

Global Citizenship and Wilfrid Laurier University

Luke Stewart



Laurier Students' Public Interest Research Group

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Library Room 3-301
Wilfrid Laurier University
75 University Avenue West
Waterloo, Ontario
Canada, N2L 3C5

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1. Introduction

In general this report is intended to introduce the concept of Global Citizenship within the context of the contemporary opportunities and challenges facing the university institution. In specific this report will offer an analysis of Wilfrid Laurier University as a case study for the embrace of Global Citizenship and Global Citizenship Education. It will be the contention of this report that through conceptualizing the student body as Global Citizens, through embracing a more globally focused curriculum and promoting civic engagement through service learning – Wilfrid Laurier University will find a new and meaningful way to meet the challenges and opportunities our system will be facing in the twenty-first century. The university is in a position to exploit, question, explore and debate this contentious concept and in the process make its own conclusions and in turn help shape the character of its student body as they move into different stages in their lives.

1.1 Summary of Recommendations

The concept of Global Citizenship must permeate the halls of Wilfrid Laurier University; its walls, offices, policies, classrooms, faculty, administration, staff and student body. I would argue that Wilfrid Laurier University is already doing a lot of promote Global Citizenship whether we know it or not. I suggest we give credence to our actions, and in order to pave the way for new initiatives at the school, to give these endeavors a common name to unite the institution toward a common goal of redistributive social justice. Global Citizenship is an umbrella term which seeks to promote inclusiveness, a way of identifying yourself within an increasingly complex global community and seeks to bridge the local with the global. Global Citizenship offers a way in which we can begin to conceptualize the student body at Laurier – a student body actively pursuing the knowledge of contemporary societies, cultures, economics and politics other than that of our own.

In effect, we need to weave the concept of Global Citizenship into the institutional fabric of the university. Creating, promoting and fostering a university of

good Global Citizens who extol the virtues of responsibility and ethical choices in an age when we are increasingly bombarded from all directions with information which is both significant and irrevocably insignificant should be *the* role of the university in the twenty-first century. The size and community feel of Laurier demonstrates the tremendous potential to foster good global citizens through events, initiatives and other such enterprises. Global Citizenship offers a model to bring the school together and promote inclusiveness. However, this includes improving upon initiatives already underway in order to lay the foundation for new initiatives in the future.

1.2 Report Outline

The following report will be divided into three specific sections. The first section is intended to offer a general introduction to the Global Citizenship discourse through an analysis of the contemporary literature. The second section will shed light on the current tensions the university institution is facing in the twenty-first century and argue why the university must take on a more active role in preparing its students for civic engagement and global competence. The final section will bridge the first two sections together and look at Wilfrid Laurier University as a case study and argue that we begin to conceptualize the student body as Global Citizens and conclude through offering recommendations.

2 Global Citizenship

2.1 Introduction

Conceptualizing Global Citizenship is controversial, highly debatable and extremely complex. The term appears in annual corporate reports (Microsoft and Hewlett-Packard), in political, economic and government institutions, elementary and secondary schools as well as in the myriad of political and social activism. Contextually, Global Citizenship is a term which can be applied to local, national and international realities. It is a term which will meaningfully address questions of identity, religion, spirituality, ethnicity, culture, politics, economics, society and foreign relations in the

twenty-first century. The following section will only merely introduce this term to you in order to lay the foundation for how I envision Global Citizenship taking on a much more momentous perspective within the higher education system and Laurier specifically.

Conceptually Global Citizenship is not a new phenomenon. Throughout human history the process of conceptualizing oneself in the broader context of the globe occurred as early as 200 B.C. to 200 A.D. with the rise of Stoicism. The claim by Diogenes the Cynic, "I am a citizen of the world" has left a ripple effect throughout the annals of time. Other such Stoic philosophers such as Cicero, Plutarch, Marcus Aurelius and Epictetus argued that each of us dwells in two communities: the local community of our birth and the community of universal human argument and aspiration.¹

This process flowed through into the Renaissance and the Enlightenment with thinkers such as Diderot, Voltaire and Immanuel Kant. Part of this process of the advancement of human knowledge saw the proclamation that the universal power of reason transcends the limitations of tradition and superstition.² The eighteenth and nineteenth centuries witnessed a recession in the dialogue concerning the universality of human aspiration with the advent of the American and French Revolutions as well as the surge of theorists interested in the evolution and maintenance of international order through the Westphalian state system.³ The twentieth century saw the rise of what we now call cosmopolitanism or a 'global ethic.'¹ These ideas are heavily influenced by the Stoic philosophers and emphasize the importance of the evolution of human history and more importantly that ideas can indeed change the world within the paradigm of the global moral community.

2.2 What is Global Citizenship?

Scholars characterize Global Citizenship by rights, responsibilities, morals, virtues, ethics and competencies transposed from a local, regional and national reality onto the international stage. These characteristics are universal and transcend territories,

¹ Martha Nussbaum. 'Patriotism and Cosmopolitanism.' in [ed.] Joshua Cohen. For Love of Country: Debating the Limits of Patriotism. (Boston: Beacon Press. 1996) 7

² Nigel Dower. An Introduction to Global Citizenship. (Edinburgh: Edinburgh University Press. 2003) 24-25

³ Ibid. 25

boundaries, ethnicities, religions and cultures. In a sense, Global Citizenship is a means of creating an inclusive world whereby we, as Global Citizens, make choices in the political, economic and social spheres that take into account broader global realities. For example, Nigel Dower and John Williams argue that a Global Citizen is a member of a wider community consisting of all humanity that transposes your own sense of identity, loyalty and commitment beyond the nation-state.⁴

In the past two decades there has been a surge in interest regarding the theory and parameters of citizenship and we have witnessed the amplified embrace, and contestation, in the development of the term Global Citizenship. The increased frequency of debate surrounding national citizenship in the 1990s anchored itself around issues concerning active civic virtue, increased apathy and individual consumption as well as the emergence of the multi-ethnic society. For international legal scholar, Richard Falk, the interest in the term Global Citizenship reflects the impact of a series of recent trends: globalization, migration, identity, politics, regionalism, humanitarian intervention and human rights.⁵

The beginning of the Global Citizenship discourse, for Nigel Dower, has been attributed to four main factors: first, the increasing pressure of global problems requiring global solutions. Second, the general phenomenon known as 'globalization.' Third, the revived interest in the concept of citizenship itself and finally the revived interest in the perennial approach to cosmopolitanism. For Dower, the idea of citizenship transposed onto the international scene has added three elements to the citizenship debate: a normative claim about how humans should act; an existential claim about the broader realities of the world system and an aspirational claim about the future of our world and your place in it.⁶

⁴ Nigel Dower and John Williams. "Introduction." in [ed.] Nigel Dower and John Williams. Global Citizenship: A Critical Introduction. (New York: Routledge. 2002) 1

⁵ Richard Falk. "An Emergent Matrix of Citizenship: Complex, Uneven and Fluid." in [ed.] Nigel Dower and John Williams. Global Citizenship: A Critical Introduction. (New York: Routledge. 2002) 15

⁶ Nigel Dower. An Introduction to Global Citizenship. (Edinburgh: Edinburgh University Press. 2003) 3-4, 7

Michael Byers describes the term Global Citizenship as something much more local, even personal. Byers analysis of describing someone as 'global' would mean they are widely read, holistic in their appreciation of the world around them and therefore understanding of the situations and perspectives of others. A Global Citizen would then understand there is some sort of collective responsibility that unites all peoples of this planet. More specifically, Byers suggests that Global Citizenship empowers the individual human being to participate in decisions concerning their lives, including political, economic, cultural and environmental conditions in which they live. For Byers, this includes the right to challenge authority and existing power structures – to think, argue and act with the intent to change the world.⁷

The University of British Columbia's Global Citizenship Project (January-May 2004) describes a Global Citizen as demonstrating tolerance and respect for all peoples regardless of their own cultures, ethnicity, gender, sexual orientation and other differences. Most importantly, these differences are not judged on personal values and beliefs.⁸ For UBC, Global Citizens are well rounded citizens who are aware of local and global issues, events and trends and are able to think critically about them. These Global Citizens, "...know about economic and political issues, the environment, human rights, social justice and peace and conflict resolution; they also demonstrate a commitment to social, economic and environmental sustainability."⁹ This educational journey is then able to create an open minded citizen who is able to consider diverse points of view from a variety of cultural, social and ideological perspectives. This diversification of opinion would allow the citizen to see the interdependence of all things and view the local and global not as opposites, but as overlapping spheres where caring about the local is a prerequisite to developing responsibility for the global.¹⁰

⁷ Michael Byers. 'Are you a Global Citizen?' Speech given at UBC. 5 October 2005. Online: <http://thetyee.ca/Views/2005/10/05/globalcitizen/>

⁸ Regina Lyakhovetska. *Looking into the Future: Views of UBC Students and Alumni on Global Citizenship*. (Vancouver: UBC Press. 2004) 12

⁹ Ibid.

¹⁰ Ibid. 12-13

The UBC Global Citizenship Project created a list of values, competencies and actions of a Global Citizen:

Figure One: Values, Beliefs, Attitudes, Aspirations¹¹

- Individual, social and global responsibility
- Respect
- Diversity
- Equality and equity
- Humanity
- Community
- Compassion
- Humility
- Lifelong learning
- Accountability
- Interconnectedness
- Peace, human security, human rights
- Open mindedness
- Non-judgmental attitude
- Individuals can make a difference

Figure Two: Competencies (Knowledge, skills, abilities)¹²

- Local and global awareness
- Self-awareness
- Understanding the impacts of individual actions
- Knowledge and the understanding of fair trade issues
- Knowledge of foreign languages
- Advanced English proficiency
- Knowledge of social justice issues
- Negotiated skills
- Organizational skills
- Understanding cultures and religions
- Knowledge of human rights
- Ability to adapt
- Cultural sensitivity
- Intercultural communication skills
- Understanding different perspectives
- Interpersonal skills
- Critical thinking skills
- Conflict resolution skills

Figure Three: Actions¹³

- Be aware of what's going on locally and globally
- Make ethical choices
- Participate in your own community
- Don't be apathetic
- Develop linguistic skills
- Go abroad to study/work/travel
- Learn about different cultures and share your own culture
- Take courses about global issues, interdisciplinary courses and courses that can make you a better person
- Contribute to poverty reduction
- Fight racial discrimination
- engage in advocacy
- Challenge injustices
- Protect environment
- Get involved in clubs and student associations
- Participate in international events on campus
- Volunteer for local and international organizations
- Interact and make friends with people from diverse cultural backgrounds
- Treat people as you want to be treated
- Engage people in dialogue, participate in discussions on various topics
- Reflect on the impact of your actions
- Do your best to make it a better world.

¹¹ Ibid. 18

¹² Ibid. 19

¹³ Ibid. 19-20

Even more than just personal attributes and competencies, Nigel Dower envisions conceptualizing Global Citizenship in terms of universal rights and duties toward human kind. For Dower, these rights must be universal and belong to all human beings and these duties must come from the Universal Declaration of Human Rights as well as other international legal conventions and documents.¹⁴ Dower states that we are not just given these rights and duties, but it is our responsibility to promote these values represented in the active support for the community one belongs to – the global community.¹⁵ The outward extension of the belief in a common set of rights which is internationally entrenched in law has only been a recent phenomenon within the context of human history. The contemporary experience, highlighted by ‘globalization,’ has prompted humanity to act accordingly as we are beginning to see interconnectedness and interdependence of all things.

2.3 Globalization, Global Problems and Global Solutions: Why Global Citizenship Matters?

Although the term Global Citizenship in one form or another has been with us for 2500 years; ‘Globalization,’ rapid technological change and the championing of capitalism has highlighted the ills and plenty’s of a truly global international system. The embrace of Global Citizenship within the global community can serve to innovatively, creatively and cooperatively meet the challenges and opportunities of the twenty-first century. I must concede there is no strong evidence that the international system has taken the concept Global Citizenship seriously and we are perhaps years, if not centuries, from becoming true Global Citizens institutionally. However, there is strong evidence to suggest individuals from across the globe are beginning to take their role as Global Citizens very seriously and are doing so with grassroots initiatives and through bottom-up approaches in reaction to the ills of ‘globalization.’

To understand this process of increase interconnectivity, David Held contends that ‘globalization’ facilitates the flow of goods, capital, people, knowledge,

¹⁴ Nigel Dower. “Global Citizenship: Yes or No?” in [ed.] Nigel Dower and John Williams. Global Citizenship: A Critical Introduction. (New York: Routledge. 2002) 33

¹⁵ Nigel Dower. “Global Ethics and Global Citizenship.” in [ed.] Nigel Dower and John Williams. Global Citizenship: A Critical Introduction. (New York: Routledge. 2002) 149

communications, weapons as well as crime, culture, pollutants, fashions and beliefs across territorial boundaries. Therefore, Held states that 'globalization' can be understood in relation to these sets of processes which shift the spatial form of human organization and activity to transcontinental or interregional patterns of activity, interaction and exercise of power. Globalization in the form of transnational networks, social movements and relationships extended through virtually all areas of human activity and the existence of interregional trading systems, finance and production have bound together the prosperity and fate of households, communities and nations across the world.¹⁶ Therefore, increased global connectivity and dependence has created the impetus for humanity to begin to view themselves in light of common or universal aspirations.

For Held, increased 'globalization' has highlighted five major opportunities and challenges in relation to Global Citizenship: first, effective power is no longer assumed by national governments. In reality, effective power is 'shared, bartered and struggled' over by diverse forces and agencies at the national, regional and international levels. Secondly, the idea of political community of a self-determining collectivity can no longer be meaningfully located within the boundaries of a single nation-state. Third, there is a growing set of disjunctures between the formal authority of the state and economic system at the regional and global level. Fourth, national sovereignty is not dead. However, there are significant areas and regions marked by criss-crossing loyalties, conflicting interpretations of rights and duties, interconnected legal and authority structures. Finally, the end of the twentieth century was marked by a series of new types of 'boundary' problems.¹⁷

Richard Falk asserts that the Global Citizenship debate, reflecting the contemporary processes of 'globalization,' has highlighted and has led to a tension between the state and citizen relationship. This fledgling relationship Falk attributes to

¹⁶ David Held. "The Transformation of Political Community: Rethinking Democracy in the Context of Globalization." in [ed.] Nigel Dower and John Williams. Global Citizenship: A Critical Introduction. (New York: Routledge. 2002) 94

¹⁷ Ibid. 97-98

the success of transnational market forces as well as the neo-liberal agenda.¹⁸ These trends and tensions have led to a new configuration that sees individuals not looking as confidently to the state for the fulfillment of basic aspirations which has been reinforced by the rise of information technology as the basic restructuring and wealth creating influence in business, politics, military affairs, human relations and worldview.¹⁹ For Falk, we are beginning to see the revolutionary extension of citizenship beyond the state whereby the development of international human rights, the decline of diplomatic protection of aliens abroad and the spread of the democratic ethos has created a growing sense that individuals are becoming for many purposes subjects alongside states, capable of acting on their own to uphold their legal rights.²⁰

These emergent Global Citizens view global problems requiring global solutions. For Nigel Dower, a problem becomes global when it is a problem caused by people (or events and processes) from all parts of the world. Secondly, it is a problem that requires the coordinated effort of many actors from all parts of the world, particularly governments of countries, to solve. Finally, a problem is global because it is a significant problem for large numbers of people.²¹ These issues are borderless and have been summarized in figure four:

Figure Four: Global Problems

- Global Warming and Climate Change
- Rapid Species Loss
- Soil erosion
- Pollution
- Population growth
- World poverty
- Disease, AIDS
- Racism
- Unregulated Global Finance and Trading
- Status of Women
- Religion and Ethnic hatred
- Violations of Human Rights
- Economic and Sexual exploitation
- War
- Refugees and Mass Movement
- International crime and terrorism
- Weapons of Mass Destruction
- The small arms trade

A global problem requiring global solution is only a recent phenomenon within the context of human history. Truly International laws, conventions and norms have

¹⁸ Richard Falk. "An Emergent Matrix of Citizenship: Complex, Uneven and Fluid." in [ed.] Nigel Dower and John Williams. Global Citizenship: A Critical Introduction. (New York: Routledge. 2002) 15-16

¹⁹ Ibid. 16

²⁰ Ibid. 18-20

²¹ Nigel Dower. An Introduction to Global Citizenship. (Edinburgh: Edinburgh University Press. 2003) 3

been established concretely in the twentieth century and often in response to war, poverty, disease and other such complex problems. Figure five illustrates only a small portion of the initiatives undertaken in the twentieth and early twenty-first century to cooperatively meet the complex challenges of the day:

Figure Five: Global Solutions

- The League of Nations, 1919
- The United Nations, 1945
- The Nuremberg War Crimes Tribunal, 1946
- The Universal Declaration of Human Rights, 1948
- Bretton Woods Institutions, 1946
- The Bertrand Russell War Crimes Tribunal, 1967
- Live Aid, 1985
- UN Commission of Global Governance, 1995
- World Commission on Cultural Development, 1995
- Interaction Council, 1997
- The Kyoto Protocol, 1997
- The International Criminal Court, 1999
- The Millennium Development Goals, 2002

Subsequently, the question remains, where and how do we foster Global Citizenship if we are years, and centuries, away from becoming institutional Global Citizens? The following section will address the complex problems the university system will be facing, much like the international system, and address these challenges within the paradigm of Global Citizenship as the key to solving the problems of policy, values and an increasing apathetic student body.

3 Higher Education in the Twenty-First Century

3.1 Introduction

The university is at a crossroads as it enters the early years of the twenty-first century. There has been an impetus to re-evaluate, analyze and reform the university's values, visions and curricula in order to meet the opportunities and the challenges of 'globalization,' rapid technological transformations and the embrace of corporate culture. Higher education is facing questions which will fundamentally alter how we conceive of the institution as well as highlight the tensions between the traditional and modern roles of this institution in society. If the university was to embrace, debate and implement new policy within the paradigm of Global Citizenship we may begin to effectively and meaningfully understand and meet these challenges and opportunities.

3.2 The New World of Higher Learning: Land Ho!

Universities have always been the keepers and creators of knowledge, dialogue and ideas. Universities have sought to prepare new generations with the skills, attitudes, values as well as competencies in order to foster the spirit of critical inquiry and promote moral reasoning among its students. However, Robert J. Birgeneau states that the twenty-first century has brought with it the new realities where, 'knowledge, creativity and innovation' are essential elements of thriving societies.²² How higher education systems respond to the opportunities and challenges of 'globalization,' rapid technological change and embrace of corporate culture is a matter of debate as well as institutional self-reflection.

This evolutionary process into new realities is marked by the rise of the post-industrial, knowledge based society. James J. Duderstadt states that in a very real sense we are entering a new age of knowledge in which the key strategic resource is knowledge itself – educated people and their ideas. In Duderstadt's opinion the university has and will contribute to this new knowledge based society through educating the young, preserving our cultural heritage, providing the basic research essential to our well being and security, training our professionals as well as through stimulating social change.²³

The challenge universities are facing, characterized by the broader processes of 'globalization,' rapid technological innovation and the championing of capitalism has left society, governments and businesses asking much more of our universities than just its traditional role of inspiring and fostering the spirit of critical thinking, analysis, moral reasoning and judgment. For instance, Duderstadt points out that our universities are heavily involved in utilitarian roles such as technology transfer, health care, entertainment, national defense as well as economic and international development.

²² Robert J. Birgeneau. 'Forward.' in (ed.) Glen A. Jones, Patricia L. McCarney & Michael L. Skolnik. Creating Knowledge, Strengthening Nations: the Changing Role of Higher Education. (Toronto: University of Toronto Press. 2005) ix

²³ James J. Duderstadt. 'The Future of Higher Education in the Knowledge-Driven, Global Economy of the 21st Century.' in (ed.) Glen A. Jones, Patricia L. McCarney & Michael L. Skolnik. Creating Knowledge, Strengthening Nations: the Changing Role of Higher Education. (Toronto: University of Toronto Press. 2005) 82

Furthermore, universities are increasingly being asked to act as agents of economic growth as well as to be innovative, creative and entrepreneurial.²⁴ These realities have dramatically transformed how we think of the university.

We can no longer look to or hold onto the heady and idealistic notions of the university as a common or universal institution. In today's day and age the university is best understood as an umbrella term for what are a myriad of institutional forms organized in quite different ways in order to address quite different social, political and economic goals. As scholars have pointed out, this is marked by the transition to a 'multi-university' or 'comprehensive university' and the narrow specialization which has increasingly handed the university much more closely to the market and growth economy. For many, this is either a curse or a gift to be celebrated and has created tension among those confronting these challenges and opportunities.

The university having to confront these complex transformations already taking place in the economic, political, scientific and social spheres has spurred the university to respond with a better view of how to balance the economic purposes of higher education with its cultural, moral and intellectual purposes. The resulting tension is embodied in the debate between the 'knowledge society' and 'knowledge economy' – those who lament the alignment of the university and business community which is feared to erode civic responsibility, freedom of speech and critical inquiry to those who celebrate the 'entrepreneurial university.'²⁵

3.3 The New Role of University in Society

James Downey argues Canada is ready for a new and more inclusive story about why higher education is important. In effect, Canada and indeed the world, is ready for a new narrative in higher education that combines social idealism with the pragmatism of economic interests.²⁶ Other scholars such as Carol Geary Schneider argue that a new 'academy ethos' is growing up at the fringes of the institution. This

²⁴ Ibid. 83

²⁵ Glen A. Jones, Patricia L. McCarney & Michael L. Skolnik. 'Introduction.' in (ed.) Glen A. Jones, Patricia L. McCarney & Michael L. Skolnik. Creating Knowledge, Strengthening Nations: the Changing Role of Higher Education. (Toronto: University of Toronto Press. 2005) 3-4

²⁶ James Downey. 'A New Story about Higher Education.' Educated Solutions. Vol. 3 (2007). 7

new academy is centrally concerned not just with knowledge, but also with educating students who are both, 'prepared and inspired to address society's difficult questions.' This is also marked by the movement toward engaged or service learning – emphasizing putting theory into practice to analyze and work to solve significant problems.²⁷

Arthur James argues that the university must address questions of higher learning based upon principles of citizenship and civic responsibility together with how the university's attempt to shape the lives of its students and its society. For James, the primary role of the university, along with scholarship and research, is to educate its students, to expand their knowledge, to teach the students to pursue truth and to develop their intellectual as well as vocational life.²⁸ The university is also well positioned to help students make decisions about their personal lives, about freedom and responsibility as well as the kinds of ethical codes that might guide them. The challenge is that university's are bringing *en masse* thousands of students into the institution who, for the majority of students, are in the most fundamental and formative years of their young adult lives. Arthur James laments that the contemporary educational experience of students in higher education suggests that it is not necessary for them to engage with questions of character, civic obligation or consciousness.

The simple fact is under increased regulations and financial constraints, universities are not required to incorporate within the student's curricula that which is not quantifiable. Ironically for James, a 'citizenship culture' consists of such fundamental democratic and personal values that essentially require students to actively engage in education experiences beyond the realm of measurement.²⁹ Even more simply, you cannot rate an experience or years of painstaking academic inquiry and development – these are acquired skills. For James Downey, if we are to expect our institutions to produce graduates who can think critically, who are ethically aware,

²⁷ Carol Geary Schneider. 'Liberal Education and the Civic Engagement Gap.' in (ed.) Adrianna J. Kezar, Tony C. Chambers & John C. Burkhardt. Higher Education for the Public Good: Emerging Voices from a National Movement. (San Francisco: Jossey-Bass. 2005) 127

²⁸ Arthur James. 'Introduction.' in (ed.) James Arthur and Karen E. Bohlin. Citizenship and Higher Education: the role of Universities in Communities and Societies. (London: RoutledgeFalmer. 2005)

1-2

²⁹ Ibid. 2

who can engage fully as citizens and who are equipped to learn throughout their lives – then we also need to ask if our curricula incorporate these objectives.³⁰

Peter Taylor and Jude Fransman argue that in order to promote and increase participation effectively, as well as ethically, there is a growing need for experienced and well trained people who are active and open to its meaning, methods and practice. Many higher education institutions have a role in developing the capacity of institutions and individuals to understand and practice participation. This has highlighted the tremendous potential to bridge the global with the local – providing real opportunity to scale up local knowledge needs and priorities for incorporation into international policy and research agendas.³¹ This brings me to my belief in the adoption of conceptualizing the student body as Global Citizens as well as the promotion of Global Citizenship Education as essential to fulfill the new role of the university in society through producing ethically aware and experienced graduates.

3.4 Global Citizenship, Global Citizenship Education and Higher Learning

We are increasingly becoming more aware and more appreciative of the global aspects of our everyday lives. Mark Evans and Ian Hundey argue there has indeed been an increased interest in educating for citizenship in Canada spurred by growing concerns about the general lack of civic literacy among youth, the changing realities of the late twentieth century and the newly emerging ideas about citizenship. In Canada, regionalism as well as nationalism already complicates the citizenship debate and the different identities entailed in that membership. Evans and Hundey state that now, informed and conscientious Canadians see themselves not only as part of a local community, a province or a nation – but also the broad global community.³²

Bill Hunter, George P. White and Galen C. Godbey call this process of active global education and citizenship, 'global competence.' They argue that global

³⁰ James Downey. 'A New Story about Higher Education.' Educated Solutions. Vol. 3 (2007). 7

³¹ Peter Taylor and Jude Fransman. Learning and Teaching Participation: Exploring the Role of Higher Learning Institutions as Agents of Developmental and Social Change. (Brighton: Institution of Development Studies.2004). 1

³² Mark Evans and Ian Hundey. "Educating for Citizenship in Canada: New Meanings in a Changing World." in [ed.] Tara Goldstein and David Selby. Weaving Connections: Educating for Peace, Social and Environmental Justice. (Toronto: Sumach Press. 2000) 120, 135

competence is important because it informs the ways in which we encourage and train people to interact with, and open themselves to, other cultures and build relationships. The challenge to define 'global competence' has run in tandem with the rapidly developing, critical need for colleges and universities to internationalize their curricula and experience in general. Hunter and company point to the working definition of 'global competence' set out in 2004 by an international panel of experts, stating, "...having an open mind while actively seeking to understand cultural norms and expectations of others, leaving this gained knowledge to interact, communicate and work effectively outside of one's environment."³³

In order to produce 'global competence,' Lynn Davies has argued that Global Citizenship Education is a confirmation of the direct concern with social justice as well as the variety of interpretations known as 'global education.' Davies argues that we are becoming Global Citizens whether we like it or not; the spread of international norms and conventions has led to the belief in common rights and responsibilities. Davies suggests that an internationalist perspective on citizenship demands: an interest in world cultures and curiosity to find out more, learning respect for different cultures other than your own and finally regarding these cultures as living and changing.³⁴ Davies critically assesses the old adage, *act local, think global*, and places it in the context of Global Citizenship Education to give it relevance through stating, *act local, analyze national, think global*.³⁵ This raises numerous questions regarding the obstacles toward the self-actualization of Global Citizenship at the university.

For Nigel Dower, Global Citizenship is a concept whose time has come. The idea has come to be accepted among many elements of society and has been incorporated into the thinking and engaged actions of an increasingly large amount of people who view responsibility not just locally, regionally or nationally – but internationally. At minimum, Dower states this large and growing social phenomenon is something to be investigated, debated and understood. Even more simply, the fact

³³ Bill Hunter, George P. White and Galen C. Godbey. "What Does it Mean to be Globally Competent?" Journal of Studies in International Education. Vol. 10, No.3 (Fall 2006) 269-270

³⁴ Lynn Davies. 'Global Citizenship: Abstraction or Framework for Action?' Educational Review. Vol. 58, No.1 (February 2006) 6-9

³⁵ Ibid. 10

there is some much contention in society and in the existing literature gives credence to Global Citizenship as a matter of academic inquiry.³⁶

4 Wilfrid Laurier University and Global Citizenship

4.1 Introduction

It is an exciting time to be a member of the Wilfrid Laurier University community. Students, staff, faculty and administration are asking tough and important questions about a variety of issues. At the university, more than any other institution in society, we can find the concept of Global Citizenship self-actualizing to address these complex concerns. Wilfrid Laurier University can do much, and is already doing a lot, to promote Global Citizenship whether we know it or not. Currently WLUs incumbent president, Dr. Max Blouw, is taking the university through an envisioning process about where the university will be heading in these early years in the twenty-first century. At this point in time the concept of Global Citizenship has not been discussed in any concrete terms at the university. If Laurier is serious about making ethical policy decisions, its curricular and extra-curricular endeavors as well as the character, morals and values of its students – Global Citizenship is an idea worth exploring, debating and embracing.

At the surface, Wilfrid Laurier University appears to be an innovative institution with a commitment to its student body. Our mission statement states quite simply, "Wilfrid Laurier University strives to be a diverse, personal and supportive community. It is devoted to learning, research, scholarship, creativity, profession expertise and personal development in a student centered environment.... Our aim is to educate engaged and aware citizens of an increasingly complex world." The challenge is of course do we really accomplish this goal through courses in the curriculum and through extra-curricular endeavors as well as in the university's policies? With five years of empirical evidence I would suggest that as an institution of higher learning we are moving in the right direction; we could always improve.

³⁶ Nigel Dower. An Introduction to Global Citizenship. (Edinburgh: Edinburgh University Press. 2003) 12

We need to weave the concept of Global Citizenship into the fabric of the university system. Highlighting Global Citizenship in the schools policies, its curricular and extra-curricular endeavors will innovatively shed light on issues such as: campus and environmental sustainability; the role of Laurier in the Waterloo community, in Canada and the world; the importance of meaningful engagement during the college years; how we can innovatively foster social change; campus diversity, culture, politics, solidarity, racism, oppression, gender disparity, ethnicity, race and sexual orientation. Global Citizenship is an inclusive term which has the potential to ignite the spark which will unite the campus toward the goal of redistributive social justice.

4.2 Why Laurier and Global Citizenship?

Wilfrid Laurier University has a long list of values that reflect what it means to be a Global Citizen as it is defined in this report. At the core, Laurier is committed to the dignity and mutual respect of all peoples; of the scholarly and social value of education; the belief in knowledge and lifelong learning; the belief in liberal education, excellence as well as teaching and research; in dialogue and diversity.³⁷ The concept of Global Citizenship has the potential to highlight and give greater meaning to these values and in so doing embolden the university locally, nationally and internationally through producing ethical, moral, aware and virtuous citizens.

The Century Plan, which was established by the Office of the Vice President: Academic in between the 2004-2005 academic year, has stated that by 2011 Laurier will aim to be: an innovative university known for strengths in selected areas; large enough to offer a good variety of undergraduate, professional and graduate programs as well as to offer an outstanding student experience both inside and outside of the classroom.³⁸ These are lofty goals to be sure and the challenge is will be ensuring that Laurier stays committed to this outstanding student experience as it diversifies and tries to become a 'comprehensive university.'

³⁷ Wilfrid Laurier University "Mission, Vision and Values." Online: https://www.wlu.ca/page.php?grp_id=2295&p=9690

³⁸ "Laurier's Century Plan: 2005-2011." Wilfrid Laurier University. (May 2005) 2

As Wilfrid Laurier University embarks on its envisioning process at the behest of the Dr. Blouw, we certainly need to re-examine some of the university's policies as well as its investment endeavors. Looking at policy making as well as our investments through the lens of Global Citizenship will inform us more about making moral and ethical decisions. There are a couple of examples where Laurier's policies have reflected a commitment to Global Citizenship. First, in October 2004, WLU accepted a Burmese refugee student through the work of WUSCs local chapter on campus. Secondly, in November 2004, Laurier put into place an ethical purchasing policy after it was discovered the Bookstore was selling clothes supported by child labour. Finally, and most recently this past 2008 winter term, WLU is putting into place an environmental sustainability policy through the coordination of the Physical Resources office.

The most inspiring and perhaps the single greatest sign that the concept of Global Citizenship can take hold at WLU is the mid-size and community feel of Laurier. Applying the theory of Global Citizenship to the university's policies, to how we conceptualize the student body, to what courses we offer as well as our extra-curricular undertakings has the potential to bridge the gap between Faculties and Departments and unite the campus and its students toward a common goal. Dr. Blouw at his Installation Ceremony on 25 October 2007 stated, "Students who come to Laurier have a wonderful environment in which to learn, to grow, to explore new ideas, to form friendships, to fall in love, to engage in volunteerism and community service, to engage in athletic competition, all in an intimate and highly supportive environment that emphasizes community and belonging."³⁹ The challenge is to of course sustain these heady statements and ensure this student centered environment is somehow united toward a common goal – the goal of redistributive social justice.

4.3 Laurier's Curriculum and Global Citizenship

Global Citizenship is alive and well within the classroom and courses, it is offered as an exponential learning experience through Laurier International and in grassroots community volunteering through Community Service Learning. As of 2005, Laurier's five

³⁹ Max Blouw. "Presidential Installation Speech." 25 October 2007. Online: https://www.wlu.ca/news_detail.php?grp_id=2295&nws_id=3576&filter_type=headline

Faculties (Arts, Science, Social Work, Education and the School of Business and Economics) have innovatively tried to offer a more globally focused curriculum and better opportunities to broaden the students knowledge as well as life skills.⁴⁰ These are promising signs that Laurier is moving in the right direction toward promoting Global Citizenship Education.

The University of British Columbia's Global Citizenship Project, which underwent an institutional examination of Global Citizenship, outlines key characteristics of courses which support and foster the concept of Global Citizenship. Figure six offers these characteristics:

Figure Six: Courses⁴¹

- World Affairs (foreign policy, history, geography, economics, film, literature and music)
- Local and global issues (environmental change, human security, nutrition, racism)
- Ethics
- Interdisciplinary studies
- Environmental issues
- Cultural studies
- Comparative studies of social systems, educational systems, religions, etc.
- Cross-cultural examination of social problems (disease, malnutrition)
- Social, economic and ecological sustainability
- Self-discovery through arts
- Social awareness about gender, race and class issues
- Understanding of agricultural and natural resource systems from an international and interdisciplinary perspective
- Organizational behavior

4.4 Laurier, Extra-Curricular and Student Activities

There are clear challenges to measuring how Laurier, through extra-curricular endeavors, is producing Global Citizens. Some of these challenges are that many of the best examples of extra-curricular activities promoting Global Citizenship are undertaken by the students themselves, independent of the university, and go unnoticed or un-promoted. Other challenges are how to measure if the university's extra-curricular

⁴⁰ The current data is limited and always subject to change. See individual Department Calenders for local, national and international course offerings. Current Faculty, departmental and curricula data, statistics and projections taken from both Dr. Sue Horton's *The Century Plan* as well as Dr. Max Blouw's *The Envisioning Laurier Project*. For instance, as of 2005 Laurier has 8 doctoral programs and 11 masters programs. Undergraduates have seen the creation of Global Studies, Kinesiology and Biochemistry as well as Journalism, Contemporary Studies, Criminology, Organizational Leadership and Indigenous Studies.

⁴¹ Regina Lyakhovetska. *Looking into the Future: Views of UBC Students and Alumni on Global Citizenship*. (Vancouver: UBC Press. 2004) 25-26

endeavors are promoting Global Citizenship and how. Figure seven illustrates only a small portion of student initiatives which I have found demonstrate Global Citizenship.

Figure Seven: Student Initiatives

- Laurier Students Public Interest Research Group
- The Global Citizenship Conference
- AW@L (Anti-War at Laurier)
- The Laurier Farm Market
- The Fringe Festival
- The EcoHawks
- The Miss "G" Project
- East meets West Cultural Fair
- The Campus Environmental Coalition (CEC)
- Social, Inc.
- Alternative Reading Week
- The Department of Religion and Culture Interdisciplinary Arts Conference

Institutionally, and through other student initiatives, the myriad of guest speakers, conferences as well as other such events afford the university the opportunity to interact with community members from Kitchener-Waterloo as well as toward developing partnerships with the University of Waterloo and other institutions. Figure Eight offers only a few of the notable guest speakers to WLU.

Figure Eight: Guest Speakers to WLU

- Lt. Gen. Romeo Dallaire
- Stephen Lewis
- Dr. Samantha Nutt
- Louise Frechette
- Paul Heinbecker
- Kenneth Roth
- Geir Lundestad
- Abdullah Almalki
- Raquel Evita Saraswati
- Maude Barlow
- Sergeant Debbie Bodkin
- Ian Heide
- Gwynne Dyer
- Lloyd Axworthy

Finally, UBCs Global Citizenship Project completed a list of characteristics which would support extra-curricular undertakings related to Global Citizenship and what our institution should be striving for.

Figure Nine: Extra-curricular⁴²

- Interact with people from diverse cultures and learn about each other
- Learn about different world regions
- Help other people, learn to understand different people's needs, contribute to community through volunteering on campus, locally and internationally
- Engage in self-reflection and better understand oneself
- Gain leadership skills
- Gain instructional skills in a foreign language environment
- gain diplomacy, advocacy and negotiational skills
- Engage in advocacy
- Understand sustainability issues and engage in environmentally conscious behavior
- Gain awareness in global affairs
- Gain awareness about issues of international development
- Provide safe and caring environment on campus
- Gain knowledge and contribute to raising awareness of local and global issues
- Gain belief that people can make a positive change in the world and engage in developing and putting into action humanitarian projects

5. Recommendations

1. I would recommend that during an upcoming academic year, Wilfrid Laurier University take on a Global Citizenship 'theme' year whereby the institution, its faculties and departments, its staff and students create a dialogue about what it means to be a Global Citizen. The dialogue can be facilitated through a variety of different initiatives: as part of course work, through hosting open forums on the subject, through inviting guest speakers such as Lloyd Axworthy or through essay competitions. These are but a few of the possibilities, which are endless, and perhaps the most fruitful towards the end of spurring some sort of institutional debate.

2. I would recommend that we incorporate the term 'Global Citizen' into our Mission Statement to describe our student body. For instance, instead of, "Our aim is to educate engaged and aware citizens of an increasingly complex world." The Mission Statement is changed to read, "Our aim is to educate engaged and aware **Global** Citizens of an increasingly complex world." This would ensure that Laurier is recognized

⁴² Ibid. 27-28

as an innovative and creative institution through recognizing its commitment to understanding the complexities and challenges of the twenty-first century and the student's role in this new world. Furthermore, this would also recognize Laurier's commitment to becoming a truly global institution.

3. Where applicable and possible, offer a Service Learning component within each Department's curricula through Laurier's Community Service Learning office. Scott Richardson suggests that service learning resides at the crossroads of youth development and community improvement. Because service learning focuses equally on student growth and community problem solving, service learning steers real world education towards projects that promote the public good.⁴³

There is a growing body of students who are seeking more than just an education at university – these students are searching for life skills and a meaningful way to help their communities. At the modern university, especially at Laurier, the possibilities for engagement are endless: sports teams, student government, clubs and campus cultural events as well as through funded student projects. Service learning offers a way to be engaged with the community, putting theory and coursework into practice as well as contributing to the wider social justice movement.

4. I would recommend having an exit strategy or an alternative course of action if “Global Citizen” is not the desired term. The name “Global Citizen” and “Global Citizenship” is not as important as what it represents, its values, the morals, ethics and competencies. Historically we have been obsessed with categorizing, compartmentalizing and giving credence to certain words when their actions and outcomes are what matters. Global Citizenship is a vehicle to take us where we need to be as humans, to solve complex global problems with creative, innovative and cooperative solutions. For all intents and purposes, contemporary convention has deemed ‘globalization’ the appropriate term to describe the ebbs and flows of the contemporary international system – Global Citizenship is therefore symbolic of what is human and intrinsically humanitarian in our day and age of ‘globalization.’

⁴³ Scott Richardson. ‘The Power of Service Learning.’ Techniques, Vol. 81, No.1 (January 2006). 38

6. Conclusion

Michael Byers states that the term Global Citizenship is being used with increased frequency, especially in Canada. Byers suggests that millennia of philosophical disposition as well as the myriad of literature throughout the ages has taught us that, "...words, and our choice of words matter. Words provoke and shape social, political and economic change. Words are complex, contingent and open to multiple meanings." ⁴⁴

The purpose of this report was to generally introduce the concept of Global Citizenship to the reader within the context of the contemporary challenges and opportunities the international system and the university institution will be facing. I then took Wilfrid Laurier University as a case study and argued that if the institution began to conceptualize its student body as global citizens, if it embraced a more globally focused curriculum and promoted civic engagement through service learning – Wilfrid Laurier and indeed its student body would be prepared to tackle and be prepared for the complex problems society will be facing in the years to come. I concluded with a list of recommendations; albeit incomplete, these are the stepping stones which can guide the university, its administration, faculty, staff and students toward the common goal of redistributive social justice.

⁴⁴ Michael Byers. 'Are you a Global Citizen?' Speech given at UBC. 5 October 2005. Online: <http://theyee.ca/Views/2005/10/05/globalcitizen/>