: ‘This sea of water is vast, and the shore on this side is full of danger; but on the other shore it is safe and without danger. No boat goes to the other side, nor is there a bridge for crossing over. It would be good therefore if I would gather grass, wood, branches and leaves to make a raft, and with the help of the raft cross over safely to the other side, exerting myself with my hands and feet’. Then that man, O bhikkhus, gathers grass, wood, branches and leaves and makes a raft, and with the help of that raft crosses over safely to the other side, exerting himself with his hands and feet. Having crossed over and got to the other side, he thinks: ‘This raft was of great help to me. With its aid I have crossed safely over to this side, exerting myself with my hands and feet. It would be good if I carry this raft on my head or on my back wherever I go’.

‘What do you think, O bhikkhus, if he acted in this way would that man be acting properly with regard to the raft? ‘No, Sir’. In which way then would he be acting properly with regard to the raft? Having crossed and gone over to the other side, suppose that man should think: ‘This raft was a great help to me. With its aid I have crossed safely over to this side, exerting myself with my hands and feet. It would be good if I beached this raft on the shore, or moored it and left it afloat, and then went on my way’ (Rahula, 1974, p. 11)

However, I would like to leave this pathway as a road for others to travel on, to perhaps enjoy the wisdom gained along the side of the road and to challenge and critique the assumptions and tenets of the proposed core civic competency-based approach to global citizenship education.

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**INTERVIEW QUESTIONNAIRE
(BEST PRACTICES)**

1.0. In your opinion, what are the core civic competencies of the global citizen? In your opinion, is it necessary that students develop these core civic competencies?

2.0. In your opinion, what are the key features of your program designed to prepare students for global citizenship?

Discussion topics:

- *Program entry requirements*
- *Program philosophy and values*
- *Composition of student/ faculty body*
- *Campus environment*
- *Program components*
- *Pedagogy*
- *Intended program outcomes*

3.0. How transferable are these features to other academic programs?

4.0. What are the most significant challenges faced by your program today?

5.0. Apart from the information provided in the program brochure, do you have additional reading materials available which describe the program?

Statistical Data

Mandate/Mission Statement

Annual Reports

Newspaper Articles

Internet Home Page

Course Descriptions

Program Descriptions

Copies available at: _____

APPENDIX B:

QUESTIONNAIRE

FOR

PROGRAM COORDINATORS

**QUESTIONNAIRE FOR PROGRAM COORDINATORS
ONLY**

NAME: _____

ADDRESS: _____

PHONE: _____ **FAX:** _____

INTERNET: _____

GENDER: MALE FEMALE

FIRST LANGUAGE (Please specify): _____

Number of years as faculty member in your International Relations Program: _____

Number of years as program coordinator of your International Relations Program: _____

PART A. PROFILE OF YOUR INTERNATIONAL RELATIONS PROGRAM

1. **Please describe your international relations program by filling in the requested information. If the questionnaire does not have sufficient space for your response, you may wish to attach additional information on a separate piece of paper.**

• Program Title: _____

• Host Department(s): _____

• Departments Represented in the Program: _____

• Degree/Certificates Offered:

Certificate Bachelor Masters Doctor of Philosophy

Other (Please specify): _____

- Compulsory courses in your international relations program (by Degree):

Degree	Course Title	Course Number	Credit	Academic Department
Certificate				
Bachelor				
Masters				
Doctor of Philosophy				
Other (please specify):				

- Elective courses in your international relations program (by Degree):

Degree	Course Title	Course Number	Credit	Academic Department
Certificate				
Bachelor				
Masters				
Doctor of Philosophy				
Other (please specify):				

- Major areas of study concentration (by Degree):

Degree Level	Major Areas of Concentration
Certificate	
Bachelor	
Masters	
Doctor of Philosophy	
Other (please specify):	

- Number of Faculty Teaching in your International Relations Program: _____

4. What scholarships, fellowships and/or special research grants have been awarded to faculty and/or students in your international relations program by the university or other granting bodies in the past five years?

5. What topic areas in international relations have been studied in-depth as part of the aforementioned scholarship, fellowship or funded research projects?

6. How many students (male/female) have been enrolled in the program over the past five years?

	Male Students	Female Students
1990		
1991		
1992		
1993		
1994		

7. Does your institution have a special library resource collection for the International Relations Program?

Yes

No

What type of resources are available in this library resource collection? (Please feel free to attach a reference list.)

PART B: PROGRAM PLANNING ACTIVITIES

8. How long has the program been in existence? _____ Years

9. How did the program become established?

The program was developed as a result of:

- A Needs Assessment
- Faculty Interest
- Government Directions
- Demands of the Employment Market
- Opportunity for Research Grants
- Other (please specify): _____

Please elaborate on your response:

10. Has your international relations program undergone changes since its beginning? Please explain. (You may wish to comment on changes in degree offerings, course offerings, field experiences, number of faculty, specialization of faculty, interests of students, focus, philosophy, evaluation and goals and objectives.)

11. What do you expect will happen to the program over the next five years? What changes do you anticipate?

12. Would you be willing to participate in a telephone interview on the focus and content of your international relations program upon return of the questionnaire?

Yes No

If yes, daytime phone number (if different from above): _____

Evening phone number (if different from above): _____

What would be the best time of day to call you? _____

13. Would you like to receive an executive summary of the research results of this study?

Yes No

APPENDIX C:

QUESTIONNAIRE

FOR

FACULTY MEMBERS

What major fellowships and/or research grants have you received?

What publications have you written and/or edited? (You may wish to attach a reference list, if available.)

What membership(s) do you hold on academic bodies, in professional associations and/or community organizations?

2. Would you be willing to participate in a telephone interview on the focus and content of your international relations program upon return of the questionnaire?

Yes

No

If yes, daytime phone number (if different from above):

Evening phone number (if different from above):

What would be the best time of day to call you?

3. Would you like to receive an executive summary of the research results of this study?

Yes

No

4. What are the current goals and objectives of your international relations program?

5. What teaching methods do you use in your course(s)? - Please rate each option as either:

	Used Most of the Time	Used Sometimes	Not Used at All
Lectures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Group discussions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Role plays	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Simulations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Student presentations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Experiential learning activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Community action projects	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Class activities designed to build group cohesion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Games	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (Please specify):	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. What percentage of your teaching time is spent?

Imparting knowledge to students _____ %

Facilitating students' learning _____ %

7. How important to you are the following criteria for selecting teaching materials? - Please rate each option as either:

	Very Important	Important	Somewhat Important	Not Important at All
Comprehensive information	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Good organization	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Inclusion of well-founded research	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Free from gender bias	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Representation of a diversity of viewpoints on an issue (e.g., developed world versus developing world perspective)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Inclusion of practical learning exercises	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Costs of material	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Clear statement of author's bias towards the subject matter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Solution-oriented approaches to world problems	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (Please specify):	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. Which of these statements best describes how you select your course content?

- In the first class, I will give students an overview of the content which they can learn in the course, and then determine what students would like to learn. Subsequently, I negotiate with students the final course content.
- It is important to the success of the course and to students' knowledge development that I define the course content and follow through with my plan.
- In the first class, students should identify what they expect to learn in this course. I will select the course content and design the sequence of materials based upon these choices.

10. My effectiveness as a professor depends primarily on the following activities. - Please rate each option as either:

	Very Important	Important	Somewhat Important	Not Important at All
Keeping up-to-date with literature in my field	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pursuing my research interests	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Assisting students in gaining an awareness of their vocational aspirations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Participating in community activist groups on specific world issues	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Engaging in a dialogue with my colleagues on improving the international relations program	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Creating an open, participatory classroom environment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Publishing research	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Encouraging students to become life-long learners	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Participating in planning international events on campus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (Please specify):	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

11. Do you assess the different learning styles of your students at the beginning of a course?

Yes No

If yes, how do you do that?

12a. In your opinion, what knowledge, skills and attitudes does your current international relations program teach students? (Please use boxes under Row 1 for your response.)

12b. In your opinion, how important are the listed knowledge, skills and attitudes as learning outcomes of an international relations program? (Please use boxes under Row 2 for your response.)

Students gain knowledge of

Row 1	Row 2	Very Important	Important	Somewhat Important	Not Important
<input type="checkbox"/>	their own physical, intellectual, emotional and spiritual potential	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	their own cultural biases	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	how members of others societies perceive the students' own culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	evolution and causes of changes in major world systems (e.g., trading systems, ecological systems, political systems etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input checked="" type="checkbox"/>	commonality of needs, behaviour, talents and aspirations of humankind	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input checked="" type="checkbox"/>	forms of societal development (socialist, capitalist etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	trading relationships between developed and developing countries	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	historical context of aid to developing countries, current forms of development aid and their impact	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	colonialism and imperialism, historical and contemporary influences of colonialism and imperialism in the world	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	role and contribution of women in the development process	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	current demographic trends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	education trends and the significance of literacy to a country's development process	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	effects of safe water supply and balanced diet on health	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	destruction of eco-systems	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input checked="" type="checkbox"/>	consumption patterns of natural resources and effects of resource depletion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	conservation of natural resources at local and global levels	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Row 1		Row 2	Very Important	Important	Somewhat Important	Not Important
<input type="checkbox"/>	causes and effects of pollution; measures to combat pollution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	local and global land use; land use reform	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	world-wide urbanization	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	causes of conflicts between and among nation-states	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	causes of conflicts between and among different groups in a society	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	causes of interpersonal conflict	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	conflict management techniques	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	arms trade and disarmament	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	reasons for and implications of terrorism	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	non-violent protest movements and tools for non-violent protest	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	nature and operation of prejudice and discrimination	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	tools to combat discrimination at the societal and global level	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	tools to combat discrimination at the personal level	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Universal Declaration of Human Rights, its strengths and weaknesses	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	right to self-determination for societies	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	right to self-determination for individuals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	cruelty to animals and the protection of animal rights	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	sustainable life-styles	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	a range of alternative futures open to humankind	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	holistic conception of human and planetary health	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Students gain skills in

Row 1

Row 2

**Very
Important**

Important

**Somewhat
Important**

**Not
Important**

<input type="checkbox"/>	maintaining their physical health	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	relaxation techniques	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	a trade of their choice (e.g., carpentry, horticulture etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	analyzing and synthesizing information	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	organizing and processing information	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	presenting well-reasoned arguments	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	evaluating information	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	time management	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	clarification of own values	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	stress management	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	conflict management	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	working cooperatively within a group	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	building trust in interpersonal relationships	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	decision-making	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	appreciating beauty in the natural environment and the creative arts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	making ethical judgements	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Row 1

- generating creative ideas
- problem-solving
- forecasting personal and global futures
- understanding others' feelings, thoughts and attitudes
- analyzing situations from multiple perspectives

Row 2

- | Very Important | Important | Somewhat Important | Not Important |
|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Students develop these attitudes

Row 1

- positive self-image
- appreciation of others
- commitment to equality of all individuals, societies, groups
- commitment to defend human rights
- commitment to live up to one's social responsibilities
- tolerance of uncertainty in one's personal life
- willingness to explore new ways of decision-making and problem-solving
- recognition that change is an intricate part of life
- respect for all life forms on the planet
- altruism
- willingness to rely on intuitive thinking
- preparedness to take risks
- willingness to use one's own creative potential

Row 2

- | Very Important | Important | Somewhat Important | Not Important |
|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

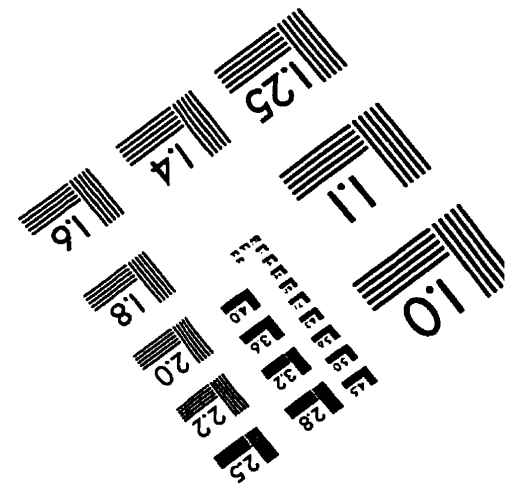
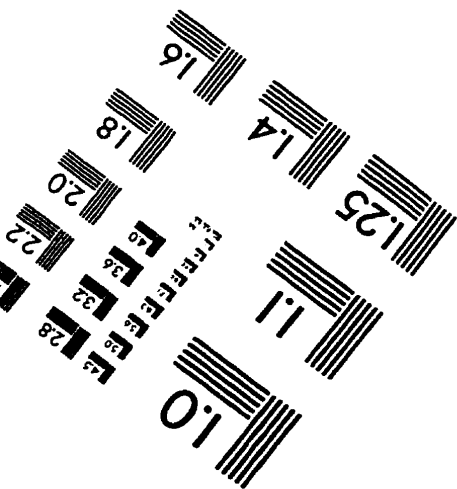
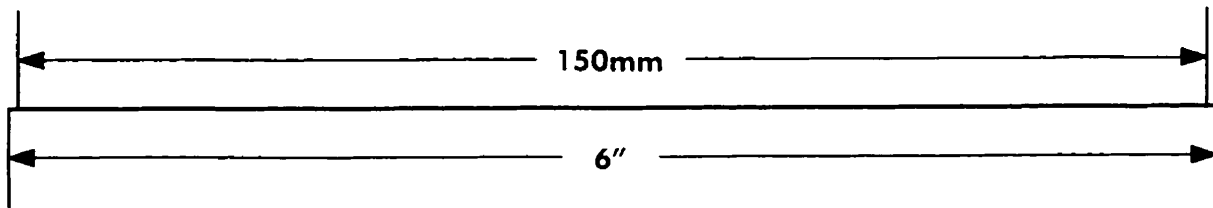
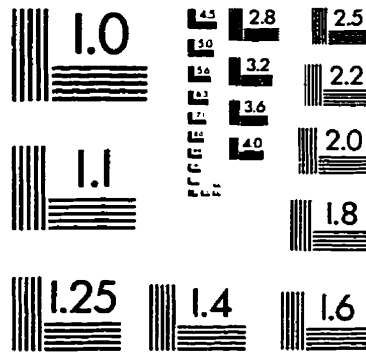
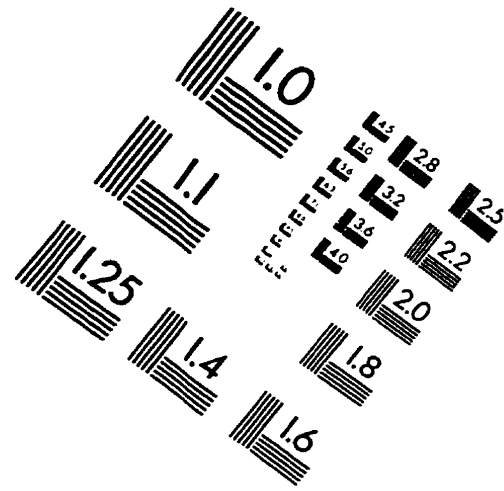
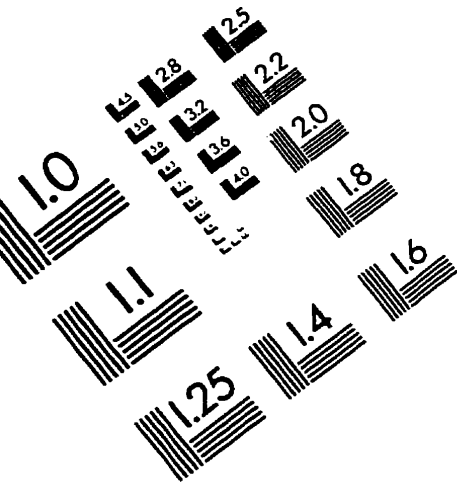
15. How would you define a “global citizen” or “world citizen”? In your opinion, what knowledge, skills and attitude should this person have?

Knowledge:

Skills:

Attitudes:

IMAGE EVALUATION TEST TARGET (QA-3)



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