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## Dear Colleagues,

Welcome to the special issue of the London Digest: Education and Citizenship in a Globalising World. As a partner on the IOE organising committee for the third joint IOE – Beijing Normal University International Conference, the London Education Research Unit (LERU) has taken the opportunity to produce this special issue as a companion to the official conference programme.

Over one hundred papers based on studies conducted in over thirty countries in Asia, Europe, North America and Africa have been selected for the presentation during the two day event, hosted at the IOE on the 19th and 20th November 2010. Summaries of contributions from a range of disciplines and a variety of formal and informal education settings have provided a rich material for this Digest. Due to the budget limitations it was only possible to include summaries of a small selection of papers. Since our current projects focus on engaging young people as researchers, the Digest gives priority, in its opening section, to studies based on giving young people a voice. This is followed by studies done with teachers, youth workers and leaders. In the third section case studies of schools, colleges and projects offer valuable examples of good practice. The final section presents papers which analyse relevant policies, legislation, national curricula, textbooks, models of citizenship and political discourse. Since the presented summaries are only a taste of this event, the full list of papers confirmed for presentation is also provided on pages 30 and 31. Please note: some contributors of the summaries in LD are not able to attend the conference.

The profiles of keynote speakers and available abstracts of their addresses can be found in the middle spread. The expertise and experience from across the globe that these speakers bring promise an impressive overview of different aspects of the conference theme.

The aim that this publication has beyond the conference is to disseminate to a wider audience in education current research on issues of globalisation that impact on policy and practice at local, national and international levels. By providing this publication to our international contributors and conference delegates we hope to reach out to researchers and practitioners around the world with common interests in the complexities of global cities and globalisation processes. We would be very pleased to hear from those interested to be added to our mailing list for future publications, events and the Global Cities network. Our contact details are on the back page.

Finally, we would like to thank colleagues on the IOE organising committee for their contribution to the production of this special issue: Hugh Starkey (chair), Doug Bourn, Karen Edge, Eva Gamarnikow, Alex Moore, Roger Slee, Ed Vickers, Mike Winter, Fernanda Bates and Chris Price.

**Dina Mehmedbegović**  
Editor

## Dear conference delegates and colleagues,

I would like to personally welcome you to this issue and say a few words about the London Education Research Unit. Over the last year we have been developing our work with a strong and growing global dimension. Our main focus is London, one of the leading global cities in the world. Its ethnic, linguistic, and cultural hyperdiversity is one of its greatest assets and challenges. We have, therefore, welcomed the opportunity to be on the organising committee of this conference, which will contribute to the debates on education policy and practice in the UK, China and beyond. The conference theme is Education and Citizenship in a Globalising world: a topic which is greatly relevant to the work of the London Education Research Unit, set up by the Institute of Education in 2007 to promote new ideas and knowledge transfer in urban education policy and professional practice.

However, London's boundaries are not the boundaries of our work. The issues of place, belonging and identity, central to the lives of young

Londoners, have a global significance. To be able to think and contribute as a citizen of a global city and globalised world, young people need to be secure in who they are, and where they come from. As social transformation gathers apace, it becomes even more important to share knowledge and understanding about the global education issues.

The LERU team and its fellows are working on making a contribution to providing research insights into London and other global cities. Please access our website, draw on publications and link into our collaborative networks and events. We would be interested to hear from you: how you are using our resources, what you think you can contribute and what ideas you may have. For those attending the conference we hope that you will find it useful and inspiring.

With my best wishes to all our readers,

**Kathryn Riley**  
LERU Director



## SECTION 1: Insights into Young People's Views

The following summaries present research done in Asian, European and African contexts. They are based on studies which attempt to capture attitudes and views of young people as they engage with complexities of post-conflict societies, experience migration and studying in multicultural learning communities.

## Developmental Possibilities among Youth in Interactions across Conflict Borders

MEENAKSHI CHHABRA, LESLEY UNIVERSITY, MASSACHUSETTS, USA

Despite the death and displacement of millions, the partition of India and Pakistan in 1947 has till very recently been largely kept outside public discourse. All that remains are personal stories of brutality about the 'other' that have been told and retold in the families. These narratives continue to feed a cycle of hate and violence towards the 'other' among the younger generation on both sides. Thus, the understandings of Indian and Pakistani youth about the event of partition are of great importance.

### Research question

Are there possibilities of restoring the past and returning to peace and coexistence between groups that have a history of collective mass violence? This is the underlying question motivating the study. This concern is guided by my personal experience as a third generation Indian, growing up on stories of the 1947 collective mass violence between Hindus and Muslims before partition.

### Methodology

The study employs the methodology of Participatory Action Research. It examines the interactions between Indian and Pakistani youth on the topic of the 1947 partition. These young people participated in a summer camp in Maine organised by Seeds of Peace, a non-profit organisation that since 2001 has brought youth from conflicting countries together. Through interviews and observations, the study examines the engagement of these young people vis-à-vis the India-Pakistan conflict, in their families, schools and communities. The Personal Meaning developmental framework is applied to analyse the data.

### Key findings

The inquiry illuminates developmental possibilities among youth, through interactions on historical inter-communal violence. It highlights the challenge for young people in such interactions: that of negotiating between feelings of patriotism for their country and friendships with the 'other'. It shows that there is an opportunity of encouraging global citizenship among youth through such engagement across conflict lines. The inquiry is also visionary. It offers alternatives to the dynamic of fear and hate that is triggered by narratives of collective mass violence between communities. It illuminates the potential role of youth as peacemakers and active citizens in their respective communities.

### Implication

Real efforts are needed to open up spaces for young people, so that they feel connected to the places that they occupy as young citizens and feel motivated and supported to make positive contributions to their communities.

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# Learning to Become Activist Citizens: Alternative educational initiatives in the Arab society in Israel

MOHAMED MASSALHA AND GAL LEVY, THE OPEN UNIVERSITY, ISRAEL

In recent decades, the phenomenon of alternative schools, based mostly on parental and educationalists' initiatives, has seemed to dominate the educational landscape in both Arab and Jewish societies in Israel. Grounded in the ideology and practice of parental choice, itself part of Israel's neo-liberal revolution, these initiatives aim to gain or regain parental control over education after the supposed deterioration of public education as it was democratised in the 1960s and 1970s. Parental choice, also supported by reforms from the Ministry of Education and by an approach to education as a commodity, is mainly focused on academic excellence and the better preparation of children for working life. In fact, parental choice, as recorded in a plethora of research, is also class-based. Since the flight in the 1970s of the well-off urban middle class from the public schools, tuition-based magnet schools (in a country where private education is not officially recognised) have emerged in the Jewish urban centre, typically in Tel Aviv. This growing emphasis on choice and excellence was not solely pedagogical or educational, but signified a change in the conception of citizenship, and its relationship to education. Furthermore, these changes did not remain confined to the Jewish affluent strata; the new spirits were at work elsewhere. At this point, in-depth research on alternative Arab education has become pertinent.

## Research aims

This study of alternative Arab education aims to identify patterns of continuity and change at the city, neighbourhood and school levels and, most significantly, to identify the social agents themselves. The focus is on citizens who reach 'beyond politics' and seek in their immediate environment ways to alter their children's future. In this respect, the story of the alternative schools is not merely another instance of 'parental choice', and these schools, arising from the constrained state Arab education system, are not all about pedagogy and academic excellence. They tell us a new story about activism and citizenship.

## Methodology

The study is based on in-depth interviews in the alternative school communities. First, we identify the schools and seek to understand what makes them alternative, or unique; second, we inquire about their ideology and pedagogy in order to distinguish them from public schools, but also from each other. Finally we explore the motivations that underlie parents' and educationalists' interest in the school.

## Implications

Arab-Israelis constitute some one-fifth of the Israeli citizenry, and it took a while before they could realise the benefits, albeit to a limited degree, of their citizenship. It is generally accepted that after the abolition in 1966 of military rule over the Arab population (our research excludes the areas beyond the Green Line) Arabs in Israel gradually gained a liberal type of citizenship. Thus, in the painstaking course of almost four decades, and against a strong Jewish ethno-republican ethos, Arab-Israelis were reorganising around the concept of equal citizenship. This change was seen in the political and legal spheres and in the economy, as well as in society and culture, where a new Arab middle class emerged. However, this seemingly linear transformation shattered against the events of October 2000, when 13 Arab-Israelis were killed by police fire. It seemed that at this point, when the Oslo Accords between Israel and the Palestinians came to a halt, that progress in relations between Arab and Jewish Israelis had also been lost. It may be argued that the structure of citizenship had reached a dead end. It was at this point too, that new initiatives, characteristic of civil society organisations, appeared in the field of education. This study demonstrates that the alternative school initiative is deeply related to these changes, and that it seeks to challenge the meaning of citizenship. These alternative schools are a step towards 'activist citizenship'.

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# Youth Attitudes toward Their Own and Other Nationalities: Eastern Croatian perspective

MARIJA SABLIC AND ANDJELKA PEKO, J. J. STROSSMAYER UNIVERSITY OF OSIJEK, CROATIA

After all the events over recent decades in Croatia, our European democratic orientation certainly has strong multi- and intercultural perspectives. The former communist system was constantly suppressing our differences, trying to convince us that we were all equal, and intercultural problems were marginalised. Interculturalism now assigns modern Croatia two fundamental tasks. The first is the making and strengthening of Croatian cultural identity. The other is providing the basis for cultural pluralism: successful co-existence of the different while preserving one's own identity. Croatia, like many transitional countries, faces challenges from its aspiration to be involved in the new models of social integration.

## Research Aims

The principal aim of this paper is to research university student attitudes toward their own nationality; and to determine the 'social distance' between them and some European nations.

We investigate whether young people, usually ready to take on challenges, are remaining cut off within their own nation, or whether they are open to diversity of cultures and traditions. In addition, we investigate the social distance between Croatian youth and particular European nations.

## Methodology

The research was conducted with 238 university students, aged 21–23, at the J. J. Strossmayer University of Osijek: 88 students from the Faculty of Teacher Education, 80 from the Faculty of Law, and 70 from the Faculty of Electrical Engineering.

A scale measuring attitudes on connectedness or disconnectedness with one's own nation was employed. The scale contains 11 statements placed on a 'national–cosmopolitan' continuum and an 'open-minded–closed minded' continuum. Participants' agreement or disagreement with statements is measured on a 5-point scale. The students' relationship toward their own nationality is examined with respect to their gender, type of education and nationality.

## Key Findings

The social distance data show that respondents see themselves primarily surrounded by members of their own nation. Social distance in various examined categories is smaller than in previous research, although the distance to the Serbian,

Roma and Albanian nations is still considerable. Social distance towards the Slovenians has also increased. Female students express higher level of social closeness to members of different national groups, especially the Italian, Hungarian and Albanian minorities. Taking into account students' social distance and the faculty type, it is surprising that students of the Faculty of Law express more social distance to members of other nations than those from Teacher Education and Electrical Engineering.

The data for attitudes toward one's own nation indicate that cosmopolitan attitudes are decreasing. The dominant attitudes among students are those expressing connectedness to their own nation.

## Recommendations

The research identifies the need for designing programmes for cooperative learning, starting from the fact that educational institutions, either symbolically or for real, have become a unique place for the gathering of different cultures, mutual teaching and coexistence. Such programmes should provide definitions and respect for all differences occurring in classrooms, schools, universities and communities. It is essential that programmes cover democracy. It is also extremely important to emphasise the active involvement of all participants in the education system, and for implementation of intercultural issues at all levels. We emphasise the need for systematic implementation and application of intercultural matters by using contemporary teaching methods within faculty curricula. Faculties have a crucial task in promoting and maintaining a critical approach and openness to the pluralism of the community and the world around them.

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# Preparing the Next Generation of Nigerian Citizens: Perceptions and views of Nigerian youth on human rights and democracy

FOLAKE OLUOKUN, UNITED NATIONS DEVELOPMENT PROGRAMME, NIGERIA

Despite more than a decade of uninterrupted civilian rule, several challenges continue to taint Nigeria's democracy. They include electoral fraud, violence, corruption, abuse of power, bad governance, and apathy on the part of the governed. While several approaches need to be employed, the future of democracy in Nigeria depends largely on preparing the next generation of citizens.

The 2006 census revealed that in a population of over 140 million, 62 per cent of Nigerians are below the age of 24, and as many as 71 per cent are under 29. The census also revealed that increasing numbers of young people (about 65 per cent) are engaged in the formal school sector. The formal school system provides a significant avenue for democratic education.

In 2005, a national technical committee was established to develop a national programme on civic education. A 'civic education curriculum' for primary and secondary schools was developed with 'civic education' as a compulsory subject for primary and junior secondary levels starting September 2009. Its objective was the 'long term sustenance of democracy through effective empowerment and socialization using the formal school system'. Key components in the curriculum include citizenship, human rights and democracy.

## Research Aims

This paper seeks to explore the current perceptions of young people in Nigeria on human rights and democracy.

An analysis of these perceptions across geopolitical zones should help the civic education curriculum to empower and reorientate Nigerian youth, enhance their contributions to the survival of democracy, rightly engage them in political discourse and lay a solid foundation of good governance for the next generation.

## Methodology

The research focused on Nigerians between the ages of 10 and 24, in formal education or in the National Youth Service Corps. Due to limited resources, the research was limited to the Federal Capital Territory, Abuja and 4 out of the 36 states in Nigeria.

In primary and secondary schools, students were selected randomly (while ensuring gender balance) and on two separate pieces of paper were asked to write short essays on human rights and democracy: how they think human rights could improve in Nigeria and what they perceived as their roles in improving them. In some cases the questions were presented on different school days to avoid conceptual confusion between democracy and human rights. Since the volunteers gathering the information were not teacher trained, they relied heavily on teachers making the exercise age-specific and understandable to each target audience. Students were also encouraged to do drawings or short drama pieces in groups (as time permitted) on their perceptions of human rights and democracy.

The information was centrally analysed to show the perceptions and knowledge levels within and across states in Nigeria as well as across age groups.

## Key Findings

Although making basic education accessible and free for all remains a great challenge in many parts of Nigeria, a lot can be done to develop and strengthen democratic values and principles through the existing educational system.

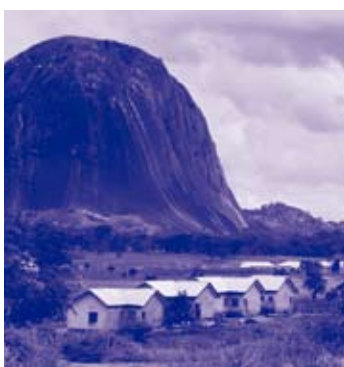
The years of autocratic military rule, followed by years of democratic governance that did not significantly improve the livelihoods of the majority, have negatively impacted on the psyches, attitudes, behavioural patterns and orientations of Nigerian youth.

Young people in Nigeria exhibit varying degrees of understanding of human rights and democracy and the benefits of accountability, transparency, freedom, equity and social justice.

## Implications

Promoting the civic education curriculum has pedagogic implications within and outside the school walls. Theoretical teachings on the principles and values of democracy are more useful when they are put into practice, hence the need to adapt teacher training to this reality. In the end, the young should be seen not just as learners but as partners in the project to strengthen Nigeria's democracy. Civil society organisations have a key role in ensuring the civic education curriculum and teacher training manuals are regularly updated and to ensure that the curriculum stays in tune with national and global realities.

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# Becoming Global Citizens through Bilingualism: English learning in the lives of university students in China

YANGGUANG CHEN, GOLDSMITHS, UNIVERSITY OF LONDON, UK

In the process of globalisation, English has become a world language in commerce, media, sports, sciences, and education. English learning is thus encouraged and even officially demanded in various parts of the globe. Being monolingual is now no longer an option, with bilingualism or multilingualism becoming the sine qua non of modern global citizenship.

China has seen many educational and economic reforms since the late 1970s' open-door policy – a bid to rebuild society after the ten year Cultural Revolution. As China strives to become part of the global economy, there has been a great emphasis placed on the value of English language learning across all ages. Proficiency is highly regarded as a fundamental skill appealing to employers and a passport to the international community. Consequently, there have emerged many kinds of standardised English test catering for the increasing demand, where scores achieved may determine a student's access to higher education or the job market.

As well as compulsory teaching in schools and universities, there are learning opportunities in informal settings, in which learners are able to practise and improve their English, and occasionally get expert support for what they have learned. Such settings which include 'English corners', 'churches' and 'English community clubs' are largely absent from the academic focus but they are so valuable that they deserve our attention.

## Research questions

My study addresses the following questions:

- 1 Who counts as a teacher in a scenario other than a learning classroom?
- 2 What pathways are there to learning foreign language other than a language laboratory?
- 3 Do these informal settings enable us to close the gap between the two forms of language learning – acquired knowledge and learned knowledge?
- 4 To what extent are learners expected to benefit from interactions in the context of everyday life?

## Methodology

The study has a sociocultural framework, using ethnography as the method of inquiry. Data is collected through formal and informal interviews, participant observations and students' diaries and documentation. Participants include

three Chinese overseas students at Goldsmiths, a group of current MA and undergraduate students at Fujian Normal (Teachers) University, and the ex Goldsmiths' ECS students.

## Key findings

Expert English learning does indeed take place in various informal settings, such as English community clubs, English corners and churches. These learning scenarios have overturned our stereotypes about how a foreign language should be taught and learned. Having conversations with students who take part in these activities as well as with those who do not, we learn how those motivated to succeed in English learning can improve their fluency through informal activities. The data has also helped us expand notions about who counts as teachers in terms of taking control of learning.

These activities help students by appealing to their interests, increasing self-confidence, and developing both bilingual and bicultural capabilities. We see students' learning helped by expert and peer support in ways that are not well recognised or understood in formal classrooms.

The unique learning scenario within the Chinese Christian church also merits close attention. Here we see generous tuition, expert support and interactive teaching and learning offered to students through English Bible reading sessions. Data from this scenario also underlines the importance of faith in developing cognition, where trust, respect and reciprocity typify interactions – something also seen in other informal scenarios.

## Implications

We often see students from China who are not confident in group discussions or seminars, or competent in academic reading and writing, despite excellent scores in language tests. In recent years in China, most research has sought factors in the language classroom to explain this low capability. However, the nature of interaction and communication in both 'learned' and 'acquired' learning has not been a focus. It is apparent that those informal learning pathways that appeal to students' interests and resemble day to day life have been playing a vital and complementary role in students' language learning. We believe that the findings from this study will inform work with teachers in schools and universities, and those concerned with TESL at large.

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# Democratic Experiences in Multicultural Schools and Acculturation Attitudes

CHRISTOS GOVARIS, JASMIN SARAFIDOU, ELIAS ATHANASIADES AND IOANNA NOULA,  
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The consolidation of relations between different ethnic groups in contemporary European societies is one of the most important prerequisites of social coherence. The formation of symmetric cross-cultural relations largely depends on empathy and on the orientation of society members to co-existence with ethnic 'others'. In the relevant literature special attention is given to acculturation attitudes among both majority and minority ethnic groups, and to social dominance orientations. In Greece, as in other European countries where social systems are characterised by substantial diversity, citizenship education is one of the fundamental educational aims. Schools should function as democratic communities in which students have the opportunity to experience equal participation, to become positive about cultural diversity and to acquire cross-cultural communication skills.

## Research aim

The present study investigated the role of the democratic learning environment in social dominance orientations, empathy and the acculturation of early adolescents.

## Methodology

Participants were 464 secondary education students 14-16 years old from the Aegean Islands, Greece. Fifty-nine of them (13 per cent) had immigrant backgrounds. Measures included:

- A 7-item Likert type scale measuring democratic learning environment
- A 22-item Likert type scale constructed by the authors to measure acculturation
- A 10-item Likert type scale measuring social dominance orientations
- The 5-item Likert type scale used in PISA 2000 for measuring empathy.

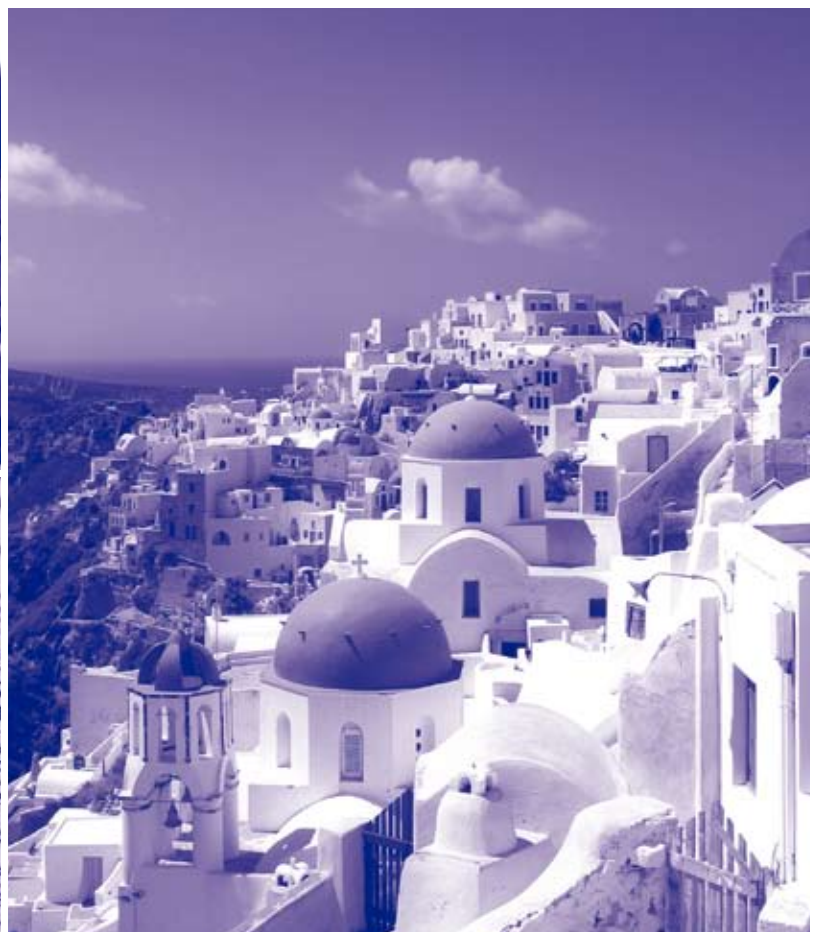
## Key findings

Findings indicated that democratic experiences in school were associated with all variables examined and that correlations were higher among students of ethnic minority groups. Furthermore, social dominance orientation was the most predictive factor of students' acculturation, while empathy and democratic experiences in school were additional contributors.

## Implications

The interpretation of the findings shows that the structure of school as a democratic community ensures that students can experience participation in shaping the school culture. Opportunities for participation and the discourse that students articulate in order to shape 'school' life, and not just a general knowledge about democracy, appear to be the factors leading to the establishment of more democratic perceptions and attitudes to coexistence with the 'other' in multicultural societies.

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## Developing Global Citizenship: The effect of studying abroad

SICONG CHEN, OSAKA UNIVERSITY, JAPAN

Global citizenship is an important focus for politicians and educators, while university overseas recruitment has become important for Britain. On the other hand, examinations of the relationship between studying abroad and the development of global citizenship seem relatively few. This study set out to span the gap.

### Aims and Research Questions

This study is preliminary research into the relationship between development of global citizenship and studying abroad. It investigated the perceptions of Chinese students who were studying in a UK university in 2006.

The aim was to find out:

- 1 if Chinese students' understandings of global citizenship were in accordance with theorists' discussions;
- 2 if they accepted the concept of global citizenship;
- 3 if developing global citizenship was part of their aim in studying abroad and of university overseas recruitment; and
- 4 if studying abroad promoted all or some elements of global citizenship.

There were four corresponding research questions:

- 1 What are Chinese students' general understandings of global citizenship?
- 2 Do they see themselves as global citizens?
- 3 Is developing global citizenship a purpose of studying abroad and of university overseas recruitment?
- 4 To what extent does studying abroad promote global citizenship?

### Methodology

At the first stage questionnaires were distributed to postgraduate Chinese students enrolled on taught programmes. In-depth interviews in the second stage collected detailed qualitative data on students' attitudes and experience.

Fifty-three questionnaires were collected and after analysis five respondents were selected as interviewees.

### Findings

In answers to the first three questions, it was found that students had a particular understanding of global citizenship and they saw some aspects of global citizenship as being relevant to them, but they did not seem to accept a fully rounded sense of the meaning of global citizenship. Nor did they universally consider themselves as global citizens. Besides, the development of global citizenship was not clearly perceived by students as a purpose for studying abroad.

It could be concluded that for Chinese students the unfamiliarity of the concept and its implications resulted in a vague understanding and limited acceptance of global citizenship. This could be why developing global citizenship was not perceived as a purpose of studying abroad or of university overseas recruitment.

In terms of Chinese students' perceptions of the effect of studying abroad on the development of global citizenship (fourth research question) it was found that students with previous experience of global citizenship were more likely to understand and accept the meaning of global citizenship, and to feel positive about the effect of studying abroad on its development. Nevertheless the degrees of development of elements of global citizenship were varied even for students that had previous experience. Some elements of global citizenship seemed to be developed effectively via studying abroad while some were not.

### Implications

This small-scale case study was intended to stimulate discussion rather than to offer conclusion. Further exploration and discussion is needed on Chinese students' perception of the effect of studying abroad on the development of global citizenship. Questions should include: What are the perceptions of other types of Chinese students, such as undergraduates? How is studying abroad considered in Chinese official documents? What is the effect of development of global citizenship in the year abroad on Chinese students when they go back to China? Also, it could be worth exploring the perceptions of overseas students from other countries as a comparison.

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## SECTION 2: Teachers, youth workers and leaders: What do they think?

Building on insights into young people's views, the next section presents research with a variety of practitioners in education.

## Teaching in a Comfort Zone: Practitioners' views and rationale for teaching global citizenship

ANATOLI RAPOPORT, PURDUE UNIVERSITY, INDIANA, USA

Throughout its history citizenship has been interpreted as an individual relationship with a nation state in which loyalty to the state and building a common identity were at the core of citizenship education. The rising wave of globalisation and unification have profoundly influenced these notions, not only by infusing a more distinct global perspective but also by challenging the core principles and foundations of citizenship as an idiosyncratically nation- or nation state-related concept. Educators outside the United States understood this long ago, while the attitudes of many US educators towards global citizenship education can still be described as cautiously suspicious.

### Research questions and aims

The aim of this study was to investigate:

- how teachers, who have in practice proved their commitment to introducing international perspectives in their pedagogies, conceptualise global citizenship;
- teachers' rationale for introducing global perspective in citizenship education, and
- what in teachers' opinions is impeding global perspectives on citizenship education in schools.

### Method

This research is based on data collected through semi structured in-depth 'topical oral histories'-type interviews with six teachers from secondary schools from a Mid-Western state of the United States. An interpretive case-study design was employed for participant selection, data collection, data analysis and processing, and interpretation. A research instrument of 12 open-ended questions was used.

### Key findings

The study provided evidence that the tendency to incorporate global and international perspectives into citizenship education is on the rise. Teachers use various frameworks and curricular devices to raise students' awareness of global problems and interdependence. However, the concept of global citizenship, which was the focus of this study, is still rarely mentioned. Although participants agreed that it was important to infuse global dimensions into all aspects of citizenship education, it remained unclear if they themselves had a clear vision of it, or a comprehensible rationale for teaching.

Without any additional curricular guidance or much methodological support, participants rationalised and contextualised the concept of global citizenship from their own extensive international experiences. Those experiences helped them to set priorities, but nonetheless the major factor in their curricular choices and decisions was their subjective understanding of the concept. For this reason, they conceptualised global citizenship through the

frameworks and discourses of the subject that they were teaching. This enabled teachers to stay in their comfort zone and use familiar content and pedagogies, but such biased conceptual approximation also has the potential to promote a one-sided and limited understanding of global citizenship. Furthermore, the lack of additional stimuli means that teachers solely rely on their self-motivation and personal interest in this topic.

The participants were cautiously optimistic about inclusion of the concept of global citizenship in academic standards. On the one hand, they thought centralised regulations might give additional weight to related topics and concepts. On the other hand, their negative experiences with standards and the inevitable testing raised concerns about the inclusion of a new concept.

### Recommendations and implications

The study suggests that:

- More attention should be paid to global and international aspects of citizenship in pre-service teacher education, particularly in content and methods courses for future social studies teachers.
- More guidance and support on global and international dimensions of citizenship should be provided for in-service teachers, particularly those who never had any instruction in these matters in college.
- More research is needed to provide teachers with tools to fill in the gap between traditionally interpreted citizenship and its emerging forms.

This study clearly indicates that education practitioners, even those who are genuinely committed to teaching from a global perspective, need clear and straightforward curricular guidance to justify their initial interest in teaching about global citizenship. The absence of such guidance only sends mixed messages and undermines teachers' motivation in this most useful and necessary endeavour.

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## Change and Innovation in Global Citizenship Education with Pre-service Teachers

LORNA R. MCLEAN AND SHARON A. COOK, UNIVERSITY OF OTTAWA, CANADA

An initiative in the Faculty of Education at the University of Ottawa has for the past eight years aimed to encourage teacher candidates to incorporate curricula on sustainable development, peace and global citizenship education into the conventional curriculum.

### Context

The initiative has a one-year organisational model and reaches 1,000 students through separate anglophone and francophone programmes. As the initiative has grown, we have developed two prongs to the curriculum base: first, the curriculum mandated by the province; and, second, extra curricular activities provided through initiatives such as "greening committees" for the conferences.

### Research questions

In this paper, we address the issue of how to sustain educational change and innovation over a long period. Innovative initiatives in peace and global citizenship education are often reliant on the energies and commitment of a small group of change-agents. These "self-starters" tend to be drawn into other demanding projects and often, as in the case of our project, into school and university administration. How such initiatives can be sustained is a problem faced by all innovative groups, and the literature demonstrates that this has been a special problem for our curriculum area, as it has not been well supported by official prescriptions. Our project has adopted a "train the trainer" model with significant success.

### Methodology

Four dimensions of the programme have been identified drawing upon data collected from focus groups, questionnaires and observation. We therefore probed aspects of the global citizenship education programme as they relate to

- Leadership in the project
- Traditional academic scholarship models

- University administration structures
- Curriculum/professional development models of teaching.

To explore these sectors of the project, we analysed data from one focus group of pre-service teacher candidates and a second focus group which included all of the project committee members. Survey data was collected at the two annual conferences, workshops and film screenings, and in class presentations. Finally, the organisers' observations, which have been documented in great detail in semi-annual reports to the funding agencies, have been incorporated.

### Key findings and implications

The on-going nurturing of a cohort of post-degree students to support the delivery of a peace and global citizenship education, and the leadership of graduate students in this process, has meant that the programme has been delivered to students more effectively than in the past, when a conventional faculty-to-student model was employed. At the same time, these students at various levels have become leaders in this curriculum programme and in the delivery of the extracurricular programme. Our research suggests that this approach is transferable to other institutions and will benefit projects whose aim is to teach sustainability, development and global citizenship education wherever students at all levels can participate actively in programme delivery.

There are two major conclusions. First, rather than locating gaps in the scholarly literature to identify research questions, this research has generated new areas for research which combine social activism with scholarly studies. Second, with this project, new scholars (recent professors joining the program, graduate students and pre-service teacher education candidates) have been integrated within a teaching/research model that is not currently addressed in the scholarly literature.

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# Community Languages, the Arts and Transformative Pedagogy: Developing active citizenship for the 21st century

JIM ANDERSON AND YU-CHIAO CHUNG, GOLDSMITHS, UNIVERSITY OF LONDON, UK

There are good grounds for believing that linguistic and intercultural competence are more important than ever in preparation for global citizenship and for life in multicultural societies. In this context community languages represent a valuable resource for individuals and society and yet they have been marginalised in British education. There has been a failure to locate them within language and literacy policies and to recognise links to inclusion, community cohesion and citizenship.

For pedagogy, community languages have been caught between foreign language and mother tongue models. Neither model meets the needs of most background learners for whom English is, or rapidly becomes, the dominant language. This study locates itself within developments in Britain and elsewhere to build pedagogies which meet this gap.

## Research questions

The 2009-2010 study (funded by the Nuffield Foundation) upon which this paper is based, examines how the arts can contribute to the development of transformative pedagogies which are sensitive to the needs of community language learners and enable culture, identity and citizenship to be addressed positively. It explores the potential of using creative works in language lessons as a stimulus for students' own creativity.

The questions are: What kinds of art work can teachers draw upon in language lessons and how can these be embedded? Can creative activities support linguistic and intercultural understanding? What are the implications for bilingual students' sense of identity and self-worth? Can there be a role for parents in supporting creative learning? What are the pedagogical implications? What are the implications for teacher professional development?

## Methodology

An ethnographic approach based on predominantly qualitative data and principled, interpretive methods was adopted.

The fieldwork was mostly carried out in 2009 among primary and secondary students studying Arabic, Mandarin, Panjabi and Tamil in four London schools, two mainstream and two community based. With each class three tasks with a creative focus were integrated into the teaching programme, one per term. Ideas for the tasks came from the teachers involved and were refined through discussion. The art forms included stories, art works, dance, drama and multimedia.

Various types of data were collected:

- Video recordings of key lessons
- Fieldnotes
- Semi-structured interviews with selected students, teachers and some parents
- Teaching plans and resources





- Outcomes of students' work (paintings and collages, story books, comic strips, play scripts, recordings of drama and dance performances, short films)
- Minutes of meetings of teachers, the research team and the external advisor to the project

From the data we established a robust framework for analysis. Central to the process of triangulation was the attention paid to perspectives of the different players, learners as well as teachers.

### Key findings

Analysis of the data provided strong evidence of the potential of arts-related work, in the community languages classroom and as a focus for cross-curricular projects. Five key strands were identified:

- Language and literacy: e.g. how creative activities can provide scope for bilingual/bicultural students to develop their linguistic and intercultural skills more holistically; how cultural meanings are communicated through different media; how presenting to an audience can enhance communication skills.
- Cognition: e.g. how different areas of the curriculum are connected; how creative arts based tasks can stimulate imagination and ideas; how learner creativity requires freedom to experiment, but also discipline.
- Intercultural understanding: e.g. how arts related work is good for cultural knowledge and understanding; how it offers a space for engaging with culture and for positioning the self among cultural frames;

how artistic work may include spiritual and moral dimensions.

- Personal and social development: e.g. how learner agency and collective responsibility can improve motivation, confidence and quality of learning; how parents and other community members can bring their knowledge to the classroom; how arts based tasks can promote active citizenship.
- Pedagogy and professional development: e.g. how the arts can provide enriching and challenging contexts for learning which draw on diversity and empower marginalised students; how this requires a redefinition of teacher and learner roles, collaborative, process oriented approaches, effective scaffolding and tasks that generate knowledge and provide scope for personal investment; how professional development opportunities for community language teachers are needed.

### Recommendations

This study highlights the potential value of arts based approaches in developing pedagogies which are inclusive, provide a dynamic and cognitively challenging interaction with heritage and culture, support and extend children's multiliteracy development, harness knowledge in the home and ultimately empower learners. In validating and building on the linguistic and cultural skills that children bring to schools we not only enable them to develop positive bilingual/bicultural identities, we provide the basis for deeper intercultural understanding for all learners. Such understanding lies at the heart of what citizenship in a multicultural society and a globalising world is about.

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## Pushing the Boundaries: What six youth organisers have to teach us about civic engagement

MEREDITH MIRA, HARVARD GRADUATE SCHOOL OF EDUCATION, USA

Across the United States today, a movement of civically engaged youth is building. Since the turn of the 21st century, increasing numbers of youth have become involved in organising efforts to improve their communities and their schools. By taking an action-oriented approach they are speaking back to the notion that they are uninvolved in society and are painting a new picture of what young people are capable of achieving.

Youth organising intends predominantly to teach marginalised youth to examine and challenge their own life situations, forefronting the idea that they can best understand and advocate for their community. This study explores what it takes to develop a civically engaged young person in the United States by interviewing and observing six youth organisers at Boston's Hyde Square Task Force (HSTF). It is argued that a youth organising approach, with its dual focus on personal and community development, can respond to youth's needs and provide a foundation for youth civic engagement.

### Research questions

Very little research so far has looked at how youth see themselves as being personally engaged; even less has positioned the youth voice as central to understanding what counts as civic engagement. To address these gaps the following overarching research questions were used:

- What elements of the HSTF do the Youth Community Organisers (YCOs) highlight as being defining features of their experience?
- When talking about those features, how do the YCOs frame their personal development and what patterns and variations emerge?
- Based on those patterns and variations, what do we learn about youth organising as a form of civic engagement and what might this suggest about more traditional approaches?

### Methods

Six one-hour interviews were conducted with six YCOs who had been with the HSTF at least one year and participated in training and a campaign. When analysing the data, an interpretive phenomenological approach was used. It resulted in three themes that guided the overall findings – 'Academic' school versus 'focused on life' HSTF; A special job that provides an opportunity to act; and Developing sociopolitical awareness.

### Findings

The findings suggest that the HSTF was able to meet students where they are and raise their social understanding while still enabling them to work together as a collective. My analysis revealed two broad groups among the YCOs. The first had a sense of community awareness but were lacking safe spaces with caring adults who could help them see their life choices. The second group had many life opportunities via their schools but lacked a sense of community awareness and a venue to help them realise that there is more to life than good grades.

Overall, the interviews reveal that youth civic engagement requires two things: personal development along with community awareness and development. To become involved and committed to social change, they needed to develop skills and capacity that were underdeveloped upon their arrival at the HSTF.

A framework shows what happens when a sociopolitical development framework is applied in a youth organising context:

Personal development → Community awareness → Active civic engagement

### Discussion and implications

This study gives us perspective on what engages youth, including those who are marginalised, and how youth engagement should move forward. First and foremost, youth organising has the capability to engage youth with fundamentally different life and schooling experiences by meeting them where they are and giving them an opportunity to act, ultimately shifting their worldview and developing their sociopolitical awareness. The fact that organising can embrace youth with multiple worldviews is especially important.

Many youth organising groups coalesce around identity. But because the HSTF youth had such different life and school experiences, their racial/ethnic identity was not central. This highlights the second key finding, that youth organising is flexible enough to accommodate complexity among groups. One organising approach could be used in a variety of places, including schools with more heterogeneous populations.

Overall, we need to reconsider what constitutes civic engagement in schools by moving away from more customary forms, which privilege civic knowledge, and towards approaches that favour civic knowledge, social analysis, and action.





## Leadership of Place: Mapping the terrain for leaders in challenging urban contexts – Cape Town, London and New York

KATHRYN RILEY, INSTITUTE OF EDUCATION, LONDON, UK

Social transformation is an inherent feature of our globalising world. Throughout it, individuals and communities remain profoundly attached to the notion of place. Drawing on case studies of schools in demanding urban contexts – London, New York and Cape Town – this paper explores the concept of leadership of place.

The notion of leadership of place is currently being explored from a range of perspectives. Within education, focus is on the concept of 'bridging', the ways in which schools and their leaders can create a 'sense of place' for children and adults.

In the UK, leadership of place is also an emerging policy and research issue in the field of public sector leadership. Its growing importance is connected to the national policy aspiration for more integrated public services, by bringing economic development, planning, housing, regeneration, education, transport and health together on a locality basis. This policy imperative raises issues about how to develop cross-boundary and relational leadership serving the needs and aspirations of communities.

In the context of integrated services and the social imperative to create greater social cohesion, this experimental paper sets out to define and explore new terrain about the context and practice of leadership. The paper's explorative approach is enriched by its comparative perspective.

### Research Focus

The core research questions to be explored with school leaders are:

- What do we mean by leadership of place?
- What is distinctive about this place (i.e. the school's community context) and how it has changed?
- How does your leadership adapt to this place?
- What are the 'leaderly' actions which characterise leadership of place?

### Methodology

The study is a small scale indicative study designed to illuminate a complex range of issues. It builds on work on urban schools by the author in Belfast, Birmingham, Cardiff, Dublin, London, Londonderry, Liverpool, Manchester, Paris and Salford. The work will be undertaken

through nine qualitative case studies, three in each of London, New York and Cape Town. Each of the three cities has distinctive challenges. The cross-continent comparisons will contribute to the development of a robust conceptual framework.

The nine schools have been selected on the basis of three criteria:

- i Commitment: the school leaders have expressed a commitment to the notion of leadership of place.
- ii Illustration: the schools represent different contextual challenges within their own city contexts.
- iii Development: opportunities exist to share the learning from the study through the involvement of the school leaders.

### Key Findings

Field work in London has already been completed. As the field work in the other two contexts has yet to be undertaken (September and October 2010), key findings cannot be presented here. However, indicative findings from London are that leadership of place is a powerful means of exploring leadership in challenging urban contexts. For example:

- It illuminates the challenges of leading in diverse cultures and communities and of promoting social cohesion.
- It highlights the importance of developing physical conditions within a school that take into account the social and environmental limitations of place (e.g. safety, spaces to work) and which also match community aspirations.
- It raises issues about the leadership actions needed to promote political literacy.
- It illustrates the need for 'leaderly' actions which are collaborative and which seek interconnections.

### Outcomes

This paper will contribute to:

- The conceptual debate about leadership of place in a globalising world.
- Understanding of the connections which need to be made at a local level to 'join-up' disparate national policies and programmes.
- Greater understanding of leadership aspirations and practices.
- Understanding of the impact of current UK policies on community cohesion.
- Understanding of political literacy and its relevance for global citizenship.

# Keynote summaries

## Education and the Nation



**Krishna Kumar**

Professor Kumar is director of India's National Council of Educational Research and Training, a role he has held since 2004. Professor Kumar's work has included many international publications and keynotes, and achievements during his tenure at NCERT include the implementation of a new national curriculum framework for India.

The term 'development' has been applied during the twentieth century to both the child and the nation. Similarity between the two usages arises from the assumption inherent in both that the future is predictable. In the context of nations, development connotes a pecking order and scale to measure the progress of late-industrialising nations towards the Western model. In the context of children, development suggests a normative trajectory of growth validated by scientific observation. In both cases, development presents a future which is especially attractive because it seems controllable.

The positive feelings associated with development were part of the emotional package of modernity. Its romance having run out a while ago, the project of modernity in the changed climate of our times demands caution and hope rather than faith in the legacy of enlightenment and its dissemination through colonialism. In education, choices are equally hard now for both the developed and the developing nations as both face new dilemmas arising out of communication technology and post-liberal democracy. Nation-building involves redefining identities in order to enable citizens to cope with change and volatility. The question inherent in Rousseau's thought, namely 'Can we educate the citizen without stifling the human?', has greater relevance today than ever before. For education to pursue aims which are globally relevant and humanist, its own basic nature as a relational activity must get priority as we design new institutions and reform the existing ones. The contribution education can make to nation-building in the context of peace and justice far outweighs its potential – in contrast to spectacular science, competitive sports and war – for consolidating national identity and the state's authority.

Recent curricular reforms in India attempt to redefine the epistemology and pedagogy of the social sciences, using participatory democracy as the matrix where different kinds and levels of identities can be analysed. The new curriculum treats environment studies, language and literature as sites for discovering the self in relation to others. Emphasising children's desire to make sense of the world and their agency to devise strategies for negotiating diverse milieux, the syllabi and texts based on the new National Curriculum Framework aim at providing classroom opportunities to examine rival perspectives and reflect on the paradoxes and ambiguities of national development.

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## Centering Education, Doing Citizenship



**Ann Phoenix**

Professor Phoenix is Co-Director of the Thomas Coram Research Unit, Institute of Education. Her research interests include motherhood and the social identities of young people. She recently completed an ESRC Professorial Fellowship on 'Transforming Experiences: Re-conceptualising identities and "non-normative" childhoods', and is a Fellow of the Royal Society of Arts.

It is now commonplace to recognise that education and citizenship are interlinked and that both need to be considered in the global context. While there is agreement on the importance of education and citizenship in a globalising world, there are numerous ways in which this is theorised. For example, Kwame Anthony Appiah theorises cosmopolitanism as the condition of global citizenship involving the crossing of borders and where cultural and social variety is a precondition for 'the self-creation that is central to creating meaningful human life'.

In contrast, Paul Gilroy eschews notions of cosmopolitanism in favour of 'convivial multiculturalism' and this notion has been applied in research on what can be seen as globalised relations in Pratt's 'contact zones' of multicultural classrooms (e.g. by Roxy Harris). Large corporations have embraced notions of global citizenship as making good business sense. Yet, not only are relations in multicultural classrooms sometimes agonistic as well as convivial, but multiculturalism has been subjected to attack from a variety of critics, including the German Chancellor, Angela Merkel, on 16 October 2010, who told young Christian Democrats that young people who are migrants or have migrant parents must speak German and accept Germany's cultural norms, rather than living separate lives.

These different assumptions about, and aspirations for, citizenship and the world have different implications for education ranging from pedagogies that are liberal democratic; antiracist 'planetary humanist', to assimilationist, with assimilation being the duty of minoritised ethnic groups. It is undeniable that northern societies are multicultural, but in order to take forward debates on education and citizenship in a globalising world, it is important to understand the ways in which young people construct and understand their positioning in schooling. This paper draws on studies including different racialised and ethnicised participants to examine the ways in which their views of, and engagement with, schooling constitute what Engin Isin calls 'acts of citizenship' in sometimes surprising ways. It argues that the use of the term 'globalising' in the title of this conference is particularly apt, suggesting as it does that the global is always in process and that it is produced partly through agency and what young people do as well as through macrosocial processes.

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## Children's Human Rights, Citizenship and Schooling: Re-thinking Democratic Narratives



### Audrey Osler

Professor Osler is a visiting professor at the University of Leeds and at Birkbeck, University of London. She was the founding director of the Centre for Citizenship and Human Rights Education (CCHRE) at the University of Leeds, and has been a visiting scholar at the University of Washington in Seattle. Professor Osler will lecture on human rights education.

Campaigners, politicians and the media cite human rights to justify or challenge anything from peaceful protest to military action. The phrase 'human rights' appears to have become a slogan in need of a definition, often drawn on in international debates to emphasise political differences, rather than commonalities. In this lecture, Audrey Osler will review

children's human rights and their potential for engaging students as active agents in their schools and communities. In our globalised world, immigration, border controls and restrictive access to citizenship mean that many young people are not citizens of the nation-state in which they are living. Yet education for democratic citizenship still tends to reference constitutional rights and a national historical narrative. Osler explores the potential of human rights both as a set of principles for living together in the community of the school and as the foundation for an alternative democratic narrative for citizenship education, based on justice, equality and solidarity. She argues that recognition of children's human rights is not only urgent but also critical to the future health of democratic societies.

For the full paper please contact: [A.H.Osler@leeds.ac.uk](mailto:A.H.Osler@leeds.ac.uk)

## Speaker profiles



### Geoff Whitty

Professor Whitty is Director of the Institute of Education and will formally open the conference. Professor Whitty began as a teacher in London before becoming an academic. His research interests are in education policy and sociology of the curriculum. He is a former president of the British Educational Research Association and of the College of Teachers.



### Li Ping

Professor Ping is one of China's top specialists in educational and moral philosophy, comparative moral education, and political education. She has taught at Sun-Yat Sen University since 1982, holding a chair since 1995, and was a visiting researcher at the Harvard-Yenching Institute. Her textbook on moral education has been widely adopted in Chinese universities.



### Bhikhu Parekh

Professor Parekh is one of the UK's foremost academics and parliamentarians on the subject of multiculturalism and diversity. He chaired the Runnymede Commission on the Future of Multi-Ethnic Britain, whose report – the Parekh Report, 2000 – made a defining contribution to the debate. Professor Parekh will speak on multiculturalism and its impact on citizenship.



### Hugh Starkey

Dr Starkey is Reader of Education at the Institute of Education and chair of the academic committee for the conference. He is a founding co-director of the International Centre for Education for Democratic Citizenship. He directs an online MA programme in citizenship education. Dr Starkey will give a concluding keynote drawing together the conference themes



### Chuanbao Tan

Professor Tan is Director of the Center for Civic and Moral Education (CCME), School of Education, Beijing Normal University – noted for its pioneering work on citizenship and moral education. He has been a visiting fellow in the USA, UK (IOE) and Japan. He argues that citizenship moral education theory will become a field of moral education theoretical research.



### Chris Husbands

Professor Husbands is Director-designate of the Institute of Education and will deliver the conference's closing remarks. He takes up his new post in January 2011, remaining Dean of the Faculty of Children and Learning until then. He is a world-leading scholar in teacher education, and has led the education faculties at the Universities of Warwick and East Anglia.



## SECTION 3: Case studies of schools, colleges and projects

This section of the London Digest will be of particular interest to practitioners in education. It presents examples of good practice in a variety of formal and informal education settings.



### Using Radical Models of Democratic Children's Rights

**MICHAEL NEWMAN**, SUMMERHILL SCHOOL AND HEC GLOBAL LEARNING CENTRE,  
TOWER HAMLETS, LONDON, UK

The aim of the paper introduced below is to use the models of practice, including Robert Owen's New Lanark, A. S. Neill's Summerhill, Janus Korczak's orphanages and Alexander Bloom's St George's-in-the-East, to explore democracy, learning, play, the role of the child's voice and justice in schools, and how children in our schools can learn from them.

#### Context

When asked how we could create children's rights based schools, the United Nations Commissioner for Human Rights, Mary Robinson, replied that the children must make them. How can we support their active struggle for rights in schools and their communities?

To explore the meta level of education, learning and the nature of schools in terms of citizenship it is necessary for older children to experience cognitive dissonance. To be exposed to the radical models of citizenship practice in schools leads to intense debate and reactions to what is right and wrong and what is possible in children's communities. With younger children, at primary and in their first year of secondary school, the radical models simply reflect their optimism and belief in the potential of the child. The use of these models may provide an intellectual tool and a cultural heritage that will empower young children to keep their optimism in their power, their ability to make decisions and the role of the school as their community, to which they can and want to contribute.

The concept of a global school needs to be informed by successful models of practice that have been overlooked in the use of the history of education in informing practice in UK schools. Referencing them will allow the debate, with regard to the nature and role of schools, to be freed from the limited experiments within the constraints of national state education, and remind those who use the term 'innovation' that they are ignoring the experiences and

results of the past. We need to reflect on models that challenge common assumptions of education, especially in relation to the role of authority in terms of the classroom, knowledge and ethics.

#### Methodology

The paper is based on research into the history and workings of the schools mentioned above and the ideas of their founders, along with 10 years experience of teaching and working at Summerhill School, and five years of working with East London primary and secondary schools on democracy, children's rights, social enterprise and global citizenship. Workshops and activities outlined have been developed using the above mentioned models, and further display and game material created for children to learn what is possible with rights in children's communities including schools and children's homes. Workshops have been run in partnership with the Jewish Museum, Professor Michael Fielding, and children and staff from Summerhill School.

#### Key findings and recommendations

Current debates about learning, play, the development of meaning, the emotional learner, the role of the learner and teacher are not only repeats of previous debates but have been the foundation of successful experimental schools. Primary and secondary schools should use materials based on these models of practice as an integral part of their citizenship lessons, and as part of their exploration of the way that their student voice could be organised.

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## A Case Study of a Human Rights-friendly School

ROBIN STREET, VILLIERS HIGH SCHOOL, LONDON, UK

Villiers School has been participating in Amnesty International's pilot Human Rights Friendly Schools project for the past 18 months, and is the only UK school currently involved. This project involves national Amnesty offices in 14 countries each working with one secondary school to support them to integrate human rights principles and values into the ethos, culture and practices of the school.

Villiers School is a community high school in Southall, West London with over 1200 pupils aged 11–18. 35 per cent of pupils are eligible for free school meals, and 95 per cent have a first language other than English.

### Context

For the Human Rights Friendly Schools project (HRFS) Villiers School has focused on four key areas: Governance and participation; School community relationships; Curriculum; and Extra-curricular and school environment. Within these areas, our work has included:

#### 1) Governance and participation

- Better systems and structures for involving pupils and staff
- Reflecting human rights principles and values in new school policies, e.g. behaviour, and including students in the development process
- Ensuring commitment through a Rights and Responsibilities pledge.

#### 2) School community relationships

- A restorative justice and peer mediation process
- Vertical tutor groups to improve relationships between different ages and give more personalised support
- An International week focusing on immigration
- More parental engagement including International week and parent focus groups
- An international student conference, with students from partner schools in Mongolia, Israel and Denmark.

#### 3) Curriculum

- Building human rights content into the Personal Development Curriculum, Drama and Humanities.
- Teacher training on human rights content and delivery
- Beginning the development of an innovative new curriculum for KS3, which will include human rights themed projects

#### 4) Extra-curricular and school environment

- Setting up an Amnesty International School Group

- Building human rights into existing extra-curricular opportunities
- Ensuring a safe school environment and using displays to make clear the school's commitment to human rights values

### Evaluation

- All members of the school community are now aware of the program and many have taken part in leadership of the work. Governors and the SLT are committed while all staff have received and use training. It is certainly having a gradual effect on the way students interact, evidenced by a notable decrease in behaviour incidents.
- School policies have begun to make direct reference to the principles of HRFS and it is also now part of the school's development plan, tying in with pastoral and curriculum aims across the school. It has been a catalyst for the outstanding work our students do in the vertical tutor groups.
- Whole-school events have received national press coverage and our inter-school links through the Amnesty work will be a key areas of focus for us in the next academic year. The excitement, interest and value of the program have ensured that the topics of immigration and racial equality have resulted in students increasing understanding and cooperation amongst themselves.
- We continue to introduce and use aspects of restorative justice, building on the work of students juries. These concepts were already being used but the HRFS project has promoted their importance. We feel that the education of students in regard to their rights and ensuring these rights are mutually respected are key to the success of the overall project.
- An aspect that holds some of the greatest interest for us is community cohesion and the engagement of parents. Many of our students are first generation and therefore come from a family background that requires care to engage parents and carers.
- Our new curriculum work has placed human rights at the core of a large section of the KS3 curriculum. The lessons are innovative and original and our work with Amnesty will help to evaluate its impact.
- The partnership with Amnesty has also ensured that we bear in mind that a truly 'Human Rights Friendly School' will ensure that teachers as well are seen to have their rights respected and supported.

### Conclusions

We are hugely proud of the work that we are doing here and it has gradually become central to the vision and practice of the school. It remains though an ongoing partnership that the whole school community must continue to work on if it is to move beyond an 'initiative' and become fully integrated into the fabric of the school. We feel that it is a model that many schools and educational institutions should understand and reflect upon.

For the full paper contact Robin Street: ST047@villiers.ealing.sch.uk





# The Geography of London Primary Schools: Issues of ethnic and social diversity and segregation

ANNE GIBBS, UNIVERSITY OF LEEDS, UK

The density and diversity of the pupil population in London creates a complex pattern of relationships between primary schools and their neighbourhoods. This research analyses the geography of primary schools in London and their relationship to their neighbourhoods. Based on an analysis of data from the National Pupil Database (NPD), as at May 2007, it amply illustrates the diversity of the pupil population of primary schools in London, which is indicative of the city's global significance.

## Research questions

- How can schools be classified in terms of the ethnic and socio-economic characteristics of their pupils?
- Do different forms of governance dominate different classes of schools?
- Are particular classes of schools found in particular areas of London i.e. can a spatial pattern be discerned?
- How do the classes of schools relate to the demographic characteristics of the local neighbourhood?

## Methodology

One way of summarising the relationships between schools and their neighbourhoods is by classifying schools according to the key ethnic and socio-economic characteristics of their pupil populations. This highlights similarities and differences between schools, and also illuminates contrasts between the demographic characteristics of their pupil populations and both the neighbourhoods where the schools are located and those in which their pupils live.

A database was compiled from the NPD data comprising 1592 schools with a total of 562,728 pupils. A range of variables reflecting key pupil characteristics aggregated to school level, were selected for inclusion in a cluster analysis. This statistical technique groups individual cases (in this instance schools) with similar characteristics into clusters.

*The selected variables were:*

*Predominant ethnicities:* (African; Caribbean; Indian; Bangladeshi; Pakistani; White British; Any Other White);

*Socio-economic characteristics:* eligibility for Free School Meals; English as an Additional Language; Special Educational Needs; mobility rate.

The resultant classification has 14 clusters. In order to facilitate interpretation four super-groups of between 1 and 5 clusters were formed manually.

## Key findings

- There is a clear pattern in the spatial distribution of most of the clusters, largely determined by the schools' predominant ethnicity; thus, for example, Group D schools are found almost exclusively (89%) in Tower Hamlets, where the Bangladeshi community is concentrated, whilst most Group A schools are located in the suburbs.
- Although the majority of schools reflect the ethnic mix of their immediate neighbourhood, some ethnic sorting is evident: most of the 17 Jewish primary schools, for instance, are situated in residential areas in north-west London in which non-White ethnic minorities predominate; also, in Tower Hamlets, there are some White-majority VA/foundation schools in substantially non-White residential areas.
- Pupil populations of the maintained schools in the wealthier parts of London are least likely to reflect their neighbourhoods; presumably because better-off families are opting out of the state-maintained sector.
- Comparing the FSM and IDACI (Income Deprivation Affecting Children Index) pupil rates by cluster provides some evidence of social sorting. In the majority of the schools in Group A and B clusters, a significant proportion of which are VA or Foundation schools, the pupils are better-off than the average for the neighbourhood in which they live. By contrast, the schools of some of the Group C Clusters (predominantly LA-controlled), are dominated by pupils who are generally poorer than the average for their home neighbourhood.

## Implications

This study enhances our understanding of the complex and diverse range of state maintained primary schools in London by highlighting their similarities and differences. The evidence of ethnic and social sorting identified here is in line with the previous findings which indicate more ethnic segregation in primary schools than in neighbourhoods.

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# Promoting Peace Education in Schools: A case study of education for peace in England

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Considering problems of bullying, conflict and violence in schools and recent concern over religious and ethnic tensions, the UK government has taken some measures through schooling, such as anti-bullying policies and guidance on community cohesion. There are parallel educational initiatives to promote peace and conflict resolution in schools. Based on empirical research in 2005–2006, this paper presents one such initiative by the West Midlands Quaker Peace Education Project (WMQPEP) to nurture peacemaking skills and knowledge of conflict by linking with the PSHE (Personal, Social and Health Education) and Citizenship curriculum.

## Research aims and questions

The aim was to gain insight into the current practice of education to promote peace in the context of schooling in relatively stable societies.

The main research questions were as follows:

- What are the perceived needs to promote peace through education?
- How is education for peace practised in schools in England, and under what principles?
- What impact does it have?
- What are the issues?

The study assumed that peaceful behaviour can be promoted through education. This is supported by accumulated evidence that violence is a learned behaviour rather than intrinsic to human nature.

## Methodology

The research mainly used qualitative methodology, involving a case study approach within interpretive paradigm. The study focused on two samples:

- 1 West Midlands Quaker Peace Education Project (WMQPEP) and
- 2 one state, multi-cultural primary school in Birmingham, where WMQPEP has run the Peace Maker Project.

The main methods used for data collection were questionnaires, semi-structured interviews, participant observation and documentation. The methods and objectives were:

- Short questionnaires and semi-structured interviews with eight WMQPEP staff, to explore their perspectives on peace education and to identify the principles and stated practices of the project.
- Participant observation of the 10-week project by the researcher, which aimed to learn how the principles were actually practised and to investigate pupils' learning and possible changes.
- Questionnaires (before and after), and group interviews (after the project) with the whole class of Year 5 pupils (about 30), and interviews with a class teacher and the project worker.
- In-depth interviews with the head teacher and a learning mentor aimed at exploring the school's previous experience of the project.

## Key findings

### *Perceived need of education to promote peace*

WMQPEP recognises that children nowadays lack the opportunity to learn social skills and are often exposed to violence or aggression. There is concern that children's learning and growth are affected by bullying and conflicts and many have difficulties in dealing with anger and anxiety. Thus there is a perceived need for children to learn about conflict and to develop the skills to resolve conflict creatively.

While sharing this view, the school expressed concerns over divisions between different gender or ethnic groups, and the influx of immigrant children, as reasons why the project was needed to support the school.

### *Practices and principles*

The principles of WMQPEP's work involve 'education for peace' and 'education about peace'. Its project facilitates experience-based learning to promote peace-related ideas that reflect both 'negative peace' (absence of violence) and 'positive peace' (cooperation and integration). In practice, students learn to work with others, resolve conflict effectively, become aware of the consequences of their actions, express opinions and feelings, make their own choices, understand and respect other people, and include everyone as equals, through activities and discussion.

### *The impact of the project*

The overall findings suggest some positive effects on students and on the school. The details were more complex. Although pupils' interpersonal skills, confidence and relationships did improve to a certain degree, there was little progress on a group level, for example in the integration of gender or ethnic groups. The project established the basis for development as responsible citizens, by helping them internalise the values of peace and equality through direct experience. But more needs to be done.

### *Issues in the project*

There were tensions between the approach of the project and the general practice of schooling in terms of behaviour management and teaching and learning, which would undermine the effectiveness and sustainability of the project.

## Conclusions and recommendations

The project promoted skills, attitudes and values, which prepare young people for democratic citizenship, contributing to a more peaceful and just society. Many aspects of the learning are part of the Citizenship curriculum. However, since the project was limited in scope, there is need for longer term strategies with a whole school approach. Moreover, abilities such as critical thinking and awareness of wider social issues, which the project did not deal with, are also important aspects of education for peace and democracy.

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# Moral Education, Values and Citizenship: Case study of a college in Northern Ireland

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As a comprehensive school with full age and ability range amid a Northern Ireland-wide selective system, Oakgrove introduced the teaching of Citizenship as an additional non-timetabled subject at GCSE and A levels. Citizenship, taught as the empowering of people to make a difference in the lives of others, fits comfortably with 'self esteem' which has always been a key aim of integrated education in general, and Oakgrove College in particular.

This school is in a post-conflict society where people speak of the growth of 'benign apartheid', and where the people of the school's community are encouraged and empowered by the example of integrated education and the leadership which those educated in our schools can offer.

## Research focus

This paper explores the relationship between values education, and values in education, from the perspective of a Northern Ireland Integrated College, seeking to lead a school and the wider community from conflict and division to a pluralistic, multicultural society in which citizens believe in themselves and their power to make a difference in the lives of others.

Building self-esteem is considered, with reflections on positive behaviour management, more home-school communication and community involvement. The benefits to educational attainment of citizenship engagement are explored.

Assemblies – considered vital in the life of any school – are examined as central pillars of Oakgrove's 'value-based education'. Views are taken from staff and students involved in piloting ideas like the 'Lost Lives' and Holocaust memorial assemblies; also how these have impacted on the whole-school ethos of respect for others and commitment to active citizenship. A model of shared assemblies between schools of different traditions has been explored; the power of such events to deal with controversial subjects is addressed by students from different backgrounds.

Links with the Bethlehem-based Arab Educational Institute and the Israeli Hand In Hand schools have been developed and lessons shared about engaging young people and school adults in controversial dialogue. The approach of the US Centre for Hate Prevention and its founder-director Steve Wessler is examined as a key

strategy in building a critical mass of active students empowered to make a difference in a community-sectarian interface. Students evaluate how their school-based experience encourages them to challenge prejudice and hatred.

Such contacts have helped to bring to life the international experience of building a culture of respect for human rights. Contacts with the Middle East, Sweden, the USA, Cyprus, the Basque Region, the bombed UK city of Guildford – among others – have allowed Oakgrove to host peace activists in ventures well supported locally. How international contacts develop understanding of global human rights is studied; and we consider how local struggles such as the 1960s Civil Rights Campaign were shaped by events in the USA and France, and are mirrored in Burma and elsewhere to this day. Student attitudes to the global reaction to internationally documented local abuses such as Bloody Sunday or the Omagh bombing allow sensitive topics to be explored.

## Conclusions

This paper examines how one school has worked to inculcate in young people a sense of the importance of being actively involved in making a difference. It assesses the success and failure of these attempts, noting in particular the recommendations of the young people who have received and taken part in this education. It gives voice to young people in one divided community on how school, despite its limitations, can impart a sense of moral purpose, a value system which is accepting of others, and a passion to make a difference in the lives of others.

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# Young People Researching and Raising Awareness of the Role of Endangered Croatian Dialects: A case study of a project

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The republic of Croatia is a country characterised by distinctive dialects. Each main dialect is subdivided into sub dialects, the sub dialects into dialectal subgroups, and the subgroups into local speech (village dialects). Croatia has 4.5 million people but plenty of linguistic diversity; where one village is differentiated from another by linguistic expression. This diversity is specific to the Croatian language. Part of the program of the Croatian Ministry of Culture is safeguarding specific Croatian dialects as intangible cultural heritage. This research was conducted in the village of Siče where the only surviving, and currently protected, Slavonian dialect is spoken.

## Research focus

It was decided to involve students of the Croatian language who first studied the basic features of Slavonian dialect, and then the specific dialect of Siče. The research team had thoroughly studied the literature on the dialect of Siče in order to compare earlier data to theirs. The aim was to present the temporal changes in this Croatian dialect.

## Findings

From linguistic field research it was determined that the speech of Siče village was definitely one of the most archaic idioms of the Posavina region, on all linguistic levels. It had been scientifically researched only by Stjepan Ivšić in 1913, since when there had been no systematic study of this local subdialect. It is certainly a living monument to the history of Croatian language, and even to the history of Slavic languages.

It is particularly interesting that young people in this village speak the indigenous Siče subdialect. For example, IC (age 17) writes and performs plays in the Siče subdialect, as does his sister, KC (age 23). This dialect is extremely important for the Croatian language, its history and dialectology. Students demonstrated becoming aware of this idea and developing familiarity with the linguistic features of the dialect and with village customs. This field work evidently enriched their knowledge and experience.

## Implications

Young people involved in the research have demonstrated raised awareness of linguistic diversity and the role dialects play in understanding how languages evolve. They spread their knowledge through public forums which included folk music, plays and dance. They combined fieldwork from dialectology with other disciplines – ethnology, sociology, natural history, geography, history. With this type of involvement, the students have popularised dialectology as a profession, combined traditional and contemporary, and presented the complexity of an endangered dialect.

This study offers good examples of how to use research studies to engage young people in raising awareness of language diversity and the role it plays in developing intercultural knowledge and skills.

# Project Case Study: Dialogic analysis of narrative results from a gender study

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Since the enactment of the 1996 Constitution, a priority of the South African government has been to make knowledge of human rights accessible in the public sphere. Particular focus is given to race, class, and gender as these have historically been the primary organs of rights violations through discrimination. The study is aimed at social and cultural transformation within a South Africa context. Specific focus is given to gender, particularly violations of the rights of girls.

The primary activity in the study was a narrative writing exercise in which a group of fourteen pre-teenage girls in South Africa, and for comparative purposes an undetermined number from the Netherlands, responded to a question on their own cultural and religious practices that made them comfortable and uncomfortable.

## Research question and aims

This article submits that the narrative question and narrative results represent a proposition-result dialectic indicating a dialogue that exposed different structures of thought and meaning-making. Several factors were responsible for the nature of the responses and conclusions that were drawn from them. These factors can be grouped into four themes that appear to have subverted the expected outcome:

- Divergent structures of language and thought patterns between participants and researchers
- Impact of social group context on the structure of thought and reason
- Disjunctures in the interpretation of human rights
- Lack of clarity in the dialogue with participants about research aims.

## Methodology

Narrative responses were solicited within the assumption that the South African girls would apply knowledge of a new, diverse, and actively democratic society in which human rights education is integral.

## Key findings

Results from the study mainly showed links between rights violation and gender as a constitutively discriminating set of 'cultural' roles. The absence of normative notions of human rights on the one hand, and the few instances of diverse, though indirect, connection between culture or religion and human rights on the other, attest to the diffused debate on human rights and the dichotomy between thought and reality in the public and private realm.

The central premise is that dissonance in communication is rooted in historical and socio-cultural antecedents that are averse and irreconcilable.

## Recommendations and implications

Given South Africa's aspiration towards peaceable social co-existence, there is a need to engage dialogic language in research that is neither ambiguous nor pejorative to the claims of any group. Culture and human rights are shown to have no single meaning or definition, for they are keyed to historical experiences rather than to any universal ideals.



## SECTION 4: Analysing Relevant Official Discourse

The following six contributions analyse relevant policies, legislation, national curricula, textbooks, models of citizenship and political discourse in Asian and European contexts.

## Quality Education for Slum Children in Delhi: Challenges and prospects

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The contemporary development paradigm in India is accentuating marginalisation for a vast segment of society. With structural adjustments and the opening up of the economy, the 1990s witnessed the state abdicating its responsibility towards quality education for the poor. On the one hand government-run schools are being allowed to stagnate and deteriorate; on the other a non-formal and substandard education mechanism is evolving under Sarva Shiksha Abhiyan (SSA, education for all) and similar programmes. SSA defines education in terms of 'literacy' and aims at only few hours of teaching by para-teachers, thereby clearly differentiating the quality of education for 'haves' and 'have-nots'. Welfare changes have added newer challenges and concerns for civil society organisations.

In India a small elite has always defined the curriculum, contents and pedagogy to be used for education, and the paper examines the implications of this for poorer children. Current policies and curriculum treat the child as a 'subject' and 'recipient' of knowledge and information. Ivan Illich eloquently demonstrates that in school the pupil is 'schooled' to confuse teaching with learning and grade advancement with education, and as a result their imagination is 'schooled' to accept service in place of value. Such a system prevails across India and fails to take into consideration diversity of context, location, and inequities of class, caste and gender. The paper highlights the process of deliberate discouragement that alienates large numbers of children from the learning process. It deals with the contradictory nature of social policy in India and examines the impact of some innovative processes through a case study.

### Research aims

The paper aims at bringing out the context and processes that restrict the availability of and access to quality education for a vast section of the urban poor. It also identifies and analyses the efforts undertaken by some civil society groups to ensure quality education and facilitate child participation in curriculum development and innovation in pedagogy.

### Methodology

The paper is based on a review of legislative provisions for education, an analysis of education policy, and research into access to quality education. It also draws on the author's empirical study of children of the slums and resettlement colonies of Delhi where an NGO, Ankur Society for Education, is seeking to facilitate child participation and ensure quality education. It draws on interviews with child rights activists, educators, NGO personnel, teachers and children.

### Key Findings

Ankur selects textbooks with the idea of multiple entry and exit points, and encourages the process of questioning both questions and assertions. Through dialogue, children are encouraged to

explore alternatives. The practice of ensuring child participation in education, overlooked and neglected in most of Indian education, has been observed. Challenging the dominant discourse that views the marginalised only in terms of what they lack, Ankur creates situations that unleash creative energies, and that unearth and validate dormant sources of knowledge within the community life of children. Ankur believes that empowerment is a dynamic process and that education is a prime means to facilitate that process. The paper critically examines Ankur's endeavour to make educational pedagogy creative, participative and dialogue-based. The paper highlights the denial of poorer children's educational entitlements in contravention of their citizenship rights. Though the policies and programmes of the state in a democratic country like India do show its universal and progressive nature, the paper analyses the harsh realities at the grassroots.

### Implications

The paper presents an illustration of asserting children's rights through education. Its findings can be used by practitioners to make changes in teaching and learning and to modify policies that undermine the quality of education.

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# Youth and Competing Narratives of National Belonging: Explorations of citizenship in three Muslim contexts

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For all people, national identity provides a point of origin, a space of collective belonging and a sense of rootedness. It offers a source of hope and the security of an ultimate destination. However, there is nothing natural or given about nations: they are imagined communities constructed through the concept of difference and the erection of symbolic boundaries. In a nation individuals must share certain characteristics, and at least some of them must be exclusive enough to distinguish one nation from another. However, this difference between communities may be marked in different ways. In the modern world, the nation is often marked through narratives of 'religion' and 'Islam'. Moreover, these narratives are mediated through the crosscutting discourse of gender. This has implications for nation-building, state building and gender relations.

## Research focus

Through a comparative exploration of young people's narratives of national belonging, this paper examines the relationship between nation, state, religion and gender in three predominantly Muslim contexts. From empirical work in north western Pakistan, northern Nigeria and Palestinian refugee camps in south Lebanon, we consider the complexities of the relationship between nation and state, how Islam is implicated in these constructions and how Islamic national narratives are mediated through gender.

## Findings

In Pakistan it was examined how state-sponsored education had discursively constructed the Islamic nation-state of Pakistan through narratives of (Sunni) Islam. To promote national unity curriculum texts use 'Islam' to draw boundaries between the Muslim Pakistani 'self' and the antagonist non-Muslim 'other'. While representations of Pakistani identity through Islamic discourse and symbols seem to foster national unity, they also create social polarisation and construct gendered identities, with serious implications for social cohesion, tolerance for diversity, and gender relations.

In Nigeria, the construction of a nation and the legitimacy of a corresponding state have been problematised by competing religious narratives: Islam in the north and Christianity and animism in the south. Young people in the predominantly Muslim north navigate their identities within the discursive tensions between narratives of national belonging and religious identity. These produce internal 'others' within state boundaries but also identifications beyond those boundaries.

The discussion focuses first on how gender, masculinities and femininities are configured within these narratives of identity, and secondly on the ways these challenge the stability of Nigerian state nationalism.

In south Lebanon, it was researched how Palestinian refugees must construct 'the nation' in the absence of a state and its institutions. In this context, (Sunni) Islam had worked to construct shared discourses and cultures of 'Palestinianess'. However, it had also produced internal 'others', such as Shi'ites, Christians and secularists. Moreover, the effect of Islam as an identity marker had challenged the very existence of a Palestinian state by producing both supra-nationalisms (global pan-Islamism) and sub-nationalisms (political factions) in Palestinian society. Islamic nationalist, supra-nationalist and sub-nationalist narratives had helped produce specific gender configurations which have worked to limit the life opportunities of young Palestinian men and women.

## Implications

Through these three examples, it is clear that in the modern world, shared cultures and discourses of Islam are helping to construct 'the nation' and its boundaries in a wide range of geo-political contexts. However, as Islamic nationalist narratives are often imagined in essentialist terms, they are also working to produce fragmented identities and, in some cases, a challenge to the legitimacy of the state. Moreover, citizenship narratives constructed through Islam are also producing specific femininities and masculinities, which is severely limiting the subject positions that young males and females can take up.



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## The Quest for 'Fa-zhi' (Legal Rule) in Three Chinese Societies: Junior secondary curricular materials of mainland China, Hong Kong, and Taiwan in comparison

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For Chinese societies, law is something of an imported concept and system from the West. Over the past two decades or so, socio-political changes in Mainland China, Hong Kong, and Taiwan have brought corresponding changes in law-related formal curricula. Drawing on Kohlberg's theory as well as Nonet and Selznick's framework of legal development, and with the aid of content analysis and textual analysis, this comparative study analyses curricular materials at junior secondary level published between 1995 and 2000. It examines the legal culture represented by syllabuses and textbooks, and similarities and differences across the three societies.

### Context

Mainland China, Hong Kong, and Taiwan are Chinese societies heavily influenced by the West in their ways of modernisation, though each has pursued a different path. Diversity of development is also seen in legal institutions. While Hong Kong transplanted the Common Law tradition from its colonial sovereign, the United Kingdom, the Chinese mainland and Taiwan basically modelled their legal system on the continental Civil Law tradition. For Mainland China, there is the influence of socialism as well. However, in all three the vast majority of legal concepts, principles and institutions are imported from the West; the state has been the major force in building legal order; and there is a belief that cultivation of the right kind of legal consciousness, or culture, is important to legal order. It is widely believed that the health of the legal system requires a corresponding proper legal culture among citizens. School curricula and textbooks are supposed to be a major medium of achieving this.

### Research aims

Mainland China, Hong Kong, and Taiwan each have a specific law-related curriculum at junior secondary level. In each place, state institutions create guidelines for school curricula and procedures to regulate textbook publication. Hence, the texts of official policies and curricular guidelines, and the textbooks themselves, can help us understand the civic virtues, state-citizen relationship and legal culture that the policy-makers prefer and the underlying ideology of the state. We can identify similarities and differences between legal cultures and various legal concepts and institutions.

### Methodology

Both content and textual analysis are employed to depict the legal culture reflected in textbooks. As far as content analysis is concerned, the coding scheme largely follows legal culture, with extension and revision after

Chang (1993), and the unit of analysis is the paragraph. To complement content analysis, we have also conducted a textual analysis of the curricular materials under two major themes: (a) how law is conceived and how it fits into the political and constitutional context; and (b) ideal law-related civic literacy, or the expected values and behaviour of citizens. Textual analysis is qualitative.

### Key findings

In all three Chinese societies their constitutional and legal system have a modern outlook: for example, a written constitutional document as an authoritative base, or higher law of the land; constitutional guarantees of rights and freedom; the use of the language of legal rule (fa-zhi); law as a means of conflict resolution and for the maintenance of social and political order. However, each society has adopted different approaches towards law. In particular one main theme, compliance with the law, is interpreted differently in each.

Curricular materials of both Hong Kong and Taiwan assert that natural rights are universal values, fundamental to recognition of and respect for the individual's autonomy. They both stress the principle of equality of all before the law. Signs of democratic consolidation are found throughout Taiwan's textbooks: the Taiwan texts put freedom, democracy, the rule of law and the constitutional state together, emphasising popular sovereignty and citizens' equality. Citizens are motivated to take part in public and social affairs as masters of their nation. Here is an emphasis of protection of rights by the constitution. Legality, and appropriateness of law, stem from the social contract – the agreement and consent of the citizens – which is the base of the legal and political order. This discourse is unique among the three societies and contrasts sharply with the state-centered discourses found in the Mainland's materials. Despite the strengths of Taiwan's textbooks in depicting an autonomous legal culture and morally-apt civic qualities, some old-fashioned pedagogies may counteract these law-related virtues.

### Implications

Since the 1990s these three Chinese societies have faced rapid socio-political changes. An alignment of legal content and forms of learning remains the main challenge for civic educators. The notions of 'sau-fa' (literally law-abiding) and 'fa-zhi' (legal rule) are common expressions in these places, but what they exactly mean and how they are understood still differ subtly across contexts.



## Creating Good Citizens: 'Patriotic education' in China and Japan since the 1990s and implications for Sino-Japanese relations

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This comparative study considers developments in Chinese and Japanese history and civics curricula, which have undergone similar reforms in the last ten to fifteen years. It compares how state policy and official discourse on history and citizenship education have developed in both countries, and how the history and civics curricula have subsequently been reformed and implemented. The study is particularly topical in the light of 'patriotic education' reforms in both countries in recent years.

### Context

In Japan, the activities of groups such as the Atarashii Rekishi Kyōkasho o Tsukurukai, including the production of their controversial Atarashii Kōmin Kyōkasho (New Civics Textbook), the publication and distribution by the Ministry of Education of Kokoro no nōto, and the revision of the Fundamental Law of Education to include a greater emphasis on love of country etc are perhaps the more extreme manifestations of a swing to the right in education policy. For critics such as Tawara Yoshifumi these developments are of great concern and will mean the younger generation growing up in a country that 'could go to war'. While this view may be overstated, the implications of the revised law and new curriculum guidelines are worthy of deeper study.

In China, patriotic (or ideological, political, or moral) education has been a useful tool to boost Communist Party legitimacy and unity, but curriculum development did not become systematised until the 1980s. In the 1990s citizenship education campaigns were stepped up to counter a perceived decline of patriotism and again to boost the Party. Through the 1990s new education laws and guidelines encouraged love for the nation, the people and the Party.

Thus, in both China and Japan, history and civics/moral education textbook content has altered and there are similar emphases on national symbols and rituals, heroic and patriotic figures, and courage against aggressors past and present.

### Research questions

The main research questions focus on the ways in which history and citizenship education reflect attempts to form or reform national identity in each country at the beginning of the 21st century, and through this, the possible implications for Sino-Japanese relations.

### Methodology

The study outlines the intended curricula in China and Japan through an analysis of new courses of study; it then considers how the curricula have been implemented, identifying how courses of study have been interpreted by textbook authors, and how far textbooks authorised in the early 2000s differ from previous versions. It then turns to a direct comparison of a range of Chinese and Japanese textbooks.

In Japan these are primary social studies textbooks (Atarashii shakai) and moral education readers, and middle school history (Rekishi) and civics (Komin) textbooks. In China they are the primary textbooks Pinde yu Shenguo and Pinde yu Shehui and middle school history (Lishi) and moral education (Sixiang Pinde) books. The study focuses on how China and Japan are represented in textbooks as the 'other', and whether there have been changes in how they are depicted. It compares how themes and symbols of national identity and belonging are represented, both textually and visually (for example, national flags and anthems, territory and boundaries, citizen's rights and duties) and enquires what we might glean from these about what Chinese and Japanese students are learning of their national, regional and global identities.

### Implications

Perhaps the most pressing argument for understanding the direction of history and citizenship education is to do with the Sino-Japanese bilateral relationship. These education reforms are apparently attempting to inculcate even greater levels of patriotism in children. Education (or rather the effects of education), and in particular history education in Japan, has been at the core of tensions between the Chinese and Japanese governments sporadically since 1982, when China (and other East Asian countries) officially protested against the apparent 'beautification' or watering down of descriptions of Japanese aggression during WWII in officially authorised Japanese high school history textbooks. The 1982 textbook issue had a long-term effect on Sino-Japanese relations, re-emerging in 1986 and in the 1990s/2000s.

The rise of nationalisms in China and Japan in the 1980s and 1990s arguably contributed to a deterioration in mutual perceptions and images, and this in turn can be attributed in part to the ways in which Chinese and Japanese children have been educated about their country's past, and have been taught to become citizens. This study will therefore cast light on the outcomes of the recent curriculum reforms in China and Japan, and will discuss the broader implications for relations between the two countries.

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# Education for Democratic Citizenship in the Norwegian Curriculum

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In 2006, Norway introduced a new national curriculum, the 'Knowledge Promotion', partly as a consequence of PISA 2001, in which Norwegian pupils did not score as highly as expected. The purpose of education was narrowed, and its goal is now that pupils shall master five defined basic skills (writing, reading, mathematics, IT and oral skills).

## Research focus and questions

This paper focuses on fundamental changes in Norwegian educational policy. Its research questions are:

- Is it possible to identify a particular understanding of democracy and citizenship in the Knowledge Promotion?
- What are the aims, objectives and values underpinning the reform?
- How is the purpose of education represented?

## Methodology

A comparison of international policy papers (EDC from the European Council and DeSeCo from OECD) with policy papers underpinning the school reforms has been carried out. Politicians and educationalists working on developing the new curricula have been interviewed.

## Findings

- The Norwegian discourse differs from the international one by not emphasising democratic citizenship.
- There are discursive changes in the reform and the hegemonic representation of education is based not on educational theory but on economics.
- The reform represents a political shift which blames social democratic discourse and the emphasis on *Bildung* for the decline in pupils' achievements. Instead of citizenship, the knowledge economy is to be the anchor for Norwegian education in an instrumental approach.
- There is a strong move towards self-governing practices in the new curricula, and the classroom as a democratic and public sphere is reduced.
- There are few references to citizenship and democracy in Knowledge Promotion. The Minister of Education claimed that politicians had 'forgotten' about it, that there were more critical issues, and that Norwegian pupils were democratic citizens. (The minister added that the educational establishment did not cooperate with her. This suggests that politicians are seeking not cooperation but legitimacy for their decisions.)

## Implications

First of all, there is a new educational discourse. The economy, accountability and evaluation are strengthened concepts. Democracy and citizenship are not emphasised. Norway has underlined its decision not to take part in the European project or develop a common European democratic culture. Instead, politicians aim to build on the opportunities of a knowledge-driven international community.

## Recommendations

It is imperative that the Norwegian educational community implements international discourses about democracy and citizenship. Norwegian educationalists should reclaim their expertise on educational issues and not leave these topics to politicians alone.

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# The Concept and Models of Citizenship

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The idea of citizenship is a subject of concern to society in general and not just political parties, partly due to current transformations that include migration, globalisation and problems of collective identity. These changes make it necessary to revise the notions of citizenship as exclusive membership of one nation. The status of citizens as holders of a particular legal and political entitlement must be compatible with a plurality of memberships.

The crisis of the welfare state, the political apathy in our societies, the failure of the liberal conception and major world problems such as poverty or the environment that require shared solutions and solidarity: all are directly related to reclaiming the notion of citizenship. These show that democratic societies cannot depend only on rights and institutions but also on the qualities and attitudes of their members: a sense of identity, tolerance, accountability and support for participation in the political system. That is, society needs people committed to their community, and not just rights holders.

## Research focus

Because of these problems, it is considered highly relevant to redefine the concept of citizenship today. In common parlance and in traditional legal language, citizenship is the word designating an individual's membership of a state and it can involve the loss and acquisition of citizenship status. It has become part of current public discourse and of a debate of the utmost importance, enabling us to reflect on the political culture of yesterday and today.

## Methodology

To build our own concept, we first discuss briefly and in the framework of Western culture the historical background to citizenship, starting from the classical world of Greece and Rome; then the development of medieval and Renaissance cities; in modern times the social citizenship proposal made by Thomas Marshall; and, finally citizenship at the present time.

Secondly, we consider some of the models of citizenship, and therefore the citizens who have been formed. From the many models of citizenship, we will emphasise the communitarian, liberal and republican models.

## Conclusion

The hypothesis is that the concept of citizenship is a term whose meaning has changed throughout history. It is a political and legal status and therefore it involves societies' seizure of power from other dominant, exclusive and minoritarian forces. Its first transnational milestone, the French Revolution, made people subjects with rights and duties, regardless of their status. Today, change continues in the assertion of those civil, political and cultural rights.

Working on the evolution of the concept of citizenship and its different historical models enables us to think about whether it has also changed the mentality of the subjects, if there has been a change of attitude, and whether it is educating more committed, participatory and accountable citizens.

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# Insights into Attitudes to Multilingualism and Positioning of Languages in the UK Political Discourse

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This is one of a series of studies of attitudes to bilingualism and positioning of languages among different stakeholder groups: bilingual parents, bilingual children, London headteachers, and politicians and lead professionals.

As a standalone study, this research provides an insight into the attitudes of an under-researched community: that of politicians and policymakers. Most studies, in education and equally in sociology, psychology and political science, focus on children and teachers. The research also investigates how power relationships and the economy dictate what knowledge, and what kind of and whose bilingualism, are validated and recognised as cultural capital.

## Research Questions

The following overarching questions have been used in the series of studies referred to above. In this study they were used to identify and analyse relevant sections of the UK Parliamentary debates in the period 1997–2006.

- What evidence is there of valuing bilingualism and languages other than English?
- What evidence is there of promoting bilingualism and languages other than English?
- What evidence is there that identified attitudes to bilingualism are informed by relevant research?

## Methodology

The database search of Hansard (the record of Parliamentary debates) was conducted using the key words bilingualism, multilingualism, plurilingualism and community/minority languages. It resulted in three references for the period 1997–2006, during the Blair Government.

## Key Findings

### *'English is not enough'*

Numerous contributions supported the view that 'English is not enough', some criticising monolingual English speakers and some arguing for the benefits of studying other languages. A number of speakers showed a high level of familiarity with the demand for languages in different socio-economic areas and an insight into the advantages of multilingualism.

### *Views supporting languages as a key skill*

This selection of views represented interests of different sections of society: young people, parents, employers, businesses and the interests of the state and its place in Europe. All considered the lack of language skills as a loss. A point specific to young people is that their loss is based on a lack of opportunities and provision. The policy making mechanism and 'the system' are responsible for their disadvantage, rather than their own actions or lack of them.

In the case of bilingual young people, the lack of opportunities to use and develop their knowledge and talents translates into an even more problematic loss of existing linguistic capital.

### *Views opposing languages as a key skill*

In the House of Lords some speakers were not convinced that giving languages the status of 'key skill' was realistic. Lord Puttnam described trying to present foreign languages as a key skill to children in school as 'a lost battle'. He argued that the only possibility was to explore motivating children to see languages as a beneficial addition to their key skills.

These views reveal the reality: that children are internalising the devalued status of languages in the society in which they live. By doing this they are potentially depriving themselves of the chance to develop the linguistic capital necessary in a globalising world.

### *Views on the recommendation to develop a National Strategy*

The push for a National Languages Strategy came across forcefully in these debates. The Government was challenged to act urgently as concerns were many: a shortage of language teachers, a shortage of linguists in general, a narrow range of offered languages – mainly reduced to French – and Britain's position as the country with the lowest foreign language skills in Europe.

Several speakers, Baroness Hooper, Lord Quirk and Wayne David, challenged the Government to say how they planned to engage with the linguistic wealth and resources in Britain. Baroness Sharp spoke on behalf of the Liberal Democrats and their vision for languages in the curriculum. It was significant that this party considered languages important enough to feature in an election campaign and agreed with the view that modern foreign languages should be studied from the age of seven. They admitted that 'all children may not be suited to such study', but all should be given the opportunity.

## Conclusions

The analysis of the collected data identified issues of institutionalised socio-linguistic discrimination underpinned by traditional classifications: modern foreign languages, indigenous languages and community languages. Although in economic and cultural capital terms different languages can have different values in particular contexts, societies committed to equality and social justice need to remove structures within the education system that contribute to devaluing certain types of linguistic capital. Current attempts to develop a National World Languages Strategy and hopefully abandon the current classification of languages are essential steps in this process.

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## Full list of papers confirmed for presentation on 19th and 20th November 2010, Institute of Education, London

### Strand 1: Moral education, values and citizenship

GHASSAN ABDALLAH, CARE's experiences in promoting the role of morals and humanitarian values towards fostering a national identity among Palestinian Youth

PAYEL RAI CHOWDHURY, Human Rights: A Pedagogical Practice. An Agenda for Action in Pursuit of Social Justice

PATRICIA DAVIES, Student Participation: Preparing students for ICT decision making in school

HELEN EVERETT, Faith Schools, Religious Identity and Attitudes of Tolerance – the research story so far

KARIN FISCHER, Ethos vs Ethics or the hierarchy of rights and values in schools – the Irish case

JOHN HARKIN, Moral Education, Values & Citizenship

NEIL HOPKINS, Can citizenship become a realistic part of Further Education programmes in England?

PETER G KIRCHSCHLAEGER, Study Visits of Human Rights Institutions as Innovative Instrument and Method of Human Rights Education

GAL LEVY & MOHAMMAD MASSALHA, Learning to become Activist Citizens: Alternative Educational Initiatives in the Arab Society in Israel

ANTONIA MANDRY, Perceptions and Peace: Human Rights and Citizenship Education in Turkey

A MONTERO PEDRERA, C CABRERA YANES & E SÁNCHEZ LISSEN, Education for democratic citizenship being debated in Spain – Study on the concept and its application within the context of education policies (1970-2006)

MAYSIA MOURAD, Reframing History: Understanding Teachers' Roles in Promoting Social Emotional Competencies, and Civic, and Moral Development of Students in Lebanon

MICHAEL NEWMAN, How can children transform their schools as active citizens fighting for their rights?

LEONEL PÉREZ EXPÓSITO, The Notion of Political Participation in the Curriculum of Ethics and Civic Education in Mexico

NORIKO SAKADE, Promoting peace in school: A case study of education for peace in England – Shared possibilities and challenges with citizenship education

JASMINE SIM, The burden of responsibility: Elite students' understandings of civic participation in Singapore

LARS STOJNIC, The role of two different Peruvian educational proposals in the development of student's dispositions towards citizen participation

PAULINE STOLTZ & MARINA SVENSSON, Rights and Responsibilities in a Gendered World - Equality in/Between China and the Nordic countries

JANICKE STRAY, Education for democratic citizenship in Norway

KATHERINE TEGTMEYER PAK, Enriched Education: Active Citizenship in Japanese Universities

MAYUMI TERANO, Civic Engagement of International Postgraduate Students – Conceptual and Methodological Implications from a Case Study at the University of Pittsburgh

BEILI XIANG & TINA KING, A Study of Compulsory Educational Policies and Values Orientation about Children's Right to Education: 1985-2007

WANG XIAO & JIANG SHUANGHUA, On Chinese Citizenship Education in the Era of Globalization

### Strand 2: Sustainability, development and global citizenship

MOZHGAN AMIRIANZADEH & NIMA SHAHIDI, Sustainable development, Higher education and Global citizenship

CHUANYOU BAO, School Districts in the American and French Educational Administration Systems: A Comparison and Discussion

TINE BENEKER & ROB VAN DER VAART, Mental representations of global awareness – Stakeholder perspectives in the Dutch canon process for global citizenship

PHIRIYAPHONG CHAENGCHENWET, Building a Global Citizen Through World-Class Standard Schools in Thailand – We can get there?

SICONG CHEN, Developing Global Citizenship: the Effect of Studying Abroad

ANGELA COOK, Global education: evaluation of the transfer of global education from partnership to pervasion

JANE COURTNEY & MAGGIE GRAVELLE, Switching Sides – The battle between globalised pedagogy and national identity in the development of an Early Literacy Programme in Cambodia

JOANNE COYSH, Preserving Power and Perpetuating Powerlessness: Some Observations on the Contradictory Nature of Human Rights Education in Community Settings in Tanzania

ROD CUNNINGHAM, Deliberative Democracy and Sustainable Design: why should these be central to a school curriculum for the twenty first century?

LIESBETH DE BLOCK, Peace, reconciliation and rights through children's television: a case from Kenya

KAREN EDGE, BRIAN CREESE & SUSAN EVANS, Investigating PLAN International's School Linking Programme: Lessons on nurturing collaborative partnerships between schools

MAUREEN ELLIS, Global Citizenship Education for Sustainable Development

ANNE GIBBS, The geography of London primary schools: issues of ethnic and social diversity and segregation

ALISON LEONARD, The South/North Educational Linking Process (S/NELP): Learning from Linking 2

MINGYUE LIANG, Problems, causes and solutions in a school moral education course – research in a school in Jiangxi

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CHANGQIN XU, Citizenship Education, Globalising Trend and the Student Assessment Reform: A Case Study in China



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The primary focus is on London as a global city but we are working on bringing young people from India and Turkey to participate. We will also invite students and teachers from additional schools, academic researchers and policy-makers. Do let us know if you are interested in contributing to the conference, or would like to attend. We would be very keen to have contributions from the UK and other countries engaging with young people as researchers.

Please contact: Dina Mehmedbegović, [d.mehmedbegovic@ioe.ac.uk](mailto:d.mehmedbegovic@ioe.ac.uk)

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