
Lipei Wang

A thesis submitted in fulfilment of the requirements for the degree of Doctor of Philosophy (Education).

Faculty of Arts and Social Sciences

The University of Sydney

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Statement of Originality

This is to certify that to the best of my knowledge, the content of this thesis is my own work. This thesis has not been submitted for any degree or other purposes.

I certify that the intellectual content of this thesis is the product of my own work and that all the assistance received in preparing this thesis and sources have been acknowledged.

This thesis meets the University of Sydney’s Human Research Ethics Committee (HREC) requirements for the conduct of research.

Lipei Wang
June 2021
Authorship attribution statement

This thesis contains material published in Wang, L. (2019). "Possibility of Global Citizenship Education in China: A Secondary School Curriculum Perspective." UNES. University, School and Society. This includes sections:

1.2 Research background, page 1-3;
2.1 The Influence of Globalisation page 11-12;
2.2 Defining Global Citizenship page 14, 16-19;
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3.1.1 Civic and citizenship education and GCE in Chinese academia, page 47-52;
3.2 Educational Policies Related to GCE in the Chinese Context, page 55-58;
3.3 GCE and China’s National Curriculum System, page 58-60.

I designed the study and wrote the drafts of the MS.

In addition to the statements above, in cases where I am not the corresponding author of a published item, permission to include the published material has been granted by the corresponding author.

Lipei Wang, June 28, 2021

As supervisor for the candidature upon which this thesis is based, I can confirm that the authorship attribution statements above are correct.

Professor Murray Print. 28.06.2021
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### Abbreviations

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<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>ACCC</td>
<td>Australian Curriculum Civics and Citizenship</td>
</tr>
<tr>
<td>AP</td>
<td>Advanced placement</td>
</tr>
<tr>
<td>CAS</td>
<td>Creativity, activity, service</td>
</tr>
<tr>
<td>CCG</td>
<td>Center for China and Globalisation</td>
</tr>
<tr>
<td>CONCORD</td>
<td>Confederation for Relief and Development</td>
</tr>
<tr>
<td>CPPCC</td>
<td>Chinese People’s Political Consultative Conference</td>
</tr>
<tr>
<td>CYL</td>
<td>Communist Youth League</td>
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<tr>
<td>ETFO</td>
<td>Elementary Teachers’ Federation of Ontario</td>
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<tr>
<td>GCE</td>
<td>Global citizenship education</td>
</tr>
<tr>
<td>IB</td>
<td>International Baccalaureate</td>
</tr>
<tr>
<td>IBDP</td>
<td>International Baccalaureate Diploma Programme</td>
</tr>
<tr>
<td>IGCSE</td>
<td>International General Certificate of Secondary Education</td>
</tr>
<tr>
<td>MOE</td>
<td>Ministry of Education</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-government organisation</td>
</tr>
<tr>
<td>OECD</td>
<td>Organisation for Economic Cooperation and Development</td>
</tr>
<tr>
<td>PISA</td>
<td>Program for International Student Assessment</td>
</tr>
<tr>
<td>SA</td>
<td>School A</td>
</tr>
<tr>
<td>SB</td>
<td>School B</td>
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<td>SC</td>
<td>School C</td>
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<tr>
<td>SD</td>
<td>School D</td>
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<tr>
<td>SE</td>
<td>School E</td>
</tr>
<tr>
<td>SF</td>
<td>School F</td>
</tr>
<tr>
<td>UN</td>
<td>United Nations</td>
</tr>
<tr>
<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organisation</td>
</tr>
<tr>
<td>WTO</td>
<td>World Trade Organization</td>
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Abstract

A fast-paced and fast-changing 21st century has raised discussions about how to prepare youth for a globalised society and for building a better world. Global citizenship education (GCE) is one consideration, with widespread support in most Western societies. The Chinese Government proposes the ideas of developing a ‘community of shared future for humankind’ and claims to develop international talent with a global perspective in schools. Concepts related to GCE are currently being discussed in academia and politics in China; however, practical understanding of how schools may interpret these ideas is not yet clear.

The aim of this study was to explore the concept of GCE in China’s centralised education system from a curriculum perspective including how Chinese secondary schools could try to develop global citizens. The specific aim was to provide in-depth descriptions of the pertinent forms of engagement related to GCE in Chinese schools through empirical study.

Utilising a multiple case study strategy, the researcher collected qualitative data from six high schools in Beijing and Shanghai, China. Data include analysis of school policies and curriculum documents, interviews with principals and teachers, and classroom observations.

The results suggest that GCE remains a vague idea in China’s national education system. Educators’ understanding of GCE was mostly within the discourse of moral and ideological education. The schools’ intentions to develop global citizens varied according to context, but they all showed a common emphasis on national identity and Chinese traditional values in their approach to GCE. Explicit and implicit elements related to GCE were identified in the formal and informal curriculum within schools. The curriculum provided potential to develop global competence, awareness and engagement, while the delivery of these qualities was influenced by many contextual factors.
The findings add to knowledge of different approaches to GCE in school curriculums across China. It also has implications for curriculum design, the implementation of current policies from national to school levels, and effective pedagogical strategies to promote global citizenship learning in China.
Chapter 1: Introduction

1.1 Introduction

The era of globalisation is characterised by the interdependence of people on a global scale, the intensification of global competition, the urgent need to solve global problems, and formation of a global governance structure (Zhou, 2019). In the face of changes and challenges at the macro level, education aims to respond by educating people who can adapt to the era and change the status quo. For example, global citizenship education (GCE) is becoming a mainstream discourse in education in Western society and is starting to spread across the world. This study considers GCE through the lens of formal and informal curriculum in high schools in China. Studies have been conducted on theoretical discussions of the concept, but how the ideals of GCE may be practised at school level has been under-studied, particularly in non-Western contexts. This study focuses on the Chinese context and explores how principal and teachers in high schools understand the idea of GCE and how elements are identified in formal and informal curriculum. It also investigates how the Chinese Government’s central policies and Chinese cultural notions may influence the contextualisation and engagement of GCE within a highly controlled education system.

1.2 Research Background

Regarded as a major phenomenon of modern society, globalisation has brought opportunities and challenges in the 21st century and influences the world in the economic, political, cultural and social realms (Wang, 2010). Through globalisation, the world has become increasingly interconnected and interdependent, with accelerating communication and breaking of boundaries, challenging the actuality of nation-state citizenship. Conversely, global pandemics, financial crises, mass migration, environmental issues and the rise of extremism and other social problems have also reached global proportions. The recent
COVID-19 pandemic that has swept the world has once again confirmed that humankind is facing enormous challenges together.

Under these circumstances, international organisations and many countries have been trying to respond to the influence of globalisation by preparing subsequent generations to be global citizens with the knowledge, skills and attitudes to thrive in a globalised society and with the ability to solve global problems and make a better world (Davies, 2006; Heater, 2000; Morais & Ogden, 2010; Oxfam, 2015a; Palmer, 2018; Tarozzi & Torres, 2016; UNESCO, 2013, 2015). These efforts and practices are often grouped as ‘global citizenship education’ (Davies, 2006). GCE has become one of the fastest growing topics in educational reforms worldwide. The United Nations Educational, Scientific and Cultural Organisation (UNESCO) has made GCE one of the strategic areas in its Education 2030 Agenda and Framework for Action (2015). Many countries including the US, Canada, China, Australia, Japan and European countries have started emphasising GCE-related themes in educational policies and adding curricular content aimed at developing a global orientation among students (Goren & Yemini, 2017).

However, despite this increasing attention to GCE in the past decade, the rise of strident forms of nationalism and opposition to diversity and inclusion now challenge to displace notions of global citizenship (Buchanan, Burridge, & Chodkiewicz, 2018). As a result of COVID-19 and political situations, a build-up of nationalism is evident in many countries. States have prioritised self-interest and have made many nationalist moves (Su & Shen, 2020). Thus, times of crisis, such as a global health crisis like COVID-19, intensify nationalism, while also arousing attention to the common experiences of humankind. Print (2014) maintains the importance of building resilience for times of crisis in the rapidly changing world, especially in young people. The role of schools in achieving this is
significant. Specifically, developing informed and active citizens provides opportunities for developing youth resilience to crisis (Print, 2014).

China has been playing an increasingly influential role in the world in relating to economics, politics, and cultural, educational and environmental affairs, particularly since its reform and opening-up in the 1980s. In the present context of the rise of nationalism, China displays a strong position towards advocating the unity of humanity and proactively enhancing its engagement with global society. This is evident in the state’s policy of the Belt and Road Initiative along with President Xi’s proposal and ambition to build a ‘community of shared future for humankind’ (2017). In education, the Chinese national policy (Ministry of Education [MOE], 2010) has articulated the objective of cultivating students’ global awareness and competence and encourages schools to expand their overseas communications and develop a culture of global vision. Local policies follow this trend, and many secondary schools, especially those in economically advanced regions, have been at the vanguard of promoting GCE-related competence in education.

Given its large population, it is pertinent to pay special attention to how China is developing the next generation to function in a globalised world. Moreover, cultivating Chinese people’s citizenship is in accordance with its domestic need to advance modernisation (Tan, 2015). Therefore, it is meaningful and necessary to explore GCE in the Chinese context.

1.3 Rationale for the Study

Theoretical discussions of global citizenship and GCE have burgeoned in recent decades. Much of the existing literature focuses on the definition and modes of global citizenship (Akkari & Maleq, 2020; Morais & Ogden, 2010; Osler & Starkey, 2005; Parekh, 2003; Print, 2015; Toukan, 2018), teachers’ understanding of relevant ideas and proposed approaches and pedagogies (Buchanan et al., 2018; Farkas & Duffett, 2010; Reynolds, 2015;
Reynolds, MacQueen & Ferguson-Patrick, 2019) and students’ gaining of relevant knowledge and competencies (Cheng & Yang, 2019; Schulz et al., 2009). Few studies have empirically investigated how GCE-related ideas are being put into practice at the school level. Further, most existing studies were undertaken in Western contexts or within Western notions (Goren & Yemini, 2017).

In the Chinese context, the current knowledge on citizenship education is mainly historical and descriptive. Few data-based studies have been undertaken to uncover GCE practices, and even fewer studies at school level. Of the existing studies, most are undertaken from a curriculum perspective, particularly in secondary school settings in China. Indeed, curriculum is the best carrier for transforming educational ideas into practice (Liu & Zhang, 2018), and secondary school is considered crucial for teenage students to form their personalities, worldviews, and civic virtues and attitudes (Fairbrother, 2003b).

If the national policy intends to cultivate the next generation with global perspectives, then how the curriculum conveys this information to students is worth investigating. School curriculum can be defined in many ways. Print (2009) conceptualises curriculum as formal and informal curriculum. ‘Formal curriculum’ refers to school subjects to be studied by students within schools, while ‘informal curriculum’ is all the other planned learning experiences within schools that do not constitute subjects (Print, 2009). Currently, it is uncommon for GCE to be a separate, stand-alone subject. However, as suggested by UNESCO, GCE can be delivered in a variety of approaches including school-wide, cross-curricular, integrated within subjects and within informal education (UNESCO, 2015). In the highly controlled education system in China, the national and provincial curriculums comprise compulsory subjects for all government schools, while school-based curriculum is developed by schools and includes informal activities. What space do the existing curriculums in Chinese high schools (years 10–12) provide for GCE? What approaches do
schools take to engage with GCE? And what are the views and roles of teachers and
principals in delivering GCE?

While GCE remains a somewhat contentious concept, researchers argue the necessity
for theories of GCE to be accompanied by practically informed understandings of current
school contexts to uncover normative and pragmatic agendas (Marshall, 2011). The aim of
this study is to bridge this gap and describe GCE in education from a Chinese perspective.

1.4 Aims of the Study and Research Questions

This study aims to explore how the idea of GCE is contextualised across China’s
centralised education system and how Chinese secondary schools try to develop global
citizens from a curriculum perspective. This research purpose is translated into three research
questions:

- What kind of global citizens do Chinese high schools try to develop?
- What opportunities for GCE are found in the formal curriculum (i.e. school subjects)?
- What opportunities for GCE are found in the informal curriculum (i.e. planned school
activities that do not constitute subjects)?

1.5 Methodology

As this study investigates and scrutinises the details of teaching and learning in school
curriculums, the research questions are more appropriately considered from a qualitative
perspective. The current research applies a multiple case study strategy and provides in-depth
descriptions of relevant practices in six secondary schools that welcome GCE-related ideas.
Documents of relevant policies and curriculums are analysed to determine the schools’
understanding of educating global citizens and their intentional efforts. Interviews with
principal and teaching staff about formal and informal curriculum are conducted to clarify
their understanding of the policies and missions of their school and to explore their
perceptions of the delivery processes. Observations of classes and student activities
triangulate the data to examine consistency between policy intentions and practices at each
school. Data analyses are carried out using Miles, Huberman and Saldaña’s (2014) three components of data condensation, data display and drawing conclusions. The software NVivo 11 is applied to assist the analysis process.

Comparatively, other research designs were less appropriate to achieve the research aim. For instance, a cross-sectional study such as a survey would have been less useful to investigate the nuances in approaches to GCE as a result of contextual differences. Experimental research is often used to explore cause-and-effect relationships between defined variables (Tanner, 2018); however, causality is not the focus of the present research. Rather, the main intention is to identify forms of GCE present in schools and explore the relationships between relevant stakeholders.

1.6 Significance of the Study

This study represents one of few data-based studies that examines GCE in China by investigating educators’ concepts of global citizenship and the different approaches engaged by schools regarding GCE. From a research perspective, this study adds to the literature on the international understanding of pedagogies appropriate for global citizenship learning, especially in Asia-Pacific contexts. The study fills the gap between increasing theoretical analysis of GCE and the lack of empirical studies, by focusing on the practices at the frontier, that is, the efforts schools are making to develop global citizens. By analysing and identifying GCE-related themes in formal and informal curriculums in the Chinese education system, the findings contribute to the knowledge of curriculum studies and curriculum development in China. By broadening the notion of GCE learning in schools to include informal curriculum, this study considers the transformation from traditional subject-based and examination-oriented education culture to more student-centred learning modes. This aligns with the focus in China’s present education reform, although informal curriculum is still often neglected in Chinese high schools.
The study also contributes to knowledge about the consistency between intentions and practice of GCE in China. Concepts related to global citizenship have been included in the nation’s educational policies (MOE, 2010), so the results of the present study offer first-hand observation of implementation of policy intentions in schools. This analysis highlights an emphasis on national identity and Chinese traditional values in policy and curriculum and the practice of GCE in China. It also adds to the understanding of different GCE components in accordance with specific school contexts.

The study is also significant to policymakers and education providers, by making suggestions on the implementation of national policies at school level and effective pedagogical strategies to promote global citizenship learning. Difficulty delivering the concepts under an education culture built around the Gaokao (college entrance exam) are also identified to prepare policymakers, educators and practitioners for further plans to educate citizens in this new global era.

1.7 Definition of Terminology

As the following terms are used throughout this thesis and are important to understand the current research, a brief definition is given for each term. More detailed definitions and explanations of the relationships between them are discussed in the literature review and conceptual framework sections.

*Civic and/or citizenship education*: The definition here applies a broad sense of civic and citizenship education that refers to the formation of knowledge, skills, values and dispositions of citizens through education processes (Cogan, Morris, & Print, 2002). The term civic and/or citizenship education is not commonly used in Chinese literature, so the concept in this study refers to all the related education including political, ideological, moral and value education in the Chinese context.
Global citizenship: This study applies a broad notion of global citizenship that does not imply legal status or membership but refers more to a sense of belonging to the common humanity. It promotes a ‘global gaze’ (Marshall, 2005) that links local to global and national to international and emphasises understanding and actions that relate oneself to the wider world and environment. It closely relates to the qualities of global awareness, global competence and engagement in global issues.

Global citizenship education (GCE): As referring to the broad definition of civic and citizenship education, GCE here indicates the formation of attributes related to the awareness, competence and engagement of global citizens through education processes. More specifically, practices of developing global citizens from the perspective of formal and informal curriculum.

Formal curriculum: This study utilises the Print model to conceptualise formal and informal curriculum as a tool for GCE (discussed in detail in the conceptual framework section). Formal curriculum refers to formal school subjects that are normally taught in classrooms with textbooks or other learning materials and have curricular standards such as anticipated learning outcomes regarding knowledge, skills and values.

Informal curriculum: Informal curriculum means all the other planned learning experiences and activities within schools that do not constitute the form of subjects. Two types of informal activities are identified in the Print model: ‘instrumental activities’, which are closely related to civic and social activities adult citizens will participate in and have significant importance regarding citizenship education (e.g. student council, student election and student-run newspapers); and ‘expressive activities’, which are more personal and are considered less influential to citizenship learning (e.g. sports, bands and student festivals).

Secondary schools: Chinese secondary schools include junior (years 7–9) and senior secondary (years 10–12) cohorts. Compulsory education includes 9 years of primary and
junior secondary education. This study focuses on senior secondary education, which is not compulsory. Students are required to take a national entrance examination at Year 9 to qualify for high school.

1.8 Structure of the Thesis

The thesis comprises nine chapters. Chapter 1 introduces the research and presents the major context in which the study is based. It sets out the rationale and the significance of the study.

Chapter 2 provides the theoretical context to the current study and reviews the previous literatures relating to the research questions. It starts with an introduction of influences of globalisation from an academic perspective, then defines the key concepts of global citizenship and GCE for this research, and lastly presents the approach of studying GCE from a curriculum perspective and explains the conceptual framework of the study.

Chapter 3 describes the Chinese context from the perspective of policies, educational and curriculum systems, school types and the prospect of GCE in China. This section sets out the background within which the findings are interpreted.

Chapter 4 presents and justifies the research design for the study. It outlines how the study was conducted, the methods for data collection and analysis and how rigour was ensured.

Chapter 5 introduces the profiles of the six case study schools to locate the findings within a dynamic context.

Chapters 6, 7 and 8 present the findings related to the intentions and practices of GCE in the six case study schools. Each chapter answers one research question and the findings are synthesised and presented according to the characterisations that emerged.
Chapter 9 discusses the findings according to the research questions, summarises the study, and highlights the major findings and overall argument of the study. Limitations and suggestions for future research are also provided.

Chapter 10 summarises the study, highlights the major findings and the overall arguments of the study. Limitations and suggestions for future research are also explained in the last chapter.
Chapter 2: Literature Review and Conceptual Framework

2.1 The Influence of Globalisation

Research on globalisation has saturated the literature in recent decades. Regarded as a major feature of modern society (Wang, 2010), globalisation brings opportunities and challenges in the 21st century and influences the economic, political, cultural and social realms.

As an economic force, globalisation enhances the interdependency of economic development and fosters competition within and across nations (Friedman, 2006). A nation state’s economic development becomes intricately linked with global markets and global trade. Thus, international institutions such as the International Monetary Fund and the World Trade Organization make rules and restrictions on nations, which to some extent weakens national economic autonomy (Wang, 2010). For example, the global financial crisis of 2008–10 spread across the world and was beyond the control of any single nation. The flow of human capital on a global scale contributes to intensifying international competition and increasing inequality in wages and working conditions (Peters, 2005). People need to move between countries to pursue employment and to gain experience that multinational companies require. Education also plays a role in economic understanding by preparing competitive and marketable graduates (Humes, 2008). While globalisation has defined the world’s economy in recent decades (Akkari & Maleq, 2020) and some fields have flourished, it has widened the gap between the world’s poorest and richest nations.

International institutions such as the United Nations (UN) and the increasing authority of international law to some extent put political pressure on nation states (Wang, 2010). Capella (2000) describes modern nation states as ‘open or permeable states’ (in Pugliese, 2015, p. 33), in which governments still play a major role in the economy and remain important agents of political socialisation, but where there has been a clear loss of ruling
power caused by the decentralisation of authority and interconnectedness of the global economy.

The influence of globalisation on socio-cultural dimensions within countries is also clear. Migration has led to the extensive and rapid movement of diverse racial, cultural and ethnic groups within and across states (Banks, 2004a). Cultural diversity has never been so conspicuous in any period before. However, the quest by different ethnic groups for cultural recognition and cultural rights within states has become a major challenge to traditional citizenship models (Banks, 2008). Meanwhile, cultural pluralism has led to the fear of losing national identity in many multicultural nations (Myers, 2006). The opposing trends of emerging post-national forms of identity and rising nationalism and populism are evident in the contemporary world. This can pose a dilemma to education in schools. Schools are traditionally expected to promote certain values to maintain conformity to nation states and continuity to certain cultures. In contrast, exposed to the ‘market of belief systems’ (Humes, 2008, p. 43) in the outside world, schools may be considered out of touch with the world if they only provide traditional and national forms of education in citizenship.

Above all these impacts on nation states, one acknowledged fact is that globalisation is influencing the human community as a whole. Solutions to today’s most pressing problems such as the pandemic crisis, global security crisis, poverty and inequality, climate change and sustainability are beyond the scope of any single nation’s efforts. The solutions require cross-national cooperation to form a global solution framework (Parekh, 2003). It is therefore important to recognise local and global interdependence and to develop a wider perspective on economics, political systems and the causes of various conflicts. The fixed understanding of individual-state citizenship is considered insufficient for today’s transforming society, with scholars arguing for a global interpretation of citizenship to secure a better future (Akkari & Maleq, 2020; Banks, 2004b; Castles, 2004; Morais & Ogden, 2010; OECD, 2018; Oxfam,
2006; Rapoport, 2010). Following this trend, the concept of global citizenship has become one of the major focuses in academia as a response to globalisation.

2.2 Defining Global Citizenship

2.2.1 Contested views of the concept

The problematic nature of citizenship has created an extensive and increasing amount of literature on the topic of global citizenship, mostly from the past two decades. Scholars have written from a variety of viewpoints in economics, politics, ethic and cultural studies, and education, and have provided various definitions and typologies. However, there has not been a systematic theory or consensus of global citizenship, but rather various and even polarised understandings have arisen. This section reviews some of the main concepts and discussions around global citizenship and develops an operational definition for the purpose of this research.

To begin with, a notable feature of global citizenship is the polarised opinions on its validity. Some scholars support the view of forming a global civil society and the possibility of individuals identifying as global citizens (Delanty, 2000; Falk, 1993), arguing for broad respect of human rights and responsibilities of humanity (Heater, 2000; Lynch, 1992; Osler & Starkey, 2003). Others criticise the concept of global citizenship as idealistic and vague, arguing that the validity of global citizenship requires meaningful political and legal participation in governing institutions at the global level, such as a world government (Bowden, 2003; Featherstone, 2002). Because ‘the cosmos is not yet a polis’ (Parekh, 2003, p. 12), they reject the idea of global citizenship. Davies (2006) points out that it is not possible to be citizens of the globe in the same way as being citizens of a country. Parekh (2003) instead proposes ‘globally oriented national citizenship’ that recognises the reality of globalised society and the value of political community.
A key point of defining and verifying global citizenship relates to the understanding of citizenship itself. The traditional understanding of citizenship regards it as a legal membership to a particular nation and bound by the rights and responsibilities derived from that nation (Bowden, 2003; Heater, 2000). Many scholars state that this legal citizen-state relationship definition can be seen as a minimal position (De Ruyter & Spiecker, 2008; Print, 2015). With increasing interdependence on a global level, no individual can remain completely isolated within a single nation state, and the most important issues of contemporary times are often transnational (Osler, 2011). Therefore, the definitions of citizenship and civic identity need to be redefined towards recognition of a more flexible construction (Dill, 2013; Myers, 2010; Print, 2015).

Many scholars advocate the broad notion of citizenship as multidimensional citizenship (Cogan, 1998; Delanty, 2000; Heater, 2000; Osler & Starkey, 2005; Print, 2015). It implies the relationship of individuals across multiple levels of community, from family, local, regional and transnational to global. In this flexible understanding, global citizenship can be regarded as one of the multilevel identities and does not necessarily conflict with national citizenship. Some researchers contend that individuals hold multi-dimensions of citizenship simultaneously and apply them in different circumstances (Cogan & Derricott, in Print, 2015, p. 190). This approach emphasises a more personal dimension of citizenship and indicates that global citizenship contains no legal status but implies feelings, attitudes and personal perspectives (Osler & Starkey, 2005).

Despite the concept of global citizenship driven by globalisation, a moral approach to defining ‘global citizenship’ comes from the ‘cosmopolitan perspective’. Some scholars consider these two terms synonymous (Cabrera, 2010; Osler & Starkey, 2005), while others regard them as distinct (Hansen, 2011; Fefferess, 2012). The cosmopolitan perspective dates to ancient Greece where Socrates and Diogenes considered themselves citizens of the world.
The Stoics developed cosmopolitanism, which defined the membership of an individual as not only to the community of his or her birthplace but also to a larger human community sharing common values and equality of all members (Dower & Williams, 2002). Immanuel Kant (Kleingeld, 2011) advanced world citizenship as an essential means to maintain human rights and world peace. In fact, the contemporary form of cosmopolitanism has been developed to respond to the context of globalisation. Nussbaum (1997) argues that people should consider the well-being of distant strangers in the world as much as the well-being of their close neighbours. She advocates for world citizenship rather than national citizenship as the appropriate core of civic education to build self-awareness, promote the spirit of cooperation to solve global problems and acknowledge moral obligations of the human community. Kaldor (2003) summaries that ‘the cosmopolitan ideal combines a commitment to humanist principles and norms, an assumption of human equality, with a recognition of difference and indeed a celebration of diversity’ (p. 19). Enslin and Tjiattas (2008) try to align ideals with practice by arguing that the contemporary discussion of cosmopolitan justice that evokes Kant’s anticipation of peaceful cosmopolitan order is achievable if we can build a cosmopolitan public sphere, in which global citizens emphasise global duties and implement human rights. Efforts need to be made by existing globally effective associations such as non-government organisations (NGOs) to ‘differentiate sovereignty’ (Enslin & Tjiattas, 2008, p. 83) and involve overlapping levels of regulation and control from transnational and subnational levels.

The cosmopolitan concept is founded on a philosophical approach based on ethical kindness, equality and justice and is seen as an orientation or ‘a way of inhabiting in the world’ (Hansen, 2011). In contrast, the concept of global citizenship is viewed by some scholars as more related to concrete knowledge, skills and values focused on citizenship. Thus the term cosmopolitanism can be regarded as broader and more inclusive than global
citizenship (UNESCO, 2013). Cabrera (2010) viewed global citizenship and cosmopolitanism as sharing many commonalities, with global citizenship seen as a primary component of a cosmopolitan worldview. For this research, while being aware of the possible differences between the two terms, distinction is not made between them throughout the thesis, and these terms and other expressions such as global citizen and world citizenship are used interchangeably.

2.2.2 Core components within global citizenship

Some scholars provide frameworks in terms of the essential components of global citizenship. Schattle (2009), for example, argues that the most readily converged thinking of global citizenship within the contemporary global citizenship discourse relates to ideas of awareness, responsibility and participation. Similarly, Westheimer and Kahne (2004) define ‘good citizens’ as individuals who are personally responsible, participatory and social-justice oriented. The three visions are hierarchical: the ‘personally responsible citizen’ performs basic responsible actions in his or her community; the ‘participatory citizen’ and ‘social-justice oriented citizen’ engages more actively and critically with sufficient knowledge and skills in civic and social life at local, national and global levels. Westheimer (2020) further explains that civic educational practices, and particularly schools, can help achieve these goals. He also emphasises that personal responsibility, focusing on obedience, volunteering and kindness, is not enough. More is needed to cultivate effective citizens who can think critically, ask questions about the world, and engage with various ways of seeing and perceiving (Westheimer, 2020).

This approach can be equally applied to a global citizen context. Being a global citizen is fundamentally about taking responsibility for oneself and the nearby community. Higher level global citizens need to be able to take an active role in the global community with necessary knowledge and abilities. Andreotti (2006) contends that the ‘critical global
citizen’ views responsibility as a dynamic process of learning with others and in which each person has accountability. In contrast, the ‘soft global citizen’ regards responsibility for others as being imposed (Andreotti, 2006). Based on Schattle’s (2009) three elements, Morais and Ogden (2010) describe three dimensions of global citizenship aligned with prominent theoretical and philosophical perspectives in the literature: global competence, global civic engagement and social responsibility. ‘Global competence’ involves global knowledge, intercultural communication skills and self-awareness; ‘global civic engagement’ refers to involvement in global civic organisations and having a political voice. Compared with the former two strong dimensions, ‘social responsibility’ is seen as more abstract, yet understanding and practice of social justice is regarded as an essential quality of citizens. When considering social responsibility on a global level, the concept may involve global justice, empathy to others and recognition of personal responsibility for the collective good (Morais & Ogden, 2010).

From an education perspective, Dill (2013) poses the importance of recognising the tension in education for global citizenship from two perspectives: global consciousness and global competence. ‘Global consciousness’ indicates an awareness of other perspectives, a sense of being part of human community and a ‘moral conscience’ (Dill, 2013, p.4) to act for the common good, while ‘global competence’ emphasises the practical knowledge and skills needed to succeed in global economics and global marketplaces. Humes (2008) interprets the idea in a similar way by illustrating the contrasting perspectives of education for global citizenship from business corporations and charitable organisations. Businesses attempt to reconcile wealth creation and social responsibility, while charities often take an optimistic view of global citizenship as a transformative way to make a better world.

More recently, Oxley and Morris (2013) developed a comprehensive and extensive typology to distinguish various concepts of global citizenship and identify key focuses and
theorists, including most of the scholars and theorists discussed above. The typology categorises two general types of global citizenship, namely, cosmopolitan and advocacy. The cosmopolitan type represents mainstream models of global citizenship and includes four concepts: political global citizenship, focusing on the relationships between individuals and states or other polities; moral global citizenship, focusing on ethical ideas such as human rights and empathy; economic global citizenship, emphasising the economic aspects of international development; and cultural global citizenship, concentrating on the symbols that unite and divide members of societies and the globalisation of art, media and language. In contrast, advocacy types refer to more critical approaches and tend to involve a strong degree of advocacy from a particular perspective. The advocacy contains social global citizenship, which focuses on global civil society and the ‘people’s voice’; critical global citizenship, which challenges the insufficient role of power relations on inequalities and oppression, from a post-colonial agenda, and advocate action; environmental global citizenship, which promotes action on environmental and sustainability issue; and spiritual global citizenship, which concentrates on human relations based on spiritual aspects such as religion. This typology can be applied as a useful tool to identify the foci of certain concepts of global citizenship and to categorise global citizenship definitions in empirical studies.

Underlying the many approaches to global citizenship is the assumption that there is a shared global sense of citizenship. However, recent studies on global citizenship demonstrate that context matters for citizenship and citizenship education, and there are differences in the way these concepts are understood and operationalised around the world. It is not only national contexts that shape citizenship and citizenship education but also socio-political, religious, regional and education contexts (Sears, 2018). However, it is still important for research to extract a basic cognitive framework for the concept to further investigate contextual impacts.
Hence, although remaining contentious, there is reasonable agreement among academics of the broad notion of citizenship and the core elements of global citizenship relating to awareness, competence and participation. Based on the literature, the characteristics of global citizenship applied in this research can be summarised as follows:

- Global citizenship can be seen as one of the components of multidimensional citizenship and does not conflict with national citizenship.
- Global citizenship does not imply legal status but refers to a moral sense of belonging to humanity.
- Global citizenship implies essential attributes relating to awareness, competence and civic engagement at a global level, and these can be transformed into domains of knowledge, skills and values in education.
- Global citizenship emphasises an active and engaging role and applies the approach.

2.3 Defining Global Citizenship Education

Given, as identified above, that global citizenship is regarded as a response to the challenges of globalisation and a means to make a better world, where does global citizenship come from? If it is not gained by nature, how do people become global citizens? Many factors can attribute to the forming of global citizens, such as the rise of the Internet and other global media platforms, the accessibility of international travel and social changes that lead to multicultural communities. However, these factors may not effectively develop essential global citizenship attributes. For instance, approximately 154 million Chinese people travelled abroad in 2019 (data from China National Tourism Administration). Will these individuals become ‘global citizens’ with global awareness, social responsibilities and active engagement in global issues through international travelling experiences? The answer is uncertain. Globalising forces such as the Internet, international travel and multiculturalism, which Print (2009) groups as ‘non-school factors’, are often regarded as uneven and
uncontrollable although potentially influential. According to Georg Hegel, school is the place for the cultivation of citizens, as it transforms an individual’s natural self into a ‘spiritual self’ through the cultivation of social culture and morality, so that he or she can become an absolute and eternal citizen connected with his or her own nation (Wood, 1998). Indeed, education, particularly formal education, has been widely argued to provide the best opportunity for learning to prepare young people to be responsible and responsive global citizens in the 21st century (Osler & Starkey, 2003; Pigozzi, 2006; Print, 2015; UNESCO, 2015).

2.3.1 Frameworks for global citizenship education

While interpretations of GCE have appeared in the literature and policies worldwide, the contemporary discourse on GCE is primarily linked to the agendas of international organisations (Akkari & Maleq, 2020) and promoted by international and regional NGOs. For instance, the Global Education First Initiative launched in 2012 by the UN Secretary-General identified fostering global citizenship as one of three priorities. A thorough definition by Tawil (in UNESCO, 2013) in the first UNESCO publication on GCE:

[GCE] highlights essential functions of education related to the formation of citizenship [in relation to] globalisation. It is a concern with the relevance of knowledge, skills and values for the participation of citizens in, and their contribution to, dimensions of societal development which are linked at local and global levels. It is directly related to the civic, social and political socialisation function of education, and ultimately to the contribution of education in preparing children and young people to deal with the challenges of today’s increasingly interconnected and interdependent world. (UNESCO, 2013, p. 15)

Further, based on long-term empirical research carried out around the world, UNESCO proposed a framework for GCE that includes learning objectives and topics, and
provided practical guidance for curriculum developers, policymakers, educators and other relevant sectors (UNESCO, 2013, 2015, 2018). Since 1997, Oxfam’s global citizenship curriculum has been put into practice in many places around the world. Oxfam believes that in this rapidly transforming and interdependent world, GCE can help learners critically and actively respond to opportunities and challenges (Oxfam, 2006). The European NGO Confederation for Relief and Development (CONCORD) believes that GCE is an important tool to critically understand the world and create a global civil society. It conveys the concept of GCE to European Union (EU) countries to rebuild trust and support for government among young Europeans and is committed to increasing the influence of European NGOs to promote fair and sustainable development strategies (CONCORD, 2019).

A regional example is the Elementary Teachers’ Federation of Ontario (ETFO), Canada, which sought to clarify the value of GCE and introduce it into practical classroom teaching. To achieve this the ETFO developed two ‘working’ frameworks involving core learning goals and key teaching and learning practices and provided teachers in the region with rich examples of global citizenship courses and teaching resources (Evans, Broad & Rodrigue, 2010). Although these international or regional organisations are different in nature and scope of influence, they all uphold the concept of education to promote social transformation and advocate value and action-oriented education. Moreover, they actively promote their conceptual frameworks based on practical and theoretical research, which provides support for the practice of GCE in primary and secondary schools.

Although the abovementioned organisations start from different aspects of learning and apply different training content related to GCE, there are significant commonalities in learning objectives and core issues. For instance, UNESCO, Oxfam and ETFO all divide learning objectives into multiple dimensions that mainly involve cognition, skills, values and actions. In recent years, value and action orientations have gradually become more
prominent. UNESCO (2015) proposed three core conceptual dimensions of GCE that entail detailed content and broad domains:

- cognitive dimension—to acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations,
- social-emotional dimension—to have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity,
- behavioural dimension—to act effectively and responsibly at local, national and global levels for a more just, peaceful and sustainable world (UNESCO, 2015, p. 15).

Similarly, Oxfam (2015a) interpreted GCE with the aim of developing core competencies that include:

- knowledge and understanding, including recognising diversity, globalisation and sustainable development,
- skills, including critical thinking, forming opinions, cooperation and conflict resolution,
- values and attitudes, including a commitment to social justice and equity, a sense of agency and self-confidence (Oxfam, 2015a, p. 8).

The Organisation for Economic Cooperation and Development (OECD) broadened its framework of the 2018 Program for International Student Assessment (PISA) and included four target dimensions of global competence that people need to apply successfully in their everyday life (OECD, 2018):

- the capacity to examine issues and situations of local, global and cultural significance (e.g. poverty, economic interdependence, migration, inequality, environmental risks, conflicts, cultural differences and stereotypes),
• the capacity to understand and appreciate different perspectives and world views,
• the ability to establish positive interactions with people of different national, ethnic, religious, social or cultural backgrounds or gender, and
• the capacity and disposition to take constructive action towards sustainable development and collective well-being (OECD, 2018, pp. 7–8).

ETFO adopted the core objective model of GCE by Evans and colleagues (2010), which is composed of eight interrelated themes in a global citizenship framework. Although the framework does not divide the core goals into dimensions as with other organisations, its specific thematic expression indicates a focus on the development of student knowledge, values, abilities and actions. See Table 2.1 for a comparison of the core learning goals of GCE of the four organisations in four dimensions.
Table 2.1 *The Core Learning Goals of GCE by Four Organisations*

<table>
<thead>
<tr>
<th>Dimension</th>
<th>UNESCO</th>
<th>Oxfam</th>
<th>EFTO</th>
<th>OECD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cognition</td>
<td>Local, national and global systems and structures; Issues affecting interaction and connectedness of communities at local, national and global levels; Underlying assumptions and power dynamics</td>
<td>Social justice and equity; Identity and diversity; Globalisation and interdependence; Sustainable development; Peace and conflict; Human rights; Power and governance</td>
<td>Global themes, structures and systems; Global issues, and managing and deliberating conflict; Privilege, power, equity and social justice; Rights and responsibilities within the global context</td>
<td>Knowledge about the global issues and intercultural issues; Socio-economic development and interdependence; Environmental sustainability; Global institutions</td>
</tr>
<tr>
<td>Skill</td>
<td>Critical thinking about global issues</td>
<td>Critical and creative thinking; Empathy; Self-awareness and reflection; Communication; Cooperation and conflict resolution; Ability to manage complexity and uncertainty</td>
<td>Critical civic literacy capacities</td>
<td>Knowledge about the global issues and intercultural issues; Socio-economic development and interdependence; Environmental sustainability; Global institutions</td>
</tr>
<tr>
<td>Value</td>
<td>Different levels of identity; Different communities people belong to and how these are connected; Difference and respect for diversity</td>
<td>Sense of identity and self-esteem; Commitment to social justice and equity; Respect for people and human rights; Value diversity; Concern for the environment and commitment to sustainable development; Commitment to participation and inclusion; Belief that people can bring about change</td>
<td>Identity and membership through a lens of world mindedness; Diverse beliefs, values and worldviews</td>
<td>Openness toward people from other cultural backgrounds; Respect; Global mindedness; Valuing human dignity and valuing cultural diversity</td>
</tr>
<tr>
<td>Action</td>
<td>Actions that can be taken individually and collectively; Ethically responsible behaviour; Getting engaged and taking action</td>
<td>Informed and reflective action</td>
<td>Informed and purposeful action</td>
<td>Not directly mentioned</td>
</tr>
</tbody>
</table>

The core learning goals of GCE declared by the four organisations can be divided into four dimensions: cognition, skill, values and action. From a cognition perspective, knowledge
about issues on a global level is emphasised by all four organisations. Related topics and themes often include global structure, peace and conflict, sustainable development, diversity, equity and justice. In the skill dimension, critical thinking is valued in all four approaches, as an essential capacity for global citizens. GCE, while providing students with a comprehensive understanding of diversity, should encourage them to critically reflect on their global environment and relationships and develop independent thinking in response to global injustices. In terms of the values for GCE learning, respect for diversity, identity, equity and justice in the rapidly changing and connecting world are regarded as core values. As Banks (2004a) argues, respect for diversity is the basis for global communication, and learning to deal with the balance between diversity and independence is necessary for global citizens to cope with the conflicts caused by differentiation. Meanwhile, three of the organisations (all except the OECD) emphasised action as occupying key position in the content of cultivating informed and active global citizens.

In addition to international and regional organisations, interpretations of GCE have been included in the educational policies and official documents of many countries. Across Europe, for example, the global dimension of education has been in development for several years since the Maastricht Declaration on Global Education of 2002, which encompassed the idea of global citizenship as an essential objective. Since the global financial crisis, declining levels of trust in government and political engagement have been reported among young people (Schultz et al., 2010; Print, 2014). Europe has further enhanced civic and citizenship education in a bid to rebuild trust and support for political institutions and democracy among young people.

Global Education Network Europe report revealed that more emphasis is needed to enhance understanding of education for sustainability and global citizenship, promoted by cooperation and support from many different sectors and NGO networks (O’Loughlin, 2012).
Its 2019 report revealed many EU countries had incorporated GCE-related objectives into their education policies although with a diversity of terminologies. The common themes include core values such as a focus on global justice, on economic development and equality, on solidarity, on the relationship between local and global dimensions of justice, on action for greater human rights for all, and on planetary sustainability (GENE, 2019, p.26). Across these sources the most important facet relates to inclusive education and citizenship identity in the context of multicultural societies. For instance, the national curriculum of France has included GCE-related objectives such as solidarity, cooperation, responsibility, critical thinking and engagement, and its framework for citizenship has integrated globally oriented aims such as the development of global awareness and a global sense of belonging (Radhouane & Maleq, 2020).

The Swiss curriculum has also integrated global dimensions of citizenship mainly within sustainable development. Cognitive and social skills including openness, multi-perspectivity, debating and responsibility are also emphasised in the Swiss curriculum (Radhouane & Maleq, 2020). Global education has been considered in British schools since the 1970s, with teaching topics about global interdependence and cultural diversity (Davies, 2006). In England’s recent national curriculum, where citizenship education is a compulsory subject, references to Europe, the Commonwealth, the UN and the wider global community can be found in different levels of education (Department for Education, 2014).

In Canada there has been renewed attention on involving global dimensions of citizenship education, with provincial curriculums including preparation for global marketplaces, learning for world-mindedness, cultivating critical literacy and planetary responsibility, encouraging deep understanding and civic action to redress global injustices (Evans, Ingram, MacDonald, & Weber, 2009). In the Australian Curriculum, a subject titled Civics and Citizenship was endorsed for foundation to Year 10 students, with a clear
statement in its purpose to educate students with the knowledge, skills and values needed to be active and informed local, national and global citizens (ACARA, 2014; Print, 2014).

In summary, GCE curriculums around the world highlight several key points. First, GCE can be regarded as a refiguring of citizenship education to involve a global dimension into the core components of citizenship education. Second, it illustrates the objective to prepare students to be competitive and responsible not only within but also between nations, that is, to become informed and active local, national and global citizens. Third, most of the above curriculum frameworks are structured on the areas of knowledge, skills, values and dispositions.

Although comprehensive, these curriculums mainly serve as a reference or general guideline for GCE. In reality, there has been little implementation into concrete education practice (DiCicco, 2016; Marshall, 2011; Myers, 2016). The ambitious objectives proposed by UNESCO are criticised by some scholars as lacking structure and prioritisation, thereby inhibiting clarity to pursue targets (Akkari & Maleq, 2020). At this early stage, therefore, how to make GCE feasible is one of the most important issues in this field. As noted by many scholars, empirical studies of existing practices of GCE lag behind the depth and breadth of theoretical and descriptive literature. Less attention has been devoted to examining practices of GCE within classrooms or extracurricular activities, so we have limited understanding of how it is applied in schools (Evans et al., 2009). Hence, many scholars have called for practically informed understandings of current school contexts to uncover normative and pragmatic agendas about GCE (Marshall, 2011; Pike, 2008) from top-down and bottom-up approaches.

2.3.2 Complexity of implementing GCE in national contexts

At this point there are several preliminary issues that need to be considered. First, there remains a complex relationship between GCE in national and local contexts and
subsequent challenges to the implementation of GCE in national education systems. Findings from existing empirical studies show that in the process of implementing GCE the definitions are often altered and re-conceptualised by nations and organisations based on certain needs and contexts (Dill, 2013; Goren & Yemini, 2017). For example, in countries with a large immigrant population such as Canada, GCE is employed as a peace-building tool to emphasise similarities and common attributes between ‘native citizens’ and immigrants (Evans et al., 2009; Radhouane & Maleq, 2020). With respect to Oxley and Morris’s typology, this approach represents the model of cultural global citizenship. The implementation of GCE in the EU is affected by different political traditions within countries. Recent works illustrate that although GCE could provide an opportunity for a more inclusive concept of national identity, the potential may be hampered by the current political climate and growing scepticism towards multiculturalism, for example, in France, Switzerland and England (Radhouane & Maleq, 2020). Multicultural Australia and New Zealand focus on the voices of minority groups and seek ways to promote social inclusion of Indigenous Australians through GCE (Bagnall & Moore, 2020). Studies in the Asian region show that the prevalent forms of GCE emphasise developing students’ abilities to function and compete in the global economy and understand inter-state relationships and issue of identity in the globalised society (Goren & Yemini, 2017; Nakayama, 2020), which suggest the economic and political global citizenship models. In the Republic of Korea, the term ‘global citizenship education’ was initially used by the government to build national confidence; however, the definition had little relation to global identity. With the continuing growth of its economy, the Korean government and people are adding new definitions to the concept, which emphasise awareness and effort to take action on global issues (Schattle, 2015).

The framing of GCE varies significantly across different national contexts because it is strongly linked to how nation states experience and respond to the forces of globalisation
(Ho, 2018) and how they understand the link between national citizenship and the global community. Jiang (2017) points out the contradiction between a nation’s domestic countermeasures towards globalisation by advocating narrow interpretations of GCE and attempts to solve global problems facing the whole globe that include more comprehensive interpretations of GCE. Despite reinforcement of the multiple processes of globalisation, citizenship education is still the prerogative of national authorities (Akkari & Maleq, 2020). All mainstream citizenship education efforts aim to consolidate national cohesion and contribute to nation-building. Thus, how to integrate more content about global interdependence and responsibility that may not necessarily align with national-building efforts remains a major question for GCE.

From a more practical viewpoint, various issues arise in the implementation and delivery of GCE regarding, for example, curriculum, pedagogy, resources and ideological dilemmas. For instance, Hooghoff (2008) identified several possible barriers to implementing GCE in Europe, ranging from varied ambition, inadequate resource and structural support, lack of interest from students and parents, and inconsistent interpretation during the implementation process. Reynolds (2015) reviewed key texts providing overviews of global education and citizenship education in the Western context and identified several problems regarding delivery of GCE in many countries, including restriction by public opinion and curriculum, and demoralised teachers lacking global mindedness, intercultural awareness, and understanding and skills of relevant pedagogies. Reynolds and colleagues’ (2019) study examined GCE in the Australian primary curriculum and found a global citizenship orientation but a lack of demonstrated pedagogies. Given these barriers, fostering global citizenship across different social and cultural contexts may be difficult in practice and interpretations of the concept may contrast with the theoretical ideals of GCE.
2.3.3 GCE in non-Western contexts

Different interpretations of GCE and its root in national citizenship education requires consideration of different reference models of citizenship around the world (Miedema & Bertram-Troost, 2015). However, initiated and promoted by international organisations and Western countries, most of the models and typologies of global citizenship and GCE are developed by Western-oriented scholars and educators, and the dominant articulation and understanding of GCE is based on Western philosophic notions and democratic contexts (Dill, 2013). Some scholars criticise current interpretations of GCE as serving to propagate Western notions of citizenship at the expense of more locally negotiated forms of global citizenship (Hatley, 2018; Ranco, Gilmer, & Loomis, 2020). Therefore, it is necessary to investigate how these concepts are understood in non-Western cultural and social settings.

Studies related to citizenship and GCE in non-Western contexts have increasingly emerged in the past few years; for example, the intercultural dialogue between different epistemologies in Latin America (Santiago & Akkari, 2020), the challenges of identity in ethnically and culturally homogeneous nations like Japan (Nakayama, 2020); and the relations between ethnicity and citizenship in Africa (Lauwerier, 2020; Sagayar, 2020). Alviar-Martin and Baildon (2017) studied how values were represented in Singapore’s and Hong Kong’s civic education curriculum. They found curricular and societal discourses worked together to underline self-management and national economic and solidarity needs in the globalised context (p.73). This is different from the western civic values that often focus on individual rights and responsibility and autonomy.

Exploring the possibility of GCE in the non-western context, particularly East Asian contexts, involves dealing with its relation to the existing national education and moral education. National education is often assumed in Confucian societies to be a kind of political education to serve the political development and stability of the nation (Liu, 2014). Cheng
and Yuen (2017) argue for broad-based understanding of national education that can promote the development of humankind in all levels: individual, local, national and global, instead of limited to nationalistic aims. This is in line with Confucian tenets of development, namely the “cultivation of the self, harmony in the family, well-being of the nation and universal peace” (from *The Book of Rites, The Great Learning*). Liang (2021) examined the curriculum standards of civic subjects in China and revealed four ideological orientations---Confucianism, liberalism, nationalism, and cosmopolitanism in its national education. She concludes that rights and multilevel citizenship, which are central to GCE, are gradually more accepted in China’s education system.

GCE also interrelate moral education in many important components. As mentioned in the previous sections, GCE contains a ‘global consciousness’ that has a lofty moral expectation: an awareness of other perspectives, a single humanity as the primary level of community, and a moral conscience to act for the good of the world (Dill, 2012). Cultivating global citizens to some extent equates the moral ideal of the good person for the cosmopolitan age. In East Asian countries, moral education is mainly rooted in Confucian philosophy of teaching the virtues and nurturing harmonious human relations (You, 2018). Choo (2020) studies the cosmopolitanism that emerged from the philosophers in the East and find that Confucianism contains cosmopolitan ideas different from Western notions, which can shed light on modern education of good citizens. For example, different from the western notion of the thinking the self as isolated from the body and world, Confucianism subscribes to a concept that the self is formed through its interdependent relationship with others. To pursue the flourishing of both self and community is vital important in Confucian philosophy (Choo, 2020, p. 28). Hence, the cultivation of people who can help others and the community is a major educational goal in traditional Confucian societies. This goal is in accordance with the purpose of GCE.
Although the number of studies on GCE and cosmopolitan thoughts in non-western contexts has increased in recent years, they still account for only a small proportion of GCE research compared with those based in western contexts. As majority world or non-Western populous nations are not immune to the influence of globalisation and have been actively responding in various ways, including in education, how non-Western nations conceptualise and practice GCE has not yet been well studied. Based on their social and cultural contexts, what kind of global citizens are non-Western countries cultivating and how do they deal with GCE within national citizenship education? One aim of this study is to fill this gap in the knowledge and enrich our understanding of GCE from a non-Western perspective.

Overall, models and frameworks define GCE in a variety of ways, but several key points can be identified. First, the frameworks all indicate that the objective of GCE is to prepare students to be competitive and responsible not only within but also across nations. Second, there is a clear emphasis on active engagement in social and civic issues at local and global levels. Third, GCE needs to deal with the pragmatic issue of implementation in national contexts, especially how the nation state promotes citizenship education from a global dimension.

2.4 Global Citizenship from a Curriculum Perspective

To explore the possibilities for implementing GCE in schools, it is useful to have a conceptual framework as a pathway for analysis. Print (2012) provides a model of factors influencing citizenship learning that includes the concept of curriculums preparing students to be active and informed citizens, which sheds light on the research on global citizenship learning in schools. The model will be explained in detail in the conceptual framework section, but a brief review of the approaches is discussed here.

The Print model (Figure 2.1) identifies political and civic learning with two categories of factors, school factors and non-school factors, as a means of highlighting the significance
of school learning for citizenship. While non-school factors include the uncontrollable influences of family, media, peers and community, the school factors provide the greatest potential for controlled and planned learning and engagement in citizenship (Print, 2007).

Extensive studies have shown positive correlations between planned education for student acquirement of civic knowledge and democratic participation. Two influential modes of developing informed and active citizen are identified in school curriculums: formal and informal curriculum (Print, 2009).

Figure 2.1. Print model (source: Print, 2009).

2.4.1 Formal curriculum

Formal curriculum refers to school subjects that are normally taught in classrooms with planned learning activities and anticipated outcomes (Print, 2007, 2009; Print & Coleman, 2003). In the case of GCE, there are mainly two ways of implementing global citizenship in school subject: GCE as a separate, stand-alone subject or as an integrated component within different subjects (UNESCO, 2015). According to the literature, separate courses for global citizenship are uncommon at this stage (Print, 2015; UNESCO, 2013). Many educational authorities have recognised the importance of the global dimension in education and have tried to add related content to the formal curriculum, such as Education
England and Scotland’s attempts to emphasise GCE in school education; however, they rarely develop separate GCE subjects (Print, 2015). A notable exception is the explicit promotion of GCE in Oxfam’s Curriculum for Global Citizenship, which provides a Learn-Think-Act model and staged learning strategies from early school years (~from age 5) to upper secondary (~age 18) (Oxfam, 2015a). Rather than a separate subject, the Oxfam programme is a cross-curriculum approach with an intention to integrate GCE across all areas of learning in schools. However, this advocacy model has not been widely adopted by education authorities.

Compared with designing a separate subject for GCE, integrating GCE components into relevant subjects such as civic and citizenship education, social studies, environment studies, history and geography is more common in schools. One example is the Australian Curriculum Civics and Citizenship subject, designed as mandatory for all schools in Australia, and which contains deliberate and specific content of GCE. The aim of the curriculum is to develop students’ ‘capacities and dispositions to participate in the civic life of their nation at a local, regional and global level’ (ACARA, p. 4, in Print, 2015). GCE-related themes could also be identified in the curriculum organisation and content descriptions, including topics such as Australian identity, global connectedness, sustainability and intercultural understanding (Print, 2015). In Canada, many provinces have mandated a specific grade when students learn about global issues. For instance, in the province of Manitoba GCE is integrated into a Year 12 social studies course called ‘Global Issues, Citizenship and Sustainability’ (Evans et al., 2009). In South Korea, GCE-related subjects such as Education for International Understanding, Education for Sustainable Development and Intercultural Education are taught as electives in schools, and topics and issues relevant to GCE such as sustainability, human rights, global connectedness and mutual respect across cultures are often present in textbooks (UNESCO, 2013).
The English National Curriculum of Citizenship also develops knowledge and awareness to contribute to a more equitable world. However, Print (2015) examined the content of the English curriculum and found it lacking in systematic and consistent learning objectives from a global perspective. Studies analysing school subject contents and textbooks related to GCE in other countries have drawn similar conclusions, often finding narrow and limited objectives and content. Bromley (2009) undertook a worldwide longitudinal study reviewing textbooks of social studies, history and high school civics studies from 1970 to 2008. He found a general increase of emphasis on cosmopolitan elements in civic education curriculum in much of the world but identified narrow demonstrations in textbook content. Most content related to GCE was not sufficient to develop students’ true competencies to critically engage in global issues. Andreotti and colleagues (2014) analysed the Finnish curriculum for developing global mindedness and found that although the national policy and authority showed positive intentions for promoting GCE, the curricular content was mostly on learning about others, which they argued as superficial and inadequate for developing core principles of global citizenship such as awareness of diversity, virtue of empathy and critical thinking skills in dealing with topics regarding global issues. A curriculum analysis across seven provinces of Canada revealed that the extent to which GCE is addressed in the mandatory curriculum is variable. Some mentioned GCE themes but with a weak focus (Mundy & Manion, 2008), while others ignored the concepts of engagement and action (Richardson, 2008).

Scholars often attribute the inadequacy of global citizenship in curriculums to the contextual factors of different nations and regions and contested definitions of the concept. Rapoport (2010) ascribed the subdued adoption of GCE in the US education system to the conservative nature of many states and an emphasis on promoting patriotism across the nation. Many US policymakers and school practitioners were reluctant to adopt the ideas of
global citizenship in the formal curriculum with concerns of conflict with state standards. Similar conclusions have been made by Myers (2008), who interviewed schoolteachers in the US and found a common fear of being ‘unpatriotic’ when teaching global citizenship related content in class.

Indeed, how teachers understand global citizenship is an important factor in the implementation of GCE. Sim and Print (2009) found that in Singapore, a country with a highly controlled education system, teachers’ understanding of citizenship education reflected different level of interpretation of citizenship and influenced their adoption of pedagogies. A national survey of over 1000 social studies teachers in the US showed that approximately 60% claimed global citizenship was ‘absolutely essential’ for civics education in high schools; however, they appeared to be uncertain about what the precise content should be and contended that their delivery of civics knowledge to students in social studies and history class was falling short of their own expectations (Farkas & Duffett, 2010). Studies in Canada implied that the incorporation of GCE in Canadian classrooms required motivation at the individual teacher level and without it, global issues were unlikely to be discussed (Ranco et al., 2020).

Beyond core curriculum content and themes, the pedagogies used for GCE learning are a significant factor influencing outcomes. Education for global citizenship advocates learner-centred, participatory and transformative pedagogy, which includes project-based learning, cooperative learning, experiential learning and service learning. For instance, the UNESCO project expert Sobhi Tawil pointed out that citizenship education in the new era should change from conservative to transformative, from content-centred to process-centred, from knowledge-oriented to principle-oriented, from preaching transmission to interactive teaching and critical interpretation (UNESCO, 2013). Similarly, Oxfam has developed a five-part instructional design framework for teachers, including asking questions, making
connections, exploring viewpoints and values, responding as active global citizens, and assessing learning (Oxfam, 2015b). The Global Citizenship Teaching Practice Model (Figure 2.2) proposed by Evans and colleagues (2009) has been used as a guideline by ETFO in many Canadian classrooms. The model summarises seven principles of teaching global citizenship and proposes pedagogies that can be applied to integrate global education into any classroom. The model also emphasises the key role of teachers in GCE.

Figure 2.2. Teaching and learning practices associated with global citizenship education (source: Evans et al., 2009).

Andreotti (2006) identified the importance of students reflecting on their own knowledge and assumptions and exploring the implications of their own ways of seeing the world regarding power, relationships and the distribution of labour and resources. Inspired by that, Blackmore (2016) proposed a framework for critical GCE pedagogy that consisted of critical thinking, dialogue, reflection and responsible action. Blackmore (2016) highlighted key characteristics including questioning assumptions, context specific, encountering a range of perspectives, learning from rather than about others, encountering uncertainty and
difficulty knowledge, and taking responsibility for others based on consideration and values (p. 46). These approaches contribute to critical global citizenship learning and can be used in the evaluation of GCE initiatives.

Overall, global citizenship learning requires pedagogies that are learner-centred, promoting critical thinking, encouraging dialogue and cooperation, developing action competence and involving issues connecting local with global. However, many studies have revealed that the transmission model of education still prevails as the dominant instructional approach across much of the world (Saavedra & Opfer, 2012). These teaching approaches are not enough to support learning of core global citizenship components. Therefore, curriculum-distinct global citizenship pedagogy is needed in classrooms for effective global citizenship learning.

In short, in terms of the formal curriculum, despite some countries’ efforts to involve GCE elements in education policies and curriculum standards, there remain problems and barriers to implementing GCE into schools. It is for now less likely that GCE will be a stand-alone school subject except for some programmes specifically designed for the promotion of global citizenship in certain countries. There is also the issue of ‘ownership’ of GCE by teachers when integrating related content into existing subjects (Print, 2015), although this approach is argued to be more practical. Moreover, the knowledge, skills and qualities of GCE cannot be developed without the use of active learning methods and thus transformative pedagogy is crucial for effective global citizenship learning. At this stage of development, it is appropriate to define GCE in an open way to cover more possible approaches to global citizenship learning in schools and apply more creative and critical educational pedagogies. Additionally, the mainstream citizenship education in schools has suffered from strict obedience to traditional concepts such as qualified citizen, voting and observing rules (Keser, Aka, & Yildirim, 2011). In some cases, this limitation has encouraged educators and schools
to use extracurricular activities, the informal curriculum, to develop active citizenship skills. These theoretical suggestions need empirical studies to provide support or reveal problems.

### 2.4.2 Informal curriculum

Print (2012) refers to the informal curriculum as learning experiences that are planned within school that do not constitute a formal school subject. These experiences are informal because they are recognised by the school but are often considered low value (Print, 2007). However, studies from international perspectives have proven the potential of informal curriculum to encourage student learning and engagement in civic activities. In the Print model (Figure 2.1), two types of activities are identified based on the degree of influence to motivate active citizenship. ‘Instrumental activities’ include student governance, student elections, newspapers, fundraising and debating and are considered to encourage students to participate in civic activities. ‘Expressive activities’ such as sport, clubs, bands and other social activities are regarded as having less influence on students’ civic engagement.

The literature has argued the positive effects informal curriculum on developing active and informed citizens. Davies (2006) suggests that two school-based factors— involvement in school democracy and experience of community service—can have significant impact on developing active global citizenship. He stressed the importance of providing students with chances to experience democracy and human rights in real life while still at school. The transnational research programme on civic and citizenship studies, the International Association for the Evaluation of Educational Achievement report (1999, 2009), also revealed that students who participate in activities related to the running of their schools were more likely to achieve higher scores on civic knowledge and engagement scales (Torney-Purta, Lehmann, Oswald, & Schulz, 2001). The Youth Electoral Study, a national survey conducted by Print and colleagues (2009), focused on the factors that influenced young Australians’ political engagement, and indeed participating in student elections and
student governance correlated with later participation in politics. Based on the data of the national survey of year 10–12 students in Australian schools, Saha and Print (2010) found that students who participated in elected political activities such as the student representative council or the school parliament showed positive attitudes and higher commitment to voting, and greater willingness to take part in peaceful activism in future. Participation in school elections contributed to engendering a sense of trust in institutions, forming experience and habit of similar activities and developing a ‘voter’ identity (Saha & Print, 2010, p. 30). Thus, although not absolute, experiences of these kinds of informal curriculum at school are closely related to civic engagement in adulthood.

Formal education plays a notable role in students’ civic and social engagement, in particular an open classroom climate, opportunity to discuss political and civic issues in class, student government and service learning (Campbell, 2006, 2008). Among these factors, an open classroom climate was found to have the most consistent positive impact on political and civic engagement, voter turnout, institutional trust, interpersonal trust, tolerance and political knowledge. When applied at a global level, open classroom climate, opportunity to discuss global issues in class and involvement in global citizenship related service-learning activities could conceivably have positive impacts on development of global citizenship traits. Opportunities for informal curriculum with a global citizenship orientation now exist in schools, but how they influence students’ intentions and actions are under-studied. The present research attempts to understand pertinent practices of informal curriculum linked with GCE.

Among the limited literature available, one study provides an example of informal curriculum effectively promoting GCE in an international school in China. Liu and Wang (2014) conducted a case study in a Beijing Korean international school and identified several activities created by the school to involve a global perspective for student learning, including
Chinese and Korean cultural festival week, exchanging programmes with Chinese schools, Korean traditional sports competitions and an English-speaking zone. Students also initiated activities with global citizenship related themes such as fundraising for refugees of the Japanese earthquake in 2011, and service activities in local charities and for disadvantaged minority groups. International schools are often found to perform well in promoting GCE from a whole-school approach (DiCicco, 2016; Dill, 2013; Myers, 2016). They can provide meaningful examples and suggestions for other schools in how to embed GCE approaches.

With respect to expressive activities, although they are considered less influential in motivating student learning and engagement in global issues, studies have identified some efforts in this area for promoting GCE. Some institutions constitute sports activities with planned indirect cultivation of attributes of justice, tolerance, cooperation, diversity and human rights. For example, the Olympic Values Education Programme applies sport for values-based learning and to develop skills for social responsibility on and off the field and in the classroom and has shown positive outcomes (UNESCO, 2013). But these types of activities may need the cooperation and endeavour of related organisations and different sectors to be effective. The measurement of the effectiveness of these kinds of activities in fostering global citizenship related attitudes in students is another issue that needs further empirical study.

Based on the operational definitions of global citizenship and GCE, this study applied the Print model (2009) of the concepts of formal and informal curriculums as a tool to identify how concepts of global citizenship and GCE were understood in Chinese contexts and how it may be implemented and delivered in Chinese secondary schools. Various approaches to GCE were found in Chinese secondary schools including combinations of formal and informal curriculums and different types of schools and contextual Chinese factors. Before further discussion of the intentions and practice of GCE in Chinese schools, it
is necessary explain the Chinese context, that is, the existing notions related to global citizenship and GCE in Chinese academia and policies and an understanding of the Chinese education system (see Chapter 3).

2.5 Conceptual Framework

As there has not been consensus of GCE interpretations across social and cultural contexts, it is important to provide a conceptual framework of GCE for empirical studies. Goren and Yemini (2017) note that many studies use the term global citizenship but do not provide a theoretical framework or explanation of the term and fail to draw conclusions. Meanwhile, some researchers have created their own definitions of the concept of global citizenship, while others have applied some components of global citizenship as a theoretical framework, such as only focusing on global skills or human rights. These approaches contribute to the GCE literature but may also make it even harder for a consensus definition in this field.

For this study, the researcher did not construct a fixed model of GCE but rather aimed to explore understanding and practice of the idea in the Chinese context. In other words, the focus of this study was not to determine whether educators and schools in China accept or reject one confined concept of GCE but to identify the interpretations of GCE in the existing beliefs of Chinese educators and approaches to GCE in Chinese secondary schools. Yet, applying no framework or one that is too broad might cause problems identifying common themes across case studies. Yin (2013) suggests that a theoretical proposition can represent key issues and guide the research design to determine data collection and analysis strategies (p. 38). Therefore, while being cognisant of the connotations and assumptions inherent in the concept of global citizenship and GCE, the researcher utilised a flexible and open conceptual framework that includes the characteristics of the theories described in the literature review to guide the research design, data collection and analysis.
2.5.1 The global citizenship model

Based on the various theories outlined in the literature review, this research applies a broad model of global citizenship in terms of key definitions. Specifically, based on the prevalent ideas of global citizenship in current discourse from an international perspective (Morais & Ogden, 2010; Schattle, 2009; Westheimer, 2020) and the existing Chinese notions of educating global citizens (Law, 2013; Song, 2018b; Tan, 2010a, 2010b; Wan, 2005; Wang, 2010), this research defines global citizenship with three key components: competence, awareness and engagement at a global level (see Figure 2.3).

- **Global competence** contains the essential knowledge and skills for the 21st century including knowledge of the countries and cultures of the world, knowledge of world organisations and institutions, knowledge of the earth, language skills, intercultural communication skills, critical thinking, decision-making, problem-solving and cooperating skills.

- **Global awareness** refers to recognition of multiple identities, openness to different perspectives, respect for diversity, consciousness of the interconnectedness of the world and human community as a whole and the moral conscience of being responsible for the common good of the world.

- **Global engagement** emphasises the idea of ‘act local and think global’ (Davies, 2006), which involves taking part in global organisations or being active in global issues such as environmental protection and fundraising for underprivileged groups at local, regional and global levels.

From an educational perspective, the components of GCE are embedded in the traditional dimensions of knowledge, skills, values and behaviour. Global competence includes the knowledge and skills needed for functioning in the globalised world; global awareness implies knowledge and fundamental values of the importance of being a global
citizen and thinking for the common good; global engagement requires concrete knowledge and skills to deal with global issues while more importantly emphasises taking actions motivated by the basic values implied in the concept of GCE.

In addition, the notion of multiple identities plays an important role in the Chinese understanding of global citizenship. Multidimensional citizenship is one prevalent notion in Chinese academia and in the national curricular standards. For example, the subject Morality and Society designed for primary school emphasises civic identity and global vision, China’s role in the world, the value of cultural diversity and connecting personal behaviours with the wider environment (Law, 2013). A more detailed explanation of GCE in the Chinese context is provided in Chapter 4. As it concentrates mainly on a conscious level, the multidimensional identity is categorised into global awareness in the global citizenship model, while it may overlap with other dimensions (Figure 2.3).

![Global Citizenship model](image)

**Figure 2.3.** Global citizenship model.

### 2.5.2 Global citizenship education and the Print model

The Print model (see Figure 2.1) illustrates the factors that affect young people’s learning of citizenship in democratic nations, while it is also suitable for studying the learning
of global citizenship in this research. The main idea of the model is that the knowledge, skills, attitudes and motivations of civic behaviours are not gained by nature and young people need related political and civic learning to become informed and active citizens. Print (2009) categorises possible factors of the learning into two types: non-school factors that include family, media, peers and community and school factors that include formal and informal curriculums. This model can be applied to the young generation becoming informed and active global citizens. As non-school factors are outside school and are often uncontrollable, they are not the focus of this study. This study concentrates on the effects of school factors of the formal and informal curriculums on students’ learning of knowledge, skills and values relating to being global citizens.

Understanding citizenship education in schools through formal school subjects only represents a narrow approach, while a broader notion of citizenship education refers to all civic learning experiences at school (Print, 2007). From an international perspective, according to existing studies, GCE has not been prevalent in formal school curriculums and no separate subjects for GCE have yet been implemented in China. Thus, for the purpose of exploring the possibilities of global citizenship learning practices in Chinese schools, this study constructs a broad definition of citizenship education. The Print model conceptualises how formal and informal curriculums are utilised as basic tools for identifying various forms of GCE-related learning in schools from the curriculum perspective.

2.5.3 Conceptual framework for the study

In summary, the conceptual framework for this study combines a broad global citizenship model and the school element of the Print model (Figure 2.1). This conceptual framework was constructed to best answer the research questions and guide the design of data collection and analysis. The explanation of the framework is as follows.
The development of global citizenship that involves the attributes regarding global competence, global awareness and global civic engagement can be achieved through global citizenship learning in schools. Two main school factors that influence students’ global citizenship learning are formal and informal curriculums. The formal curriculum refers to formal school subjects with articulated objectives, standards, content descriptions and guidelines for teachers. In China, the subject Political and Ideological Study for high school students, commonly referred to as the ‘political course’, is the focus of the study. This subject mainly involves four modules of study: Economic Life, Political Life, Cultural Life and Life and Philosophy. The national curriculum standards for the subject and teachers’ curriculum documents were analysed. The researcher also interviewed the teachers of the subject in the case study schools and took observations in their classrooms. Detailed research methods are explained in the methodology section.

The informal curriculum includes two types of activities. Instrumental activities refer to planned learning experiences at school that are not in the form of subjects but have powerful influence on students gaining global citizenship attributes. This type may include regular programmes that provide students with exposure to global perspectives such as overseas linkage school programmes, the Model UN, regular community services concerning global issues such as environment protection, episodic activities such as international days or festivals, participatory student councils and student societies, and student-initiated activities such as student-run newspapers, school-based fundraising and other activities that may reflect ‘act local and think global’. The second type of informal curriculum is expressive activity, such as sports on campus and school bands, which may be less influential in developing civic awareness and engagement or may do so in indirect ways. This research focuses more on instrumental activities but also considers expressive activities (see Figure 2.4).
Moreover, the ‘hidden curriculum’ refers to school structures, culture or ethos, and can also play an important role in citizenship education (Crick, 1998; Torney-Purta et al., 2001). The hidden curriculum can also indicate a whole-school environment approach and values that may provide students with opportunities for citizenship learning in daily practice. However, the hidden curriculum is highly variable and is less likely to be controlled than the other mentioned curriculums. As this study focuses more on explicitly planned school learning experiences, the hidden curriculum is not a major focus.
Chapter 3: Global Citizenship Education in the Chinese Context

This chapter situates GCE within the context of Chinese education.

3.1 Conceptions of Global Citizenship and GCE in the Chinese Context

As a contested concept and trend in education, the definition of global citizenship can vary vastly between countries. ‘No country adopts merely the concept of global citizenship’ (Law, 2006, p. 597) but bases interpretations on cultivating citizens that satisfy the needs of the country. Further, discussions on the concept in academia and the public sphere may shape conceptualisations and practice of GCE in curriculums (Myers, 2016). Goren and Yemini (2017) suggest that scholars in the field of GCE research clearly state the theoretical framework and definitions relevant to their research endeavours, considering the wide variety of terms and their respective semantic meanings and particularities, which are often overlooked. Thus, clarifying how the concepts of global citizenship and GCE are refined in Chinese academia is important for practical research in the Chinese context. First, there is a need to explain the conceptions of civic and citizenship education in China.

3.1.1 A brief overview of civic and citizenship education in China

The term ‘civic and citizenship education’ is not frequently used in Chinese education policies and literature, and the related terms in the Chinese context include moral education, political education and values education, which have been significant to different degrees during different historical and social periods (Ban & Tan, 2015; Feng, 2014). China has a long history of moral education that can be tracked to Confucius times regarding educating young people with Confucian ethics, mainly morality, obedience to the rules of the society and loyalty to one’s state. Confucian ethics is based on blood patriarchal clan system. It is characterized by the unity of family spirit, patriarchal spirit, and political spirit, that is, emphasizing "filial piety" to the family maintained by blood relationship, "loyalty" to the country (ruling class), and performing one's own duties in accordance with the "order" (social
rules) (Liu, 2014, p.112). In Chinese feudal society, Confucian ethics rose to a position of national ideology, and also became political and social ethics. Therefore, there is no clear distinction between private and public spheres in Confucian ethics (Liu, 2014). A good person to a large extent has the same characters with a good citizen that obeys the social order. This concept ruled for centuries in ancient China until the collapse of the feudal society. Nowadays Collectivism remains the underlying idea of Chinese civic education, and the focus on the cultivation of national and ethnic identity can be seen as a continuation of that tradition (Zhu & Feng, 2006).

Entering the early 20th century, China experienced the end of the feudal monarchy and was forced to open the country. Against the context of the danger of being colonized, Chinese scholars introduced and transplanted western political and democratic ideas to mainland China as a tool for saving the nation. The sense of democracy and legal system began to blend into public thinking. Citizenship education started to pay attention to the development of democratic spirit and the relationship between individual, society and the country (Zhu & Feng, 2006). After the founding of the People’s Republic of China in 1949, citizenship education mainly served to cultivate national identity, loyalty to the state and the Communist Party, and a sense of collectivism (Law, 2013). The adoption of the reform and opening-up policy in 1978 led to great changes in the social and political circumstance in China. Since the Communist Party of China launched the modernisation policy and the emergence of a market economy, China has witnessed vast economic growth and an increasing open society (Zhong & Lee, 2008). However, the modernisation of people’s thoughts and spirit may not align with the achievements of material modernisation (Ban & Tan, 2015). Noting the ‘stagnation’ of Chinese people’s citizenship quality, educators and scholars have argued the importance of cultivating modern citizenship (Ban & Tan, 2015; Feng, 2014; Rao, 2006; Wang, 2010). For example, Ban and Tan (2015) state that people’s
lack of civic awareness and civic virtues has been one of the key obstacles to the
development of modern Chinese society. Therefore, developing the next generation to be
modern citizens has become one of the most important educational tasks in contemporary
China.

Entering the 21st century under the powerful influence of globalisation and the
continuing rise of the ‘socialist market economy’ within the country, the awareness of the
concept of global citizenship has risen in China. The market economy requires new aspects of
citizenship qualities, such as global perspective, an orientation towards achievement, open-
mindedness and democratic awareness. Meanwhile, considering globalisation the Chinese
Government has identified opportunities to expand the market into the competitive and
pluralistic global environment. In academia, scholars argue that state-citizen oriented
citizenship education in China has not meet the demands of pluralistic society (Feng & Liu,
2014). Therefore, in addition to strengthening China’s civic education it is necessary to
involve an international perspective and prepare the next generation with global awareness
and global competence for the 21st century (Feng, 2014).

More recently, Chinese President Xi Jinping put forward the global concept of a
‘community with a shared future for humankind’, calling for joint efforts to build a world
community forged by a common destiny, where each person has a stake in the other. This
was written in the official report of the 19th National Congress of the Communist Party of
China held in 2017. The Belt and Road Initiative is an application of the concept, which aims
to build trade and infrastructure networks connecting Asia with Europe and Africa via land
and maritime routes. The Belt and Road is seen as a huge cooperation platform for countries
concerned with realising their common development. Although seen as a foreign policy, the
ideas contained in ‘community with a shared future for mankind’ include sovereign equality,
dialogue and negotiation, cooperation, exchange, mutual learning and green development,
which share broad conjunction with GCE. Under this trend, GCE, cosmopolitan education and similar terms appear more frequently in the literature, though they remain limited and intertwined with political-socialist education, ideological education and moral education (Zhao, 2013).

3.1.2 Conceptions of GCE in Chinese academia

Like the discussions and diverse views of GCE internationally, there are debates and different propositions regarding global citizenship and GCE among Chinese scholars from areas including politics, education and sociology. However, one common feature among them is the tendency to define global citizenship from a multidimensional identity framework that includes personal, local, national and global domains. Within this model, there is an emphasis made by Chinese scholars on the fundamental status of national identity while expanding the global domain.

Li (2009) views global citizenship as the logical extension of national citizenship within a global society, with national citizenship regarded as the first priority. Zhou (2008) refers to the so-called ‘global citizen’ as an international perspective on the premise of the establishment of national identity. Global citizenship has the dual characteristics of global and state, universal and national. Peng (2009) explains that the concept of global citizen in China has three levels of connotation, namely, ‘China’, ‘world’ and ‘citizen’. The first symbolises the awareness of nationalism and value of traditional culture. The second refers to the understanding of world cultural diversity and the development of global vision. The third shows a combination of the definition of ‘citizen’ in Western notions, referring to civil rights and actions under Western democracy, and understanding from the perspective of traditional Chinese culture.

These arguments reflect the core issue in the contentious concept of global citizenship: the relationship between national and global citizen identity. The Chinese view is
explicit—national identity takes precedence over global identity. Many scholars clarify this by addressing the aim of GCE as to cultivate global citizens ‘with Chinese characteristics’ (Peng, 2009) or ‘participating in the globalised world as Chinese citizens’ (Han, 2010). This prevailing understanding aligns with national policy and the curriculum design of citizenship education in China, which also adopt the framework of multidimensional citizenship to enable students to maintain national allegiance while learning about global citizenship (Pan, 2011).

In more recent research, Song (2018a) summarised the major arguments regarding education for global citizenship in the Chinese context and demonstrated that the new concept of ‘community with a shared future for humankind’ can shed light on the development of GCE. Song (2018a) believes that the concept of multidimensional citizenship is not an effective way to solve the contradiction between national citizenship and global citizenship, because it is easy to fall into the trap of itinerant cosmopolitanism and universal values. He suggests referring to the principles of sovereign equality and win-win cooperation, which is within the concept of ‘community with a shared future for humankind’ and considers national identity as a basis from which to aim for global identity.

Because nation states maintain public education systems, they play a decisive role in the initiation and practice of GCE. In the development of GCE, international organisations such as UNESCO and Oxfam can only be drivers, while the nation state remains the carrier of GCE in practice. Therefore, it is necessary to construct a view of GCE that suits the nation state’s requirements of cultivating national identity and spirit (Song, 2015). Accordingly, many scholars highlight the importance of strengthening socialist civic education and cultivating national citizens who have a strong sense of national pride and adhere to traditional Chinese culture, while grasping new trends of global education in the face of the rapidly changing world. An ideal ‘global citizen’ in the Chinese context is thus an individual
who adheres to socialist core values and also has a strong sense of global responsibility, who
pursues ideals of ‘the unity of the world’ and also upholds the idea of ‘harmony in diversity’
(Song, 2018a, p. 32).

Another way Chinese scholars interpret global citizenship, particularly in the
education field, is by defining the desirable attributes of a global citizen (Li, 2009; Rao,
2006; Wan, 2005). Generally, they follow the conventional domains of knowledge, skills and
values and these align with mainstream views from a world perspective. For example, Wan
(2005) posits that global citizens should hold knowledge of their own culture and other
cultures, have critical thinking, problem-solving and cooperative skills, understand human
rights and responsibilities, and be willing to take action to create a more equitable, peaceful
and sustainable world. Many Chinese scholars refer to the UN’s efforts to cultivate global
citizens, emphasising the ethical positioning of individuals and communities to each other
and respect to human rights. If applying Oxley and Morris’s (2013) typology model of global
citizenship, these Chinese scholars’ views indicate the model of moral global citizenship.

Other scholars highlight the importance of Chinese students developing competitive
skills and abilities to thrive in the globalised world, and Li (2009) emphasises foreign
language and intercultural communication skills. This shows a tendency towards the
economic type of global citizenship found in Oxley and Morris’s (2013) typology with a
focus on international development and human capital and resource. Rao (2006) takes an
active stance and emphasises the importance of global engagement and participation. He
proposes the means of developing informed and active Chinese citizens by promoting student
participation in school life and community through which they can connect knowledge and
practice.

Chinese scholarly views illustrate cosmopolitan global citizenship in accordance with
Oxley and Morris’s (2013) typology, covering political, economic, moral and cultural
models. This reveals an ‘ideal model’ of GCE in theoretical literature in China. Most of the scholars are from Chinese-mainland based backgrounds, including scholars with overseas research experiences. They basically share the view of multidimensional citizenship and place patriotic and socialist identity as important components of GCE. As their scholarship on global citizenship has profound influences on discussions in academia as well as on the governmental policies within the nation, understanding the voices of mainland Chinese scholars helps to illuminate the conceptualisations and practice of GCE in curriculums in the Chinese context.

Nevertheless, the practice of these ideas is sparse in Chinese education. Goren and Yemini (2017) argue the contradiction between academic passion to discuss global citizenship and avoidance of this term by policymakers and schools. Moreover, teachers are the key agents in putting policies and curriculum into classroom practice (Lee & Fouts, in Sim & Print, 2009, p. 719). Thus, how teachers understand citizenship education has a significant influence on their teaching practices (Sim & Print, 2009). Empirical studies are needed in the Chinese context to identify GCE-related elements in Chinese policies and curriculum and how these ideas are implemented in practice. This study aimed to enrich the theories and clarify the interpretations of the concept in the Chinese context.

3.1.3 Empirical studies of GCE in the Chinese context

Despite the increasing attention to GCE-related ideas in policies and academia, less attention has been given to how these ideas and intentions are applied in schools. Available empirical studies regarding GCE in the Chinese context mainly concentrate on the perceptions of relevant stakeholders such as principals, teachers and students regarding the multidimensional citizenship framework and related subjects and the nature of students’ civic virtues or civic consciousness (Du, 2015; Law, 2007; Liu, 2011; Pan, 2011). Some empirical studies were done by Chinese scholars from other Confucian societies except mainland
China, such as Hong Kong and Singapore. They tended to include more critical analysis of citizenship education in the Chinese context and focused more on practical issues.

Despite limited numbers, existing studies generally reveal that Chinese students have a vague and incomplete understanding of global citizenship and demonstrate few relevant practices. This is attributed by some scholars to the conflict between global citizenship and national citizenship content in schools. Liu (2011) conducted a survey involving 400 secondary students in Nanjing and studied their understanding of global and national citizenship from the four consciousnesses: equality, justice, participation and environmental protection. She found that most students were generally aware of these values but showed weak understanding about practical issues, for example, in coordinating national and global interests.

Pan (2011) from Hong Kong studied Beijing school students’ views on the relative importance of the multiple dimensions of citizenship in the curriculum: self, local, national and global. He concluded that students regard the global dimension of citizenship to be rhetorical or vague. He attributed these findings to the curriculum design, which emphasised maintenance of national identity when promoting global perspectives.

Law (2007) from Hong Kong employed mixed methods involving questionnaires and interviews in three secondary schools in Shanghai. He examined students’ and teachers’ thoughts of the curriculum concerning citizenship education and asked about their desired curriculum. Students and teachers demonstrated understanding of the importance of global identity and indicated that the global dimension was undervalued in the curriculum. For instance, knowledge about foreign cultures was often marginalised compared with content on national culture.

Du (2015) conducted a case study of Chinese primary and middle school students taking part in a cross-cultural communication project in which they held five visual online
chat conferences with students in the US. He examined Chinese students’ perceptions of multiple identities in this intercultural encounter and explored the factors that shaped their perceptions. Chinese students were found to utilise ‘Chinese characters’ (Du, 2015, p. 152) in developing their national identity in intercultural experience, evidence that students’ perceptions of the social world and of themselves were already structured by existing symbolic power relations. This reveals a narrow and constrained understanding of citizen identity in education.

Generally, studies identified that Chinese students were conscious of multiple identities but showed a weak sense of citizenship at a global level. Some studies explored teachers’ views on the difficulty of the practical delivery of GCE, mainly owing to the lack of relevant training and resources (Liu, 2011). As discussed in the previous section, vague understanding of global citizenship in other countries is often ascribed to obscure definitions and insufficient content related to global citizenship in curriculums and policies. In the case of China, a contextual factor (reflected in national and local policies and identified by researchers) is that the Chinese Government explicitly imposes an emphasis on nationality using a top-down approach (Law, 2013). Researchers have called for more concrete content of global perspectives in the national curriculum and greater attention to school-based efforts to promote GCE (Liu & Feng, 2014; Wang, 2010). As schools are given greater autonomy to develop school-based curriculum, culture, management systems and overseas communications, greater GCE within schools may be possible.

Regarding methodology, existing studies have used qualitative and quantitative approaches, of which the most frequently applied are questionnaires, surveys and interviews with the aim to identify students’ or teachers’ perceptions or test students’ understanding of global citizenship. However, few studies provide detailed information of what happens in schools. The samples of students and schools in most studies are randomly selected except
for one cross-national survey run by Tan and colleagues (2015), which involved secondary school students from three provinces representing different levels of economic development and examining civic virtues from political, economic and social perspectives. Surveys have the benefit of representing a general condition of students’ civic virtues; however, they do not provide detailed information of the implementation process and may, as cross-sectional research, overlook possible varieties and differences as a result of time. Few in-depth case studies have been conducted to determine what schools are doing to prepare global citizens, especially in schools that already purport clear GCE-oriented statements.

An international systematic review of GCE empirical studies by Goren and Yemini (2017) found that the Chinese mode of GCE provides skills rather than disposition and often ignores core concepts such as human rights and global responsibility. From this view, China’s practices of GCE can be categorised as political and economic global citizenship in terms of Oxley and Morris’s typology model, and thus focus on the political and economic changes of the world. This is incongruous with the ‘ideal’ global citizenship proposed by Chinese scholars and discussed earlier. Is it possible to practice ‘ideal’ GCE that not only emphasises knowledge and skills to enhance students’ global competitiveness but also values human rights, cultural diversity and sustainability? This study aims to explore the possibilities of GCE from a school approach and examine how the concept is understood and practised in current school settings in China.

3.2 Educational Policies Related to GCE in the Chinese Context

In China, GCE-related ideas have been shown in national policies on education reform in recent years and in the revised curriculum standards of relevant subjects for secondary schools. In 2010, the Ministry of Education issued the National Outline for Medium and Long-Term Education Reform and Development (2010–2020), which emphasised that ‘education should be geared to the needs of modernisation, of the world and
of the future’. The policy makes adherence to moral and quality education the priority of education. It emphasises the development of civic awareness, sense of freedom and equality, understanding of fairness and social justice and, ultimately, cultivation of qualified citizens for the modern socialist society. Meanwhile, in meeting the needs of the future in a globalised world, the policy articulates the requirements of involving global perspectives in education, stating that:

To meet the requirements of the opening of national economy and society, it is essential to cultivate large numbers of international talents with the qualities of global visions, understanding of international rules and capability to participate in international affairs and international competition (MOE, 2010).

This illustrates economic global citizenship in terms of Oxley and Morris’s typology, which also reflects the mainstream discourse in the international perspective of considering global citizenship to enhance economic competencies in the globalised world. Conversely, this viewpoint also articulates education as people-oriented and stresses cultivating students’ core values and dispositions as the goal. One important perspective is to develop international understanding education and a sense of global consciousness, and to achieve this aim the policy suggests:

Strengthen primary and secondary schools’ overseas exchange and cooperation, develop education for international understanding, promote cross-cultural communication and enhance students’ understanding of different countries and diverse cultures. (MOE, 2010)

At the policy level, two tensions in promoting GCE can be observed. First, the vision of education reform addresses the dual desire to develop global consciousness and global competence, with the latter as a firmer objective to prepare students to be globally competitive and improve China’s international influence. This echoes the tension between
competence and consciousness of GCE argued above (Dill, 2013; Humes, 2008). Second, as the policy also implies, the necessity to strengthen patriotism, build national identity and appreciate Chinese traditional values creates tension between developing a global perspective and emphasising nationalism. Jiang (2017) explains the tensions between these national and global dimensions and between competence and consciousness as two inevitable challenges in promoting GCE within a nation state. However, it is worth noticing use of the term citizenship and other GCE-related elements in the Chinese national policy. The theoretical and descriptive understandings of GCE in Chinese policies and literature need to be accompanied by empirical studies to specify the barriers to its implementation in education.

Table 3.1 shows GCE-related concepts in the key documents of both national and local policies. Following the national policy, local education administrations have actively started to promote the development of modern citizens and the internationalisation of education, which are reflected in local education policies. For example, Shanghai’s 13th Five-Year Plan of Basic Education Reform and Development articulates building moral education in primary and secondary schools and promoting moral education content through classroom subjects, informal activities and teacher training. At an executive level, the Shanghai local government aims to expand channels for high school students including social practice, volunteer service and other social participation activities to enhance social responsibility, innovation and practical abilities. It aims to build an international communication platform for primary and secondary schools including teacher-and-student exchanges between Chinese and foreign schools, sources for developing international understanding and cross-cultural communication skills through subject-oriented courses and foreign language learning programmes within schools. Practical implementation of the policy has been carried out, for example, in 2010 the Shanghai Municipal Education Commission selected several International Understanding Education experimental schools to carry out
pilot programmes to develop global perspectives and empathy of students towards others. In 2012 the Minhang District in Shanghai launched the ‘Diversity + Symbiosis + Integration’ research programme as regional promotion of the internationalisation of basic education (Jiang, 2017).

Similarly, the *Beijing 13th Five-Year Plan for Education Reform and Development (2016–2020)* has directed reform for education towards fulfilling Beijing’s city orientation strategy as the ‘Four Centres’ of China: political centre, cultural centre, international communication centre, and science and technology innovation centre. To enhance the position as ‘international communication centre’, the plan stresses the importance of learning from Western education models regarding quality education and well-rounded person development, to strengthen international understanding and enhance cross-cultural communication ability. Further, the plan states that the mission of secondary schools is to enhance values education by integrating socialist core values into classroom teaching, school culture and social activities, which indicates the balance of emphasising national identity.

Table 3.1 *GCE-related concepts in national and local key official policies*

<table>
<thead>
<tr>
<th>Key official documents</th>
<th>Concepts related to GCE</th>
<th>Morris &amp; Oxley GCE model</th>
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<tr>
<td><strong>National policy</strong></td>
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<tr>
<td><em>The Outline of China’s National Plan for Medium- and Long-term Education Reform and Development (2010–2020)</em></td>
<td>International talent for national development; international understanding education; whole person education</td>
<td>economic GC, political GC, and cultural GC</td>
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<tr>
<td><em>The plan of the &quot;13th Five-Year&quot; for the development of national education (2016-2020)</em></td>
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<td><em>The Core Competences of Chinese Students (2016)</em></td>
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<td><strong>Shanghai policy</strong></td>
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<tr>
<td><em>Outline of Shanghai Medium and Long-term Education Reform and Development Plan (2010-2020)</em></td>
<td>Develop students to be talents with ideals, civic qualities and sound personality that meet the requirements of socialist construction with Chinese characteristics</td>
<td>economic GC, political GC, cultural GC, and environment GC</td>
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<tr>
<td><em>The 13th Five-Year Plan for Educational Reform and Development in Shanghai</em></td>
<td></td>
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</tbody>
</table>
Beijing policy | Beijing’s Educational Reform and Development Plan during the 13th Five-Year Plan(2016-2020) | Develop international talents with competitiveness on the world stage; develop fully developed person with core socialist values; improve students’ cross-cultural communication skills; develop students’ awareness of sustainable development. | economic GC, political GC and cultural GC |

3.3 GCE and China’s National Curriculum System

China has a highly controlled and centralised education system. Education comprises primary school (years 1–6), junior secondary school (years 7–9), senior secondary school or high school (years 10–12) and further higher education. The first nine years are compulsory. Entrance to high schools and universities are through national examinations at years 9 and 12, respectively. In 2020 the gross enrolment rate of college (including all forms of higher education) nationwide was 54.4% (data from MOE website, 2021). This feature of the Chinese education system causes schools, teachers and parents to focus on preparing students for examinations, and sometimes the ratio of higher education entrance of a school is regarded as the only standard for the quality of education.

There are three levels of curriculum that cater to most schools under the national controlled system in China. The Ministry of Education formulates policies on national curriculum objectives, designs frameworks and curriculum standards and monitors the implementation of the national curriculum at local and school levels. Local education administrative departments are obliged to ensure curriculum implementation in accordance with national standards in schools and are responsible for developing local curriculums that suit local conditions. Schools are responsible for implementing national and local curriculums in addition to autonomously designing school-based curriculums, which are monitored by the local government.
Regarding the formal curriculum, like most countries in the world, an independent subject of global citizenship has not yet been established in the national curriculum. Instead, GCE content is expected to be integrated into other subjects. However, a study by Liu (2011) about Chinese high school teachers’ views on GCE showed that teachers considered GCE-related content to be insufficient in arts subjects such as political studies, Chinese language, English language and history, which they believed to be most related to GCE. Teachers noted that GCE-related content was non-existent in science subjects.

As civic or citizenship education is often regarded as a Western term concerning democratic education, it is not commonly used in Chinese literature (Zhong & Lee, 2008). The most relevant areas include political and social education, moral education and values education. Related compulsory school subjects include Morality and Life (years 1–2) and Morality and Society (years 3–6) for primary education, Ideology and Morality (years 7–9) and History and Society (years 7–9) for junior secondary education, and Political and Ideological Studies (years 10–12) for senior secondary education. Li and Print (2017) undertook a document analysis study to evaluate civic and citizenship elements in primary and junior secondary subjects in China. They reviewed the national curriculum guidelines and standards of these subjects and found extensive development of civic issue topics, for example, regarding rights and responsibilities, democracy principles and processes, globalisation and multidimensional citizenship identity. This indicates an intention to adopt global citizenship learning in formal curriculum at the policy level, despite avoidance of the term global citizen. Nevertheless, GCE is not a separated or systematic part in either the top or local curriculum design. Although there are objectives of international understanding and core competences of students, little further explanation is given. What is covered in the top and local design is more from political and cultural perspective, such as cross-cultural communication skills that involves language skills and openness to diversity. Developing
global citizen is embodied in the centralised system to cultivate national identity and socialist successors in the globalised context. Further empirical studies are still needed to investigate and evaluate the practices in school settings.

Regarding the informal curriculum, its flexibility and diversity provides powerful potential for developing global citizenship. The current Chinese curriculum incorporates integrated practical activities, project-based learning, community service and other forms of activities that could convey a GCE perspective. For example, The Ministry of Education issued standards for Comprehensive Practical Activities in 2001, as national compulsory curriculum for primary and secondary school, but with flexibility in the design. These activities provide practical potential to promote global citizenship learning. As a notable example of a three-level curriculum system, these practical activities are described as ‘national planning, local managing and school designing’. The objective is to enhance students’ sense of inquiry and innovation, improve their ability to use knowledge, cultivate their sense of social responsibility and global awareness, and, most importantly, encourage engagements in social and civic issues (Feng, 2010; Li & Print, 2017). Other informal activities common in secondary schools in China include student councils, student societies and student-initiated activities, which also provide potential for global citizenship learning.

The informal curriculum is more influenced by contextual factors of schools and local communities than formal subjects. The implementation conditions can be disparate in different regions and schools, and the effectiveness largely depends on efforts by local governments and schools (Feng, 2010). In addition, the informal curriculum is easily undervalued by teachers and students because they do not constitute subjects (Print, 2009). In the exam-oriented education context of China, school time for informal activities is often excluded, which leads to unsatisfying and ineffective outcomes (Wang, 2015). Nonetheless, although this situation is often criticised in the literature on Chinese education, there is little
empirical data available to observe what occurs in schools, especially since the national outline of educational reform was issued. Detailed investigations into schools are needed to examine the practices and outcomes of delivering global perspectives through the informal curriculum.

3.4 GCE and China’s Secondary School System

The national outline for education development emphasises the importance of developing secondary students’ self-learning, self-reliance and ability to adapt to society, and articulates the mission to change the examination-centred learning mode to more student-centred education, especially in high schools (years 10–12). High school is considered a critical time to form personality and develop independent civic virtues and social values. Fairbrother’s (2003a) comparative case study of students’ socialisation patterns and critical thinking ability in Hong Kong and mainland China found that high school education played an influential role on students’ attitudes of citizen identity. According to the national policy, it is important to cultivate qualified citizens and innovative talents through high-quality senior secondary education and developing feature high schools. However, education at this stage has not been given valuable attention, and few studies have focused on GCE in high schools either from formal or informal curriculum perspectives. The current study focuses on senior secondary level (years 10–12) education to explore GCE practices and attempts to add knowledge about this level of education.

Most secondary schools in China are funded and run by the government and government-related institutions. There are 14,297 high schools in mainland China in 2019, including 3427 non-government schools (data from MOE website, 2019). Non-government high schools are partially funded by the government or wholly funded by local enterprises and are often called min ban (socially run schools). Except for international schools that only offer curriculum to expatriate students, most high schools in mainland China follow the
national curriculum and examination system, and students need to take the College Entrance Examination at Year 12 to go to college or university in China.

In addition to funding source, another important categorisation of high schools is school banding based on student academic performance within a province or district. The top-ranking high schools, often called model high schools, are approved by national or provincial government education administration and feature high academic scores, entry rates to higher education, quality educational resources, quality teaching and rich experiences. One important form of model high school is experimental schools, which implement pilot education policies and reforms to provide evaluation for nationwide reform dissemination (Zhang, 2011). For example, in Shanghai many model high schools are at the frontier of curriculum reform, including global vision, international educational systems and exploring overseas cooperation in educational programmes. Entrance to high school is through the national examination and scores for admission to model schools are higher than the average admission score. Comparatively, ordinary high schools are called secondary band and make up the majority of high schools in China. Although this classification has been discussed as controversial in recent years, students’ academic performance still occupies a very important factor when many families choose high school.

A notable trend of high schools in recent years is the implementation of non-Chinese curriculums such as the International Baccalaureate (IB), Western programmes such as English A-Levels and American Advanced Placement, and cooperative programmes with overseas educational institutions. This is attributed to the increasing demand of international education in secondary schools by Chinese students preparing to study at overseas universities and encouraged by national policies promoting internationalisation of schools (MOE, 2010). China’s rising middle class are more concerned about the quality of education than previously (Gardner-McTaggart, 2016). With sustained economic support, parents and
students express interest in Western and international education. In 2019, over 0.89 million Chinese students studied overseas, which accounted for one-quarter of international students globally (CCG, 2019). The demand for international education at secondary school level is increasing. Conversely, national policy explicitly proposes improving ‘the internationalisation level of China’s education’ (MOE, 2010) by encouraging secondary schools to expand overseas communications and develop distinctive school cultures. Adapting to these demands, many non-government schools, and some government schools, in particular model high schools, have implemented international programmes to serve domestic students.

This trend provides a possible direction for the development of GCE in China. Literature from international perspectives has shown the potential of international programmes in promoting global citizenship related learning (Edge & Khamsi, 2012; Myers, 2008). Empirical studies of schools that implement non-Chinese curriculum remain few, though one study showed positive influences of introducing international programmes in government high schools, not only changing the traditional education mode but also influencing the entire school culture. Zhang (2011) conducted a survey for 24 model high school principals to examine their perceptions of the effects of introducing international programmes. Most principals reported positive influences of international programmes on cultivating international talents and developing students’ global awareness. Zhang (2011) undertook a follow-up case study of two model high schools with international departments in Shanghai and Guangzhou and found that international curriculum such as the IB brought diverse perspectives and cultural elements into the schools, which enhanced domestic students’ international understanding and interest in other cultures. In addition, a school-based course called Confucius Class aimed to promote Chinese culture provided exchange opportunities for teachers and students to overseas schools, which developed their global
awareness and experience. Teachers who had exchange experiences were found to be more conscious of involving content relating to global perspectives and diverse cultures. This reveals the potential of school-wide efforts in promoting international perspectives in secondary education and possibly a more comprehensive GCE. Some schools have integrated developing global citizens in their mission statement, for example, the Nanjing Normal University Affiliated High School and Jin Cai High School in Shanghai.

In conclusion, this chapter discussed GCE-related concepts in the Chinese context and presented a picture of the Chinese education system from the perspective of national policies, curriculum systems and secondary school systems. The next chapter explains the methodology and methods for the study.
Chapter 4: Research Design

4.1 Research Strategy

This study takes a qualitative approach within the social constructivism paradigm and applies a multiple case study design. In this section, the justification of the research strategy and methods is presented.

4.1.1 Constructivism paradigm

Lincoln and Guba (1994) define paradigms as the basic ‘belief system’ that guides the researcher’s choices in research methods from an ontological and epistemological perspective. Different beliefs inform and shape the practice of research (Creswell, 2007). Therefore, it is necessary for the researcher to identify and explain the fundamental worldview he or she takes during the research process. The current study was based on a social constructivism view. Dewey is known as one of the first theorists in constructivism. As Dewey asserts, knowledge is not “out there” independent of the knower, but only we construct knowledge for ourselves as we learn (Dewey, 1998). The constructivist theory believes that knowledge is vested in human constructs with relative consensus and can be accumulated through continuous revisions based in experiences (Guba & Lincoln, 1994). Social constructivism further places individuals in historical and social contexts that influence their interactions with others and constructing of knowledge (Jarvie & Zamora-Bonilla, 2011). Research in constructivist paradigm relies as much as possible on participants’ views and experiences to interpret meanings of social practices.

The current study aimed to explore engagement with global citizenship in contemporary Chinese secondary schools. The participants’ interpretations of GCE were understood to be a cultural construct influenced by and reflecting current Chinese social and cultural perspectives. Thus, social constructionist analytics were employed to capture the
nature and circumstances of GCE practices by studying the perceptions and experiences of participants within a specific context.

Moreover, the contested definition of GCE and the complexity of its implementation in specific settings reinforces its social constructivist nature and resonates with this study. GCE has various interpretations and forms in diverse settings and no systematic definition for the term has been agreed on. The ways Chinese schools and teachers interpret and construct the concept are influenced by the Chinese context and through shared social interaction and cultural meanings. With an existing international understanding of GCE, localising this concept in the Chinese context was one of the aims of the study. From this sense, the enquiry into GCE practice lies within the constructivist paradigm chosen for this study.

4.1.2 The choice of qualitative approach

The study further applied a qualitative approach that aligned with the constructionist paradigm. Previous empirical studies of GCE have used quantitative and qualitative methodologies. Some studies conducted surveys on student outcomes on global citizenship or on GCE-related programmes (Bachen, Hernández-Ramos & Raphael, 2012; Farkas & Duffett, 2010; Hull & Stornaiuolo, 2014). Other studies used questionnaires to explore definitions and possible pedagogical approaches of teachers and other stakeholders (Law, 2007; Lim, 2008). Although these studies have provided information on global citizenship performance of students and teachers’ conceptualisations of GCE within some frameworks, they often lack generalisability. Moreover, quantitative studies often failed to reflect nuances of the concept according to contextual differences.

Other studies have applied qualitative approaches to examine GCE-related issues including interviews or focus groups on the perceptions of stakeholders such as principals, teachers and students (Niens & Reilly, 2012; O’Connor, 2012; Rapoport, 2010; Sund & Gericke, 2020). This approach was able to shed light on deeper and overarching themes and
reveal detailed factors of the difficulties in implementing GCE (Dill, 2013). However, the number of available studies based on empirically collected qualitative data remains small. Scholars and educators call for more in-depth studies of implementing GCE within certain national and regional contexts to investigate practical issues (Marshall, 2011; Myers, 2016).

Applying a qualitative approach to this study allowed the notions of GCE and related practices to be scrutinised and interpreted within specific school contexts (Denzin & Lincoln, 2011). Qualitative research explores, describes, explains and attempts to understand trends. This study used a practical approach to understand the phenomenon of GCE in the Chinese context by exploring in detail the kind of global citizens Chinese secondary schools were trying to develop, what GCE elements were in the formal and informal curriculums and how these intentions were delivered. Therefore, applying a qualitative enquiry method was considered the most appropriate way to study GCE practice in real-world settings. Moreover, qualitative research uses multiple methods to collect data to obtain an overview, reveal detail and make connections. Qualitative methods such as interviews, observation and focus groups can achieve the goal to investigate GCE practices in schools and incorporate the complexity of social interactions and lived experience in school contexts.

In addition to the advantages of qualitative research already mentioned, the location of this study caused practical concerns. The reality is that China covers a large geographical area with significant regional differences. It would be difficult to carry out large-scale surveys or questionnaires representative of GCE practices at a national level. Longitudinal studies would also be difficult to manage within the time constraints of a PhD. Instead, in-depth data collated by qualitative studies is needed and valuable (Torney-Purta et al., 2001). A feasible way to collect qualitative data is by considering cases that provide specific characteristics, such as representative schools, and explore the issue in systematic detail.
4.2 Case Studies as a Research Methodology

Within a qualitative approach, a multiple case study design is the most appropriate to answer the research questions. Yin (2013) indicates that a case study design is best to study contemporary phenomena in natural settings as it can provide a holistic view and detailed insight into a topic. Here, a case study design is used to investigate what is happening regarding GCE in Chinese high schools. The study did not aim to test or experiment on which definitions of GCE are suitable or not in Chinese schools. Because GCE is not yet prevalent across China, representative cases could shed light on specific issues rather than generalise about existing forms of GCE. Thus, a case study design was deemed suitable for this purpose.

Longitudinal case studies allow researchers to obtain more detail and identify changes over time. This may be important for studying the informal curriculum, which is often not routine and thus can be spread across the school year. In addition, case studies are often identified by a bounded system to conduct the research in an operational way. The case, or the individual unit of study, would be selected to give the best possible chance of answering the research question and have boundaries that could be identified clearly (Flyvbjerg, 2011; Yin, 2013). As GCE was not a specialist field of teaching, specific conditions were set to ensure there were homogenous factors to unite the cases in this study.

Finally, other research designs are less appropriate to achieve the research aim, such as cross-sectional studies, panel studies and experimental or quasi-experimental designs. For instance, a cross-sectional study cannot cover most forms of informal activities and investigate details for the purpose of the research over time. Experimental research is often used to trace cause-and-effect relationships between defined variable (Tanner, 2018). Although this study aims to identify the various forms of GCE in schools and explore the relations between relevant stakeholders, causality is not the focus of the research questions.
With consideration of feasibility and practicality for this research project, high schools in Beijing and Shanghai were selected as the units of analysis of the study. Small-scale qualitative research focuses on the depth of the understanding of concepts generated from the rich data available. To facilitate this, rather than seeking generality through numbers, a multiple case study design may contain less than 15 cases (Miles & Huberman, 1994), so that the volume of data produced can remain manageable. In this study, six case study schools were selected.

Case studies can collect a substantial amount of data from a variety of methods. This allows the study to obtain insight by adding valuable perspectives from multiple sources. Thus, the external validity of the results can be enhanced. In this study, data were collected from documents of school policies, curriculum documents and teaching materials related to GCE, interviews with principals and teachers, and observations of formal classes, teachers’ meetings and informal activities at each school.

The design of multiple case studies followed the logic of what Yin (2013) called ‘literal replication’ (p. 57). The cases were carefully selected to predict similar results so that the study could be more compelling, and the overall design was more robust compared with a single case study. Stake (2006) also suggested collective cases to build the ‘generalisability’ of the phenomenon. Although generalisability was not the aim of the present study, the multiple case study design increased the strength of findings by facilitating the in-depth examination of several cases with common factors, or that revolved around a common phenomenon (Stake, 2006; Yin, 2009). Additionally, given that the practice of GCE at this stage is not systematic, even schools with explicit statements about developing global citizenship may apply limited curriculum to engage GCE. The multiple case study design was intended to identify as many GCE-related practices as possible to make the findings more meaningful.
As Creswell (2003) notes, ‘qualitative research is emergent rather than tightly refigured’ (p. 180). In the case of this exploratory study, there were some refinements of the original plan regarding the data collection process and instruments such as interview questions during the progress of the study as themes of interest emerged and as a result of practical issues such as the availability of the participants’ time.

4.3 Sampling and Participants

This section discusses the two primary sampling stages of this study—school selection and individual participant selection at the selected schools. A purposeful sampling strategy was applied at both stages.

4.3.1 Site selection—why Beijing and Shanghai?

Merriam (1998) justifies purposeful sampling by stating that ‘the investigator wants to discover, understand, and gain insight, and therefore must select a sample from which the most can be learned’ (p. 61). This strategy aligns with the case study design to provide in-depth and rich information to best answer the research questions. As GCE remains limited in school practices, the schools that welcome related practices would be a good place to start for empirical research in this field. Further, the literature has shown that schools in favour of involving a global perspective in their education often perform well in promotion of GCE (Goren & Yemini, 2017). In the Chinese context, some schools in developed provinces along the east coast have pioneered the exploration of promoting global perspectives.

Beijing and Shanghai are chosen as the locations of the case study schools. These two cities lead China’s development and have diverse cultures and associated migration. More importantly, as the two cities have explicit strategies to be the international communication centres of China, their local policies on educational plans demonstrate clear intentions to enhance citizenship and moral education in schools and to improve the internationalisation of high schools (refer to the Beijing 13th Five-Year Plan for Education Reform and
Development (2016–2020) and Shanghai 13th Five-Year Plan of Basic Education Reform and Development (2010–2020), respectively). This follows the replication strategy of sampling and aims to generate similar results at the same point in time and cover a relatively wide range of schools to enhance external validity.

4.3.2 School selection

As this research focuses on senior secondary education, three types of high schools were identified that represent schools across China. The first type was a model high school or experimental high school. Model high schools are approved by the national or provincial government and feature leading educational and pedagogical reforms, high student academic performance, high-quality school management and staff resources, emphasis on moral and citizenship education and unique school cultures (Sun & Liu, 2010). This type of school has a high possibility of favouring the notion of GCE as they are more likely to already involve global perspectives in their school mission and curriculum design. The second type is ordinary government high schools. These two types of high school are government funded and account for 80.3% of all secondary schools in China (data from MOE, 2019). The third type is non-government schools or socially run schools, which do not receive government funding as the sole source of funds. The number of non-government schools has increased in recent years especially those funded by local enterprises experiencing notable economic advancement. Many non-government schools have implemented international curriculum and therefore are often called min ban international schools even though they mainly admit students from mainland China.

In addition to non-government international Chinese schools, there are traditional international schools for expatriate students, which are usually run by foreign embassies. As these schools only accept expatriate students or students with passports from Hong Kong,
Macau or Taiwan, this type of school was excluded from the present study, which focuses on domestic students in mainland China.

In summary, the first three types of high schools were selected in each city as the cases for the study, that is, one model high school, one ordinary high school and one non-government international high school in Beijing and Shanghai. Hereafter, in the present thesis, the two non-government international schools (School E and School F) are referred to as ‘international schools’. Traditional foreign international schools are not discussed.

Another advantage of the purposive school selection process was to identify schools with intentions to develop global citizenship. According to Stake, ‘qualitative understanding of cases requires experiencing the activity of the case as it occurs in its contexts and in its particular situation’ (Stake, 2006, p. 2). The basic principle of this study, as discussed in the conceptual framework section, was to apply a broad notion of GCE to investigate practices in Chinese schools relevant to the concept but that might not necessarily be labelled as GCE. Therefore, schools that valued a global perspective in education, emphasised the development of civic and moral learning, or were piloting cooperation with overseas schools were considered relevant cases. Satisfying these criteria can make the data collection more meaningful and enhance the likelihood of gaining support from the schools.

In summary, I searched the database of high schools provided by the Beijing and Shanghai Municipal Education Commissions on their official websites. Then I looked up the schools’ websites to examine their mission statements and curriculum structure, which provided a lens into the school’s interest in GCE. I established a database of 12 candidate schools covering the three related types to contact for interest in participation.

Finally, six high schools (from School A to School F), three in each city, were chosen as cases based on the above criteria and willingness of participation. Schools of different types reflected the diverse nature of education in China; meanwhile, purposive choices of
schools that showed some intentions of developing GCE could best meet the research aims and provide useful data. See Table 4.1 for an overview of the case study schools and participants for the study. A detailed account of the school profile is provided in the School Profile section.

Table 4.1 *Overview of Case Study Schools and Participants*

<table>
<thead>
<tr>
<th>School</th>
<th>Type</th>
<th>Interview participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beijing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>School A</td>
<td>Model government</td>
<td>Vice principal: 1&lt;br&gt;Teacher of Political Studies: 2 (one leads student activities)</td>
</tr>
<tr>
<td>School C</td>
<td>Ordinary government</td>
<td>Principal: 1&lt;br&gt;Teacher of Political Studies: 2&lt;br&gt;Head of student department: 1</td>
</tr>
<tr>
<td>School E</td>
<td>Non-government</td>
<td>Vice principal: 1&lt;br&gt;Teacher of history: 1&lt;br&gt;Teacher of Chinese Language: 1 (also the head of student activities)&lt;br&gt;Teacher of Theory of Knowledge and Philosophy: 1</td>
</tr>
<tr>
<td>Shanghai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>School B</td>
<td>Model government</td>
<td>Vice principal: 1&lt;br&gt;Teacher of Political Studies: 3 (one leads student activities)</td>
</tr>
<tr>
<td>School D</td>
<td>Ordinary government</td>
<td>Principal: 1&lt;br&gt;Teachers of Political Studies: 2 (one is also the director of curriculum management)</td>
</tr>
<tr>
<td>School F</td>
<td>Non-government</td>
<td>Principal: 1&lt;br&gt;Teacher of Political Studies: 1&lt;br&gt;Teacher of Chinese Language: 1&lt;br&gt;Dean of high school department: 1</td>
</tr>
</tbody>
</table>
4.3.3 Participant selection

Like the school selection process, participants were also selected purposively at each school site. Chein (1981) illustrates the logic of selecting a purposeful sample ‘precisely because of their special experience and competence’ (p.440). The plan for this study was to recruit one principal, at least two subject teachers and one extracurricular activity teacher in each school. Each school’s principal or the head administrator who could provide insight into the school’s mission and curriculum was selected as interview participants. In the government schools (schools A–D), teachers of the subject Political and Ideological Studies and guide teachers for informal activities were selected for staff interviews. The situation in the two non-government schools was a little different. School E implemented the whole International Baccalaureate Diploma Programme (IBDP), within which there were several subject groups related to GCE including studies in language, literature, individuals and societies. After some communication, three teachers of history, philosophy and Chinese language agreed to participate in the study. In the case of School F, although they implemented the same IBDP as School E, the students also took four compulsory subjects in the national curriculum including Political and Ideological Studies. Therefore, the subject teacher of Political and Ideological Studies at School F was invited to participate in the interviews. A language teacher also agreed to participate. Thus, the perspectives of principals, teachers of formal subjects and informal activities were included. Further, to triangulate the data to see how the notion of GCE was delivered in practice, the researcher conducted observations of the participating teachers’ classes, staff meetings and relevant informal activities.

Because of the different situations at each school including administrative setting and staff interest in participation, the number of participants was not the same for each case study school. For example, School B had three subject teachers who were interested to participate
while most of the other schools had two; School C had a student department responsible for student activities so the head of the department was invited to participate in interviews, while in some schools (School A, School B, School D) the subject teacher was also the guide for student activities, so he or she also answered questions about the informal curriculum and represented the views of the informal curriculum staff. Overall, for each case, the participants consisted of at least one principal, two subject teachers and one student activities teacher. During observations, some students incidentally participated based on the activities observed. Because the activities were informal, these students were not included as actual participants. See Table 4.1 for detailed information about the participants in the case study schools.

4.4 Data Collection

Lincoln and Guba (1985) described the three phases of data collection in a qualitative study: orientation and overview, focused exploration and member check. This study applied the three phrases and data collection was undertaken between November 2017 and April 2018.

4.4.1 First phase: Orientation and overview

The first phase, orientation and overview, started in November 2017. The objective was to ‘obtain sufficient information to get some handle on what is important to follow up in detail’ (Lincoln & Guba, 1985, p. 235). In this case it included gaining access to the schools. Before entering each school, the researcher learned as much as possible about the school. The researcher collected information from the local Ministry of Education’s office website. In total, 12 schools were contacted in November 2017. The schools were contacted through the phone number provided on their official websites. It took the researcher some time to reach the appropriate contacts, as most of the phone numbers were for admission or administration. The procedure was that the researcher first contacted the school’s administration staff, introduced the purpose of the project and was then introduced to the principal, often the
director of the student centre or director of the academic affairs office in the case of the four government schools. In the international schools, after the first call, the researcher was received by the school’s marketing department and then was introduced to the academic affairs managers or the vice principal. After several rounds of introducing the project and communicating with school administrators and principals, six schools of the three types were confirmed to participate in the study. In sum, one of each school type in Beijing and the same in Shanghai.

At each school, the researcher showed the Letter of Introduction (Chinese and English versions) to the staff and explained the details of the study, following ethical requirements. The purpose was to let the principals understand the project, the information they needed to provide, how many participants would join and the data collection procedures. The researcher was introduced by the academic directors to the subject teachers, who were then sent invitation letters for participation. In each school, at least two subject teachers agreed to take part in individual interviews and class observations. In the four government schools, some subject teachers also served as student activities director, so they also represented the perspective of the informal curriculum. In the case of the international schools, the manager of informal curriculum participated in the research after signing the consent forms.

The study case confirmation process was finalised by December 2017 in both cities. Because the time was nearing final examinations and the end of semester, classes were in revision and there were not many student activities. The researcher decided to conduct interviews with the teachers first and start classroom and student activity observations in the following semester. The researcher travelled between the two cities in the first month to confirm schools, pave the way for data collection, build rapport with the teachers and become familiarised with school procedures. Data collection in this phase was more informal, such as fieldnotes of impressions of the school environment.
The collection of documents also started in this phase. Referring to the research questions, school statements and policies related to developing global perspectives were collected from the school website; other documents regarding the schools’ curriculum system, characteristics and information about student organisations were collected from the director of academic affairs.

**4.4.2 Second phase: Focused exploration**

The second phase of data collection involved one-on-one interviews with subject teachers, classroom observations of each teacher interviewed, interviews with extracurricular teachers and informal observations of student activities. This phase was undertaken between January and April 2018.

The interview questions in the second phase aligned with the research questions. The researcher revised some interview questions based on individualistic situations. For instance, one of the initial interview questions was ‘How do you understand your school’s vision or approach of developing global citizens?’ After investigating their websites, the researcher revised the question to suit each school. For example, School B had a department (*Zhuoyue (Talent) Department*) for developing global talent, so the interview question for teachers at School B was first, ‘How do you understand your school’s vision of developing global citizens?’ And then, ‘What do you think of the *Zhuoyue Department* on developing GCE?’

The structure of the interview followed the same routine for each case. Each interview was one-on-one and lasted between 40 and 50 minutes. With the participant’s consent, interviews were recorded for later transcription. Most interviews took place in the teacher’s office or in an empty classroom, as suggested by the interviewee. Because the interviews were conducted in the final semester of 2017 and classroom observations took place in the first semester in 2018, the researcher did not have a chance to do a follow-up interview with subject teachers after observing their classes. However, most of the teachers were quite
experienced and qualified and had taught the subject several times, so they were able to provide adequate information in the interviews.

Observations included formal classroom observations and informal observations of student activities mostly within the schools. The classroom observations took place according to confirmed schedules after discussion with teachers in the first phase. On average, the researcher conducted two classroom observations per teacher. During the observation, the researcher played the role of a non-participant, trying to cause minimal interference (Bryman, 2012; Punch, 2005). Compared with scheduled classes, student activities were scattered throughout the semester and were often not on a fixed date in the school calendar. Accordingly, the researcher focused on relevant activities the occurred within the data collection period, between December 2017 and April 2018. As suggested by the principals, this period was long enough to obtain a sense of the how the whole school’s informal curriculum system ran.

In the second phase of data collection, further documents were collected, including teaching materials for subject delivery, teaching slides and examples of student assignments. Image data such as pictures of classroom blackboards during classes were taken with the teacher’s permission. These documents formed an important part of the evidence used in data triangulation (Yin, 2009).

4.4.3 Third phase: Member check

The final phase was to check the trustworthiness of the data collected across the two semesters. This phase was undertaken in late April 2018. As Lincoln and Guba (1985) emphasised, member-checking is imperative to the credibility of qualitative data. To satisfy this condition, the researcher presented participants with the main features of the interviews and queries that arose from classroom observations. The researcher provided the initial analysis of the rough data face-to-face with the participants to confirm their understanding.
and agreement. After two months of fieldwork, the researcher provided all interview transcripts and observation notes to the participants by email and asked for feedback and confirmation of the accuracy of the materials. Modifications were made according to the participants’ responses.

4.5 Three Sources of Data

Data collection methods are the concrete techniques used to collect data for the study. When studying case studies, a wide range of methods are used to provide in-depth descriptions, including archive records, documents, interviews, direct observation, participant observation and physical artefacts (Punch, 2005; Yin, 2013). The current research used three methods to collect data: document analysis, semi-structured interviews and observations. These three sources of data served to understand the cases in-depth and fulfil the data triangulation requirement of Lincoln and Guba’s criteria for credibility. Secondary methods included collating teaching notes, student assignments and out-of-class fieldnotes. A triangulation form of each method and the research questions are shown in Table 4.2.
Table 4.2 *Research Triangulation Method*

<table>
<thead>
<tr>
<th>Research questions</th>
<th>Document analysis (intent)</th>
<th>Interviews (intent and practice)</th>
<th>Observations (practice)</th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ1: What kind of global citizens do Chinese high schools try to develop?</td>
<td>School mission statement; school policy; curriculum documents; school handbook</td>
<td>Principal views</td>
<td>Formal classes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Teacher views</td>
<td>Informal activities,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>school community and</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>environment</td>
</tr>
<tr>
<td>RQ2: What opportunities for GCE are found in the formal curriculum?</td>
<td>National, provincial, school-level curriculum policy and standard (Political and Ideological Studies) and textbooks Curriculum documents</td>
<td>Principal views</td>
<td>Classes observations;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Teacher views</td>
<td>(Political and Ideological Studies in schools A–D and School F; history and language courses at School E)</td>
</tr>
<tr>
<td>RQ3: What opportunities for GCE are found in the informal curriculum?</td>
<td>School policies that relate to informal activities and GCE</td>
<td>Principal views Supervising teacher views</td>
<td>Informal student activities (e.g. programmes with linkage schools; student council)</td>
</tr>
</tbody>
</table>

4.5.1 Interviews

Individual interviews with principals were conducted to determine their perceptions of developing global citizens and their understanding of the school mission, curriculum, school culture and how they valued their schools’ efforts in delivering GCE. Interviews with teachers of related subjects and activities aimed to explore their understanding of the school mission, elements of GCE in the subjects they taught or the activities they supervised, and their opinions on how well students gained global citizenship attributes through these experiences.

The interviews with principals and teachers were semi-structured and guided by a list of questions relating to the research topic but with a flexible design (Bryman, 2012). This type of interview allowed the researcher to gain insightful information and respond to new
ideas as they emerged. An interview protocol was prepared including 10-12 questions and set for 40–50 minutes (Appendix A&B). The interview questions were developed based on the conceptual framework of GCE and adapted from questions from previous international studies on teachers’ perceptions of GCE (Dill, 2013; Lee & Gu, 2005). These questions were closely aligned with the research questions but were open-ended (Yin, 2013). Some modifications were made to specific questions according to background and position of the participant.

After getting access to the schools, the researcher contacted the participants by phone to arrange interview times. All interviews were conducted in Mandarin and audiotaped with consent of the participants. Interview data were then transcribed for analysis, and the quotes used were translated into English by the researcher.

4.5.2 Documents

Various documents were collected from each school to illuminate the research questions and triangulate the data. Documents regarding school mission, curriculum and culture were obtained from school websites and published materials. In addition, the researcher asked permission to use documents pertaining to school policies, school-based curriculum outlines and textbooks of related subjects. In addition, national and provincial curriculum standards of the subject Political and Ideological Studies, teacher syllabi and pieces of student work were collected.

Two distinct benefits of analysing the documents were identified. First, through document analysis, the researcher was able to identify which formal and informal curriculums in the schools were designed with the intent of fostering global perspective, especially informal activities, which can vary widely from school to school. This information guided which activities to observe. Second, documents provided detailed information to corroborate and augment data from interviews and observations (Yin, 2013). Meanwhile, the
researcher identified objectives and critically interpreted document data, which enhanced the reliability of the research.

4.5.3 Observations

Observations allow researchers to consider real life activities occurring in natural settings (Adler & Adler, 1994). Observation is often used to provide additional information about the research topic and to triangulate findings with other sources. Various types of observation were undertaken in the present study. Formal observations were conducted in classes of Political and Ideological Studies (in the four government schools and international School F) and Chinese language and history in School E (i.e., in its IBDP curriculum) during one semester. The classroom observations took place before or after the interviews with the teachers. As the contents related to GCE were scattered in the textbooks and some lessons were more relevant to GCE than others, the researcher focused on observing classes on GCE-related lessons. On average, the researcher conducted two classroom observations per teacher, with a total number of 24 lessons. Each class lasted for 45 minutes. The purpose of classroom observations was to investigate whether the teachers taught GCE-related contents in real class the same way they said in the interviews, what pedagogies the teachers used and what was the classroom atmosphere like. The researcher focused on teacher instruction, teacher–student interactions and classroom climate to identify elements of the three GCE dimensions—global competence, global awareness and global engagement.

The researcher’s role in the classroom observations was non-participant as the purpose was not to be ethnographical but to obtain detailed descriptions. The researcher sat at the back of the classroom, minimizing the impact on students and the teacher. In order to observe a ‘real’ class situation, rather than the ‘designed’ class by the teacher, the researcher audited the lessons randomly selected according to the original teaching plan. Although it was inevitable that the teachers might deliberately design some contents because of the
presence of the researcher, overall, the reaction and state of the teachers and students in most observations was natural. As a Chinese-based student who was familiar with the atmosphere of classes in high school, the researcher perceived that most classes were presented in a real setting. Required by the rule of the schools, the researcher was not allowed to video classes, so she took detailed notes with the observation protocol for each class.

Informal activities were also observed for this study. The literature has shown that informal curriculum activities such as student societies, student-initiated programmes and global-oriented activities (i.e. instrumental activities) can positively influence students’ global citizenship skills and understanding. School-based activities that were identified from documents and interviews as having GCE intentions were observed. The researcher focused on how the three GCE dimensions were reflected and delivered during these activities. As the forms and timetable for student activities varied in different schools, the researcher took a flexible approach. The researcher’s role in these activities was flexible depending on the activity, but the issue of proximity was controlled to ensure validity of the data.

In addition to formal observations, the researcher also conducted casual observations of school life, such as in canteens and study areas, and considered posters and the school environment broadly. Supplementary field observation notes were taken each time the researcher visited the case study schools.

As the observations varied, the researcher used an open protocol (Appendix C) to identify evidence. The observation protocol was designed based on the conceptual framework and allowing for emerging phenomena during school visits. Drawing from Creswell (2013) and Merriam (1998), the protocol involved session details such as the name of the teacher, time and date of observation, ‘descriptive notes’ and ‘reflective notes’. The major focus was noting evidence of the three components of GCE in student learning experiences and examining the consistency between school intentions and practices.
Overall, the three types of data were collected in the same fashion at the six schools. To keep a contemporaneous pace, the researcher rotated visits to each school, approximately twice per month through one five-month semester. Time schedules for interviews and observations were well-arranged in advance before each visit.

4.6 Data Analysis

4.6.1 Codes and themes

Multiple sources of data were analysed to create a thick description of how the case study schools delivered GCE elements in the GCE model and based on schools’ interpretations. The data were analysed by the thematic analysis approach with inductive and deductive coding of the content. The conceptual framework of GCE containing the dimensions of global competence, global awareness and global engagement was first constructed into coding frames to guide analysis. A start list of codes can be found in the Appendix. Meanwhile, the researcher also allowed for new codes and themes to better understand the topic.

The coding process applied Miles and Huberman’s (2014) three concurrent flows of data analysis components: data condensation, data display and conclusion drawing or verification. Triangulation of data from multiple sources (i.e., interviews, documents and observations) enhanced the validity of the conclusions. Individual case analysis and cross-case analyses were conducted to answer the research questions. Field data were first converted into textual form for analysis.

In terms of data condensation or compaction, three sets of data were condensed through two coding cycles, as suggested by Miles, Huberman and Saldaña (2014). First, the researcher explored the general ideas of the data and assigned codes following deductive and inductive approaches. An integration of inductive and deductive coding keeps a balanced, comprehensive view of the data, rather than counting on the frequency of codes.
decontextualized from their context (Xu & Zammit, 2020). After the first coding cycle, field data were condensed into summarised segments with ‘labels’ (i.e., initial codes) for retrieving and clustering data for further analysis. The second cycle identified patterns in the initial codes and organised them into categories or themes so that the data were condensed again into smaller analytical units. These units formed the core concepts guiding the final mapping of the theoretical themes. Along with coding, the researcher used memos to synthesise data into more general concepts to align with the conceptual framework and address the research questions.

NVivo 11 was used to assist the coding process and data management, although not a main form of data display. For example, Screenshot 1 presents an example of the codes for research question one: what kind of global citizens? The three dimensions of GCE were abbreviated as GA (Global awareness), GC (Global competence) and GC (Global engagement). They all contained subcategorized themes from deductive and inductive coding process. For instance, under the GA dimension, there appeared six main themes: con-dvs (consciousness of diversity), con-rsp (consciousness of responsibility), con-whl (consciousness of wholeness), hum-rgt (human rights), mul-id (multiple identity) and universal values (in Chinese). Each theme linked to the references from the transcripts. The same process was done for research question 2 and 3.
Codes and patterns were displayed using traditional matrices and networks to extract higher level understanding of the data. These systematic displays of full datasets enhanced the credibility of the data analysis (Miles et al., 2014). At the final stage, conclusions on the theoretical propositions of the study were drawn. Data condensation, data display and conclusion drawing were concurrent and interactive with data collection so the researcher could ‘cycle back and forth between thinking about the existing data and generating strategies for collecting new, often better, data’ (Miles et al., 2014, p. 70).

4.6.2 Single case analysis

During the coding process, a specific database was developed for each school containing three sources of data and contextual information of the school, and a template for individual cases was made to assist the analysis (see Table 4.3). The data analysis of individual schools followed the same coding and patterning process. Table 4.4 provides an example of part of the database for School A, that is, the matrix of research question 1 for School A.
Table 4.3 Individual Case Analysis Template

<table>
<thead>
<tr>
<th>Research question</th>
<th>Interviews</th>
<th>Document analysis</th>
<th>Observations</th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RQ 2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RQ 3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 4.4 *Themes from Three Sources of Data for Research Question 1 from School A*

<table>
<thead>
<tr>
<th>Document analysis</th>
<th>Interviews</th>
<th>Observations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Developing global perspective,</td>
<td>Global citizen as comprehensive qualities,</td>
<td>MEMO: Knowledge-oriented. In addition to explaining all the knowledge points related to the GCE in the textbook, there were also many expansions for the exam points, including knowledge related to GCE.</td>
</tr>
<tr>
<td>Caring about the present and future of humankind,</td>
<td>Respect others and diverse world cultures,</td>
<td>Intense class: The class progressed rapidly, and there was basically no time to arrange group discussion for students. The teacher’s interaction was mostly achieved through random questions and guided sentences. (The teacher’s attitude is) while completing the class goals, trying best to make the class active and keep students interested.</td>
</tr>
<tr>
<td>Developing intercultural communication,</td>
<td>Holistic view (personal and national interests),</td>
<td></td>
</tr>
<tr>
<td>Honesty and loyalty,</td>
<td>Sense of shared destiny of humanity,</td>
<td></td>
</tr>
<tr>
<td>Developing the sense and ability of critical thinking and inquiry,</td>
<td>Universal values (e.g. kindness, virtue, respect),</td>
<td></td>
</tr>
<tr>
<td>Excellent knowledge and ability,</td>
<td>Awareness of influence of globalised society on one’s life,</td>
<td></td>
</tr>
<tr>
<td>Excellent humanities and sciences,</td>
<td>Respect human rights (but stress on sovereignty),</td>
<td></td>
</tr>
<tr>
<td>Firm and correct political orientation,</td>
<td>Language ability,</td>
<td></td>
</tr>
<tr>
<td>Study for the development of the country and the nation,</td>
<td>Cross-cultural communication skills,</td>
<td></td>
</tr>
<tr>
<td>Patriotism,</td>
<td>Capability in a certain area,</td>
<td></td>
</tr>
<tr>
<td>International communication and exchange programmes</td>
<td>National identity prior to global identity,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Practice democracy values and civic rights, sense of participation through student organisations,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Volunteering spirit</td>
<td></td>
</tr>
</tbody>
</table>
Applying the thematic analysis method to documents, the researcher highlighted important codes in the materials, which included the school’s statement mission and curriculum objectives. The researcher identified and summarised the major themes in the text, which were displayed in matrices arranged according to the research question.

Interview transcripts were analysed in NVivo 11 and divided into groups according to population type and school type. The three dimensions (global competence, global awareness, global engagement) of the GCE model (Figure 2.3) were entered into the software in advance as a frame. After that, each interview was analysed through NVivo 11 and the themes were extracted and then classified into the frame of the research questions.

Like interview transcripts, the researcher used thematic analysis for coding and extracting major themes for the observation notes. These themes were divided into the frame of the research questions. Because the observations mainly focused on the ‘practice’ not the ‘intention’ of GCE in the case study schools, it linked to research questions 2 and 3 more than research question 1. Moreover, because observation analysis mainly focused on ‘larger patterns of behaviour’ (Punch, 2005, p. 180), observation data were mainly used as a supplement and for triangulation. Meanwhile, for this study the observation data also functioned to examine whether the intent and practice were consistent within schools.

Finally, NVivo 11 software was used to encode data and extract the original source of the text used to discuss the findings. The major themes were displayed by a series of matrices, as suggested by Miles and Huberman (2014). This provided a clear and systematic presentation of the themes for each research question and facilitated cross-case analysis.

4.6.3 Cross-case analysis

After analysis of individual cases, cross-case analyses were conducted to further identify theoretical propositions and compare the findings of each school. The multiple case study design followed the ‘literal replication’ (Yin, 2013, p. 57) logic to strengthen the
validity of the findings. Cross-case analysis also deepened the understanding and description by examining the similarities and differences across cases (Miles et al., 2014). Comparisons focused on school type, that is, model high school, ordinary high school and non-government high school, rather than the locations of the cases. Descriptions of each school were presented to provide insights of the school contexts and recognise the main factors.

Applying the data display from Miles and Huberman (2014), the main themes of each case were presented in a series of tables to address the research questions. The first table compared the main concepts of the kind of global citizens the six schools were trying to develop, from the perspective of school policies, principals’ and teachers’ understandings and practice. A second table addressed the second research question—what opportunities for GCE were found in the formal curriculum? In terms of the teaching materials, there were major differences between government and international schools because they used different teaching syllabi and materials. The researcher presented the aspects of GCE reflected in the official textbooks for Political and Ideological Studies, which was used by all government schools in the study. Another table summarised the themes of the opportunities for GCE identified in the schools’ informal curriculum. The themes were based on the comparison of data generated from documents, interviews and informal observations. Two major types of activities related to GCE were identified and the clear differences were described among the three school types. One example of case comparison can be found in Appendix E.

4.7 Researcher’s Role and Ethical Issues

Qualitative research is fundamentally interpretive in nature (Creswell, 2007). Thus, it is imperative for researchers to explicitly acknowledge and identify their biases, values and personal interests about the research process and focus (Creswell, 2007). Providing background and contextual information also enables the audience to have a better understanding of the setting and topic of the study.
As a researcher, my perceptions were mainly shaped by my experiences as a previous student of the Chinese education system and my current position as a research student at the University of Sydney, Australia. I regarded myself as playing both the role of an insider and an outsider for this research. My experiences as a student in China gave me a comprehensive understanding of the Chinese secondary school environment and the pressures and constraints faced by the teachers and students. I also had a language advantage, which allowed me to understand the descriptions provided by the participants and would be difficult for a researcher with a different nationality. Further, my current experience as a research student at the University of Sydney provided an international perspective with which to view China’s citizenship education and allowed me some distance from the Chinese education mode.

However, my insider status and background may cause biased views and interpretations during data collection and analysis, which is a common issue in qualitative research. For example, my familiarity with Chinese schools might make me ignorant to ordinary but important details relating to the study. But the case study schools in this study were not those I attended as a student, nor were they in a city I was familiar with, some distance was kept for objectivity. Awareness of these potential limitations and influences is important in case studies and clarifying these issues may help audiences better understand the research.

Ethics permission for this study was granted by the University of Sydney Human Research Ethics Committee. Data collection proceeded only after the committee had granted ethics approval. The ethics approval letter is provided in Appendix F.

Data collection took place in secondary schools in China and involved principals and teachers as participants. To protect the anonymity of the schools and the participants, the six participating schools were designated as School A to School F. The school principals (P) and teachers (T; subject teachers and guide teachers) were represented first by their school, then
by the letters P, T1 and T2, respectively. For example, the vice principal and the two teachers at School A were represented as P-SA, T1-SA and T2-SA, respectively. No participant was individually identifiable in data analysis or dissemination of research results. All data collected were transcribed immediately and electronically stored in a secure manner to ensure confidentiality.

4.8 Conclusions

This chapter describes the research methodology and methods applied in this study to answer the main research question regarding the intentions and practices of GCE in Chinese high schools. Exploring GCE practices in schools is charged with complexities, because it is a contested concept both in definition and practice. Thus, scrutiny of notions of GCE and related practices are needed within naturalist settings. Accordingly, this study adopted a constructivism paradigm and applied a qualitative approach. Using a multiple case study method involving six high schools in two cities, this study employed interviews, document analysis and observations for data collection. These methods were considered the best means of achieving the goal to investigate the practices of GCE in school contexts. In addition, multiple methods and data sources ensured rigour and validity of the findings through methodological triangulation. Data analyses were carried out using Miles and Huberman’s (2014) three components of data condensation, data display and drawing conclusions. The software NVivo 11 was applied to assist the analysis process.

The next chapter introduces the six case study schools involved in this study.
Chapter 5: School Profiles

5.1 Introduction

Six high schools in Beijing and Shanghai participated in this research project. In many ways, these schools are typical of high schools in China, although each has some individual characteristics. Schools representing the diverse nature of Chinese education were selected including model government schools, ordinary government schools and non-government ‘international’ schools funded by the private sector. One of each school type was chosen in Beijing and Shanghai.

This section presents profiles of each participating school, utilising labels School A to School F. The purpose of the profiles is to paint a bigger picture of the case study schools and situate the concept and practice of GCE in the school environment. Each school’s ability, location, brief history, facilities, student and teacher backgrounds and curriculum system are provided (see Table 5.1). School profiles are mainly based on official websites and published documents of each school and the researcher’s observations during school visits.

5.2 Model Government Schools: School A and School B

5.2.1 School A

School A is a model government school that was founded in 1953. It is located in one of the oldest districts of Beijing, in close proximity to the centre of the city. Most of the people living in the area are local Beijing residents, with a relatively small migration population from other cities. Because high school (years 10–12) is not compulsory in China, admission is through the national entrance examination. Maintaining a high reputation, School A attracts students with high academic performance. As admission to schools does not depend on residential area, the student population of School A travel from nearby Beijing and other regions. The students are from different socio-economic backgrounds.
While the buildings appear quite old, the school facilities of School A are more than adequate by government school standards. Located in the centre of Beijing City, where land prices are extremely high, its campus does not occupy a large area. Teaching and administration buildings, gymnasium, laboratory buildings and canteens are all arranged in a compact but comfortable manner. A significant range of learning resources are provided by the municipal government. As a model school, School A receives more funding than other government schools (Beijing Municipal Education Commission website). Inspiring slogans in Chinese and English can be seen in public areas on campus, the most common promoting socialist core values. The corridors in the teaching building are decorated with photos and information about Chinese and foreign historical figures, such as Confucius, Karl Marx and Einstein. Posters of student projects in Chinese and English also decorate the walls.

Teacher resources of School A are superior to other government high schools in the district, with relatively high requirements and criteria for teacher recruitment. Most of the teaching staff are senior teachers with over 10 years of experience, and some are qualified as ‘specially honoured teachers’, which is a national recognition of professional teaching. School A follows the national curriculum. As a model and experimental school, School A is also an educational reform experiment base for many colleges and universities in Beijing. The school implements many national research projects including innovative and experimental programmes such as in curriculum reform, moral education and teacher training.

In addition to 1500 Chinese students, the school had 70–80 foreign students each year registered in various international cooperation projects (Student’s Handbook 2018). School A was one of the first schools in Beijing to be authorised to enrol foreign students. These students are all placed in classes alongside local Chinese students.
In summary, School A is a well-recognised school with good educational resources that attracts students with strong academic performance. Entrance to School A is known to be rigorous and difficult. The atmosphere is dynamic with many opportunities and platforms for student activities and international communication, which provides possibilities for GCE practice.

5.2.2 School B

The second case study school is a model government school in the city of Shanghai. Founded in 1958, it is known as one of the best government schools in Shanghai. The school is located in a suburb 25 kilometres from the city centre. This area is a newly developed economic district, and many residents are middle-class migrants from other cities (Pudong district development website). Entrance to School B is decided by entrance examination score, with high admission requirements, so it attracts the most outstanding students in Shanghai. Tuition is set by the standards for government schools, and the 1500 students come from different socio-economic backgrounds.

The campus is relatively large because it is some distance from the city centre. Teaching buildings, laboratories, libraries and other facilities are among the best in government schools in Shanghai. All buildings and classrooms are decorated with photographs of famous Chinese and foreign figures. In the hall of the main teaching building there is a woodcut world map and various nation flags hung on the walls, presenting a slightly stronger international flavour than School A.

School B has high criteria entry requirements for teachers. The teaching staff include senior teachers, of which 11% are qualified as ‘specially honoured teachers’. The proportion of young teachers at School B is slightly higher than School A. Some excellent graduates from normal universities have been given the opportunity to start their teaching career here.
School B also follows the national curriculum, and students attend college entrance exams to go to universities. The school’s strength in secondary education is not only recognised in terms of the high entrance rate to top universities in China but also from rich extracurricular activities providing students with opportunities to foster their interests and broaden their horizons. A prominent feature of the school policy is that students are required to take school-based informal curriculum as a compulsory part of learning, such as in sport, art or science. For example, swimming lessons are required for all students (from Student’s Handbook 2018).

In terms of international communication, the school has long-term exchange programmes with several sister schools overseas. Scholars and professionals from various fields, including Nobel Prize winners, are frequently invited to give lectures.

Considering Shanghai’s urban location, School B aims to be an excellent school in the international metropolis and cultivate well-rounded students with global perspectives. This international flavour in education provides opportunities for GCE-related elements in its curriculums.

5.3 Ordinary Government Schools: School C and School D

5.3.1 School C

School C is an ordinary government school founded in 1952. Located in the city centre, it is one of the top-ranking ordinary high schools in Beijing. The neighbourhood comprises local Beijing citizens settled for generations and more recent arrivals, and many earn relatively high salaries (local government website).

School C attracts students with average to high academic performance and is a target school for students who fail to gain entry into top-ranking model schools. Therefore, the students are among the ‘second best’ regarding academic scores.
A key feature of School C is its classical Chinese architecture. The entire campus is designed in the style of Beijing’s traditional courtyards. Classic gardens with bamboo and traditional stone sculptures are situated among teaching buildings, which make the school distinctive in the business district with modern high-rise buildings. Consistent with this environment, School C has a strong humanistic atmosphere. According to its website, the school’s philosophy is to educate students based on individuals developing a sense of accomplishment and happiness and cultivating modest and qualified citizens. It emphasises broad perspectives, adherence to critical thinking and care for the quality of life. These principles resemble the conceptual goals of GCE.

Compared with the two model schools, teachers at School C are generally younger. The teacher–student relationships are more cordial and relaxed compared with the more serious and authoritative role teachers often play in other schools. School C’s principal and head teacher often have students visiting their offices, discussing academic questions or exchanging opinions on student activities, which is less common in other schools.

School C also follows the national curriculum. With a good reputation for quality of education, the school offers various forms of informal curriculum to support student development of personal strengths. Although the school does not articulate GCE-related concepts in its mission statement, it is an example of an ordinary school trying to develop characteristics of global citizens.

5.3.2 School D

The fourth case study school is an ordinary government school located in inner west Shanghai, 32 kilometres from the city’s central business district, founded in 1998. The population of this district is relatively dense and mobile, and the socio-economic backgrounds are more complicated. The admission score to the school is low relative to other schools in the district, so the students at School D have relatively low academic performance.
Teaching and learning resources are not as good as other ordinary schools in the same area. As seen on the school’s official website, it was transformed from an old government school in 1998, and many of the teachers are senior teachers who transferred from the previous school.

Like the other two schools located near a city centre, School D has a relatively small campus, although it still provides accommodation for some students. The facilities are adequate by government school standards and the landscaping and overall atmosphere of the campus is comfortable.

Although its students have the lowest academic performance of the four government schools, School D is the only government school that states its educational mission as to ‘develop active citizens’. Developing responsibility for oneself and others is the school’s core principle. The school also uses UNESCO’s four pillars of learning and international understanding education as educational aims in its published school materials. In addition to the formal curriculum, the school provides diverse informal activities that are comparable with many model schools in general.

The school offers short-term international programmes for foreign students. It is one of the few ordinary schools in the district that is qualified to implement exchange programmes. Foreign students, mainly from East Asian countries, study together with local Chinese students.

5.4 Non-government International Schools: School E and School F

5.4.1 School E

School E is a non-government international school, specifically, a private selective boarding school, founded in 1993. It is located in an outer suburb of Beijing about 50 kilometres from the heart of the city. It was one of the first private secondary schools established in China. School E provides kinder to Year 12 education and implements the IB
curriculum from primary school to high school. This curriculum has a strong international flavour, and it is one of few schools in China that run all three levels of authorised IB programmes (Primary Years Program, Middle Years Program and Diploma Program).

School E attracts students who aim to travel overseas for undergraduate education, mainly targeting universities in North America, Europe, Australia and New Zealand. The tuition fees for the school are higher than government schools, and students are mainly from affluent and middle-class families. The school admits students from the whole country. Of the 2000 students, 70% are Beijing citizens and the other 30% come from other affluent provinces. Like the government schools, School E used the high school entrance examination score as a criterion for admission, but it also has vigorous requirements for English language proficiency in line with the IB curriculum.

The facilities are modern and designed to resemble Western universities. The school views itself as a leading high-quality private school that offers an internationally diversified learning atmosphere and aims to educate students to become valuable citizens of the world. The school has approximately 300 teachers, including over 100 from foreign countries. For instance, all teachers of the IBDP programme (years 10–12), except the Chinese language teacher, are from English-speaking backgrounds.

5.4.2 School F

The final case study school is a non-government school in Shanghai, founded in 2007. The school is funded mainly by the business sector in Shanghai. In addition to its primary school campus in the city centre, the middle and high school campuses are located in a newly developed district 80 kilometres from Shanghai’s centre. The high school campus provides US or UK style boarding accommodation. The staff are multicultural, including about 90% of high school teachers having foreign backgrounds.
Like School E in Beijing, School F positions itself as a pioneering international Chinese school, ‘A school for tomorrow’s China’ (from the official website). Its mission is to educate engaged and responsible global citizens of the 21st century. The school attracts students mainly from affluent families in Shanghai and nearby cities. Unlike some private schools regarded as ‘noble schools for the rich’, School F had a positive reputation in accordance with its quality international education and academic nature. Although the tuition fees are considerably higher than government school fees, demand for places at School F is high each year.

The high school campus comprises buildings for academia, athletics, art and residential life, with a British architectural style. Facilities include indoor swimming pool, amphitheatre and dance studios, which are less common in government schools.

A prominent character of School F is its curriculum called ‘International Plus’, which implements the International General Certificate of Secondary Education and IBDP for years 9–12 but is also complemented by core components of the national curriculum. Although, like School E, School F aims to send students to overseas universities, year 9–12 students are required to undertake four core Chinese subjects from the national curriculum: Chinese Language, Political and Ideological Studies, Chinese History and Geography.

As non-government schools that do not completely follow the national education system, School E and School F provide the chance to explore GCE from a different perspective but still within the Chinese context.

5.5 Conclusion

In summary, the profiles of the case study schools provide general background information and significant features. The purpose is to locate principals’ and teachers’ perspectives of GCE and school practices in a broader context. The setting of the research is China’s centralised education system with certain differences between regions. In the context
of each school, detailed analysis of the formal and informal curriculum and cross-case analysis to explore similarities and differences will be discussed in the next three chapters.
<table>
<thead>
<tr>
<th></th>
<th>School A</th>
<th>School B</th>
<th>School C</th>
<th>School D</th>
<th>School E</th>
<th>School F</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Educational sector</strong></td>
<td>Model government</td>
<td>Model government</td>
<td>Ordinary government</td>
<td>Ordinary government</td>
<td>Non-government</td>
<td>Non-government</td>
</tr>
<tr>
<td><strong>Location</strong></td>
<td>Inner city</td>
<td>Middle-distant suburb</td>
<td>Inner city</td>
<td>Inner city</td>
<td>Outer suburb</td>
<td>Outer suburb</td>
</tr>
<tr>
<td><strong>Size</strong></td>
<td>1600</td>
<td>1500</td>
<td>2000</td>
<td>1200</td>
<td>2000</td>
<td>1200</td>
</tr>
<tr>
<td><strong>Student ethnicity</strong></td>
<td>Chinese and 70–80 foreign</td>
<td>Chinese</td>
<td>Chinese</td>
<td>Chinese and three classes of foreign students</td>
<td>Chinese</td>
<td>Mainly Chinese (some foreign passports)</td>
</tr>
<tr>
<td><strong>Student background</strong></td>
<td>Various</td>
<td>Various</td>
<td>Various</td>
<td>Low SES</td>
<td>High SES</td>
<td>High SES</td>
</tr>
<tr>
<td><strong>Academic performance</strong></td>
<td>High</td>
<td>High</td>
<td>Medium–high</td>
<td>Low–medium</td>
<td>Various</td>
<td>Medium–high</td>
</tr>
<tr>
<td><strong>Curriculum</strong></td>
<td>National curriculum + school-based curriculum (subjects and extracurricular)</td>
<td>National curriculum + school-based curriculum (subjects and extracurricular)</td>
<td>National curriculum + school-based curriculum (subjects and extracurricular)</td>
<td>National curriculum + school-based curriculum (subjects and extracurricular)</td>
<td>IBDP</td>
<td>IBDP + IGCSE + four subjects from the national curriculum</td>
</tr>
</tbody>
</table>
Chapter 6: Research Question 1—What Kind of Global Citizens Do Chinese High Schools Try to Develop?

This chapter presents the findings and discussion of research question 1—what kind of global citizens do Chinese high schools try to develop? Specifically, what are the intentions of the six case study schools to develop global citizenship attributes. For each type of school, the researcher describes and discusses the educational objectives of the schools, the principals’ and teachers’ understandings of global citizenship, and their ideas of GCE-related teaching practices in and out of class. The aim is to obtain a whole picture of each case study’s intentions regarding GCE. The model comprises the three dimensions of GCE: global competence, global awareness and global engagement. Supporting evidence was mainly collected from documents and semi-structured interviews, while data from non-participant observations was also included to triangulate the data.

6.1 Global Citizenship Education in School Policies and Philosophies

6.1.1 Model government schools’ intentions of developing global citizens

The two model schools (School A and School B) showed a relatively strong intention to promote GCE-related ideas and recognised the importance of developing global citizens to face globalisation. Although the concepts of global citizenship were not explicit, GCE-related elements were identified in the moral education ethos of both schools, although different emphases were found in the two cases.

First, neither School A nor School B used the term ‘global citizen’ or ‘global citizenship education’ in their school policies, websites or other prominent materials; however, the intention to prepare students for a globalised world was found in the philosophies of the two schools. For example, School A’s educational objective stated:
Students are expected to have an international perspective, pay attention to the status quo and prospects of human development ... to have cross-cultural awareness and the ability to explore and identify the commonalities and differences of Chinese and foreign cultures.

Further, School A’s School Rules for Students articulated an expectation of student behaviour, that ‘the student should respect others’ personalities, perspectives and religious beliefs’ and ‘the student should take actions in environmental protection and follow green lifestyles’, which reflected developing respect for diversity and a sense of sustainable development.

School B’s educational philosophy stated to ‘develop students to contribute to the rising of Chinese people and contribute to the world’s science and technology’. The school’s expectation for graduates was to ‘have rich capacity of knowledge of the world and global perspectives’, which showed a tendency of competence-oriented education but also embracing a general global consciousness.

Table 6.1 summarises the details of the GCE elements reflected in the policies, school missions and moral education standards of School A and School B. Documents were mainly collected from the school websites; however, to fully reflect the schools’ educational goals and directions, the researcher also asked principals for internal policy documents that might relate to the topic. The documents were analysed by the researcher using a content analysis approach.
Table 6.1 Model Government Schools’ Intentions of GCE in Terms of GCE Model

<table>
<thead>
<tr>
<th>GCE model</th>
<th>GCE elements in the two model schools’ policies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Global awareness</td>
<td>Develop an international perspective (schools A and B) \  Pay attention to the status quo and prospects of human development (School A) \  Cross-cultural awareness (schools A and B) \  Respect others’ personalities, perspectives and religious beliefs (School A)</td>
</tr>
<tr>
<td>Global competence</td>
<td>Develop broad knowledge and wide varieties of skills for the future society (schools A and B) \  Develop skills to explore and identify the commonalities and differences of Chinese and foreign cultures (School A) \  Contribute to the world’s science and technology (School B)</td>
</tr>
<tr>
<td>Global engagement</td>
<td>Take environmental protection action and follow green lifestyles (School A)</td>
</tr>
</tbody>
</table>

As Table 6.1 shows, the two model schools focused mainly on the global competence and global awareness dimensions of the GCE model. Specifically, they focused on developing a moral sense of humanity, cultural perspectives of world cultures and groups, and competencies students need to survive on the world stage. Comparatively, the engagement dimension was less commonly mentioned in both schools, except regarding engagement in environment protection and sustainable development. However, these were mentioned in the policies more from a superficial and moral viewpoint rather than a global or critical perspective.

Moreover, while the two model schools’ policies included GCE-related elements, developing global citizens was not presented in an explicit way and not as an aim of education. No systematic design for GCE was found in the two schools’ policies or curriculums. The main efforts regarding development of GCE attributes were structured under the moral education system. The principal at School A argued that ‘we won’t make GCE an independent goal of education, but we can integrate it within the moral education system and the whole-school environment’. The principal believed that students could gain a
sense of global citizenship through a well-designed school environment. The vague intentions of GCE and lack of direction for implementation and delivery could be considered minimal and insufficient GCE promotion.

From the policy level, GCE-related ideas were mostly found in School A’s international exchange programmes, which aimed to ‘develop students’ global perspectives, care about the present and future of humankind, to have the awareness of cross-cultural communication and to enhance students’ ability of exploring and critical thinking of foreign cultures. International communication activities were seen as the most direct way to develop students’ global perspective by the participants from School A. However, those programmes were often selective and could not guarantee the involvement of all students.

The situation was similar at School B. GCE-related ideas were mostly stated in School B’s special programme named Talent College (Zhuoyue Xueyuan), a within-school college that selected the most intelligent students in each grade and provided them with higher levels of learning opportunities such as independent projects with university professors. The educational aim of Talent College was, ‘To cultivate outstanding innovative talents that can take the responsibilities of the development of China and the world’. This showed an intent to develop students’ global competence and demonstrates Oxley and Morris’s (2013) typology of economic global citizenship. Again, this did not target all students as the ratio of students to attend Talent College was not high. School B’s intention to develop global citizens was also reflected in its renwen shiyanban (special humanities classes), with the aim to develop students with a sound Chinese culture foundation and bilingual ability, global perspectives and innovative spirit, the ability to obtain and deal with information in the Internet era, and analytical and problem-solving skills. This was closely related to the global competence dimension. Again, these special classes were selective and not open to all students.
These discrete examples indicated an intention of model schools to develop elite or talented graduates, as these kinds of programmes were offered to ‘excellent students’ with good academic performance and comprehensive competence. The observation notes of the school environment also indicated a sense of applying GCE for elite education only. For example, posters in the hallways advertised international competitions and the awards students had achieved. This intention to develop global talents is in line with the national goal to develop global citizens for the benefit of the nation. Thus, from the policy level, School A and School B showed consistency with the national policy ‘to cultivate large numbers of international talents’ (MOE, 2010).

6.1.2 Ordinary government schools’ intentions of developing global citizens

Compared with the model schools, GCE-related elements were more explicit in the policies of the two ordinary schools (School C and School D). Like School A and School B, neither of the two ordinary schools used the term ‘global citizen’ in educational objectives or other policies, nor did they apply a comprehensive system to develop global citizens. But many GCE elements were identified in the schools’ intentions, such as a focus on global awareness and global citizenship dimensions. Table 6.2 shows the GCE elements in the two ordinary schools’ policies and other relevant documents.
### Table 6.2 Ordinary Government Schools’ Intentions of GCE in Terms of GCE Model

<table>
<thead>
<tr>
<th>GCE model</th>
<th>GCE elements in the two ordinary schools’ policies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Global awareness</td>
<td>Develop broad vision and international perspective (schools C and D)</td>
</tr>
<tr>
<td></td>
<td>Develop critical thinking (School C)</td>
</tr>
<tr>
<td></td>
<td>Develop independent personality (School C)</td>
</tr>
<tr>
<td></td>
<td>Be responsible for oneself, for others, for work, for family, for society, for the nation and for the environment (schools C and D)</td>
</tr>
<tr>
<td></td>
<td>Pay attention to life (School C)</td>
</tr>
<tr>
<td>Global competence</td>
<td>Appreciate different cultures (schools C and D)</td>
</tr>
<tr>
<td></td>
<td>Develop essential skills to adapt in society (SC, SD)</td>
</tr>
<tr>
<td></td>
<td>Cooperation skills (School D)</td>
</tr>
<tr>
<td></td>
<td>Financial skills (School D)</td>
</tr>
<tr>
<td></td>
<td>Scientific and innovative spirit and skills (School D)</td>
</tr>
<tr>
<td>Global engagement</td>
<td>Develop broad vision and international perspective (schools C and D)</td>
</tr>
<tr>
<td></td>
<td>Develop critical thinking (School C)</td>
</tr>
<tr>
<td></td>
<td>Develop independent personality (School C)</td>
</tr>
<tr>
<td></td>
<td>Be responsible for oneself, for others, for work, for family, for society, for the nation and for the environment (schools C and D)</td>
</tr>
<tr>
<td></td>
<td>Pay attention to life (School C)</td>
</tr>
</tbody>
</table>

School C stated intentions to cultivate ‘broad visions’, ‘critical thinking’ and ‘independent personality’ as educational objectives. The aim of broad vision was further interpreted in the documents as having an international vision. Critical thinking was explained as the ability of viewing things from multiple perspectives. Independent personality stressed being a modern citizen with independent thinking. These elements indicated a general understanding of the consciousness and thinking skills of global citizenship. Similarly, School D referenced the awareness and competence dimensions by claiming to develop students with ‘international perspectives’, ‘the ability to appreciate multiple cultures’ and ‘practical skills to adapt to the future society’. Both schools emphasised cultivating the sense of responsibility for family, community, nation and the environment, which illustrates the global awareness dimension. Compared with the bold statements the model schools made, the two ordinary schools used milder language.
Nevertheless, the two ordinary schools’ understanding of the importance of GCE was not prominent. GCE-related elements such as the sense of responsibility, recognition of multiple identities, critical thinking and the ability to understand multiculturalism were integrated within the goal of cultivating a good national citizen. This may be explained student academic performance, which was generally poorer than the model schools and also varied. The educators at School C and School D may have considered improving academic performance and cultivating students who are responsible national citizens to be a sufficient task. Thus, developing global citizen attributes as well may be viewed as an unreasonable goal.

Moreover, compared with the tendency of School A and School B to cultivate international talents, School C and School D focused on personal development. The educational ethos of School C stated, ‘Based on individuality, guide the students to find a sense of accomplishment and happiness in life and protect human dignity’. School D advocated stratified education, to ‘give differentiated guidance to students in accordance with their aptitude and promoting personal development based on their talents and possibilities’. Unlike School A and School B, whose explicit aim was to develop future leaders with a strong sense of elite education, School C and School D concentrated more on individual-level learning. However, these statements may be difficult to put into practice in the centralised Chinese education context, as the exam-oriented culture does not provide a supportive environment for student-centred learning. But the two ordinary schools found a way in their intentions for most Chinese students to grow within a competitive social context.

What the two ordinary schools aimed to develop was qualified national citizens. The sense of responsibility was emphasised at School C and School D as an essential quality. School C claimed in its educational objectives to cultivate citizens who are responsible for themselves, for others, for work, for family, for the country and for society. School D placed
responsibility as the core disposition of a qualified active citizen, interpreted in the school statement as ‘forming a good attitude towards being responsible for oneself, for the family, for the community, for the ecological environment, for the nation and develop good behaviours towards it’. The interpretation of various layers of responsibilities embodied the sense of multiple identities, but unfortunately the sense of responsibility was not raised to a global level. The ideas of a global perspective were narrowly understood as protecting the ecological environment of the earth instead of more comprehensive perspectives. This approach demonstrates the model of environmental global citizenship in terms of Oxley and Morris’s (2013) typology, which promotes action on environmental and sustainable issues.

6.1.3 Non-government international schools’ intentions of developing global citizens

From a policy point of view, the educational objectives and curriculums of the two international schools (School E and School F) were more explicitly designed for the cultivation of global citizens than the four government schools, and they both utilised the term ‘global citizen’ in school missions.

The school motto of School E was, ‘With a motherland heart, be a global citizen’. Because the school accepted small numbers of international students, the motto was further explained that ‘motherland’ did not specifically refer to China but meant to ‘focus on the national spirit, traditions and cultures of one’s own country and develop a deep sense of national identity’. Further, ‘global citizen’ was explained as developing ‘international understanding education’, with the aim of recognising ‘the interconnectedness between individuals and the world’ and ‘to lay a good foundation for the formation of values that represent the interests of mankind based on global harmonious development’. While promoting national citizenship education, School E placed it within a global perspective. These objectives are consistent with the core concept of GCE advocated by UNESCO, which
shows an explicit moral global citizenship approach referring to Oxley and Morris’s (2013) typology.

School F also expressed clear goals of cultivating global citizens. The school’s vision was to cultivate ‘enthusiastic and responsible global citizens for the 21st century’ and stated that ‘cultivating the core values that a qualified global citizen should have is the subject of education’. The school’s three missions of education were ‘developing whole person education, passing on traditions of Chinese culture, and fostering international perspective’. School E and School F’s intent and aim of GCE was directly influenced by the international curriculum implemented, which led to a strong international flavour.

**Table 6.3 Non-Government International Schools’ Intentions of GCE in Terms of GCE Model**

<table>
<thead>
<tr>
<th>GC model</th>
<th>GCE elements in the two international schools’ policies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Global awareness</td>
<td>Foster an international perspective (School E, School F)</td>
</tr>
<tr>
<td></td>
<td>Develop people who are caring, cultivated and thoughtful (School E)</td>
</tr>
<tr>
<td></td>
<td>Cross-cultural awareness (School E, School F)</td>
</tr>
<tr>
<td></td>
<td>Social responsibility (School E, School F)</td>
</tr>
<tr>
<td></td>
<td>Social justice (School E, School F)</td>
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<tr>
<td>Global competence</td>
<td>Self-learning ability, independent thinking skills (School E)</td>
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<td>Cooperation skills and leadership (School F)</td>
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<td>Independent ability (School F)</td>
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<td>Bilingual ability (School E, School F)</td>
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<td>Global engagement</td>
<td>N/A</td>
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In terms of the GCE model, School E and School F were mainly situated in the dimensions of global awareness and global citizenship, and less in the engagement dimension. Table 6.3 illustrates the GCE elements in the philosophies and policies of School E and School F. School E’s school mission involved thinking and learning skills associated with the competence dimension and a sense of responsibility and international perspective from the awareness dimension. School F’s mission also covered the development of awareness and competence, aiming to educate global citizens with international perspective,
social responsibility, independence, cooperative spirit and leadership attributes. Both schools emphasised bilingual ability, including sound Chinese and English writing and reading abilities as essential for future society, which exhibited the competence category.

An explicit characteristic at School E and School F was to cultivate global citizens with ‘Chinese roots’, that is, emphasising Chinese traditional culture and core values while promoting global perspectives. For example, School E placed developing ‘motherland heart’ including China’s national spirit, national feelings and values as the priority for local Chinese students. Although no further explanation of which specific values were given in the documentation, from the interview with the principal it was apparent that the focus was Chinese traditional culture. School F defined cultural roots as the foundation of global citizenship. With a mission of ‘passing on traditions of Chinese culture’, School F wanted its students to ‘gain a deep understanding and appreciation of Chinese culture, including literature, history, philosophy and art’. Traditional Chinese values were emphasised, including:

- compassion—offering help to others, being kind to others, having a kind heart, showing goodwill, being generous with time and energy for others,
- integrity—taking full responsibility for our actions, doing what is right even when nobody is looking, being honest and fair,
- balance—being aware of the different opinions of others or different ways of doing things; think and act in a clear and mindful way.

In addition, the qualities of respect, reflection, responsibility, perseverance and self-management also contained elements of global citizenship dimensions of the GCE model such as global awareness. The principal and teachers believed that traditional Chinese values that had persisted for thousands of years were universal values that catered to the needs of contemporary society.
In addition to traditional cultures, as part of the character of patriotic education, the international schools also highlighted national identity and recognition of the socialist system but not explicitly. The education of socialist values was undertaken in lower grades of school, as P-SE explained, ‘In the lower grades, we have the integration of socialist core values in the curriculum. It is required by the Ministry of Education. The upper grades offer many courses and activities related to Chinese traditional culture and Chinese values’.

In short, the intention of the two international schools was to apply the approach of engaging GCE while promoting Chinese core values and traditional culture.

6.2 Principals’ and Teachers’ Concept of the Global Citizenship Education Model

Compared with school policies and school philosophies, the analysis of interview data yielded more comprehensive and detailed descriptions on what kind of global citizens the schools intended to develop. As described in the methodology chapter, one principal, two or three subject teachers and one or two informal activity teacher-guides per school participated in interviews. All the interviews were recorded with the consent of the participants and transcripts were transferred into textual documents. Classroom observations were conducted after interviewing the teachers to understand further how they delivered GCE ideas in practice.

Generally, when asked what kind of person a global citizen was, the participants’ understanding of global citizens aligned with school policies. Minimal difference was found between the principals’ and teachers’ expectation of global citizens in terms of the GCE model. The participants’ concepts of global citizenship included all three dimensions of global awareness, global competence and global engagement, with more emphasis on the former two. The following sections describe the major themes of how principal and teachers understood developing global citizens.
6.2.1 Global awareness

The findings of the qualitative data yielded six themes within the global awareness dimension: (i) consciousness of diversity, (ii) consciousness of responsibility, (iii) consciousness of ‘community of shared future for humankind’ (in vivo code), (iv) recognition of multiple identities, (v) recognition of universal values and (vi) respect for human rights. Not much significant difference was found among the participants in different types of schools.

Consciousness of Diversity

Almost all participants from the six schools emphasised developing students’ consciousness of diversity in facing an interconnected world. While the literature often demonstrates this value in a rather general sense, in this study participants recognised two elements embodied in consciousness of diversity: (i) being open-minded and willing to know others and, (ii) at a deeper level, respecting and appreciating differences and diversity. School B’s vice principal said:

A basic attribute we need to teach students is to have an open mind. You must not be closed-minded because today’s world is very open. You should at least have the attitude and willingness to know about other countries, other cultures and other people’s lives. (P-SB)

The moral education director at School C stressed that the quality of being open-minded was essential in the context of globalisation. ‘Perhaps more than ever, [students need] an international perspective, an open, broad and diverse vision and an inclusive mind. They also need to draw extensive knowledge of all aspects and countries’ (T3-SC).

Being open-minded was explained as the challenge to accept new things by a teacher at School E:
Part of being a global citizen is someone that is able to take risks in life in terms of taking the challenge of learning something new, learning something that maybe they would never have expected to study or do more research on. (T2-SE)

A deeper level of consciousness of diversity recognised by the participants was to show respect when confronting different opinions and perspectives. This was aimed more at a behaviour level, as T1-SB explained:

After they notice the difference, they can tolerate different opinions. The core of this value lies in that I may not agree with your opinions, your lifestyle, your beliefs or your views on an issue, but I understand your position and your context, and I understand why you think it in a certain way based on your background. (T1-SB)

The vice principal of School A stated that the ability to respect and understand difference was the first priority of being a qualified citizen in the world (P-SA). As increasing numbers of students study abroad, this value is essential when encountering different perspectives regarding the topic of China. He argued:

When you are overseas and hear different opinions, for example, sensitive topics regarding political and ideological opinions about China, the proper reaction is not to argue fiercely with them. You should understand how their backgrounds may cause their confusions or misunderstandings about China ... If compromises could not be made, that’s fine. It just shows that we hold different ideas. (P-SA)

Tolerance was regarded by the teachers as an important quality in communicating with people and living together with others. A teacher at School C said:

When you are in conflict with others, on customs or values, what do you do at this time? The most important thing is to tolerate and to be inclusive. To put it bluntly, it is inclusiveness, it is coexistence. Being a member of the planet and a global citizen means coexisting with other people. (T3-SC)
In sum, a basic quality that the case study schools expected their students to have was consciousness of diversity, which included an open mind to get to know others and the ability to understand and show respect to different perspectives.

**Recognition of multiple identities**

Most of the principal and teachers recognised the multiple identities in citizenship education in the Chinese context. Overall, participants demonstrated it was common for one to have multiple identities in the globalised world. For example, T2-SB mentioned the layers of the community one lives in, ‘I am first a citizen of the city of Shanghai, a citizen of the country [China] and then a citizen of the human community’ (T2-SB).

Many of the participants talked about global citizenship as an emotional belonging to humanity when justifying its rationality, which found a way to avoid the conflict with national citizenship. This approach reflected the general definition of global citizenship more from a moral and personal approach and less from a political and legal approach. In terms of Oxley and Morris’s (2013) typology it fit into the moral global citizenship model, focusing on ethical ideas and empathy. However, a controversial point in moral global citizenship is to what extent global ethics supersedes more local or moral obligations, such as to one’s family, culture or national citizens.

Thus, the researcher asked further how to deal with the relationship between national and global identities. Almost all the participants at government schools (schools A–D) firmly held the view that national identity and national interests were the priority. T1-SA said, ‘We all have multiple identities. But there must be a sequence. Only when you meet the needs of the country can you talk about the rights and obligations of being a global citizen’. T2-SB stated, ‘I will always hold that national identity comes first. One should firstly be a qualified citizen of the nation, adhering to the laws of the country, and having a sense of responsibility and ownership for your country’. Further, T3-SB believed that if there was a conflict between
national and global identities, one must respect his or her duties and obligations as a national citizen and safeguard the country’s interests. So, a common view among the participants was that one can raise the level to world citizen only when he or she has qualified the requirements of being national citizen.

The teachers’ views towards global citizenship clearly indicated a national perspective, which involved a strong citizen-nation connection in the Chinese context from political and cultural perspectives. The multidimensional model of citizenship is known to be dominant in China’s highly controlled education system, which emphasises local identity and allegiance (Law, 2007; Pan, 2011). This message is reinforced constantly in moral education in Chinese schools. Loyalty to one’s nation is taught to kids from primary school onwards. As T2-SB said, ‘The education we receive from childhood is that national interests are supreme. Internationalism and global citizenship in our education are not higher but lower than the state’.

However, T1-SB, a senior teacher, offered a critical thinking approach to the complex identity issue. He gave an example of teaching patriotism in class. He talked about the smog problem in north China and asked students to think of the situation that if China kept emitting pollution and the wind blew unhealthy air to Japan or South Korea, how would these countries react.

Being a Chinese citizen, what do you think China should do? If you stand on a position of pure nationalist, you might ignore the countries’ complaint and blame the wind. However, if you stand in the position of a global citizen, taking the sake of humankind, you will want China to take the responsibility by taking actions to solve the pollution problem, or compensating with money to protect citizens’ rights in other countries. If the nation you love implies the meaning that the nation [China] is an environmentally friendly and responsible country, that’s good patriotism; if the
country behaves badly and affects others, it is not worth loving but should be
criticised and changed; that’s a global citizenship position but also with a national
identity. (T1-SB)

Teacher T1-SB’s explanation of national and global citizenship revealed the conflicts
in education for global citizenship in the Chinese context recognised by several scholars.
Jiang (2017) pointed out that one of the contradictions in China’s GCE was the contradiction
between cultivating global citizens and qualified national citizens. The national policy plays a
vital role in guiding the directions of citizenship education. A policy goal in 2010 was to
‘cultivate a large number of talents with an international perspective, knowledge of
international rules and the ability to participate in international affairs and international
competition’. Most of the participants of the present study followed the national policy, while
Jiang (2017) argued that it reveals an explicit purpose of developing global citizens for the
nation state.

The two international schools displayed the vital position of national identity in a
slightly different way. Nearly all the participants from the two international schools stressed
the importance of the cultural roots of global citizens in facing a complex world. They
emphasised traditional culture and belonging as Chinese people, which weakened the
ideological aspects. The principal at School E said,

We can’t say that it is just to educate socialist successors, but at the very least, he [or
she] must master the national culture and then become a world man [or woman].
Because if you don’t understand your country, you can’t be a world person.
Therefore, basically, I think everyone agrees that there must be a Chinese heart, and it
is necessary to build on the foundation of their own national culture and then to
understand the world.
Cultivating Chinese roots was agreed by all the teachers to help promote GCE, although they emphasised different aspects.

*Consciousness of responsibility*

Another theme in the global awareness dimension was consciousness of responsibility. The sense of responsibility was recognised at all six schools as a core value of GCE. The participants indicated a notion of taking different layers of responsibilities as a good citizen, responsibility for both the nation and the human community.

T1 and T2 at School B argued that responsibility was included in the term ‘citizen’, and thus, in addition to one’s rights and responsibilities linked to the nation, we equally have rights and responsibilities on a global level. Developing responsible citizens was the core objective of School C and School D according to their school policies. Allegiance and responsibility to the local community was stressed in the schools’ citizenship education. For example, a subject teacher T2-SD reported:

The core of developing ‘active citizens’ today is to develop sense of responsibility.

We talk a lot about big education visions and objectives, but if the student is unable to be responsible for himself and his or her family, for work and for the country, I’m afraid he cannot be responsible at a higher level, for the world.

T2-SC stated that being responsible for one’s nation was part of a global citizen’s responsibility. She argued, for example, that a global citizen had the responsibility to speak up for one’s nation in international communications.

When it comes to issues between countries, do you have the obligation to speak on behalf of your country? I think yes. Global citizenship does not mean to forget one’s responsibility for his or her nation. I feel global citizen is both an internal and external concept. Internally, I am a citizen of a country, but externally, I present a good image of a global citizen.
China’s development and increasing influence on the world stage was seen as an important motivation for taking global responsibility. A subject teacher argued:

Our country itself is assuming international responsibility. As a country, China does not only consider itself but also considers its international responsibility. Therefore, as a citizen of China, in addition to fulfilling your obligations to the country, you should also fulfil your obligations to the world. T3-SB

Having the sense of responsibility for the common good would help understand China’s policies. For example, another teacher reported that some students found China’s foreign policies on helping underdeveloped countries with economic and social development confusing when there were so many domestic issues that needed to be solved. ‘If [the students] have learned global consciousness, they would understand that what our country is now doing has a foundational global vision of taking responsibility for the humanity underpinning these actions’ (T2-SC).

The same teacher gave an example of a Chinese agricultural scientist, Yuan Longping, dedicated to the study of cultivating wheat in sea water, aiming to contribute to solving the food problem in China and the world. The teacher complimented this behaviour as taking responsibility for not only China but also humankind. In addition, it is worth mentioning that Yuan is a highly respected scientist in China and is often presented as a model for students by schools. Yuan’s photos were posted on the hallways of classrooms in three of the six participating schools, indicating his spirit of ‘having the world in the heart’ (T1-SC).

In short, the Chinese Government schools’ definition of responsibility reflected the dominant view of multidimensional citizenship education under a highly controlled system (Law, 2007; Pan, 2011). Developing responsible citizens for the nation was an explicit goal in promoting GCE. The views of participants in the international schools (School E, School
F) were similar to those of government school participants, stressing the importance of being responsible within the notion of multiple identities. A subject teacher (T1-SF) added that as the students attending international schools receive elite education, they ought to carry greater responsibility for the world rather than merely for personal goals.

Consciousness of ‘a community of shared future for humankind’

The most frequently mentioned theme in the global awareness dimension was to develop a sense of ‘community of shared future for mankind’. This phrase was brought up by President Xi at the United Nation conference in 2017. The phrase is used here as a ‘in vivo code’ as it was mentioned by three-quarters of the participants interviewed, across types of school. The vision implies the interconnectedness of the world, respect between states, cooperation to cope with global challenges and protecting the planet for human survival and the pursuit of mutual benefits.

Participants in this study referred to the term ‘community of shared future for mankind’ to elaborate the importance of recognition of the interconnectedness of the world. This has two implications, one at a personal level, linked with individual development and career planning in a global context, another at a global level, emphasising a sense of cooperation to defeat and solve world problems. A subject teacher explained:

Students should apply their personal goals and their worldview from a broader level. They should break regional limits and involve the sense of ‘community of shared future for mankind’. No matter whether it is trading, education, studying abroad, personal development, career planning, all things should be planned in a global perspective. Especially in recent years as China’s international status rises, students will have more chances in terms of personal development in the world. It is essential to have a global vision, a holistic view of the world. (T2-SA)
Another teacher pointed out the importance of having a worldview in personal development by giving the example of investing in the stock market:

With a narrow view, I might only pay attention to the K line; a broader view would involve studying China’s national policies in business and market; an even broader view would involve the research on other countries’ markets, for example, the US and the research on world economic trends. The same is for students’ personal development in career and life. If you want to chase a career, you should not only consider personal interest, but need to connect with trends in society and the world. Although global perspective sounds like a vague and broad concept, it is concrete for each student’s future. (T2-SC)

This implication considered individual and state interests within a global context to make the most of the world market and achieve goals on the world stage. This considers an economic and developmental perspective that indicates an economic global citizenship approach emphasising the economic aspects of international development (Oxley & Morris, 2013).

According to the participants, another implication of ‘community of shared future for mankind’ involved the moral sense of belonging to humanity and cooperating to solve global problems. One teacher stated that, ‘young people should learn to take responsibilities to tackle the problems together’, and ‘there would be no difference in nationality or race or ideological beliefs, it was only human and nature’ (T3-SB).

A sense of wholeness that transcended state boundaries or the interests of certain groups was emphasised. This implication echoed with the consciousness of responsibility theme and fell under the moral global citizenship approach, which emphasises empathy and the needs of others (Oxley & Morris, 2013). Moreover, this sense can be motivated by the nation’s role of being responsible for the world:
From the perspective of the development of our country, President Xi proposed ‘a community of shared future for mankind’. In other words, for China, the country has such a goal and pursues to assume international responsibility, and to play a more positive role in the international area and contribute to the world’s peaceful development. Therefore, the students we educate today should also gain such a sense of responsibility. (T1-SB)

Overall, the teachers’ understanding of ‘a community of shared future for mankind’ reflected two facets of GCE—developing global consciousness and global competence (Dill, 2013). The former indicates an awareness of other perspectives and a ‘moral conscience’ to act for the common good, while the latter emphasises the practical knowledge and skills needed to succeed in global economics (Dill, 2013).

**Understand universal values**

Another theme for being a global citizen was understanding universal values. The teachers at School A emphasised the importance of being aware of the universal values that every nation and culture has, such as kindness, justice, compliance with rules and integrity. This view was echoed by one teacher at School B who argued:

> From the nature of human beings, all people share some common things, for example, the need to communicate and make friends. These are not impeded by regional or national boundaries. Students should be aware of this and have more empathy towards others. (T3-SB)

The participants’ understanding of universal values tended to be from moral and ethical aspects, in line with many NGOs’ views that universal ethics can be accepted by people in all parts of the world. This view represents the moral global citizenship category. However, universal values are often regarded with suspicion by those who believe that what is presented as universal values are actually projections of Western values onto the rest of the
world (Dower & Williams, 2002). The principal at School A noticed the political aspects of universal values and pointed out that the interpretation of shared values varied across countries and societies:

Of course, we as humans have common values. But even these shared values may vary from country to country. This is an issue of particularity and universality in Marxism. For example, the definition of general social morals in each country is often the same or similar, while understandings of topics on nationality, the legal system, fairness and justice may involve universality and particularity. The civic education of each country includes the cultivation of the

values of democracy, legal system, fairness and justice, but such values may be shared and may have special parts. (P-SA)

The term ‘universal values’ was once a sensitive topic in the Chinese ideological sphere as ‘After all it is a Western concept’, said T2 at School A. The principal’s explanation revealed a tendency to justify the Chinese definition of universal values within the Western discourse through a Marxist lens with a philosophic view of the relation between particularity and universality. Marxism, as the foundational philosophical support of the Chinese political system, it also underpins the structure of moral and citizenship education in schools.

**Understand human rights**

Some participants from the model schools proposed understanding human rights as a necessary quality of citizens of the future. Oxley and Morris (2013) argue that the moral approach of global citizenship is most visibly expressed in declarations of universal human rights, such as UN conventions. The Chinese views on GCE at a policy level often refer to the UN’s GCE approaches and thus show a tendency towards the moral approach (Jiang, 2017). However, Goren and Yemini’s (2017) systematic review of GCE across the world found that China often focused on economic competence while missing other core concepts
of GCE such as human rights. This could be true in a general sense, but in the present study, several participants in model schools mentioned the necessity of respecting and protecting human rights as part of global citizenship. A teacher at School A mentioned the importance of educating respect for human rights in GCE:

Human rights should be part of GCE. We should educate respect for one’s rights of well-being, and freedom from starvation, disease and other survival issues. They [students] should learn to be empathic for others. But, when talking about human rights, we must have a sense of sovereignty, and of course we cannot violate sovereignty. (T2-SA)

Most of the participants did not give a clear definition of ‘human rights’, and their understanding implied a nationalism framework, as explained by a teacher, ‘When there is a conflict, we prefer national interests, rather than thinking about how the country would take the initiative to sacrifice for the benefit of all humans’ (T1-SB). He further provided a more critical view of the dilemma caused by the complexity of ‘human rights’ when teaching global citizenship:

We also face this problem in the classroom, that is, what is state, what is sovereignty, what are human rights, especially when there is a conflict between sovereignty and human rights. For example, a humanitarian crisis occurs in one country today, a genocide crisis. According to our traditional notion, this is an issue in the scope of the country’s sovereignty. The issue belongs to its internal affairs and should be handled by its own government; other countries have no right to interfere. But from another position, many countries for example those in Europe insist that human rights are higher than sovereignty. When one country violates the basic rights of human being, the right to subsistence, what do you do at this time? I am morally ambitious, and from an internationalist perspective, I will interfere. I would rather overthrow the
government of this country and overthrow this evil leader to save the people below it.

Then in this case it conflicts with its sovereignty. So, this [human rights and sovereignty] is quite a complicated issue. (T1-SB)

The teacher’s implications indicate the dilemma in GCE between valuing the responsibilities based on human rights and the belief of national interests as a priority. The opening of Chinese society and increasing influence on the world stage brought China to the international conversation regarding human rights and humanity, including some negative views towards China. This theme was only mentioned in model schools, perhaps because they are more sensitive and updated to new concepts and materials in teaching practices. However, there remains an unclear understanding and reluctant attitude towards these topics in the Chinese cultural and social context. How to express the definition of human rights based on Chinese culture and values to the rest of the world in an appropriate way is a problem that needs to be solved in Chinese GCE.

6.2.2 Global competence

From a competence perspective, developing cross-cultural communication skills, critical thinking skills, problem-solving skills and cooperation skills were major themes in interviews with the participants in the case study schools.

Cross-cultural communication skill

Cross-cultural communication skill was recognised across the six schools as essential for students as China opens to the world. More than half of the teachers suggested that the schools need to establish specific courses on international manners and customs in communication. A subject teacher at School A said:

I think one of the things they urgently need is the education of international etiquette. There are currently no special courses in these areas, and we may mention this in history and culture in politics, but we don’t talk much about specific behaviour
standards. For example, how to eat Western food, wear a suit and how to spread our traditional culture in communications in the international community, with both national pride and respect for cultural differences. This kind of education should be available, especially at secondary school level. But [in the past] we taught a lot of theories; there should be something that can be used. (T2-SA)

The most important ability for cross-communication was considered English language skills, highlighted by two-thirds of the participants across the six schools. As the principal of School B suggested, English was closely related to GCE because language is the key to open the door to the outside world:

Language is not just a tool. It carries many things relating to culture and value. You read an article about foreign cultures and in foreign languages—this involves an international vision, which is the most direct means to cultivate global citizenship.

Similarly, most teachers acknowledged the role of language as a bridge in cross-cultural communication. In addition to technical skills, cross-cultural communication includes the ability to express oneself freely and confidently, as noted by two principal (P-SD, P-SE). Chinese students were often regarded as being shy and having poor expression skills, influenced by the Chinese value of always being modest and keeping a low profile. The way for Chinese students to be confident was to find pride in their own culture and customs. As mentioned frequently by the participants, having self-esteem and being truly proud of Chinese culture was vital in intercultural communication, which reveals again, the development of ‘Chinese roots’ of a global citizen in China.

One interesting point to mention is, despite looking outward and interacting with people from other countries, the participants also pointed out the ability of cross-cultural communication within China, that is, across various minority regions and cultural backgrounds, as essential for Chinese global citizens. For example, P-SA argued that study
trips across minority regions within China was a good way to cultivate cross-cultural communication skills. Experiencing difference was the key part of developing cross-cultural communication from awareness and skill perspectives.

**Critical thinking**

Critical thinking was not a commonly used phrase in the government schools. Many participants reported critical thinking skills in a more Chinese discourse. For example, one teacher mentioned that one of the core principals of the subject Political and Ideological Studies was ‘scientific spirit’, which indicated ‘the ability to think rationally and critically, form their own positions and not be easily influenced by others’ (T1-SB).

At School C, students were expected to develop the spirit of critical thinking, which was part of its school motto. The principal of School C interpreted the concept as not to criticise or gainsay but to include diverse perspectives. She demonstrated critical thinking as the first important quality that schools should equip students within the context of globalisation. Two subject teachers at School C also interpreted critical thinking as the ability to think and make judgements independently, instead of echoing the view of others, ‘The goal of educators is to train students to think critically instead of accepting everything they are taught’ (T3-SC).

Similarly, critical thinking was the most prominent ability considered by participants from the international schools for global citizens. They interpreted it as the ability to see multiple possibilities and to make judgements independently and rationally. The principal of School F noted, ‘It’s not that you don’t want answers, but that you are pursuing multiple answers, not unique answers. It is to deliberately discover multiple possibilities’ (P-SF).

The teachers at the international schools analysed critical thinking from a subject approach that was in line with the objectives of the curriculum. Both schools implemented the IB curriculum, which includes developing critical thinking. A Chinese language teacher
interviewed at School F mentioned that critical thinking was an important part of her subject and she was required to include specific content targeted at development of critical thinking in each class:

The top ten training goals of IB are to cultivate the basic qualities of global citizens. Each discipline is built around this training goal. For example, the Chinese language I teach focuses on critical reading and writing and creative reading and writing; we are in line with international teaching methods, although it is a Chinese course. (T2-SF)

A teacher at School E talked about applying the ideas of ‘theory of knowledge’ in teaching other subjects to form critical thinking, which aligned with preparing global citizens. Indeed, many countries and organisations consider critical thinking an essential skill to survive in a rapidly changing world and an important competence to be a global citizen (de Andreotti, Biesta, & Ahenakew, 2014; UNESCO, 2015). Although complicated, its concepts have been developing in the Western discourse and some scholars regard it as a human trait or generic competencies transferable to the workplace. One important definition of critical thinking in the case study schools was independent thinking, which educators realised Chinese students lacked. As the teachers at School C mentioned, educating students to make their own judgements on issues instead of following others were important to make them qualified citizens. The teachers also realised the lack of independent thinking among Chinese students reflected the traditional teaching mode:

In the past, it’s all been teacher-centred and indoctrinated teaching mode. Although it has some advantages in telling students what is needed and what is forbidden, this mode is not suitable for today. A more advanced and scientific mode is through guidance and inspiration, so that students themselves gradually develop independent thinking. (T3-SC)
**Other skills: Problem-solving, creative thinking, cooperation, financial literacy**

The participants in this study pointed out some other skills that a global citizen should acquire in their understanding, which can be categorised under the global competence dimension. One quality that was mentioned several times during interviews was problem-solving ability. The principal of School E stated that one attribute of a global citizen was the ability to solve practical problems in the global context. ‘My criterion is that he [or she] can solve the problem. Many graduates of our school are engaged in occupations related to international affairs, which indicates that they are qualified as global citizens’ (P-SE).

In addition, two teachers at School D likened problem-solving with creative thinking. A subject teacher said, ‘In the transformation from a national citizen to a global citizen, the sense of innovation is indispensable. Students need to have creative ways to solve problems’ (T1-SD). She mentioned an example from class of some American students developing an ‘energy generation football’. When the kids in Africa play with the ball during the day it generates and stores energy that could be used for lighting at night. She noted that using creativity and innovation in science and technology to solve problems was an important quality for global citizens and she expected her students to obtain this quality. Another teacher mentioned innovation in technology to deal with unbalanced development within and outside China:

> There are many regional imbalances in China. Although the economic gap is narrowing, the gap in people’s knowledge, notions and values will take a very long time to narrow. Not to mention global imbalances, such as between America and Africa. The gap is huge. But innovation can build a good bridge to make some changes. A global citizen needs that ability. (T2-SD)

Another skill emphasised by the participants was cooperation, as important not only for personal development but also for problem-solving on a broader scale. The teachers saw
cooperation skills as ‘the ability to live together with others’ (T2-SD), and stressed the importance of learning to negotiate and compromise when working with others.

Another common theme was financial literacy, which is knowledge and ability in financial management, in making decisions based on world economic trends and development. Teachers in the Shanghai schools all emphasised this ability as essential for a global citizen within the context of economic globalisation, for example:

To become a global citizen is inseparable from financial capability. For example, you must learn to consider the exchange rate, identify financial risks and undertake financial planning. It would be better if there was a unified financial education system. (T1-SD)

Financial ability signifies an explicit reflection on Oxley and Morris’s (2013) typology of economic global citizenship that focuses on economic growth and competence in the global marketplace. This theme exposed a slight difference in the emphasis of global citizenship between Beijing and Shanghai. Following Shanghai’s city strategy to become a world financial centre and international metropolis, all three schools stressed development of economic knowledge and skills, including financial capability. This was true in the schools’ formal and informal curriculums, for instance, Shanghai’s Political Studies subject contained more economics content than in Beijing, and the schools in Shanghai offered more selective courses and student activities in financial training, such as Junior Financial Club at School B and School D.

6.2.3 Global engagement

Compared with the awareness and competence dimensions of GCE, there was relatively less data in the engagement dimension during participant interviews. Most teachers in the model schools regarded global action as participating in voluntary activities of NGOs. The principals and teachers referred to engagement as a higher objective in education for
global citizenship that was not easy to achieve, compared with knowledge and skills. For example, the principal at School B commented:

A higher goal, and the hardest part, is to practice global citizenship at a behaviour level. Only talking about theories is in fact useless because we are encountering very specific things in daily life. It is not easy to make appropriate choices and judgements based on your values and act in real life experience. (P-SB)

Some teachers indicated concern that the school environment in the centralised system was too simple to provide students with opportunities for practicing GCE and students seldom had spare time for activities to act globally (T1-SB). This differed from the international schools whose participants regarded that the IB curriculum provided students with space to act on multiple levels, along with necessary resources in and outside the school.

Comparatively, the ordinary schools emphasised taking action at local levels rather than aiming to make great differences on a wider stage. The participants held the view that a citizen should first focus on the existing resources and start with small practices in their surroundings, instead of overemphasising active participation at a global scope as a direct objective of education. The principal of School D said:

Don’t overrate the slogan of ‘being active’ or ‘taking action’ [globally]. You don’t have to become a master or a scientist and make great contributions to be called an active citizen … If you can take responsibilities of your own staff and do a good job in the little things around you, you are already an active and good citizen for the world. (P-SD)

This view is consistent with the Chinese understanding of multiple identities and the value that being a ‘good national citizen’ includes contribution to the development of the country and the world. Du (2015) asserts that the notion of a ‘good citizen’ is often associated with an assertion of localness—in this case ‘Chinese character’. Chinese schoolteachers and
students often perceived citizenship as structured by the fixed models of historic and traditional cultural resources (Du, 2015), which involves a strong national orientation. Some teachers suggested schools could play a role in encouraging students to participate in community issues. For example, a subject teacher (T2-SC) gave the example that she encouraged students to participate in the political and democratic activities in their communities such as going to the residential committee of their neighbourhood or posting suggestions on the government’s websites. Many political studies teachers regarded that participation on a community or local level in political issues could cultivate students’ sense of participating at a wider scope including the world. This could be linked to motivation and willingness to take actions to care for the common good, which intertwined with the awareness dimension of GCE.

6.3 Conclusion

This chapter discussed the findings of the first research question—what kind of global citizens do the high schools try to develop? The six schools showed different degrees of intentions to develop global citizens and shared similarities in the understanding of the concept. They all intended to develop ‘global citizens’ with global competence and global awareness and the core value of ‘a Chinese heart’; however, global engagement was generally overlooked in the schools’ intentions.

The case study schools used various expressions when presenting GCE-related intentions in their policies, which may be ascribed to the differences in curriculum system and student pathways in Chinese high schools. In the international schools, which implemented international curriculum and whose students aimed to go abroad, GCE was seen as embedded in the school’s curriculum and school mission. Principals and teachers at the international schools were more familiar with and interested in the term ‘global citizenship education’. In contrast, government schools followed the national curriculum within which
patriotism, Chinese traditional culture and socialistic values remained the explicit education objectives. Developing global citizenship was understood as a relevant but implicit aim in the four case study government schools.

In all three types of school, national citizenship intentions took precedence over global citizenship, and developing Chinese traditional cultural values and socialistic values was regarded as the most important objective in citizenship education. This can be ascribed to the nature of Chinese moral and citizenship education, which is oriented towards nationality and socialist values.

In summary, emphasising national interests is a general view in Chinese high schools’ understanding of developing global citizens. China’s citizenship and moral education contains a relatively strong ideological purpose, that is, to train socialist builders and successors. In this sense, GCE can be seen as a supplement to national and patriotic education. However, compared with government schools, international schools have to some extent weakened the explicit ideology by emphasising the responsibility and obligation of a global citizen from a more emotional and moral perspective. This difference is evident in the school curriculum and teaching practices, which will be discussed in the Chapter 7, which covers the second research question and analyses the GCE elements found in the formal curriculum and practices of the case study schools in China.
Chapter 7: Research Question 2—What Opportunities for GCE are Found in the Formal Curriculum?

This chapter examines the GCE elements identified in the formal curriculum in the Chinese case study high schools. The compulsory subject Political and Ideological Studies is discussed in addition to findings from document analysis, interviews with teachers and classroom observations. The GCE model comprising global awareness, global citizenship and global engagement dimensions is applied as a guide to explore GCE elements in subject objectives, teaching materials, pedagogy and assessment. The aim was to explore the possibilities and practice of GCE in the existing formal curriculum.

7.1 GCE Elements in the Subject Political and Ideological Studies

No stand-alone subjects of global citizenship were delivered at the case study schools. For years 10–12, the subject most related to GCE was Political and Ideological Studies, a mandatory subject in the national curriculum. All four government schools ran this course. Although the non-government schools implemented international curriculum, School F ran the same subject as required by the Shanghai government. School E, the non-government school in Beijing did not run this course but implemented its own school-based political subject.

As mentioned in Chapter 3, China applies a three-level curriculum system (national–provincial–school). All government schools are required to use the official textbooks audited by the Ministry of Education for mandatory subjects. In addition to following the national curriculum standards, the textbooks are also written with reference to local conditions. For Political and Ideological Studies, the government schools in Beijing used the national version of textbooks which are the most common in all provinces; the high schools in Shanghai used a Shanghai version that added local characteristics. The two versions did not differ
significantly despite the arrangement of contents—the Beijing version had four books divided into economics, politics, culture and Marxist philosophy, while the Shanghai version had two books for economics, one for political studies and one for culture and Marxist studies combined (see Table 7.1). Textbooks were the major teaching material used by most teachers in both cities.

Table 7.1 Textbooks for the Subject Political and Ideological Studies

<table>
<thead>
<tr>
<th>Module</th>
<th>School</th>
</tr>
</thead>
<tbody>
<tr>
<td>National version</td>
<td></td>
</tr>
<tr>
<td>Economic Life</td>
<td>School A</td>
</tr>
<tr>
<td>Political Life</td>
<td>School C</td>
</tr>
<tr>
<td>Cultural Life</td>
<td></td>
</tr>
<tr>
<td>Philosophy and Life</td>
<td></td>
</tr>
<tr>
<td>Shanghai version</td>
<td></td>
</tr>
<tr>
<td>Economic Life 1</td>
<td>School B</td>
</tr>
<tr>
<td>Economic Life 2</td>
<td>School D</td>
</tr>
<tr>
<td>Political Life</td>
<td>School F</td>
</tr>
<tr>
<td>Culture and Philosophy</td>
<td></td>
</tr>
</tbody>
</table>

By analysing the subject objectives and textbooks, and considering the teachers’ perceptions of GCE relevance, the researcher identified GCE-related elements in the formal curriculum. The findings show that although global citizenship education was not a commonly used term in Chinese secondary education, content related to GCE already existed in the formal curriculum.

7.1.1 Explicit GCE elements in teaching objectives and textbooks

According to the national curriculum standard, the objective of Political and Ideological Studies was designed for patriotic education and socialist education, stating that the subject was to ‘educate basic views of Marxism-Leninism, Mao Zedong thought, Deng Xiaoping theory, the important thought of ‘three represents’ and to ‘establish the common ideal of building socialism with Chinese characteristics’. Documents analysis did not find specific contents about global citizenship in the subject overviews, but many GCE elements
were identified in the textbooks. The curriculum contained four compulsory modules (textbooks)—Economic Life, Political Life, Cultural Life, and Philosophy and Life. The national curriculum standard trickled down to each module. Meanwhile, each module had its specific content objectives and teaching suggestions. Document analysis found GCE elements in content objectives, teaching suggestions and topics in each module, from economic, political, cultural and philosophical perspectives. These elements fell into global awareness, global citizenship and global engagement dimensions. Teachers’ views on what GCE elements were in the formal curriculum were in accordance with the findings from textbooks analysis.

7.1.1.1 Economic Life

The module Economic Life contained a unit that was directly related to GCE. The unit called ‘Economic Globalisation’ included the knowledge of international economic organisations, the cooperation and competition between countries in economic affairs, China’s responses to economic globalisation and China’s economic policy. At the same time, there were objectives for developing students’ critical thinking and analytical skills, for example, the ability to analyse the advantages and disadvantages of economic globalisation. Table 7.2 shows the content objectives, teaching suggestion and topics related to GCE in the module Economic Life.
All the participants were able to identify content about economic globalisation in the textbook that was related to GCE. For example, a subject teacher in School B said:

Economic Life has a chapter that expands the vision outward, talks about economic globalisation, China’s opening to the outside world, the construction of China’s open economic system and the rules of international trade. These are absolutely related to GCE. (T2-SB)

The observation notes showed that what the teachers taught in class about explicit GCE topics was consistent with their interviews. For example, observation note in School B reported,

T2 mentioned in the interview that the lesson of ‘Economic Globalization’ is directly related to GCE. In class, she basically followed the objective and content of the textbook. In accordance with the lesson, she talked about, 1) the definition of economic globalization, including the flow of production and trade capital in global market, 2) the carrier of economic globalization is multinational enterprises. This knowledge is required in the content objectives. 3) the essence of economic

<table>
<thead>
<tr>
<th>Economic life</th>
<th>Content objectives and teaching suggestions related to GCE</th>
<th>Topics relevant to GCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Know about economic globalisation, openness of global market and rules of international trade</td>
<td>Globalisation of production, trade and capital Transnational corporations The impact of economic globalisation—advantages and disadvantages The 2008 financial crisis Global economic competition and cooperation: WTO rules, China’s accession to WTO China’s response to economic globalisation and international competition and cooperation</td>
<td></td>
</tr>
</tbody>
</table>
globalization is dominated by developed countries, which formulates the "rules of the game" for the international economy. (Observation-SB-T2-Economic Life)

Slight differences were found in the teaching materials between the Beijing and Shanghai versions: Economic Life in the Shanghai version contained more about Marxist economics and other Western economics than the Beijing version. This content fit into the dimension of global competence and revealed an economic global citizenship perspective (Oxley & Morris, 2013) that focused on world economic development, the influence of the global market and interconnectedness of economic benefit among states. Moreover, given that Political and Ideological Studies was designed for explicit nationalism and ideological education purposes, document analysis found that the focus of the Economic Life module was the domestic economy, and economic globalisation was only used in the context of exploring how China could achieve economic development. This national orientation reflected the contradiction between internal and external globalisation strategies.

7.1.1.2 Political Life

The module Political Life was considered the most directly related to GCE by all the participating teachers. This module involved a political global citizenship dimension of the GCE model. Most of the topics related to GCE were about international politics, international organisations, international relations and China’s foreign policy (shown in Table 7.3). The module also suggested to develop critical thinking skills such as critical analysis on international relations and UN rules. Meanwhile, the aim to enable students to recognise the interconnectedness of the world and understand that peace and development was a major theme of contemporary society encompassed global awareness. Moreover, a key argument in this module was that the essence of international relations is based on economic competition, so it emphasised the importance of understanding the national economy in a global context, which implies an economic global citizenship dimension.
Like Economic Life, the viewpoint of Political Life was a national perspective of the global society and the nation’s foreign policy. Most of the content was about China’s political systems and government structure and the Communist Party’s role. The relevance of a global perspective is to discuss China’s role on the world stage. According to the content objectives for this module, the explicit aim was to educate national citizens who have political belief in China’s political system. This point was recognised by the participating teachers. For example, a teacher at School A said,

I think this (global and national citizenship) is on two levels. First of all, meeting the national needs of your country is supreme, and then you come to topics on global citizens. I have always insisted on this view. So, when we teach a lesson, we first

Table 7.3 GCE-related elements in Module Political Life

<table>
<thead>
<tr>
<th>Political life</th>
<th>Content objectives and teaching suggestions related to GCE</th>
<th>Topics relevant to GCE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sovereign states and international organisations</td>
<td>Definition of sovereign states</td>
</tr>
<tr>
<td></td>
<td>Rights and obligations of sovereign states</td>
<td>International organisations</td>
</tr>
<tr>
<td></td>
<td>China’s role as a responsible nation in the international community</td>
<td>Composition of the UN</td>
</tr>
<tr>
<td></td>
<td>Critical analysis on the role of the UN and other international organisations</td>
<td>China’s role and position in the UN</td>
</tr>
<tr>
<td></td>
<td>Competition, conflict and cooperation between countries</td>
<td>Sino-US, Sino-Japanese and Sino-Russian relations</td>
</tr>
<tr>
<td></td>
<td>China’s national interests in international relations</td>
<td>China’s defence of national interests in international affairs</td>
</tr>
<tr>
<td></td>
<td>Peace and development in contemporary society</td>
<td>Hegemony and power politics in contemporary society</td>
</tr>
<tr>
<td></td>
<td>Multipolarity in international competition</td>
<td>Threat of terrorism</td>
</tr>
<tr>
<td></td>
<td>Competition between nations</td>
<td>Development of European Union under world multi-polarisation</td>
</tr>
<tr>
<td></td>
<td>National strength based on economy and technology</td>
<td>China’s Independent Foreign Policy of Peace and its achievements</td>
</tr>
<tr>
<td></td>
<td>The purpose of China’s foreign policy—maintain world peace and promote common development</td>
<td></td>
</tr>
</tbody>
</table>
acknowledge national identity, including political identity. Political identity includes first recognition of the socialist system, and from this basis, we then talk about communication with other countries’ (T1-SA).

This view aligns with the national curriculum objective of developing national identity and acknowledging China’s socialist systems.

**7.1.1.3 Cultural Life**

The third module of Political and Ideological Studies, Cultural Life, was mentioned by some but not all teachers as involving GCE-related ideas. Based on document analysis, the content objective of this module was to ‘help students identify a modern, national and future-oriented socialist culture of the nation, promote national spirit, and properly treat various cultural phenomena in the world’, and to ‘encourage participation in healthy cultural activities and the pursuit of higher ethical goals’.

**Table 7.4 GCE-Related Elements in Module Cultural Life**

<table>
<thead>
<tr>
<th>Cultural development</th>
<th>Topics relevant to GCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural development in social practice and cultural innovation (e.g. Western Renaissance cultural works, world-famous works)</td>
<td>Traditional festivals of various nationalities</td>
</tr>
<tr>
<td>Appreciate cultures of various nationalities</td>
<td>Suggested theme discussion: ‘the more national, the more global’</td>
</tr>
<tr>
<td>Value cultural diversity and respect different cultures</td>
<td></td>
</tr>
<tr>
<td>World cultural communication and world cultural exchange in cultural innovation</td>
<td></td>
</tr>
<tr>
<td>How Chinese culture promotes world civilisation</td>
<td></td>
</tr>
<tr>
<td>How to treat foreign cultures</td>
<td></td>
</tr>
</tbody>
</table>

The Cultural Life module included the content objectives of identifying and respecting the diversity of world cultures, understanding the process of world cultural innovation and passing on traditional Chinese culture (see Table 7.4). Topics related to GCE
included the knowledge of world-famous cultural heritage, literature, arts and other cultural works, and how to treat foreign cultures, which refers to the dimension of global competence. The contents also involved many GCE elements in the global awareness dimension such as respect for different cultures and recognition of universal values.

While similar to the first two, the Cultural Life module continued the goal of socialist education. It did not directly refer to international or human civilisation in culture. The major focus was for students to recognise and gain confidence in Chinese culture and socialist values to disseminate Chinese culture to the wider world. As a teacher remarked:

The topic about ‘culture’ definitely involves teaching self-confidence in the Chinese culture, while it also includes the relationship between Chinese traditional culture and cultures in the globalised world, and how to treat foreign cultures and handle the relationship between foreign culture and Chinese culture. (T2-SB)

From a moral perspective, this module embedded the identification of socialist spiritual civilisation and socialist culture, and the basic moral norms of qualified citizens into the cultivation of socialist citizens, which again indicates a clear national orientation of the subject.

7.1.1.4 Philosophy and Life

The fourth module of Political and Ideological Studies, Philosophy and Life, broadened the students’ visions by exploring the role of philosophy in one’s life and how to use it to understand the world. Referring to Table 7.5, the focus of the module was Marxist’s dialectical and historical materialism and its application in life, because Marxism was the philosophical cornerstone of the socialist system. The ideological objective of the module was agreed by most of the participating teachers in all schools, and they also claimed Marxism contained universal rules that were in relation with GCE. For example, a teacher in School B explained,
[The module] Philosophy teaches Marxist dialectical materialism. It teaches you how to see the world, for example, how to make value judgments and value choices. When I teach this part, I will incorporate a multi-choice question: why do people have different judgments and choices when facing the same issue. Because individual values are different, and the results of one’s value judgments are different, thus he makes different choices. Then I will tell them that when you think one thing is correct from the perspective of your own values, and another person sees it as incorrect, this does not mean that the person is wrong. This way of seeing the world is what global citizens need. (T1-SB)

In many aspects, this module explained the connection between the world from a philosophical point of view, the view of the world, and extended to the theoretical views with Chinese characteristics such as sustainable development. Finally, it pointed out, from a moral and philosophical approach, that the meaning of life was to serve people and society, including the whole world and humankind. In addition, T1-SC at School C argued that ‘the localisation process of Marxism in China was itself a good example of enhancing Chinese people’s philosophical views and values by gaining global perspectives’.

Table 7.5 GCE-Related Elements in Module Philosophy and Life

<table>
<thead>
<tr>
<th>Philosophy and life</th>
<th>Topics relevant to GCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content objectives and teaching suggestions related to GCE</td>
<td>Philosophical worldviews of Chinese and foreign thinkers</td>
</tr>
<tr>
<td>The opinions of classic writers</td>
<td>Analyse the tensions between climate change, population, resources, environmental and economic development, and explain sustainable development using dialectical concepts</td>
</tr>
<tr>
<td>Different views of the world form different philosophical systems</td>
<td>Use the dialectical concept to explain the importance of critical thinking</td>
</tr>
<tr>
<td>Compare Chinese and foreign thinkers</td>
<td>Give examples of the role of critical thinking in innovation</td>
</tr>
<tr>
<td>The dialectical concept of interconnectedness, development and transformation</td>
<td></td>
</tr>
<tr>
<td>Recognise that the world is universally connected</td>
<td></td>
</tr>
<tr>
<td>Understand the dialectical concept of whole and part</td>
<td></td>
</tr>
</tbody>
</table>
In summary, the four compulsory modules contained many explicit GCE elements that covered the global competence and global awareness dimensions. The subject teachers were able to identify most of the elements and had positive attitudes regarding the potential of teaching GCE through the subject Political and Ideological Studies. However, this course did not include much content at the engagement level, or from an explicitly humanistic perspective. The global competence and global awareness content were rather information-based, with little substance on acting at the global level.

In addition, according to the document analysis and interview data, although the course involved the cultivation of international vision, the stance was very clearly from the position of China’s national interests. This was consistent with the goal of the subject—to educate qualified citizens with patriotism, collectivism and socialist beliefs. There was a clear national position in the content from economic, political, cultural and ideological perspectives.

Overall, the required textbooks were the main materials used by teachers in the classroom, which were similar across schools. The structure of the textbooks showed an obvious national orientation, that is, standing in China and looking to the world. This logic was recognised by all participating teachers, and the majority expressed that they would follow this structure in their delivery, with the goal of enhancing students’ national identity and national confidence. Although teachers used the same teaching materials, how they delivered the subject in class affected students’ GCE learning in terms of extended content, teaching methods and classroom atmosphere. The following sections discuss these factors in the six schools.
7.1.2 Integrated GCE elements in teaching practice

Although the textbooks were the major resource in class, the teachers were able to integrate more GCE elements during lesson delivery. In the interviews, most teachers reported that they would incorporate a global perspective into their teaching practice, but this was not a routine practice nor a purposeful intention but depended on the teaching needs. The teachers reported two means of integrating global perspectives in their teaching.

First, teachers used examples that involved global perspectives to elaborate knowledge points. The teachers claimed that they referred to global issues more often when they were teaching GCE-related lessons, particularly the topics discussed in the former section. For example, when teaching Economic Life, teachers at School A and School B reported giving students extra knowledge of Western economic theories, such as the theories of Keynes and Adam Smith, to explain economic phenomena or professional economic terms, which were not included in the textbooks. Other expanded topics that involved global perspective included global purchase, international price and country price, transnational corporations, global trading and global market. This was detected during classroom observations. In one teacher’s (T1-SA) class for a lesson on economic globalisation, she included several examples on a global scope.

The observation notes showed:

The financial crisis used to explain the interconnectedness of the global economy; the production sites of Nike and iPhone to elaborate on transnational corporations;
Ricardo’s comparative advantage theory to explain principles in international trading.
(Observation-SA-T1-Economic Life)

In the interview, the teacher explained the aim of including those global issues and examples was to better elaborate the knowledge points. She argued:
We use many examples of other countries’ economic issues or corporations. As long as the example is appropriate for the topic, and it is conducive to our explanation of the knowledge, I would include it in teaching, such as the example of Nike and iPhone and their global marketing strategy. (T1-SA)

A teacher in School C shared to integrate a global vision to the students beyond elaborating knowledge points. He said he would often include developing the sense of a holistic view in his class when teaching topics related to economic globalisation, global marketing and career planning in the global context:

We are in an era of globalised world … It’s certain that they [students] will search for jobs in the international market in the future. We now consciously tell the students where your path is, how to make future plans, what qualities should be improved, and how to be competitive in the international market. (T1-SC)

A similar situation was observed in the classroom of another teacher at School A. The lesson was in the module Political Life and the topic of was democratic election. In the curriculum standard, the goal of this class was to:

Explain the significance of democratic election of Chinese citizens, compare the characteristics and election rules of the four election modes, and understand what the correct attitude of citizens should be in exercising their rights to vote according to the law.

The observation notes reported:

There is no explicit GCE-related content in the textbooks, and the focus is on China’s democratic elections and the way citizens participate in elections. The T2-SA teacher involved examples from other countries in class, which expanded to a global perspective. For example, when explaining democratic election, she did not go straight to Chinese elections, but talked about what a republic was, and gave examples
of the US presidential election and the British parliamentary election. She provided an information table of the 2016 presidential election in the US and analysed the table with students. The table displayed the impact of various categories of people on the election, in terms of conservative or non-conservative, party classification, race, ethnicity, religion, education level, etc. Through lively discussion, the students tried to explain who supported Hillary and who supported Trump and why and concluded that the election reflected interest demands. (The classroom atmosphere at this stage is active, and many students take the initiative to speak.) Later, T2-SA made an objective comparison between Chinese and Western political systems without showing a political stance. (Observation-SA-T2-Political Life)

In this case the teacher integrated a global perspective in her teaching practice on an as-needed basis, although she did not mention the term ‘global citizenship’. A senior teacher explained integrating global perspectives in class as:

This [integrating GCE] is not deliberate. I don’t think I would bear in mind in every lesson how to infiltrate global citizenship, because this is not a clear teaching objective for me. However, when you are teaching certain topics and knowledge, you may think that it is only reasonable to consider the problem in a global context, from a global perspective, to achieve the teaching objective you want. Otherwise, you feel the topic is delivered too narrowly in scope. (T1-SB)

A senior teacher at School C reported similar opinions:
As needed, we hardly stand on that high level, the kind of global-oriented perspective. In most cases one example of an international perspective is more illustrative of explaining the topic, so that we will use that example. It’s about applying examples to illustrate knowledge, not [applying global perspectives] from a perspective of educating values. (T1-SC)
Therefore, although many teachers would involve global topics in their delivery, GCE was not a teaching objective but an approach of illustrating knowledge points. This to some extent also reflected a way of teaching based on practical needs rather than only teaching what was in the textbooks. A teacher in School C explained that this linked to a whole-person education pedagogy:

We now treat the student as a real person and help him think. The first thing he faces outside school is life. We will think about what problems in life can our lessons help him solve? For example, Economic Life includes topics on how to manage money in a globalized financial market, how to start a business, what kind of accumulation is needed to start a business, and so on. It can be very practical. (T2-SC)

In addition to the aim to elaborate knowledge points, some teachers found that a global perspective and critical or innovative thinking skills were needed to meet the requirements of the exams. The Gaokao (college entrance examination) syllabus has undergone many changes in past decades. The tendency has been to involve more topics of contemporary society. For example, knowledge about ‘a community with a shared future for mankind’ was in the suggested exam points in the syllabus for 2018. Meanwhile, to free students from the shackles of standard answers and encourage independent thinking, exploratory, innovative and application-oriented questions are becoming the norm (MOE, 2019, p. 1). Under the influence of the changes in the questions of Gaokao tests, many Year 11 and 12 teachers designed thematic-units learning on the topics of international and domestic politics to prepare students for the exam. A teacher in School D said,

The current exam is to assess critical and analytical ability, not only multiple choices questions. After the second year of high school, we all adopt thematic units learning. For example, Political Life has six sections, including democratic politics, the system of people's congresses, and the system of Chinese political parties and other three. We
need to integrate all the knowledge points together in teaching, because the Gaokao exam questions will be like this. (T2-SD)

This exam-orientation education was more obvious in ordinary schools than model schools. This may lead to the students gaining GCE mainly from a knowledge level without deeper understanding of the values.

Interestingly, the teachers’ attitudes and delivery of the subject were comparable in the international and government schools. Although the teachers at international School F claimed to integrate all courses into an international framework to expand GCE content, the teacher of Political and Ideological Studies still fit into a traditional way of teaching practice. The teacher (T1-SF) claimed the same views as those of government school teachers on integrating global perspectives to elaborate knowledge points and prepare for exams. In the interview, T1-SF mentioned trying to keep the content interesting to the students while ensuring the completion of the teaching tasks; for instance, using examples close to students’ lives. The subject teacher in School F said,

The second semester focuses on Political Life, including topics like our country’s state system and political system. Relatively speaking, these topics are not so closely related to students' lives, so I will use many real-life examples in class, for example, what national institutions are there in our country. I also refer to current political events, such as the two sessions that just opened in Beijing, and use the current political events to explain the knowledge of China’s people's congress system. (T1-SF)

The teacher also reported difficulty of teaching Political and Ideological Studies in international schools due to practical reasons. Because the course was not a major subject in School F’s curriculum, and the number of classes for this course was even more limited than in government schools. The teacher claimed limited time, noting:
This course is not included in the final IB score. Students only need to complete the Huikao (unified examination). So, many students think it is enough to complete the final exam and thus do not pay much attention to this course [Political and Ideological Studies]. Meanwhile, the class schedule for this course is very limited compared with other IB major courses. (T1-SF)

Under the pressure of exams and teaching tasks, it was hard for the teachers in the international school to teach Political and Ideological Studies in accordance with international curriculum principles. The teacher in School F further explained,

We have the autonomy to arrange the lecture schedules. But you are also aware that there is a national exam schedule, so on the one hand, our progress must be almost the same as that of the government schools. On the other hand, the number of classes allocated for this course here [international school] is small, (this is where we do not have an advantage,) but the national assessment standards are the same. So, instilling the knowledge points in class can complete the teaching tasks faster. However, in that way students' acceptance of knowledge is not satisfactory, and it is not in line with the IB philosophy. So, we have to, at the same time, stimulate students' interests in learning the knowledge, which is actually difficult. We must strike a balance among these. (T1-SF)

Further, the participating teachers in all case study schools held the same view on the subject matter of the course, that is, to develop qualified socialist citizens with the correct political stance. While applying global examples in class, almost all teachers agreed with this purpose and delivered the course from a national viewpoint. T1-SA explained, ‘While we include many Western notions in teaching politics, they [examples of other countries] are used for comparison. Our focus is on teaching China’s party and government system and China’s contribution to the world in terms of politics studies’.
In conclusion, most teachers did incorporate a global perspective in their classes, although this was not done with an explicit purpose of promoting GCE. However, the emphasis on nationalism in the teaching materials and teachers’ integrated content might undermine education of the core concepts and values of global citizenship. Meanwhile, the integration of knowledge other than those from textbooks was influenced by practical factors such as class schedule and exam pressure.

7.2 Global Citizenship Education in Teaching Pedagogy

7.2.1 Teaching pedagogies that involve GCE learning

The study found that all six schools encouraged teachers to use interactive teaching methods in class, for example, discussions and group work, to encourage independent thinking and participation. It was usually acknowledged that spoon-feeding, or the traditional knowledge transmission method, dominated the classes in Chinese schools. Most of the teachers agreed that the traditional transmission teaching was not good for student learning especially in gaining values. Many teachers in this study claimed that changes have been made in today’s classrooms. A subject teacher (T2-SA) explained the teaching methods varied according to objectives:

There is very little spoon-feeding method now, because there is not much you can teach the students by ‘feeding’ them. It [teaching pedagogy] depends on your teaching objective and contents. If you talk about the derivation of theory, the teacher’s explanation is necessary, for example, the knowledge of capital theory, the knowledge of surplus value. This kind of knowledge requires the teacher to lead the students to deduct, because the proof process is not arbitrary. Other than that, we don’t do spoon-feeding. (T2-SA)

She argued that the teaching and explanation of theories and knowledge points was necessary for students to gain the knowledge they need. This echoed another teacher’s view
(T2-SB) that the importance of developing student values and competence was based on a solid foundation of knowledge and theories:

The current education has little knowledge that requires rote memorisation. Instead, the major aim is to let students understand and comprehend knowledge, and more importantly, recognise the values. So, it is necessary to use situational teaching methods and interactive teaching. But not pure interaction. Without the support of knowledge, it is only a low level of interaction. Without science knowledge as a basis, you may have problems with factual judgements. So [let the students] first understand the subject knowledge, such as how the price is formed, what is globalisation, how the price of the international market works, and then they can have deeper discussions based on the perspectives they’ve learned. (T2-SB)

All the schools advocated democratic and interactive approaches, from a policy perspective. The principals of School A and School B explained ‘democratic teaching’ as a means of influencing students’ learning of democratic values and behaviour, as part of the school’s moral education aim. P-SA said, ‘If the teacher teaches in an open, democratic and interactive style, the students will also acquire democratic learning. The environment is an important factor’.

The types of activities applied by the teachers in the case study schools included: student presentations of current political and social issues, topic-based discussions, group discussions and sometimes role-playing activities. These activities were considered useful in developing students’ critical thinking and caring about what is happening in their surroundings and in the world. These class activities often encouraged GCE (see Table 7.6).
Table 7.6 Teaching Strategies identified that related to GCE in the Six Schools

<table>
<thead>
<tr>
<th>Activities in class</th>
<th>GCE-related elements</th>
<th>Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student presentation</td>
<td>Knowledge and awareness of global problems</td>
<td>Schools A–F</td>
</tr>
<tr>
<td></td>
<td>Expression</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Critical thinking</td>
<td></td>
</tr>
<tr>
<td>Topic-based discussions</td>
<td>Thinking from multiple perspectives</td>
<td>Schools A, B, C, E, F</td>
</tr>
<tr>
<td></td>
<td>Cooperation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Expression</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Independent thinking</td>
<td></td>
</tr>
<tr>
<td>Role-playing</td>
<td>Critical thinking</td>
<td>Schools A, C, E, F</td>
</tr>
<tr>
<td></td>
<td>Thinking from multiple perspectives</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Problem-solving</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Participation</td>
<td></td>
</tr>
</tbody>
</table>

7.2.1.1 Student presentations

Student presentations was applied as a main teaching strategy at all the schools. In Political and Ideological Studies, the teacher set aside the first 10 to 15 minutes for students to present individually or in groups on ‘hot topics’ in domestic or international news. One subject teacher (T2-SB) posited the democratic learning students gain through presentations:

Whatever the topic, whatever opinion or position, it’s all decided by the students.

They have the final say. And we encourage them to speak out to present their own ideas. I provide comments. The comments are not rigid or absolute right or wrong.

Our entire class has a democratic and free atmosphere. We do not pursue the only right answer. When we get to the exam, we will need to prepare a relatively ‘right’ answer in response to the exam, but in daily practice, usually we don’t pursue standard answers. (T2-SB)

The teachers also regarded student presentations of hot topics as involving GCE elements because they inevitably included global issues. Moreover, the teachers reported that
students liked choosing international topics and discussing global issues. Some teachers, especially at model schools, required students to discuss the topic using knowledge or theories they have learned in previous classes. The key objective was to broaden students’ vision, develop critical thinking and the ability to express themselves. One example of student presentations was from the class observation data:

At the beginning of class, a student gave a presentation on the topic of a Japanese game ‘Travel Frog’. The game was designed in Japan, but Chinese players account for 95% of all its players worldwide. The student discussed that the popularity of certain games among different demographic groups may reflect the culture of different countries. The student used PowerPoint and made a 10-minute speech. Then, students discussed related topics, including the current ‘empty-nest youth’ phenomenon in China and what economic and social problems were reflected from the phenomenon, in very lively atmosphere. The teacher stood among the students the whole time. At the end, the teacher summarised and commented on the topic and the presentation and provided another perspective to the topic—the influence of games on the youth, as to encourage more critical thinking. (Observation-SA-T1-Cultural Diversity)

In this class, the students had a lively discussion after the presentation and the teacher gave them space to express their views. The 15-minute activity created an open and student-centred environment in the classroom where students were able to develop presentation ability and independent and critical thinking skills. But this was not common in the government schools. In most of the classroom observations, while the students were given the freedom to choose the topics for presentations, there was not much time for reflections from the teachers or discussion among the students following the presentation. The teachers reported that ‘there is often little time for students to play the main role’ (T2-SD), because the
teacher had to complete heavy teaching tasks in a single class, such as finishing a whole chapter. In this way the presentation may become a task for students to complete, and the interactive purpose of this activity may be undermined.

7.2.1.2 Topic-based discussion or group discussion

Another interactive activity applied by the teachers was topic-based discussion. In the interviews many teachers said they would assign reading materials for students to prepare before the class and then discuss a topic relevant to the lessons during class. This happened mostly at years 10 and 11, when there was not much pressure from the college entrance exam. An example from the classroom observation described the teacher–student interactions in this activity at School C:

The students were seated in groups, which was conducive to group discussion. The topic was ‘How do you think you can become a representative of the National People’s Congress?’ Students were given two minutes to discuss, and four students were asked to share their opinions after the discussion. The teacher called the students by name when no one actively stood up to present. The teacher responded positively after the students expressed their ideas and wrote the points on the blackboard. Because time was limited, the discussion was brief. But the teacher gave feedback to the students’ answers and managed to link to the knowledge points. The teacher tried to activate the classroom atmosphere as much as possible while completing the class objectives, so that students were interested in participating in the classroom.

(Observation-SC-T2-Political Life)

Most teachers argued that topic-based and group discussions in class would develop students’ skill of thinking from multiple perspectives, which was one of the qualities of global citizens. Nevertheless, some teachers (in model and ordinary government schools) claimed that this kind of activity were also to some extent targeted to college entrance
examination. The purpose was to adapt to the new model of answering exam questions, where more open-ended questions were included in the test and required critical and justified answers.

In international schools, the observation data found more teacher–student interaction in the classes of School E and School F. For example, in an observation note described:

This class is a workshop to discuss the creative writing plans for three classic novels, *Na Han* and *Zhu Fu* by Chinese writer Lu Xun, and *Resurrection* by Leo Tolstoy. Students are required to imaginatively and creatively rewrite one of the three texts, by adding chapters or writing letters/diaries of the characters, or any other forms of creative writing. Students were the central body of the class. Group work and student presentations dominated class time. Students were divided into four groups. After discussion in each group, a representative came on stage to present all the students’ writing plans in the group. After each presentation, the students brought up questions and discussed actively. The teacher offered comments during the process. During the student group discussion, the teacher walked around, observed and participated in the discussion among the groups. His gesture showed an equal attitude towards students instead of an authority image. (At the same time, the researcher noticed that the discussion among students was equal, and basically every student spoke and expressed his views.) (Observation-T2-SF -Chinese Language)

The teaching process showed an open and interactive classroom environment. In School F, the Chinese creative writing course was embedded in the IB curriculum. The teacher designed the class with the guidance of the IB objectives for each subject. They had more autonomy to choose the class time and teaching form than the teachers in the government schools. Because School F had a rather small class size (17), the teacher was able
to keep an eye on each student, and there was more teacher–student interaction than in government schools where one teacher often taught over 40 students.

7.2.1.3 Role-playing

Another interactive activity utilised by the teachers was role-playing. While the researcher did not record role-playing activities in classroom observations during data collection, some teachers provided examples of role-playing in their former lessons in the interviews. One teacher (T2-SA) gave the example of a mock hearing on the topics related to student life such as ‘Discussion on the menu of school canteen’ and ‘Whether the division of majors between arts and sciences in high school should be cancelled’. The teacher argued:

The hearing is a democratic experience, a chance for democratic participation, and a chance for students to make decisions … The focus is not on the conclusions the hearing reaches, but on the purpose of letting them understand the pros and cons of the issue and learn to consider problems comprehensively. (T2-SA)

Another teacher (T1-SC) reported similar activities in class. The teacher gave the example of running a ‘hearing’ of how the subway fare was priced in Beijing in which students were assigned roles of relevant stakeholders including a Metro Corporation representative, government representative and citizens of different socio-economic backgrounds. The teacher argued that the aim was to let students not only consider an individual citizen’s point but also consider the community and the nation when making decisions. ‘In this example, they should think about how to make decisions that could make the state finances have some income, and solve the traffic congestion problem, and not become an economic burden for low-income residents’ (T1-SC).

The teachers generally articulated that role-playing was a good pedagogy for students to develop critical thinking skills where they consider multiple perspectives and interests of different stakeholders. It also developed students’ ability to express their opinions and solve
problems, which were related to the abilities a global citizen should have. Moreover, several teachers believed that role-playing and similar interactive activities could stimulate students’ motivation to participate in public and political affairs in the future. Although most teachers believed interactive teaching was necessary to develop students’ skills, they did not regard GCE as the ultimate goal of these teaching methods. Most of these activities remained under the objective of developing good national citizens either for competence or participation.

7.2.2 Cross-case analysis

Some differences were found among the school types regarding teaching pedagogies. In government schools, knowledge-based teaching and explanation of exam points were still the focus of teaching. Teachers often used interactive teaching and group discussions when teaching contemporary political and social issues or student life. Regarding the teachers’ attitudes, even under the pressure of exams, the teachers in the model schools had confidence in spending time to cultivate students’ skills and values in addition to teaching knowledge. The teachers at ordinary schools were reluctant to apply more interactive teaching, believing that conveying required knowledge and meeting teaching objectives were the most important tasks in teaching.

Comparatively, interactive teaching was practised more commonly in the international schools. The teachers considering critical thinking and global values clear teaching objectives and designed their classroom activities to achieve this goal. In general, according to the data related to the major courses in the IBDP system, such as language and history, School E and School F exhibited more interactive and conversational classrooms. However, the interview with the teacher of Political and Ideologic Studies at School F reported the same difficulties in delivering this subject as those in government schools—limited class time, considerable teaching tasks and the pressure of exams. As a result, she had
to focus more on knowledge explanation and less on interactive teaching for this course. This was confirmed by classroom observations.

The interactive teaching strategies were easily restricted by the heavy class objectives and limited time. Teachers in the government schools and even the teachers in the international School F who taught the same course reported that interactive activities were applied more often at the beginning of the semester in years 10 and 11. There was no time for these activities later in the semester when exams loomed. Therefore, thematic teaching and methods of answering exam questions were the focus in the final year of high school. This was confirmed in the Year 11 class observations of Political and Ideological Studies, where the main lesson was to review the exam points in the form of thematic units. The observation notes in Year 11 class in School D showed:

Teaching strategy: The teacher has a strong role of 'leader' in class and has the performance of instilling knowledge points. The teacher is good at summarizing knowledge systems in the form of structure diagrams to facilitate students' understanding and memorization. PPT is not used; textbooks and teacher-made study plans are the main teaching materials. The teacher writes the knowledge structure system on the blackboard while lecturing.

Teaching method: The main method of lecture is to ask students specific questions by name. The purpose is to connect the knowledge points to be understood in this lesson. This approach emphasizes the knowledge points and at the same time puts a certain pressure on the students to actively find the main points in the textbook. However, some thinking process is missing; the form of interaction is relatively simple and passive; there is no group discussion; and the way of asking questions by name makes the classroom atmosphere more tense. At the same time, most of the questions are
closed answer-questions, less open-ended discussion is found. (Observation-SD-T1-Political Life)

At all six case study schools, teachers claimed that they never included interactive learning for Year 12 students, as the core task was to prepare for the important final exam.

7.3 Assignments and Subject-related Activities

One theme found in the data was that some assignments and subject-related activities related to the development of GCE competencies and skills, and the cultivation of social responsibility and active citizenship. Across the case study schools, there were three main types of assignment: (1) exercise books, (2) inquiry-based assignments in school, and (3) subject-related activities outside school, such as research projects, surveys and reports, often assigned during semester breaks. The teachers claimed that exercise books were knowledge and exam oriented, while the other forms of assessments were more helpful to encourage global citizenship learning.

7.3.1 Exercise books

Written assignments, such as exercise books and quizzes, were major forms of evaluation. Most of the teachers valued exercise books as a way of making sure the students acquired knowledge and understood what they had learned. One teacher said, ‘The most basic homework must be the exercise book. They [the students] need to take tests and master the knowledge points’ (T1-SB). These assignments might contribute to global citizenship learning from a competence perspective, training students’ global knowledge and analytical skills. Question-based tests and paper exams that targeted knowledge remained the major assessment method.

7.3.2 Novel forms of assignments

The teachers had introduced some novel types of assignment in recent years to inspire student awareness of participation in civic and social life, to inspire creativity and practical
skills and to develop the ability to confidently express views. For example, the teachers at School B set students a social research project assignment. The aim was to develop critical thinking skills and encourage civil participation. The teacher would assign research topics of political and social issues in advance. The topics often included civic and social issues, for example, studying the governance structure of a village, the management mode of an enterprise or the method of profit growth of an enterprise. The students worked in groups to carry out the projects and complete a report. One teacher described that ‘They need to ask questions and find methods to answer the questions and complete a research report’ and argued that these practical assignments can ‘promote rational thinking and encourage political participation’ (T3-SB). Most teachers believed that inquiry-based assignments engaged comprehensive abilities, as one teacher stated:

These assignments can improve students’ adaption to society, develop the ability to collect and process information, and the ability to think dialectically. In addition, completing a research report on a certain topic requires the ability to do research. They need to present ideas clearly and logically around political news material, with strong arguments. So, it [inquiry-based assignment] is very comprehensive. (T2-SC)

Although novel inquiry-based assignments made up much less teaching time than exercise books, this kind of assignment did provide a better means for GCE learning, not only in the acquirement of knowledge, but also the cultivation of ability and attitudes and development of active citizenship.

Moreover, teachers at School C mentioned a homework task of posting advice and views on civil issues on government official websites. The online platforms of central and local government provide the opportunity for citizens to suggest advice, and the teachers often encouraged their students to express ideas and participate in civil life through these
channels. One teacher believed it was a direct and effective way for students to exercise civic rights and encourage active citizenship (T2-SC).

7.3.3 Research projects from the local government

In the interviews, the principals and teachers reported that in addition to project assignments, national or local education government bodies often assigned social research activities for government school students, as part of unified moral and political education. Most of the activities were aimed at cultivating young people’s political awareness and participation, so they were often linked to the subject Political and Ideological Studies. An activity mentioned frequently by the teachers in two government schools was the Mock Chinese People’s Political Consultative Conference (CPPCC). The Mock CPPCC was running while the researcher was collecting data at the government schools in Shanghai. All the teachers viewed this activity positively, believing it was closely related to cultivating civic literacy. The Mock CPPCC required students to undertake research on a real problem in their local community. The students were required to form a report with suggestions and submit to the local CPPCC. The government school teachers all argued that this activity trained students’ practical skills regarding how to solve real-world problems and also encouraged political participation. The Mock CPPCC was also a regional competition, so the schools attached great importance to it. Regarding GCE, this kind of assignment would be expected to inspire consciousness of social responsibility.

Although the types of assignments were similar among the case study schools, the teachers’ attitudes differed regarding interactive or creative assignments. Teachers in the model and international schools generally showed greater confidence in their students’ ability to undertake creative assignments and complained about not having enough time for these kinds of activities. Conversely, teachers in the ordinary schools were less confident in
students’ ability to complete creative and independent assignments, and they suggested the high need for supervision of the process.

In short, the newly emerged assignment types reflected reforms in the national policy to promote whole-person development. However, examination and knowledge-oriented evaluation remained prominent in most of the case study schools, which resulted in homework focused on exercises books. Although some activities outside the classroom may not have been captured during data collection, the types of assignments identified in the study were mainly based on teachers’ descriptions and homework examples provided by the teachers. Further research could consider GCE learning in assessment methods used in Chinese schools.

7.4 Conclusion

This chapter examined the GCE elements found in the formal curriculum at the six case study schools. As discussed in the section of Chinese context in Chapter 2, Political and Ideological Studies is considered the subject most relevant to GCE in high school education regarding its comprehensive coverage of social studies and moral education. This subject was compulsory for all high school students in government schools, but not for international schools, which operate outside the national curriculum. However, as required by the Shanghai government, international School F ran the same subject as the government schools.

All teachers used the same teaching materials for Political and Ideological Studies reviewed by the central and local Ministry of Education. These teaching materials contained many GCE elements. Although the subject was oriented to teach patriotic and socialist views, GCE elements were found in the subject materials, mostly within the competence and awareness dimensions of the global citizenship model. Considering Oxley and Morris’s (2013) typology, the curriculum showed more of an economic and political global citizenship
model focusing on developing students’ knowledge of globalised society and skills to compete in the global economy. However, GCE was not an explicit goal in the subject matter and the term was not mentioned in the documents. The design of the curriculum was from a national perspective, and the goal of introducing international perspective was to build students’ confidence in national identity.

Moreover, the case study schools showed differences in how their teachers understood and delivered the GCE elements in the curriculum. The teachers in government schools integrated global perspectives in their lessons on an as-needed basis. The curriculum standards and exam points were the most important criteria. Although the same course was taught under School F’s IB curriculum structure, which would be expected to have more of a global orientation, the study found little difference in the teachers’ delivery of the subject from in government schools—a clear exam orientation that focused more on knowledge and less on skills and values.

Further, GCE learning was found to be greatly influenced by teaching and assessment methods. In government schools, teaching of knowledge and theory was the focus, while interactive activities were infrequent. This could undermine the cultivation of practical skills and global perspectives from the awareness dimension. The implementation of education for global engagement was even rarer because of tight schedules and pressure of exams. Comparatively, international schools showed relatively more frequent interactive teaching and inclusion of overall quality in evaluation, which may provide more comprehensive development of GCE. However, regarding the subject Political and Ideological Studies, there was not much room for teachers to play, as it was not a core course in the international curriculum.

The next chapter describes and discusses the finding of GCE elements in the schools’ informal curriculum.
Chapter 8: Research Question 3—What Opportunities for GCE are Found in the Informal Curriculum?

In terms of the informal curriculum, that is, those school-planned learning activities that do not constitute subjects (Print, 2012), various forms of informal curriculum were found in the case study schools, often integrated within the school’s moral education system. Two major types of informal curriculum in the high schools were found relevant to GCE learning: international communication activities and moral education activities that involve global perspective. The following sections present and discuss the two major forms of informal curriculum that related to GCE, what qualities of global citizens they conveyed and what factors influence the promotion of GCE through informal curriculum.

8.1 GCE Through International Communication Activities

International communication activities in this context refers to school-initiated activities that involve communication or cooperation with overseas sectors, such as annual exchange programmes, short-term projects with sister schools and occasional activities including lectures and workshops by overseas scholars. The purpose of international communication activities was to expand global perspectives and learn about diverse cultures, while different schools had their specific policies on international exchange. The following parts present an overview of international communication activities found in the case study schools including programme objectives, general attitudes towards these activities and specific forms of communication that relate to GCE learning. Each school was analysed individually and then compared with the others. Several matrices were used to help with data presentation and conclusion drawing.
8.1.1 Overview of international exchange activities

Generally, the schools all implemented policies providing opportunities and setting up overseas sister schools (see Table 8.1).

<table>
<thead>
<tr>
<th>School type</th>
<th>Schools</th>
<th>School policy</th>
<th>Number/country</th>
<th>Student participation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government model</td>
<td>SA</td>
<td>Yes</td>
<td>5 / US, UK, Japan</td>
<td>Voluntary registration, limited places</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Need to complete pre-visit preparation (cultural etiquette)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Share with whole grade after returning</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Teachers report the ‘only child’ not adapting to the new environment</td>
</tr>
<tr>
<td></td>
<td>SB</td>
<td>Not explicit</td>
<td>11 / Europe, US,</td>
<td>Voluntary registration and selection</td>
</tr>
<tr>
<td>Government ordinary</td>
<td>SC</td>
<td>Not explicit</td>
<td>Australia, Korea,</td>
<td>Share with whole grade after returning</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Singapore, Indonesia,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>India</td>
<td></td>
</tr>
<tr>
<td></td>
<td>SD</td>
<td>Not explicit</td>
<td>0</td>
<td>N/A</td>
</tr>
<tr>
<td>Non-government international</td>
<td>SE</td>
<td>Yes</td>
<td>UK, US, Asia</td>
<td>Voluntary, mainly short-term (e.g. winter and summer camps)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Only in middle school</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Fees paid by student</td>
</tr>
<tr>
<td></td>
<td>SF</td>
<td>Yes</td>
<td>3 / UK, US, Australia</td>
<td>Voluntary, mainly short-term visits (e.g. orchestra exchange performances, drama exchanges, during vacations)</td>
</tr>
</tbody>
</table>

Almost all participating schools had overseas sister schools that they had a relationship with, except School D. The sister schools ranged across continents, mainly in Asia and English-speaking countries. Most of the case study schools had a highly positive attitude towards international communication programmes and believed they were effect in developing students’ global perspectives.
8.1.1.1 Model government schools

The two model schools, School A and School B, put high value on international communication, providing a large number of opportunities including various programmes with sister schools, lectures by overseas scholars and activities assigned by the central or local government. They regarded the activities as an important means of opening up to the wider world, learning about diverse cultures and disseminating Chinese culture.

For example, School A’s policy stated that the purpose of its international communication was to ‘promote international exchanges, see the world, learn about diverse cultures, show Chinese civilisation to the world and build friendships with overseas fellows’. In practice, School A had five overseas sister schools across three continents. Each year roughly 12 selected students had the chance to study and live overseas for a period ranging from a few weeks to one year. The vice-principal stated that maintaining sister schools was an important means of providing students with experiences of diversity. As he said:

If you want students to have an international perspective, an open mind and a character of understanding and respecting differences, then there must be such an environment in life. Our exchange programmes, including the annual exchange of students with the British School [S] and the Australian School [M] and others, are designed to allow students to experience diversity in real life, rather than telling them. They see and feel it in life; then their horizons can be broadened. (P-SA)

Owing to financial factors and limited quotas, not every student has the chance to experience multiculturalism overseas. Regarding this issue, the teachers argued that foreign students coming to visit the schools also provided an environment of diversity and the ability to communicate with others that reached all students. Teacher T1-SA said:

Our school emphasises the concept of ‘humanistic autonomy’ to provide a learning environment. We have many resources and channels for the students to contact and
communicate with international students. When I was a head teacher, in my class there were students from Singapore, Germany and Japan … With these experiences, our children will not look at others with a different view. They will not treat people from other cultures with narrow, biased opinions, but with respect and a true heart. Everyone is equal and independent in their daily communication. So as far as I can observe, our students and foreign students are very harmonious. (T1-SA)

Although School B had no explicit policies on international communication programmes, the interviews with principal and teachers at showed a similarly strong emphasis on values of enriching students’ experiences. When asked about School B’s education of global perspectives compared with other high schools in Shanghai, the vice principal was quite confident to mention international opportunities as a strength:

A significant strength is that we have a large number of international exchange activities. Quite a large number. Maybe smaller than a foreign language or international school, but [School B] definitely provides a lot of opportunities for our kids to be exposed to international environments, if you compare us with all other government high schools. (P-SB)

Both model schools regarded providing opportunities for international exchange as one of their strengths and believed that educating excellent international talents required such opportunities and experience.

8.1.1.2 Ordinary government schools

The two ordinary schools also put emphasis on expanding international communication, while they differed slightly from the model schools in terms of the intention and attitude towards international communication programmes. School C had four overseas sister schools while School D had not established a sister school. Regarding the aim of international communication, no explicit policies addressing the purpose of exchange
programmes were found at School C. However, in the interviews, the director of School C’s Student Centre (T3-SC) articulated cultivating global perspectives was part of the school’s motto, ‘cultivate a broad vision’, and international communication was the most direct means to achieve this:

A broad vision must include an international perspective, which comes from international communication. Our school has kept connections with [schools in] various continents for many years, not only in English-speaking countries, but also in Europe, in Japan and Korea. I think one direct way of experiencing ‘broad vision’, as schools can do, is to increase opportunities for external communication. (T3-SC)

In contrast, School D did not have regular exchange programmes, however the principal argued for ‘style over substance’. He explained that the main reason for not building relationships with overseas sister schools was safety concern and pressure from parents when taking students abroad:

We used to have contacts with Singapore, New Zealand and South Korea. Several of the schools wanted to establish a sister-school relation, but we did not agree. Why, because we feel that style is over substance; it does not make much difference. The issue of taking the children abroad is complicated, especially in the situation when the family backgrounds of our students are not very good, and the views of many families have not yet opened. Moreover, the security issue is a big deal. Not many [principal] are willing to do this. (P-SD)

Indeed, School D had cancelled all international travel activities and only retained visits from foreign students to their school. The principal believed the more important task was to educate the students to learn practical skills for finding future jobs. However, several teachers at School D held contradictory views. Two subject teachers regarded the lack of overseas exchange programmes as a weakness of their school, saying:
The weaker part of our school is that there is no such [exchange student] project. Many schools in Shanghai have a variety of twinning projects. I think this kind of communication project is very helpful to the students to become a citizen of the world. In fact, it is an inclusiveness, that is, coexistence, right? As a person of the earth, being a citizen of the world requires being able to coexist with others. The rules that Chinese citizens must abide by and the rules of the world’s citizens must be different. If you [the school] do not give him [or her] experience, he [or she] could not do this. (T2-SD)

Most teachers at School D emphasised the importance of providing environment or experience and demonstrated that students going out to see the world was a better way to enlarge perspectives. This reflected an obvious disagreement among the stakeholders at School D. However, the data showed that the attitudes and views of principal generally determined the status quo of the informal curriculum in the school.

8.1.1.3 Non-government international schools

Both international schools, School E and School F, attached great importance to international exchange activities. Although there was no specific expression in school policies, the principals and teachers clearly regarded these activities to cultivate an international perspective. The two international schools had several overseas sister schools and regular exchange programmes. School E had four sister schools mainly in Europe, and School F had three sister schools across three continents. Neither of the international schools had explicit statements regarding international exchange programmes, except that School F’s website mentioned one purpose was to expand ‘global perspective, developing cross-cultural knowledge and skills, and achieve a successful life’ for students. School F regarded exchange programmes with overseas schools as increasing culture exchange and mutual communication. The principal of School F explained:
Their [students from overseas sister schools] goal of coming to China is very clear: developing their understanding of China. They want to enlarge their international vision. The goal of our students to go out is also clear: understanding foreign cultures and expanding the international perspective. Therefore, international exchange meets the needs of students from around the world to be exposed to exotic cultures, and that should be part of the quality of global citizens. (P-SF)

The international exchange programmes at the international schools were designed as an extended part of the international curriculum (i.e. IBDP and Cambridge curriculum). The principal in both schools demonstrated the role of exchange experiences in cultivating cross-cultural abilities and stressed its connection to fulfil the IB objectives of whole-person education. Students were able to express themselves freely and confidently in cross-cultural communication, enlarge their vision and prepare to study in universities abroad.

8.1.2 Activities in international exchange programmes that relate to GCE

The activities in international exchange programmes were similar among the three types of schools. Chinese students travelled overseas, often with a lead teacher, and attended a series of activities in sister schools. The major activities that participants considered were related to GCE can be categorised into four major types: (i) lectures and workshops, (ii) topic-based research projects, (iii) themed tours and (iv) homestay experiences (see Table 8.2). The GCE-related elements mostly focused on the knowledge and skills needed in cross-cultural communication conditions.
Table 8.2 Activities and GCE-Related Elements in Exchange Programmes

<table>
<thead>
<tr>
<th>Forms of activities</th>
<th>GCE elements involved</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lectures and workshops</td>
<td>Knowledge of diverse cultures and learning styles, English language skills, cooperation skills, cross-cultural communication</td>
</tr>
<tr>
<td>Topic-based projects</td>
<td>Multicultural understanding, problem-solving, doing research, cooperation</td>
</tr>
<tr>
<td>Themed tours</td>
<td>Knowledge of the history, culture, geographic features and customs of other countries; communication skills; reflection on Chinese history and culture</td>
</tr>
<tr>
<td>Homestay</td>
<td>Communication skills, the ability of living together with people from different backgrounds, understanding different cultural etiquette, independent living ability</td>
</tr>
</tbody>
</table>

8.1.2.1 Lectures and workshops

Lectures and workshops included having classes with local students, usually in various subjects such as English, physics, computer science and drama. The teachers also claimed that Chinese culture topics were important for the purpose of exchange programmes, for example, the Chinese Cultures and Confucius Philosophy workshop series held at School A.

In long-term exchange programmes when students spent one month or longer studying and living with overseas students, the Chinese students were able to learn not only the cross-cultural knowledge but also living styles and study modes in other countries. These experiences involved GCE elements mainly from the global competence dimension, including the knowledge of diverse cultures and learning styles, and ‘a big influence on improving English language skills’ (P-SC). A teacher at School C pointed out that short-term exchanges that teachers attended also provided opportunities for the teachers to expand their global vision (T3-SC).
8.1.2.2 *Topic-based projects*

Topic-based projects were group research topic studies that involved students from overseas sister schools. For example, at School A, when visiting a sister school, the students would do a joint research project with sister-school students while overseas and share the outcomes with their classmates when they returned to China. The topics were usually culture related. According to the principal at School A, many topics were aimed at cultural differences, such as how a certain issue is considered in the UK context compared with how Chinese people understand it. This leads to multicultural understanding. In addition, most principal and teachers agreed that topic-based projects with sister-school students effectively developed communication skills, the ability to cooperate with others and the ability to solve problems.

8.1.2.3 *Themed tours*

Themed tours were valued by the participants of this study as an important form of developing global citizenship. Teachers and students of the exchange programme joined excursions in the country of a sister school, often with designed academic themes. For example, the principal of School A mentioned that students who went to the UK for exchange visited the representative historical and cultural attractions in the UK. They were accompanied by local students and teachers and shared thoughts and knowledge during the tour. The principal at School C gave the example that during exchange in Germany, the Chinese teachers and students visited the Berlin Wall and historical museums including the brewery in Munich where Hitler launched World War Two. The major theme of the tour was German modern history:

Our students travel from Munich to Düsseldorf to Berlin and back to Munich.

Through this journey, the children develop a comprehensive understanding of the
modern history of Germany, and the students reflected that they learned much more quickly than listening to the teachers in class. (T3-SC)

The tours were considered to develop students’ knowledge of the history, culture, geographic features and customs of other countries, and communication skills when students discussed the topics with local students. Moreover, some teachers illustrated that the tours helped students reflect on Chinese history, culture and development. For example, one teacher at School A, who led an exchange programme to the UK, remembered the Chinese students reflecting on China’s city planning and construction after visiting London:

They [students] reflected that the historical buildings and cultural features of the streets in Beijing were not well preserved. ‘We often learn from whatever country we believe is good, while the outcome is losing our own distinction. In contrast, as an international metropolis, every street in London has a unique style, and its historical and cultural preservation is more complete’, the students say. (T1-SA)

Themed study tours were a good platform for students to experience diversity of world cultures and improve cross-cultural communication skills and thus develop a sense of being a global citizen.

8.1.2.4 Homestay experience

Most participants mentioned homestay experiences as a means for Chinese students to develop communication skills, learn to live with people from different backgrounds, learn about different cultural etiquette and live independently. As the principal in School D argued, they go to (exchange school) to learn knowledge during the day and live with their homestay families at night. They have integrated into the local living habits and lifestyle and gradually learned some cultural background. (P-SD)

Besides the merits, homestay experiences also revealed shortcomings of Chinese students, reported by some teachers who had led student teams to other countries, for
example, lack of independence. One teacher gave the example of a student in her class who ‘behaved quite well in school’ and had good academic performance but showed inappropriate behaviour during a homestay experience:

He requested the homestay mother to cook for him every day so that he could save money from buying food. The American mother was busy. How could she have time to cook for him? So, the American family complained about the student a bit. This shows that he lacked the awareness of understanding others and other cultures. I feel there remain many problems in the education of our kids, particularly the education of the ‘only child’ [generation] in China. They are often self-centred and fail to develop independence and empathy. Therefore, when they encounter cross-cultural communication, many children are not comfortable. (T1-SA)

The experience did provide an opportunity to expose Chinese students to new environments and experience ‘culture shocks’. The teachers generally believed that it was good for students to have these experience early in their lives. Through exchange experiences, students were expected to enhance their global perspective and acquire the basic attributes of a qualified citizen, the sense and ability of independence.

8.1.3 Other forms of international communication activities

In addition to exchange programmes with sister schools, other activities that involved international communication were found in the case study schools (see Table 8.3). These activities varied among schools, largely depending on the level of resources and the principal’s vision.
<table>
<thead>
<tr>
<th>School</th>
<th>Type</th>
<th>GCE elements involved</th>
</tr>
</thead>
<tbody>
<tr>
<td>SA</td>
<td>Short-term exchanges (e.g. Sino-Japanese Little Ambassador Program)</td>
<td>Experience multiculturalism and differences, expand horizons Enhance cultural confidence</td>
</tr>
<tr>
<td>SB</td>
<td>Origin activities in Southeast Asia during school holidays Consulate activities with NGOs Foreign universities marketing Lectures by overseas scholars</td>
<td>Reflect on own culture and others’ Experience modern citizenship Observe overseas universities and cultures</td>
</tr>
<tr>
<td>SC</td>
<td>N/A</td>
<td>Chinese and foreign students’ mutual understanding of multi-culture (communication etiquette, respect for others, living together etc.)</td>
</tr>
<tr>
<td>SD</td>
<td>Short-term international student programme (e.g. from Korea and Japan)</td>
<td>Observe foreign universities and cultures English language skills Experience foreign cultural exchanges, expand Chinese students’ international vision’ (P-SE)</td>
</tr>
<tr>
<td>SE</td>
<td>Foreign universities visit for marketing Lectures by overseas scholars Government-assigned projects (e.g. Chinese and foreign little ambassador) Group projects with students from overseas (e.g. global issues, economic, political and environmental)</td>
<td>Observe foreign universities and cultures English language skills Experience foreign cultural exchanges, expand Chinese students’ international vision’ (P-SE)</td>
</tr>
<tr>
<td>SF</td>
<td>Overseas summer programmes (e.g. Teen Ink, TeenLife)</td>
<td></td>
</tr>
</tbody>
</table>

The two model schools had occasional government-assigned activities with overseas countries, for example, School A in Beijing held The Little Ambassador of China and Japan, in which students received a delegation of Japanese high school students and discussed culture, science and art. Students at School B had the chance to participate in activities held by foreign consulates in Shanghai, for example, for Chinese descendants from Southeast Asian countries to ‘seek their roots’, or research their origins. In addition, the two model schools reported occasional visits of world-famous scholars, including Nobel prized winners, to give lectures to the students. Both model school principals took great pride in these activities to broaden the students’ global vision.
The two international schools also had diverse forms of international communication opportunities in addition to exchange programmes, such as foreign universities coming to campus for marketing activities. Further, the students at School F regularly participated in summer programmes through global organisations, such as TeenLife, which provided various programmes outside the classroom ranging from volunteering opportunities, such as working with animals or at homeless shelters, or various arts and sports programmes. The students were responsible for their safety and costs. The teachers interviewed argued that through these programmes with non-profit organisations student not only gained experience and expanded their vision but also built a good resume for further study.

Conversely, the two ordinary schools had less opportunities for international communication except overseas study tours during vacations. School C did not report other forms of international communication activities. School D had a short-term international student programme that mainly admitted students whose parents were from Korea and Japan and worked in Shanghai for a short period. In addition to Chinese language training, these foreign students were assigned to local classes and engaged in activities with the Chinese students. The head teacher of the programme claimed that the Chinese students were able to express themselves more boldly in activities in and out of the classroom, inspired by the confidence and enthusiasm of foreign students.

These activities involved GCE elements mainly from the competence and awareness dimensions. Students were able to improve their English language skills and experience cultural differences. Some teachers demonstrated that mutual communication enhanced the students’ confidence in Chinese culture, which developed modern citizenship attributes in terms of etiquette and respect during interpersonal communication, which involved the awareness dimension.
8.2 GCE Integrated in Moral Education Activities

In addition to international communication activities, which were believed to be the most direct means of developing global citizenship skills, traditional activities led by the schools also involved GCE elements from the three dimensions. Although designed to promote ‘moral education’ or ‘suzhi education’ (essential-qualities-oriented education), these kinds of informal curriculum showed potential to develop certain qualities of global citizens (see Table 8.4).

Table 8.4 Moral Education Activities that Involved GCE Elements Across Schools

<table>
<thead>
<tr>
<th>School</th>
<th>Type</th>
<th>Influence/GCE elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>SA</td>
<td>Knowledge competition Arts festival Theme class meeting—student-led, often with civic education theme</td>
<td>Knowledge of the world Communication skills, organisational skills Consciousness of serving others Cultivate modern citizenship (responsibility, democratic consciousness, participation consciousness)</td>
</tr>
<tr>
<td>SB</td>
<td>Psychological sitcom contest Arts festival Career education—work experience or job fair</td>
<td>Creative learning, sense of innovation Career education—understand the talent requirements of the global market</td>
</tr>
<tr>
<td>SC</td>
<td>Psychological culture festival (e.g. professional experience, debate competition, simulation recruitment) Student forum Themed creative performances at opening ceremonies of sports meetings</td>
<td>Psychological Culture Festival—‘cultivate the ability to solve new problems in the 21st century’ Debate competition—critical thinking, awareness of cooperation Organisational leadership ability Executive ability</td>
</tr>
<tr>
<td>SD</td>
<td>Sports meetings Art festivals Extended research curriculum</td>
<td>Organisational leadership ability Executive ability</td>
</tr>
<tr>
<td>SE</td>
<td>Workshops and studios—practical skill training (e.g. research, interviews, writing resumes) Programs outside school—Big China—joint programme between Beijing and Harvard IB youth conference School’s new year alumni conference—theme discussions (e.g. passing on traditional culture, financial crisis)</td>
<td>Create ideas, compete as a team, interact with people, be reflective Identify traditional Chinese culture Discuss international issues, cultivate international awareness, analyse and solve problems Sense of responsibility</td>
</tr>
</tbody>
</table>
8.2.1 Regular moral education activities

The case study schools held regular school-level activities that were organised by the students. These activities ranged from knowledge competitions to art festivals and sports meetings, which contained implicit GCE elements. For example, the knowledge competition at School A focused on world history, geography and diverse cultures, which expanded students’ knowledge of the world. The ‘Innovation Competition’ at School B aimed to encourage creative learning, innovation and practical ability. The annual sports meeting in each school allowed students to play friendly matches and showcase their skills. These kinds of activities can be categorised into what Print (2012) calls ‘expressive activities’, which have some influence but not much on developing students’ citizenship awareness and participation. However, the principal at School A illustrated that these activities included comprehensive abilities such as communication skills, which had a positive influence on developing global citizenship qualities, for example:

Our art festival aims to show students’ artistic talents, but it does more than that. The festival, as an activity, includes interaction with people, the ability to communicate and express oneself, and organisational skills. So, the skills students develop from these activities are very comprehensive. (P-SA)

The two ordinary schools also ran moral education activities with implicit GCE elements. School C held regular themed festivals such as the Psychology and Culture Festival, Chorus Festival, Poetry Festival and Sports Festival. The annual Psychology and Culture Festival was the biggest event, and often lasted for a month. It included a series of activities such as career internship experience, debating competitions and simulations of job
application. These activities are likely to develop skills such as critical thinking, cooperation, organisational leadership and executive ability. The researcher observed the final round of the debating competition during a school visit, in which students develop critical thinking and a sense of cooperation with others. The observation notes recorded the activity as follows:

Time: 2018.3.12 Debate Preliminary (Senior Year Two)
Venue: lecture hall
Teams: Class 8 and Class 9 (Have drawn lots in advance to determine grouping)
Judges and audience: the principal, the director and teachers of the student office, and students from the two classes.
Topic: Young people should always be competitive vs. young people should keep a steady heart.
GCE related topic and ability: critical thinking, multi-angle consideration; students in the debate cited classic examples, including Chinese and foreign historical figures and events, and ancient Chinese poems. The debater of pro side argued young people should improve their competitiveness in the context of globalized world.
Notes: The teacher commented after the debate: articulated the purpose of the debate is not about the rule or to win, but to cultivate critical thinking and the ability to express opinions. Commented on the performance of the students: both teams are familiar with the debate rules and abide by the rules without overtime. Praised the two sides for positioning the competitive mind and peaceful mind in the topic as positive attitudes respectively, which is the correct direction of debating; finally, the two teams’ debate advantages and disadvantages are evaluated. (Observation-SC-Debate)
The researcher interviewed the principal of School C who expressed her view on the debating activities:
I think the debates are very much about training their thinking skills and the ability to work in teams. You may have noticed [in observing the debate contest] that some teams were not united, some lacked awareness of teamwork and cooperation. The debate contest is an activity that forces you to learn to cooperate. You have to
cooperate with your team. The spirit of cooperation and teamwork is what is needed for international understanding. (P-SC)

The educators at School C referred to global citizenship within the scope of developing a whole person. In their view, developing every student to his or her potential was the aim of GCE, and diverse moral education activities provided a good platform to reach that goal:

These activities that allow the students to show their specialties are particularly good. This is very relevant to global citizenship. When everyone has their expertise and specialties, in what ways can the school stimulate their passion and meanwhile offer a platform for them to show themselves. We want the students to be more confident and more passionate in life. We want every student to become him [or her] self. (P-SC)

Compared with the government schools, the condition in the two international schools was quite different. The schools did not follow the national curriculum system, so they were administratively free from the government requirement to implement a moral education-oriented curriculum. Most of their regular school-led activities had an explicit international perspective as they aimed to educate Chinese students to study abroad. These included within-school workshops that aimed to develop students’ practical skills and outside school activities in which students participate in a school team. For example, School E provided workshops in research, writing resumes, doing interviews, writing papers and applying to universities. These activities were often open to Year 12 students and aimed to develop practical skills and training to prepare for study and life overseas. In addition to practical skills, other school-led activities included learning about business, start-up companies, leaning a new language, cooking, craft and painting. A history teacher from the US, who was also a teacher of the craft workshop, claimed that students could gain leadership and other qualities through these studio activities and improve multiple abilities. As he explained, ‘It’s
more about activity than class. The studios are where they can work on something that they have real interest in. That’s where some of the leaders come out because the students can get more skilled and more responsible’ (T1-SE).

The international schools provided more international-scope activities than the other schools regarding school-based teams. School E’s students attended China Thinks Big—a joint challenge programme by several top universities including Peking University and Harvard University, where Chinese high school students discuss global issues and propose solutions. The aim is to let students ‘think big and start small’ through research and community implementation. Other examples included the IB youth conference, which is designed with an international scope. These activities often have an explicit aim of developing high school students’ global perspectives and linking them to the world. In terms of GCE learning, the participating teachers argued that these activities benefited students in creative thinking, competing as a team, interacting with people and being more reflective. School E’s leader argued the positive influence of attending these activities on developing a ‘Sense of responsibility for society and the world, raising college readiness and cultivating a breadth of practical skills’ (P-SE). Underlying these diverse activities were many international links and channels between international schools. Students are given the opportunity to pay more attention to global issues and contribute to wider society. The ability and consciousness to take actions can also be inspired through the informal curriculum.

8.2.2 Student organisations

Most of the case study schools had student organisations including student unions, student societies and Communist Youth League (CYL), where students have the autonomy to elect candidates, run office and pass proposals. The CYL of China is a youth movement for ages 14 to 28 years run by the Chinese Communist Party. The four government schools had the Young Chinese Communist Party organisation, while the two international schools did
not have CYL, as they are to some extent separate from the government administration system. The main objective of the CYL Congress is to study and discuss the spirit of Chinese Communist Party Committee and Central Youth League Committee documents, and therefore have a strong nationalistic and ideological orientation. However, as it involved autonomous candidate selection, almost all government school participants stated that student organisations including the CYL were good platforms to develop a sense of democratic participation:

Our congress representative meetings and the student representative meetings are truly for students to speak out. The representatives need to write formal proposals regarding the school’s weakness in management, administration etc., they need to list which part should be adjusted, what are the reasons and how to make the changes. It’s the same process as the National People’s Congress meeting. Through this way the students’ awareness of being the master of their school and a sense of responsibility are cultivated. Isn’t this a rehearsal of civil rights? Although it is not as formal as the National People’s Congress, it is a way for young citizens to express themselves in an orderly manner. (P-SA)

Conversely, student organisations in the international schools were more comparable to schools in Western countries, including student parties and clubs. Students had the opportunity to run for office and organise activities by themselves. The teachers claimed that the student union and student societies helped students gain leadership qualities, cooperation ability and a sense of responsibility. The teacher of History at School E said, ‘Students will come to them [student organisations] to discuss problems, which can lead to a bigger conversation with other students so that issues can be solved’ (T1-SE).
The Model UN

One student organisation that was considered the most related to developing global citizenship was the Model United Nations (Model UN). The Model UN, as a student club, is organised by students and guided by one or two teachers. In the government schools, teachers of related courses such as English or Political and Ideological Studies were assigned to be instructors of the Model UN club. The activities of the Model UN were similar among the participating schools. Students team up and attend national Model UN conferences. Some schools (School A, School B, School E and School F) even had the opportunity to participate in Model UN programmes on an international scale, including the Model UN conference in New York. In addition, the club held derived training activities within schools including lectures, and training on presentation, debating and English writing skills, and the rules of Model UN conferences.

From a global competence perspective, the teachers affirmed mainly three positive influences of the Model UN on students—the development of language skills, the enhancement of communication skills and emotional intelligence, and guidance on personal career development. A subject teacher and guide of the Model UN at School A, argued:

Since the Model UN requires lots of verbal expression and collaboration, these exercises are very helpful to our students, who are not native English speakers. Another influence is the big improvement in emotional intelligence and communication skills. Third, it may affect students’ future career planning. Model UN involves a lot of international relations topics. Students may get interested in doing relative jobs; they also get contacts with university students and can go overseas to participate in conferences by international organisations. These greatly promote and encourage their thinking on career planning, studying abroad or going to a well-known domestic university. (T2-SA)
Other positive influences at the level of consciousness include enlarging global perspectives, taking social responsibility, developing respect and understanding of diverse views of different backgrounds, and empathy towards other countries. Some teachers also considered the Model UN as an important platform for students not only to learn in theory but also to take action and practice international understanding. One model school teacher argued that attending Model UN activities could aid participation of being a global citizen:

I think the goal of the behavioural level is higher. Because the school environment is relatively simple, the probability of students involved in complex cross-national debates is relatively low. So, it’s hard to give them the opportunity to practice. He [or she] may not know what to do when encountering a different position or conflict with a foreigner. But this should be something we teach our students. In the Model UN, you can simulate such an environment. As a representative of a country, how to adhere to the national position while reaching agreements in compromise? In this process, the kids will know how to tread a fine line when they encounter different views. Sometimes they may have disputes, but eventually they will need to avoid becoming enemies and get along after quarrelling. So, this simulation is a very good exercise. (T3-SB)

The teachers regarded the practice and experience of compromising and making agreements when dealing with cross-nation affairs to be good practices to develop active global citizens from an engagement level. However, in addition to the affirmation of the Model UN’s positive influences, some teachers in the ordinary schools indicated some downsides of Chinese students participating in this kind of activity:

After all, this [the Model UN] is an exotic product. Schools in other countries adopt this activity because they have education that prepares students with the ability to do this, and it has consistency in grade learning. When the students arrive at high school
age, they naturally have such vision and ability to do the Model UN based on their previous education. It is seamlessly connected [in other countries]. However, Chinese students who participate in the Model UN often show excellence in speaking and presenting, but not in practical actions. This is because they don’t have the foundational knowledge and ability to support the actions. We sometimes describe the kids in the Model UN club as good speakers, and they often behave like leaders and are well presented. But they often do not perform as well as expected when it comes to practical abilities to solve problems. (T1-SC)

This reflected the lack of consistent education in developing global perspectives and competence. As there are no similar activities at primary and junior secondary school level, ‘When students enter high school and participate in the Model UN, they have insufficient knowledge, ability and vision’ (T3-SC). Another common issue with the Model UN is that the students who participate often behave a bit conceited, articulated one teacher (T3-SC). Another teacher ascribed this to students’ insufficient ability to handle such ‘high-end’ activities (T2-SD). Because of these perceptions, School D had not established a Model UN society.

School D preferred to keep its student societies more ‘grounded’ and practical. Designed as part of the school’s extended curriculum, student societies at School D included an art centre, craft centre and business centre. The GCE-related activities through these centres included trading (i.e. focusing on training in trading and business), the economy (i.e. focusing on economic theories and practice from global perspective) and research (i.e. focusing on doing projects guided by teachers, with topics including local environmental issues, city transportation issues). These focused more on developing competencies and practical skills to find a job but less in cultivating the core awareness dimensions of sense of humanity and responsibility for humankind.
In contrast with the government schools, in which the Model UN was a student-led society, the Model UN society at the two international schools were teacher-initiated and aimed to win competitions at Model UN conferences on a global stage. This reflected the international flavour of the international schools and their greater emphasis on international activities compared with government schools. At the same time, this emphasis was for developing a better resume and preparing for further study overseas.

In short, the Model UN could be directly related to global citizenship learning in terms of cultivating a sense of humanity, a sense of responsibility, understanding of difference, a sense of social justice and competence required for a globalised society. However, in addition to the positive influences of the activity on students, some teachers also pointed out drawbacks of the Model UN including the lack of phased and consistent education in developing relevant competencies.

In addition to the Model UN, each school had other student societies that related to GCE, for instance, those relating to language and culture, such as English literature society, English drama society, English Debating Society and Sino-British Drama Club. Further, some were political related such as Western Philosophy society and Current Politics Review society, or sport related such as fencing, judo and equestrian. These student societies related to GCE more at an expressive level.

In the international schools, student clubs were integrated within the ‘creativity, activity, service’ (CAS) curriculum of the IB programme. The principal argued that the school allowed students to have total independence in deciding which clubs they wanted to establish, organise and managing, and thus reflected ‘the embodiment of autonomy and democracy’ (P-SF). The principal at School F further claimed that these activities helped with the development of global citizens, ‘These student-led activities are very good to train people,
to cultivate international vision, the sense of responsibility, creativity and the ability to act’ (P-SF).

Other instrumental activities (Print, 2012) were available in the international schools, with themes related to GCE, for instance, School E’s environmental agency that was cooperated with an NGO in Shanghai. School F ran supportive activities in poverty-stricken domestic areas, and a charity association, which cooperated with domestic and international charity institutions, ran regular fundraising activities, visited the elderly in nursing homes and organised charity sales for schools for disabled students. Overall, student organisations occupied a large part of the informal curriculum that provided potential for GCE learning in all three types of schools.

8.2.3 Volunteering activities

To promote suzhi education, the Chinese Government has made volunteering a compulsory part of the national curriculum for years 10–12 (MOE, 2017). All students in government schools are required to undertake a certain amount of volunteering work as credit, the time varying by city. These activities are based on an official grading system and are shown in the official grade report.

The two model schools have volunteer teams that preceded the national policy. The teams are led by the students and connect with communities and social welfare organisations. Both within school and outside school activities promoted the development of social responsibility, argued the teachers. Within-school volunteering may include library work, cleaning work on campus and tutoring younger students. Outside school voluntary work is often undertaken during vacations in social institutions such as museums, nursing homes and welfare institutions for disabled people. The principal of School A argued that a volunteer spirit was an important quality for global citizens. He said that he witnessed the students gradually cultivating the spirit of volunteerism in these activities:
Although we have a 100-hour requirement of volunteering and sometimes the kids only complete the task to earn the credit, there are also children who really find their meaning and self-fulfilment when they are volunteering. Then, the task is not a burden anymore. Some students even do more than 200 hours of their own accord. The volunteer spirit is generated and established through these volunteering actions and experiences. Volunteerism is part of the modern civic spirit and what a global citizen needs. (P-SA)

Unfortunately, the government schools did not have volunteering activities with an international orientation. Nevertheless, the teachers considered two major perspectives of volunteering that were closely related to global citizenship. The first was developing a sense of social responsibility. T3-SC argued that the spirit of volunteering was a common quality among humans. Although School C did not have volunteering activities from an international perspective, the students learned the core concept of volunteering and developed a strong sense of social responsibility. The principal P-SA echoed this point by stating that volunteering was across country boundaries and involved the sense of empathy for others and society responsibility. Other teachers believed that some forms of voluntary service were Westernised, and thus students could learn from the experience of the United States and other countries. Thus, volunteering services may help students connect with international standards and familiarise them with international education systems (P-SA).

**8.2.4 Social practical activities**

Social practical activities mainly refer to domestic short-term study trips, which is a combination of inquiry-based learning and travel experience. Students participate in school-organised purposeful off-campus visits. According to the national policy, the major aim is to improve students’ understanding of nature and society and cultivate their sense of social responsibility and practical skills needed to adapt to society (MOE, 2016).
The four government schools organised study trips on a regular basis—often twice a year. The routes of these study trips varied by school. Usually, students were required to propose a research plan before the trip, normally with a specific topic in science or humanities, such as local economic mode, traditional cultural protection and ancient architecture design. Group trips are led by one or two teachers and the students are often divided into functional teams such as transport, accommodation, discipline and photography. During these trips, students may visit local enterprises, museums, communities, historical sites, conduct surveys or interviews in the field and complete a final report after returning to school.

These kinds of trip were commonly argued by the participants as a good channel to enlarge visions and cultivate awareness of diversity. Although the trips were within China, the principal at School A believed they contributed to the development of global citizenship, because ‘China itself is a country with diverse regional cultures, so domestic research trips can bring experiences of differences’ (P-SA). He then gave an example of a study trip he led to a city in Central China, where students developed critical thinking skills and learned to respect different views:

When we went to Datong city, some children were billeted in the locals’ homes. They learned about Datong people’s views on the transformation of Datong’s old town. The mayor of the city was quite controversial on the Internet. Some locals especially thanked the mayor for the old city transformation. They were pleased that the city’s appearance had changed, that the old city remained and had been renewed beautifully, and the new city was built. However, others blamed the mayor because during the demolition some interests were damaged. When students went to local families and listened to how each family evaluated the mayor and the contested city planning problem, they developed a historical perspective on this issue. During the trip back to
school, the students exchanged the views they got from different families and found very different opinions among the locals. When the students listened to one family alone, they may feel what they say makes sense, but when all the students collected and summarised the information from various sources, they developed a much more comprehensive view on the issue and understood which voices were stronger and why. (P-SA)

Although the trips were only in domestic scope, the principal believed this kind of activity had a positive influence on GCE as it provided cross-cultural communication experience and inspired critical thinking. He believed the students gained the ability to respect and listen to various viewpoints, the ability to treat things rationally and to collect and analyse information. ‘Although we are not explicitly doing GCE or international understanding education, as long as it involves cross-cultural communication, the students will develop international understanding. I think many of these kinds of domestic practical activities have such a function’ (P-SA).

In addition to broadening vision and developing the awareness of diversity, the study trips also guided students’ study and career planning. For example, the director of student activities (T3-SC) introduced the themes designed for the study trips at School C, which linked to certain subjects in science or humanities:

- Yiwu city (one of the private business centres in China), where students studied economy and business,
- Hangzhou, where students visited Alibaba headquarter and other enterprises and communicated with entrepreneurs,
- Xian, where students visited China’s aerospace base and industrial base and the universities there.
A feature of School C’s study trips was the structure of visiting a local university, a local museum, a local enterprise and local natural and cultural attractions. T3-SC argued that these activities encouraged a broad vision and improved students’ understanding of emerging disciplines, professions and emerging industries. Thus, the students benefited regarding their career planning. The study trips were also believed to develop concrete skills for society and modern citizenship, for example:

This year’s Yiwu city route involved much economic knowledge, so the school required social studies teachers to lead the team. We gave the students pre-departure training, including how to do interviews, how to ask people valuable questions. When the students got there, they failed quite a lot of times to ask the vendors questions. At first, the vendors just ignored them. So, they had to think about adjusting their strategy or changing the way they interact with people. They also learned to observe, to see if the owner was available to talk. All these are cultivating their modern citizenship, which is the ability to communicate with others. A basic issue of human society is the communication between one citizen and another, isn’t it? (T2-SC)

In short, the social practical activities were mainly aimed at student career planning and cultivating national citizens, without explicitly mentioning developing global citizens. However, according to the interviews with teachers, the domestic trips were hugely beneficial to cultivate the competence of modern citizens, such as communication skills, research skills, problem-solving, investigation and organisational skills. It was a pity that in terms of the awareness dimension, these activities did not raise to the level of global responsibility but remained on career planning and personal development.

The social practical activities in the two international schools were mostly themed on traditional Chinese culture, as both schools had an explicit intention to balance the international curriculum with Chinese core values and culture. For instance, the Chinese
cultural trips at School F, called Zhi Xing China Program, involved students travelling to various locations in China to experience and learn the foundations of Chinese culture and history. The goals were to ‘gain a deep understanding and appreciation of Chinese culture, including literature, history, philosophy and art, and to develop intercultural knowledge and skills to address issues and succeed on a global stage’ (Doc-SF). The principal of School F articulated the importance of developing global citizens with Chinese roots. The study trips within China provided a platform for achieving this goal:

We link domestic trips with the study of Chinese culture. The citizens of the world in our view must have the cultural roots of a mother tongue. For example, we went to Ningbo in mid-November to visit Ningbo’s local culture, including a 100-year-old high school, the historical fort and the local museum. We want our students to develop a comprehensive understanding and experience of the history, economy and culture of a region in each trip. After returning, students use a variety of methods to share their experiences, such as painting, posters, feature articles and travel notes. These are then displayed, and parents are invited to the sharing. (P-SF)

An intentional balance between strong international flavour and cultivating citizens with cultural roots was shown in the informal activities of the two international schools.

8.3 Cross-Case Analysis

Comparing model and ordinary government schools, some differences were found in the schools’ intentions of international communication. The model schools had greater resources for international communication than the ordinary schools in terms of the number of overseas sister schools, the range of activities and number of students who could participate in these activities. For model School A, the key point of broadening global perspective was to provide a diverse environment. Having life experience of diversity and difference, either abroad or by inviting foreign students to the school, was commonly viewed
at School A as a direct means of broadening student views and developing respect for others. Although global citizenship was not named in the school’s educational aim, the principal and teachers shared a similar sense of developing global perspectives through informal curriculum, which was in line with the school’s ethos of ‘fraternity, humanism, harmony’. Moreover, strong consistency was found between School A’s policy and the leader’s and teachers’ understanding that the school culture affects student skills and attitudes. Similarly, with a school mission of ‘cultivating citizens who create the future’, model School B provided many international communication opportunities, not only from a cultural level but also in the arts and sciences.

The two ordinary schools differed in their efforts and attitudes regarding international exchange programmes, the principal playing an important role. Ordinary School C showed more positive attitudes towards exchange programmes than ordinary School D. School C’s principal and teachers consistently viewed international communication as a direct means to develop global citizenship skills. Conversely, the teachers and principal of School D had different views on this matter. The principal showed less interest in ‘grandstanding’ activities such as exchange programmes and stressed developing skills to find a job and survive in society were more important for his students. The principal was concerned about his students’ ability and safety during exchange. Thus, School D did not maintain any relationships with sister schools overseas.

A clear goal to disseminate Chinese culture and develop national identity was found in the student activities and international communications in all case study schools. For example, School A’s school policy stated the major aim of international communication was to ‘learn about diverse cultures and display Chinese cultural to the world … constantly improve cross-cultural awareness and improve the ability to explore and identify Chinese and foreign cultural differences and similarities’. Topics relating to Chinese cultural elements and
Chinese history were major themes in exchange programmes. The interview participants also reported an aim of enhancing Chinese identity through cross-cultural activities. This indicated the cultural global citizenship mode in Oxley and Morris’s typology, which concentrates on the cultural symbols that unite and divide members of societies. This echoes with Jiang’s (2017) view that national identity underlines the development of global identity and global perspectives.

The moral education activities were similar among the government schools. Although ‘global’ intent was not stated explicitly, these activities showed much potential to develop skills and attitudes related to GCE under the umbrella of moral and character education. The model schools aimed for high student achievement through these activities, as a platform to discover talents. Meanwhile, the ordinary schools put value on developing practical abilities to enter society and live a happy life.

The informal curriculum at the international schools obviously involved more international elements than at the government schools. Compared with government schools, which concentrated on the cultivation of socialist core values as the explicit goal of informal activities, international schools presented a more global intention, as their students often intended to apply to foreign universities. But at the same time, the international schools paid equal attention to cultivating Chinese cultural and values identity in the informal curriculum. Overall, the case study schools all attempted to achieve the same goal, developing global citizens with national identity, but from different directions. The government schools expanded recognition of global perspectives under the premise of moral and patriotic education, while international schools endeavoured to integrate Chinese culture and moral education in the international curriculum.

Lastly, there were no clear-cut differences in the approaches to informal curriculum in the two cities, except for some differences in the forms of the activities. After the reform in
2017 to include the evaluation of practical activities in the national education system, both Beijing and Shanghai implemented an online evaluation system for comprehensive quality assessment of high school students. The present study found strong consistency in the practice of informal curriculum in both cities. The evaluation standards are mainly the same in the two cities, which includes ideological character or civic literacy, artistic and physical quality, social practice and innovation ability. The study found the forms of activities were quite uniform among the government schools, as they were all designed in strong accordance with the evaluation standards. For example, to cultivate morality, civic literacy and the sense of social responsibility, the evaluation includes a certain amount of voluntary service, public welfare activities and military training. Correspondingly, the four government schools all implemented activities related to military training, volunteer service and public welfare. The same was seen in the evaluation of practical skills and innovation. Given that participation and completion of research projects including social surveys and reports is now evaluated and scored, all government schools ran research projects themed on social problems for students.

However, there were some differences in the forms of social practical activities in schools in the two cities. Study trips that focused on learning through lived experiences were provided in both government schools in Beijing. In contrast, the government schools in Shanghai considered social practice as a research topic and focused more on research projects and forming a report. For example, the two schools in Shanghai, School B and School D, attended the uniformed simulation activity of the CPPCC and regional research projects. Ultimately, there remained an evaluation-oriented approach in the informal curriculum, which echoed the up-down approach of the national curriculum. More research needs to be undertaken regarding the effects of implementing these activities from the students’ position.
8.4 Conclusion

This chapter discussed the findings of the third research question—what opportunities for GCE elements are found in the informal curriculum? First, the study found two major means of promoting GCE in the informal curriculum of the case study schools: international communication activities and school-led extracurricular activities for moral education. The first means was considered the most explicit to cultivate global citizenship, which included overseas exchange programmes, lectures by foreign experts and other government-assigned programmes. The analysis of data showed that international communication activities mainly focused on cultural and technological perspectives, falling into Oxley and Morris’s (2013) cultural and economic global citizenship model. The second means involved GCE elements in a more implicit way, including regular school-level activities such as debating competitions, student associations such as the Model UN, volunteering and domestic social practice activities. Although global themes accounted for a small proportion, these activities were found to have a positive effect on the development of GCE qualities in the competence dimension, such as critical thinking, communication skills and cooperative spirit.

Comparatively, in the international schools, GCE was found more systematically designed in their informal curriculum, with a more explicit coverage of global themes and objectives of developing competence from a global level.

Moreover, like the formal curriculum, analysis of informal curriculum clearly showed national identity underlining the development of global identity and global perspectives. Government schools regarded cultivating socialist core values and national identity the primary goal for extracurricular activities, which was consistent with the national education goal. Most activities in the government schools remained on an individual and national level and did not raise to developing global responsibility. Manifestation in participation on a global level was also found to be minimal. Although the two international schools presented
more international flavour in the curriculum design, partly ascribing to the requirement of application for overseas universities, they also endeavoured to balance international elements with national values in the informal curriculum.

Lastly, some differences were found in the approaches of different types of school. With an aim for elite education and superior resources from the government, the model schools attached great importance to the informal curriculum, in which developing global perspectives was an essential part. Ordinary government schools aimed to develop qualified national citizen and had low resources compared with model schools, so their extracurricular activities focused largely on topics of national economy and people’s livelihood. Demonstrating their aim to cultivate global citizens, and strong resources the private sector, international schools provided greater opportunities for diverse extracurricular activities, and GCE constituted a major topic in the informal curriculum. Also, the principal’s vision played an important part in the promotion of GCE even in the same type of school.

In summary, although the informal curriculum did not represent a large proportion of the education system, it indicated a large potential to cultivate the capabilities and awareness needed by global citizens. Contrasting with the formal curriculum, the influence of informal activities on GCE depended on individual schools, so school intention was particularly important. The latest educational reform increased informal activity requirements to be evaluated, which may be conducive to the expansion of GCE. Future studies are need to explore how the new reform policies influence implementation of GCE in Chinese high schools.

The next chapter will present a discussion of the intentions and practices of GCE in the three types of school and provides the implications for educators in China in promoting effective education for global citizenship.
Chapter 9: Discussion

This chapter consists of three main sections organised around the three research questions. Applying the three dimensions of global citizenship (i.e., global competence, global awareness and global engagement) and the key idea related to GCE (i.e. the relationship between national and global identity) as the basis for discussion, this chapter builds on the findings presented in chapters 6, 7 and 8 to identify how the schools understand GCE and explore their approaches to GCE through the framework of the formal and informal curriculum. Oxley and Morris’s global citizenship typology is also applied to assist the analysis and clarify arguments.

9.1 What Kind of Global Citizens do Chinese High Schools Try to Develop?

9.1.1 There are not many explicit statements labelled as GCE in the case study schools’ policies, but GCE-related elements were integrated into school ethos

From the perspective of the intentions, most of the schools did not use the term ‘global citizenship’ in the schools’ statements or official documents. However, they did use various expressions that presented GCE-related intentions in their policies, for example, developing ‘international perspective’ (all schools), ‘cross-cultural awareness’ (schools A and C), ‘international understanding’ and ‘sustainable development’ (School B), and ‘cooperation and leadership’ (schools E and F). A global citizenship orientation was therefore implicitly embedded in their education objectives and curriculum.

Regarding school type, the model schools (School A and School B) and international schools (School E and School F) were generally enthusiastic about GCE-related ideas, although from different approaches. Model schools valued the importance of developing international-quality talent for the country. They intended to refer GCE as a broad idea that linked international education and moral education. Some teachers considered GCE as part of moral education and related to all subjects directly or indirectly (T2-SA; T1-SC). The
international schools (School E, School F) exhibited explicit goals to develop global citizens, aiming to cultivate ‘responsible global citizen for the 21st century’. They subsequently showed greater recognition and positivity for the GCE concept and more confidence in their efforts to implement an international curriculum that wholly embodies the goals of GCE and develop ‘global citizens’. Comparatively, the ordinary schools (School C, School D) showed less knowledge, interest and positivity about the idea of GCE.

The vagueness to GCE in the Chinese government schools can be ascribed to a lack of systematic theoretical construct of the concept in policies and in the national education system (Jiang, 2017). Indeed, GCE is not yet a prevalent idea in education practice worldwide (DiCicco, 2016; Marshall, 2011; Myers, 2016), nor in mainland China. The present study supports many other empirical studies on GCE in other contexts that find the promotion of GCE at the school level often lacks the support of practical policies and curriculum (Reynolds, 2015).

Nevertheless, the six Chinese case study schools considered here did indirectly disseminate a wide range of GCE themes. The principals and teachers were able to recognise relevant elements in the national policies of cultivating ‘talents with global visions and international competence’ and ‘promoting cross-cultural communication’ (MOE, 2010). The teachers’ views of GCE were found consistent with their school’s philosophy, educational goals and curriculum standards. They were able to identify GCE elements integrated in the moral or character education system of the schools. Thus, from an intentions point of view, these case study schools consistently aimed to develop global citizens of a certain kind.

Meanwhile, there existed some differences in the approach to GCE in the case study schools, which mirrored the difference in the curriculum system and student pathways among the different types of high schools in China. Government schools followed the national curriculum within which patriotism, Chinese traditional culture and socialist values were the
explicit education objectives. Developing global citizenship was a relevant but implicit aim in these schools. In contrast, the international schools expected their students to study abroad, so GCE was embedded within the schools’ international curriculum and school missions. The understanding of the GCE concept by the international school participants mainly derived from the ethos of the international curriculum, such as IB and Cambridge courses. Nonetheless, the concept of GCE ideas and attitudes were consistent from education practitioners within their schools, regardless of school type.

Moral education is dominant in government schools and has been fully integrated into the national curriculum. All government schools, from primary to high school level, have systematic moral education curriculum. The focus is to cultivate a morally good person with loyalty to the nation and belief in socialist values (MOE, 2017). Citizenship education has been intertwined with moral education in mainland China with as collectivism the underlying idea (Zhu & Feng, 2006). In this circumstance, with a still unclear cognition of citizenship education, it is not surprising that the principals and teachers reflected a vague understanding of global citizenship and tended to position it in moral education. Thus, the teachers in this study emphasized openness and tolerance, empathy and the sense of responsibility, which are also the virtues to develop in moral education.

International schools differ in that they are considered outside the national education system and, in some ways, outside the traditional moral education system. Both international schools followed the core values of the international curriculum. As a result, their approach to moral education is more Westernised, with a stronger message of citizenship education compared to the government schools. The schools’ understanding of global citizenship was also inclined to Western discourse, emphasising global vision, social justice and human rights. However, because most students in these schools are Chinese, while accepting the values brought by the international curriculum, these international schools also made great
efforts to impart Chinese culture and traditional values to students. Their moral and patriotic education was thus rooted in cultural and spiritual grounds rather than political and ideological grounds.

Overall, the schools’ intentions to develop global citizens varied by school types, and although GCE was not an explicit goal, all the schools allowed spaces to promote global citizenship in their specific contexts.

9.1.2 Schools’ understanding of GCE mostly focused on global competence and global awareness, while global engagement was less explicit

Regarding the GCE model, the six schools understood global citizenship mainly within the dimensions of global awareness and global competence, while most schools showed inadequacy in the sense of developing engagement at a global level. Global competence was regarded in the case study schools as multiple skills that equipped one to function and compete in cross-national contexts, such as bilingual or multilingual ability, cross-cultural communication ability, critical thinking, problem-solving and cooperation. These abilities are supported by the literature as important attributes of global citizens (de Andreotti et al., 2014; OECD, 2018; UNESCO, 2015). While some of the skills target directly to communication in cross-national contexts (e.g., bilingual ability), others are the skills that effective citizens should acquire in the modern society, such as thinking critically, asking questions about the world and the ability to cooperate (Westheimer, 2020). Critical thinking is considered as one of the core elements of GCE (Blackmore, 2016). The principals and teachers in the Chinese schools also viewed it one of the most prominent abilities their students should cultivate. One definition of critical thinking in the Chinese context is independent thinking. Some of the participants perceived Chinese students lack independent thinking ability as a result of the traditional teacher-centred teaching mode. Thus, it was
widely acknowledged among the participants that students need to form their own judgements to make them qualified citizens.

The desired attributes of global awareness include consciousness of diversity, the sense of responsibility at different levels, the sense of wholeness, multiple identities, understanding universal values and human rights. These qualities are compatible with many theories of global citizenship with a strong emphasis on values and attitudes, such as UNESCO (Akkari & Maleq, 2020), Oxfam (2006) and Hanvey’s (in Ranco, Gilmer, & Loomis, 2020) five global perspectives (i.e., perspective consciousness, ‘state of the planet’ awareness, cross-cultural awareness, knowledge of global dynamics and awareness of human choices). Moreover, developing the sense of ‘a community of shared future for humankind’ was a major theme that emerged from the data, echoing current trends in Chinese politics. The teachers’ understanding of ‘a community of shared future for humankind’ implicated two levels of meaning, at a personal level, it referred to individual development and career planning in a global context; at a global level, it emphasised a sense of cooperation to defeat and solve world problems. This indicates taking advantages of economic globalisation and taking global responsibility to help people in need, which integrates with Dill’s (2013) two perspectives of GCE—global consciousness and global competence.

However, the emphasis on competence and awareness did not necessarily inspire more critical aspects of GCE, that is, the engagement dimension. The attributes above were not linked to concepts such as rights, actions and social dynamics, which are considered the foundation of the theory of global citizenship (Oxley & Morris, 2013, p. 304). Biesta and Lawy (2006, p. 72) believe that citizenship should be perceived as a form of ‘practice’. This aspect was often overlooked in the Chinese education system. One reason why action or engagement was not explicitly mentioned in the schools’ intentions was that many educators believed taking action represents a higher level of global citizenship and thus was difficult to
achieve. A common view among the teachers was that ability and knowledge were acquired prior to upgrading attitudes and taking action. For example, one model school teacher argued that it was not easy to make appropriate choices and judgements based on values and life experience and take the correct actions in real life. This understanding of ‘action’ was aligned with the views of some scholars who hold that action results from ‘a choice of the individual after a careful analysis of the context of intervention, of different views, of power relations (especially the position of who is intervening) and of short and long-term (positive and negative) implications of goals and strategies’ (Andreotti, 2006, p. 7). While it is reasonable to think thoughtfully before taking action, excessive ‘preparation’ may become a reason to slow the development of GCE. Many teachers were held back by lofty understandings of the concept of GCE and thus altered to a lower-level objective. For instance, the principal of an ordinary school argued to not overly consider engagement goals. He suggested that instead of overemphasising active participation on a global scope as a direct objective of education, a citizen should focus on the existing resources and start with small practices in their surroundings. Some teachers also suggested that acting on a global level may be difficult regarding one’s ability, resources and available channels. This view might result in reluctance to consider more active conceptions of GCE. The concept of GCE in the current Chinese context remains relatively ‘low level’, and more actional and practical dimensions of GCE need to be applied in education and academia.

Another reason for a lack of engagement in global citizenship concepts may relate to the underlying traditional culture of Chinese people keeping a low profile (Liu & Zhang, 2018), advocating their own business and only helping others when they can. Some teachers believed that only when a country develops to a certain economic level and meets the various needs of its own region can it consider the global position of humankind, and this may be the
same for individuals. This concept may be considered an obstacle to the internationalisation of Chinese education and the promotion of its influence in the world.

9.1.3 Intentions of GCE in Chinese high schools mostly fit into the models of economic, cultural and moral global citizenship, and all schools aimed to develop global citizens with ‘a Chinese heart’

In terms of Oxley and Morris’s typology, from an intentional perspective, GCE in the case study schools belongs to several models with many overlaps. As Oxley and Morris (2013) state, ‘as with the associated concept of globalisation, it [GCE] embodies a complex, shifting and overlapping range of meanings … this is justified, as categories are derived from observed manifestations of global citizenship within particular contexts’ (p. 305). Ho (2018) states that the framing of GCE strongly links to how nation states experience and respond to the forces of globalisation (Ho, 2018) and how they understand the link between national citizenship and the global community. In the case study schools, the conceptualisation of global citizenship mostly fit into the moral, economic and cultural models of global citizenship. This is not fully consistent with the conclusions of previous studies, in which GCE in China fit into the economic and political model (Goren & Yemini, 2017).

First, the case study schools’ intentions to develop global citizenship showed a tendency to cultural global citizenship model. For example, almost all the participants’ first impression of global citizenship was being open to world cultures and respecting diversity, indicating a sense of cultural equality. In this sense, to be a global citizen is to be open to people from other places, to be interested in their cultural customs, to understand these customs through reading, travel and personal contact, and even to shape personal identity as a global citizen through these experiences (Waks, 2008). Meanwhile, the case study schools’ strong emphasis on mastering a foreign language indicated a kind of cultural competence (Oxley & Morris, 2013). All participants advocated the idea of a multicultural society and the
ability and willingness to respect and learn about other cultures. This idea was identified as a necessary ingredient of global citizenship in the literature (De Ruyter & Spiecker, 2008).

Moreover, the case study schools interpreted GCE as developing the competencies students needed to succeed in the global economy. This indicated a tendency towards an economic global citizenship model. For example, School B committed to cultivating innovative talents in science and technology to take China to the world in a new era. Teachers at School D regarded financial intelligence as an essential quality for global citizens in the future. This aligns with previous studies concluding that GCE in the Chinese context is viewed as a recognition of the need for global knowledge and skills to compete in the global age (Goren & Yemini, 2017; Law, 2013; Pan, 2011). This kind of interpretation is sometimes critiqued as relating to a neo-liberalism approach in favour of economic growth, consumption and elitism and opposed to a more ‘ethical’ rationale that emphasises human rights, sustainable development and the ‘common good’ (Schattle, 2008).

However, this ethical rationale was found in this study as the participants concepted global citizenship as an emotional belonging and responsibility to humanity. This understanding regards global citizenship more from a moral and personal approach and less from a political and legal viewpoint. It fits into the moral global citizenship model, focusing on ethical ideas, responsibility and empathy (Oxley & Morris, 2013). Nonetheless, the ethical rationale in the Chinese schools originates from Confucian ethics that differ from the western concept of human rights and social justice. For example, the participants valued the consciousness of responsibility as core to global citizenship. The responsibility indicates a Confucian concept that the self is formed through its interdependent relationship with others (Choo, 2020). The responsibility to pursue the flourishing of both self, family, local and national community is rooted in Confucian societies (Choo, 2020). For example, a teacher in School B remarked,
The core of developing ‘active citizens’ today is to develop sense of responsibility. We talk a lot about big education visions and objectives, but if the student is unable to be responsible for himself and his/her family, for work and for the country, I’m afraid he cannot be responsible at a higher level, for the world.

The idea of responsibility is expanded to a global scope in the participants’ conception of global citizenship. Thus, there is no conflict, from the moral perspective, to be responsible for the national and global community. This understanding aligns with international scholars’ views that global citizenship is one dimension of a broad concept of citizenship and does not conflict with national citizenship (Delanty, 2000; Osler & Starkey, 2005; Print, 2015). The teachers in the Chinese context defined GCE from a ‘new cosmopolitan’ perspective advocating particularity as a subset of universality. Then, patriotism as a moral ‘particularity’ can easily coexist alongside a global ethic (Papastephanou, 2008, in Oxley & Morris, 2013, p. 308; Waks, 2008, p. 209).

**The ‘Chinese heart’ of global citizen**

The principals and teachers in the study adhered to the idea of being a global citizen with a ‘Chinese heart’. This phrase emerged from the school ethos in School F “to develop global citizens with a Chinese heart” and can be used here as a metaphor to help understand the schools’ conception of GCE in the Chinese context. The Chinese heart included a variety of meanings according to the schools. In government schools, it firstly represents the national identity and responsibility to the state and its people. The participants held the same opinion of an order of the responsibility for different layers of community. Simply, they advocated the view of national identity over global identity. A teacher in School A said, ‘We all have multiple identities. But there must be a sequence. Only when you meet the needs of the country can you talk about the rights and obligations of being a global citizen’. This echoed the comments made by a teacher in School B who stated, ‘I will always hold that national
identity comes first. One should firstly be a qualified citizen of the nation, adhering to the laws of the country, and having a sense of responsibility and ownership for your country’. Another teacher at School A articulated that if there was a conflict between national and global identities, one must respect his or her duties and obligations as a national citizen and safeguard the country’s interests. All participants in the government schools claimed that national identity and national interests were the priority.

The literature has discussed that the extent to which a global ethic supersedes local or moral obligations (e.g. to family, culture or fellow national citizens) is controversial (Oxley & Morris, 2013). In the present study, the case study schools, especially government schools, placed moral obligation of global citizenship under national ethics and identity. This indicates the complexity of implementing GCE in the national context. Despite reinforcement of the multiple processes of globalisation, citizenship education is still the prerogative of national authorities (Akkari & Maleq, 2020). All mainstream citizenship education efforts aim to consolidate national cohesion and contribute to nation-building. The Chinese moral and citizenship education is oriented towards patriotism and socialism. Developing qualified national citizens who believe in socialistic values is the most important objective in citizenship education, while global citizenship is a subset purpose. The finding aligns with previous studies arguing that the multidimensional model of citizenship is dominant in China’s highly controlled education system in which local identity and allegiance are emphasised (Law, 2007; Pan, 2011). This tendency is reinforced constantly in moral education through the school years in China. The disposition of ‘loyalty to the motherland’ in socialist values is taught to students at all levels of education. A subject teacher at a model school said, ‘The education we receive from childhood is that national interests are supreme’.

The ‘Chinese heart’, according to the participants, also includes the acknowledgement of socialist values, which overlaps with national identity. As mentioned above, one major
goal of Chinese citizenship education is to educate qualified national citizens who believe in socialistic values. The teachers of the subject Political and Ideological recognised this goal and were mostly supportive for it. For example, a teacher in School A said, “when we teach a lesson, we first acknowledge national identity, including political identity. Political identity includes first recognition of the socialist system, and from this basis, we then talk about communication with other countries”. This view aligns with the national curriculum objective of nation-building and acknowledging China’s socialist systems.

The two international schools displayed the vital position of ‘Chinese heart’ in a slightly different way. They defined national perspective more from a cultural approach, stressing the importance of cultural roots when facing a complex world. Participants in the government schools believed that national identity involves a wide range of issues, including Chinese culture, socialist values and acknowledgement of the China’s political systems and the Chinese Communist Party, while the international schools emphasised traditional culture and belonging and weakened the ideological aspects. The principal of School E said, ‘We won’t say [the school] is just to educate socialist successors, while at the very least, the student should master the national culture and then can become a global citizen. If you don’t know your own country, you won’t have roots when standing on the world stage’. Participants in the international schools held a strong belief of building the foundation of national culture when approaching GCE.

The emphasis on nationalistic perspective in the three types of school’s approaches to GCE echoed with Parekh’s (2003) proposal of ‘globally oriented national citizenship’ that recognises the reality of globalised society and the value of political community. To Chinese educators, the core of GCE consisted of national and patriotic ethics, but meanwhile, GCE should recognize the need to adopt to a globalized society. If applying the definition of global citizenship as a cosmopolitan ideal with the only goal to acknowledge moral obligations of
the human community (Nussbaum, 1997), then, the national-oriented global citizenship, such as the case in mainland China, may not be called as real global citizenship. Global citizenship should, by that meaning, downplay the national position. Yet, global citizenship can also be defined as one of the multidimensional identities of a citizen (Print, 2015), where global identity does not conflict with national identity. When one recognizes the reality of globalized society and possesses the qualities of global competence, respect for others and ability to solve global problems, then he/she could be called a global citizen. As argued in the conceptual framework, this thesis tends to define global citizenship from a multi-dimensional citizenship perspective. Thus, because GCE in the case study schools contained the components of global competence, global awareness and global engagement and could lead to global benefits, it can be called GCE in the Chinese context even if it was approached from a nationalistic perspective.

In short, the participating schools understood GCE mainly from the mainstream models (Oxley & Morris, 2013) regarding moral, cultural and economic perspectives of GCE. Specifically, relating to school type, the government schools showed a tendency of a combination of economic, moral and political global citizenship while the international schools fit into more cultural and moral categories and to some extent blurred the political aspects of global citizenship. Meanwhile, all the schools emphasized a ‘Chinese heart’ in developing global citizens.

9.1.4 Categorizations of the schools’ understanding of developing global citizens

The three types of schools differed slightly in the intentions of what kind of global citizens they aimed to develop. Model schools committed to cultivate international talents that serve the nation; ordinary schools focused on developing responsible national citizens with some global awareness; international schools aimed to develop global citizens with a patriotic heart. This variation reflected the intertwined political and economic forces between
the nation’s centralised education system and the diversified needs of the rising middle class in China.

**Model schools: International talents for the nation**

Model schools regarded global citizenship as a necessary quality for developing outstanding talents and future leaders. The model schools were usually very selective and often equipped with good teaching resources and teachers. GCE-related elements in these schools were linked to the cultivation of national successors and people who can make big contributions to society. For example, School B expected their students to ‘become world scientific and technological talents’. GCE-related content was also most frequently mentioned in the school’s elite education programmes such as international exchange programmes or special talent programmes, which often involved only the top students. These interpretations of GCE and the emphasis on developing competencies fit into the economic model of global citizenship, which indicates developing students who will compete and succeed in the global economy. There was also a strong sense of cultivating talents for the benefit of the nation in the model schools. The two model schools followed the national education policy to develop international talents to meet the requirements of the national economy and society (MOE, 2010). This echoed Goren and Yemini’s (2017) argument that China and some other Asian countries view GCE as a response to economic and political changes in the new century and focus on serving national interests.

Diverging from the conclusions made by Goren and Yemini (2017), that GCE in Asia-Pacific regions including China often overlook the development of dispositions such as human rights and global responsibility, this study found that the two model schools had relatively strong intentions to cultivate a sense of global responsibility and humanity, at least from a policy level. This may be attributed to China’s recent national policy reforms, to open even more to the world market and world culture. As a teacher in School B said, “for China,
the country has such a goal and pursues to assume international responsibility, and to play a more positive role in the international area and contribute to the world’s peaceful development. Therefore, the students we educate today should also gain such a sense of responsibility.” As China is trying to participate more on the world stage and develop its role as a responsible and constructive country, the expectation for high school students, particularly for those attending high-performing schools, starts to involve the wider sense of responsibility for the world.

**Ordinary schools: Responsible national citizens with some global awareness**

Compared with the model schools’ bold aim to educate international talents, the two ordinary schools were more inclined to develop responsible national citizens. Responsibility education occupied a large proportion of these schools’ moral education system and curriculum content. Their ethos proposed to cultivate good citizens, that is, to be responsible for self, others, work, family, the country and society, which embodies multiple identities. But this remained at the national level and rarely raised to a global scope, except regarding the environment, which indicated a sustainable development view. Meanwhile, they recognised the changing of the world and expected students to have broader vision in adapting to the interconnected society. Thus, a global perspective was considered icing on the cake for students at ordinary schools.

Moreover, compared with model schools’ intention to cultivate talents and leaders for the nation, ordinary schools were more tolerant of to individualised development. The ordinary schools advocated differentiated education based on individual characteristics. For example, the school philosophy of School C was, ‘Based on differences, trying to find a sense of accomplishment and happiness, and protecting the dignity of humanity’. Similarly, School D teaches students in accordance with their aptitude. The underlying reason for this individuation in education was to let students find their own specialty and satisfy their own
lives even under the pressure of intense competition in China. However, this may be difficult to achieve from a practical perspective. Tomlinson (in Mavidou & Kakana, 2019) explained differentiation as an organised yet flexible way of proactively adjusting teaching and learning methods to accommodate each child’s learning needs and preferences. Teachers are expected to develop personalised instructions, use various teaching materials and set different tasks based on student needs (Lawrence-Brown, 2004). In the Chinese context, textbooks were the only curriculum and followed precisely in teaching. In classroom observations, the researcher found a lack of creativity and interactive pedagogy in classes at the ordinary schools, owing to heavy teaching loads and the pressure of examinations.

In short, GCE was not a prominent feature in the ordinary schools, although GCE-related elements such as critical thinking were integrated into their goal of cultivating good national citizens.

**Non-government international schools: Global citizens with a Chinese heart**

The two international schools were the only cases that stated developing ‘global citizens’ in their school missions. Meanwhile, both schools valued the significance of cultivating a ‘Chinese heart’ and Chinese cultural roots, for example, ‘to be a global citizen with the motherland heart’. They explained that ‘motherland heart’ did not specifically refer to loyalty to China but to the importance of national spirit, tradition and culture of your country of origin. Their aim was to foster national sentiment, national spirit and national values of whichever country one belongs to. Although the international schools emphasised national citizenship like the government schools did, their approach involved a much more global perspective. Their understanding of global citizenship aligned with the core concept of GCE considered by UNESCO and other international organisations, focusing on ‘recognising the close connection between individuals and the world’, ‘promoting the harmonious
development of the world, and forming values that represent the interests of mankind’ (UNESCO, 2015).

The principal and teachers expected their students to connect their personal goals with the needs of the society and the community. They intended to develop students with comprehensive competence who could adapt to the future society and participate in cooperation and competition in various fields worldwide. These abilities covered most of the global competence and global awareness dimensions and emphasised engagement on a global level. Therefore, compared with the model schools’ objectives to develop talents for the nation, the international schools attached greater importance to global perspectives.

The international schools also represented elite education. One of the reasons for the prosperity of international schools is the rising Chinese middle class’s demand for better education. They realise the competitiveness of the domestic education system and the drawbacks of the knowledge-oriented and examination-oriented study mode, and thus choose to invest in international modes of education (Gardner-McTaggart, 2016). International schools are often criticised as elitist and only serving the wealthy, as tuition fees are generally high. In the present study, the international schools considered acceptance rates into the world’s top universities as the most important measure of school success, shown in their promotional documents. This interpretation indicates a clear economic global citizenship intention emphasising the development of human capital. The teachers agreed that the students in their schools received elite education compared with most students who attended government schools in China. As Dill argued, the students in private schools faced challenges their elite status presented for understanding differences and traditional culture, and elite education often leads to a contradiction between competence and consciousness (Dill, 2013). However, the present study did not find this problem at the two international case study schools. As a supplement, the two schools intentionally added Chinese traditional culture
education and emphasised patriotic education. The curriculum of the two schools also integrated mandatory courses of Chinese diversity and culture.

In short, international schools’ intention was to develop ‘global citizens with a Chinese heart’. They aimed to promote GCE and cultivate students capable of adjusting to Western education modes and customs, yet at the same time maintain Chinese cultural values and national identity. Whether the students meet the schools’ expectations needs to be studied in further research of the student group.

9.2 What Opportunities for GCE are Found in the Schools’ Formal Curriculum?

9.2.1 Explicit and implicit GCE elements were found in the curriculum content, although global citizenship was not a major goal in the curriculum

As a rising trend in education worldwide, GCE has not been put into practice in many countries in terms of curriculum. Previous studies show that many countries intend to involve GCE ideas in curriculum but are still reluctant to act. Researchers often ascribe this to contextual and social factors (Myers, 2008; Rapoport, 2010); however, studies about GCE from curriculum approaches suggest that in many countries there are opportunities for the inclusion of a global perspective in certain subjects such as civic curriculum, social studies, geography and history (Buchanan et al., 2018).

The present study examined GCE elements in the subject Political and Ideological Studies because it was considered the subject most relevant to GCE in high school education in China. The subject comprehensively covers social studies and moral education. The schools used the official textbooks containing four modules—Economic Life, Political Life, Cultural Life, and Philosophy and Life. Each module involved some GCE-related content from economic, political, cultural and philosophic perspectives. The contents in these
textbooks covered almost all categories of the cosmopolitan global citizenship model, with economic global citizenship and political global citizenship the prominent types.

In terms of the GCE model, document analysis found explicit GCE elements in the textbooks, mainly covering the dimensions of global competence and global awareness. For example, the contents included knowledge of global markets and fair trade, political systems of various countries and international relations, and topics on diverse world cultures. Moreover, the teaching suggestions of each module involved activities fostering analytical and critical thinking skills, for instance, discussion on international trade rules, analysis of the essence of inter-state relations and analysis of international news using the concepts of dialectical materialism and historical materialism. The textbooks provided much potential for educating global citizenship, especially in terms of encouraging critical and analytical thinking styles. The contents also involved GCE elements in the global awareness dimension, mainly in the Cultural Life module, such as respect for diversified cultures and different value systems, recognition of universal values in different kinds of cultures and sense of humanity. There was less data for the engagement dimension. It may be difficult to involve action in classrooms, but the key point was whether the content encouraged a sense of participation. Despite the knowledge about political participation, action or inspiration of action on a global level was rarely mentioned in the textbooks. This was one of the challenges of global citizenship learning also found in other studies that some GCE-oriented curriculum only targeted content knowledge while ignoring engagement and action (Richardson, 2008).

In addition to the evident GCE-related elements in the curriculum content, the teachers also had opportunities to integrate GCE elements through their delivery. These implicit GCE elements were sometimes beyond the teaching points. Many teachers claimed they often used examples that involved global perspectives. It is interesting to note that the
teachers did not extend GCE aspects deliberately, to promote GCE, but rather to better elaborate on knowledge points. For example, a model school teacher reported that he would not purposely teach GCE in his class but felt it would only be reasonable to teach economic knowledge in a global context. This was reasonable as GCE was not an objective of the curriculum, but it still provided an implicit way for students to be exposed to global perspectives.

However, the implicit opportunities for teachers to educate for global citizenship differed across school types, not only from a knowledge level but also in skill training. The model school teachers revealed a tendency to apply critical thinking in teaching, which was lacking in ordinary school teachers’ classes. The model school teachers were more willing to encourage students’ thinking beyond the knowledge in the textbooks, which often included an international perspective. For example, when one teacher taught about China’s political system, instead of following the contents in the textbook that emphasised the strengths of the system, he encouraged students to think about the weaknesses, and compared Chinese and Western political systems. Teaching the same lesson, teachers in the two ordinary schools mainly followed the textbook and completed the lesson by teaching students the knowledge points of China’s political system, without more training in critical thinking.

This aligns with previous studies that found the incorporation of GCE in classrooms often required motivation at the individual teacher level and without it global issues may not be discussed (Mundy & Manion, 2008). This may be owing to the inadequacy of systematic GCE content in the current curriculum. China’s national education policies have included educational expectations involving global perspectives. Meanwhile, principals and teachers showed positive attitudes towards GCE. However, at the practical level, no systematic GCE contents has been applied in teaching materials and guidelines. The international perspective for now remains a subset in the curriculum. The lack of an explicit place in curriculum
standards may leave educators with minimal institutional support for teaching GCE. As many may be unfamiliar with the topic, teachers may postpone teaching GCE in favour of required content or presenting a superficial understanding of GCE-related elements packaged with more familiar concepts (Leduc, 2013; Rapoport, 2010). Further, as long as the curriculum standards and exam points remain the most important criteria for teaching in China, teachers will only deliver GCE based on relevant content in the textbooks. This could undermine the promotion of global citizenship.

In short, implicit GCE content was found in the curriculum, although global citizenship was not a major goal. More systematic GCE content needs to be included in the formal curriculum for more effective global citizenship learning. Encouragingly, a new edition of secondary school textbooks is currently being written with reference to the national document of the ‘Core competencies and values for Chinese students’ development’, which includes clear guidance of GCE qualities. The new versions of textbooks incorporating GCE in the formal curriculum could be a further research topic.

9.2.2 The major aim of formal curriculum was educating national citizenship, while global citizenship served as a tool to enforce that aim

The subject Political and Ideological Studies has a strong national purpose. The teachers’ understanding of global citizenship is consistent with the curriculum standards and the teaching process. That is, compared with developing global citizens, cultivating the ‘Chinese heart’ and national identity are given priority.

The nature of the curriculum standards of this subject clearly indicates a goal to deliver core socialist values and cultivate socialist successors. However, all four textbooks contain content relevant to global citizenship, but with an obvious national approach. For example, the focus of Economic Life is China’s economic policies and how China should respond to the economic globalisation dominated by developed countries. Political Life
analysed international relations between states and the competition or cooperation among them but resolved to understand China’s foreign policies and role as a responsible international power. Cultural Life had a major focus on developing students’ recognition and confidence of Chinese culture and disseminating it to the wider world. As one model school teacher remarked, ‘Teaching about traditional culture and how to spread it will definitely raise self-confidence in our country’.

The logical structure of these textbooks is clear, that is, from China to the world. This structure was also clearly recognised by the teachers, and most claimed to follow this logic. From this sense, the goal of introducing international perspective was to build students’ confidence in national identity, and GCE in the subject Political and Ideological Studies served as a tool for national education.

The conflict between national identity and global identity in the Chinese context has been recognised by scholars. Jiang (2017) pointed out that one of the contradictions in China’s international education was the contradiction between cultivating global citizens and qualified national citizens. This is revealed in the top-design policies. The national policy in 2010 stated, ‘To meet the requirements of the opening of national economy and society, it is essential to cultivate a large number of talents with an international perspective, knowledge of international rules and the ability to participate in international affairs and international competition’. This objective reflected an explicit purpose of developing global citizens for the nation.

Under this condition, some teachers reported confusion and hesitation when delivering global citizenship in their teaching practice. One model school teacher reported the identity issue when teaching patriotism in class, and used the smog problem in north China as an example to encourage students to think critically about being a global citizen with a national identity. A teacher at an ordinary school shared her experience of a discussion about
whether the origin of the Dragon Boat Festival was in China or South Korea, she chose to set aside the dispute instead of conducting in-depth discussions in class. When discussing practical topics related to national interests in class, it is difficult for teachers to explain global citizenship only from an idealistic and moral point of view.

The ambiguity of the concept of global citizenship and the unclear relations between national identity and global identity in education policies and the culture is a common problem for practicing GCE in other contexts. Rapoport (2010) ascribed the subdued adoption of GCE in the US education to the conservative nature of many states and an emphasis on promoting patriotism across the nation. Similar conclusions were made by Myers (2006) who interviewed schoolteachers in the US and found a common fear of being ‘unpatriotic’ when teaching global citizenship related content in class. This shows that the identity issue in delivering global citizenship is by no means limited to centralised countries like China. The centralized and nationalistic tradition may restrict the range of acceptable topics that educators can address. In fact, all mainstream citizenship education efforts aim to consolidate national cohesion and contribute to nation-building (Akkari & Maleq, 2020). Thus, how to integrate more content about global interdependence and responsibility to make a more inclusive national identity remains a major question for GCE in China and other contexts.

9.2.3 Many factors affected the GCE elements that students could learn through the formal curriculum, including teaching pedagogies, teachers’ willingness and ability to deliver global citizenship, the assessment system and educational culture

Statements such as ‘GCE inspires action, partnerships, dialogue and cooperation through formal and non-formal education’ (UNESCO, 2014, p. 15) imply curriculum-distinct global citizenship pedagogy. However, many studies present that the transmission model of education still prevails as the dominant instructional approach across much of the world
(Saavedra & Opfer, 2012). The report of the most recent International Civic and Citizenship Education Study tests reveals that the most common teaching techniques used include textbooks, lectures and discussion around current issues, while use of projects, role-playing and student-led activities are the least common (Schulz, in Reynolds et al., 2019, p. 107). The current study confirms this while also providing some new findings.

The case study schools were commonly in favour of interactive teaching and made considerable efforts to apply various approaches in practice. From the policy perspective, all types of the schools encouraged teachers to apply interactive pedagogies to develop students’ independent thinking skills and a sense of participation in class. Most of the teachers in the six schools recognised that interactive teaching and an open classroom environment contributed to developing students’ critical thinking and communication ability. In practice, relevant teaching pedagogies observed in classrooms included student presentations, cooperative-based project work, group discussion and role-playing. Some teachers organised activities beyond the classroom and the school, such as posting advice on specific issues on government official websites and attending the Mock CPPCC to do research on real issues.

The creative approaches in the case study schools echoed pedagogies in Blackmore’s (2016) framework for critical global citizenship learning—critical thinking, dialogue, reflection and responsible action. These teaching strategies supported global competencies related to critical thinking, identifying complex identities, problems and issues, respecting diversity and taking active responsibility. In the present study, although the teaching strategies observed in classrooms were not designed for GCE, and may not necessarily include global topics, students were able to learn GCE components through the critical pedagogies. The skills learned in classrooms can prepare students for global citizenship even when not directed towards global themes (Reynolds et al., 2019).
However, teachers in the present study also reported challenges including workload and limited time to apply interactive teaching, particularly in model and ordinary schools. Indeed, interactive teaching modes were rarely used in government schools, except for student presentation and group discussion, which are more suitable for classroom needs do not occupy too much class time. Compared with teachers in the Western school system, Chinese teachers are restricted by unified teaching materials, objectives, class hours and the pressure of college entrance examination. Chinese teachers report not enough space for more critical pedagogies. Interactive pedagogies were almost never applied in Year 12, as students needed to devote all their time to preparation for the college entrance exam.

The pressure from teaching tasks and preparing students for exams affected teachers’ willingness to apply more critical and interactive pedagogies, but the study found slight differences among the types of schools. The model schoolteachers were more confident and believed in taking time to cultivate skills and values in addition to knowledge even under the pressure of exams. In comparison, ordinary schoolteachers showed reluctance in applying interactive teaching and regarded the conveying of required knowledge and meeting the objectives were the most important task in teaching. In the case of international schools, interactive teaching was more common their classrooms. The reason largely ascribed to the corresponding lesson design and assessments targeted for the cultivation of multiple skills such as critical thinking. In addition, the teachers had more autonomy within the international curriculum structure to organise their pedagogies. Therefore, the present study found more teacher–student conversation in the classrooms of the IB core courses at the international schools than that in the government schools. However, the exception was Political and Ideological Studies, a compulsory national course required by the local policy regarding the international schools in Shanghai. The students at School F use the same textbooks and took the same qualified exams as those in government schools. The data found that the teacher of
Political and Ideological Studies at School F faced similar difficulties as those in the government schools—heavy workloads and limited class time. Knowledge explanation and preparing for the examination was a major goal in most classes, resulting in less interactive teaching.

It can be concluded that the evaluation method has a direct impact on teaching pedagogies. When there is one evaluation method, the test paper, effective interactive teaching will be difficult to achieve, even if the curriculum includes the goal of cultivating students’ critical thinking and interactive classes are strongly encouraged. This is true in government and international schools. In this case the cultivation of global citizenship in the formal curriculum may be undermined. In an exam-oriented education culture, it is difficult to effectively cultivate GCE competencies, not to mention the participation dimension.

Therefore, to effectively promote GCE in the formal curriculum, it is far from enough to just add relevant concepts in curriculum standards, curriculum content and pedagogies. Educators need to identify the incompatible factors with GCE concepts in the education evaluation system and carry out reforms. It is suggested that a more effective assessment system is needed, especially regarding the socio-emotional, attitudinal and value dimensions of GCE. Nevertheless, this limitation of mainstream citizenship education in the formal curriculum has directed educators and schools to use extracurricular activities to develop active citizenship skills like participation. The following section discusses the opportunities of GCE within the schools’ informal curriculum.

9.3 What Opportunities for GCE are Found in the Schools’ Informal Curriculum?

Compared with the mandated curriculum, the schools had a good degree of flexibility regarding the informal curriculum. Along with the implementation of the formal curriculum, the participating schools provided students with a rich variety of extracurricular activities.
The study found GCE elements through two major means in the case study schools’ informal curriculum: international communication activities and moral education activities.

9.3.1 GCE through international communication programmes and activities

International communication activities were considered most directly related to GCE. In this study, it included school-led activities that involved communication or cooperation with overseas sectors, such as annual exchange programmes, short-term projects with sister schools and lectures and workshops by overseas scholars. The underlying notion of these activities was to provide a diverse environment. By studying abroad for one semester or longer, students had the opportunity to be exposed to different environments in other countries and cultures. They gained knowledge, skills and global awareness through activities including lectures with local students, topic-based research projects, themed tours and homestay experiences. For those who did not have the chance to study abroad, visits by foreign school students also provided a diverse environment within the school. A model school vice principal showed a sense of pride to continue visits by overseas students despite pressure from administration. The aim, he argued, was to offer the students at least a sense of diversity as they saw students from other countries studying on campus.

Supported by the previous literature, being exposed to different perspectives and cultural backgrounds and even experiencing disadvantage or feeling uncertainty can help develop GCE-related qualities (Cheng & Yang, 2019). The experiences listed above provided the potential to enhance students’ knowledge of their own culture and other cultures, deepen their understanding of the common vulnerabilities of humanity, and develop their skills when thinking, analysing and performing tasks. Engaging learners in alternative perspectives and other ways of seeing the world is important within critical approaches to GCE (Blackmore, 2016). Topic-based projects with foreign students taught about opposition between different types of knowledge that people bring to discussions. Alternative perspectives can also trigger
reflection (Blackmore, 2016). For example, one teacher mentioned that themed tours to foreign museums and factories made the students reflect on Chinese history, culture and economic development. Moreover, homestay experience developed communication skills and the ability to live together with people from different backgrounds, understand cultural etiquette and acquire independence. One teacher mentioned a case of a student who experienced a cultural shock in his homestay in the US but argued that he benefited from this experience to become a qualified citizen.

In terms of the GCE model, international communication programmes develop essential thinking skills and competencies, including open-mindedness, empathy, compassion and respecting diversity and difference, which covers global citizenship and global awareness. Learning about others through cross-cultural communication was a major theme in the exchange programmes, indicating the cultural global citizenship model. Most of the project topics in the programmes were cultural, and the themed tours were often linked to local cultures. Students learned to be open to people from other places, interested in their cultural customs and even shape personal identity as a global citizen through these experiences (Waks, 2008).

However, more critical topics such as political systems, human rights and social justice were not frequently considered in the exchanges. When the students only had emotional experiences and were set in a harmonious and safe atmosphere, it may be difficult to trigger deeper thinking. The lack of more critical aspects of global citizenship may also be one reason for inadequate action approaches to GCE. Nevertheless, participating in cooperation-based projects focused on global issues can provide training for more global action in the future. Because the present research was time limited, there is a chance that exchange programme projects were not covered fully by interviewing teachers.
### 9.3.2 GCE through the schools’ moral education activities

Beside international communication, the study found GCE elements reflected in an implicit approach, through various activities grouped under the title of moral education, including school-wide activities, student societies and organisations, volunteering activities and social practical activities (i.e., study trips). Although these activities were officially designed to promote ‘moral education’ or ‘character education’ in the Chinese context, they revealed potential to develop GCE-related qualities.

The most obvious GCE elements in these activities were skills in the competence dimension, including critical thinking, cooperative skill, organisational skill, leadership and career planning. The participating schools believed the approach to GCE was linked to the education of a whole person. In this sense, developing every student to his or her full potential beyond academic-oriented goals was to achieve the aim of GCE, and the informal curriculum provided a platform for this. Through school-wide festivals such as art festivals and singing competitions, students were able to show off their artistic talents, and at the same time to practice cooperation and teamwork while organising activities. Decision-making, task distribution and negotiation during projects and study trips also related to global competence. Moreover, programmes like career internship experience, debating competitions, simulated job applications also contained GCE-related skills, as students learned about what was required in the global market and practised concrete communication skills.

All case study schools ran activities with student councils, CYL and volunteering services, which provided opportunities for students to gain more active and critical citizenship qualities. Davies (2006) suggests that two school-based factors—involvement in school democracy and experience of community service—can have a significant impact on the effectiveness of active global citizenship. Students in the case study schools had the chance to experience democracy and civic rights in real life at school. Although the CYL has
a strong nationalistic and ideological orientation, the democratic processes of candidate selection, voting, and proposing and passing bills were considered a rehearsal of civic rights. Supported by many studies, participating in student elections and student governance had a clearly positive correlation with later participation in politics (IEA, 2009; Keser et al., 2011; Torney-Purta et al., 2001). The participation in school elections engendered a sense of trust in institutions, forming experience and habit of similar activities in future life and developing a ‘voter’ identity (Saha & Print, 2010, p. 30).

Among these, the student society Model UN was a true platform for education for global citizenship. The experiences and activities provided different perspectives and values and stimulated the sense of social responsibility with a global scope. Youde (in Coticchia et al., 2020) found that ‘simulations offer a unique venue for exploring the tensions between theory and practice, forcing students to consider their own idealism’ (p. 248), and highlighted how difficult it was to put ideals into practice. In the Model UN, students gained experience in making compromises and agreements and solving problems when dealing with cross-nation affairs. This was a good practice to develop active global citizenship from an engagement level. Moreover, regarding the global competence dimension, the Model UN positively influenced language skills, communication skills, emotional intelligence and personal career development.

In short, GCE through moral education activities in the case study schools was more practice-oriented with a clear focus on developing students’ skills to adapt to society. The gaining of competencies was expected to encourage the development of awareness and participation. As Zhao (2003) argues, GCE is a kind of practice-oriented education in essence. Practice is not only the goal to be achieved but also the method to promote GCE. Individuals need to experience and practice the social environment to achieve the goal of being a global citizen, rather than merely through learning in classrooms.
9.3.3 The potential of informal curriculum on GCE depended largely on school type, with three main influences—school resources, educational objectives and principal’s vision.

The different level of resources schools received, and distinct educational objectives played a role in the scope of the school’s informal curriculum. All the schools made efforts to give their students a personalised path based on existing resources. The findings showed that three major factors promoted GCE in the informal curriculum: educational objective, resources and principal views.

With the aim to develop future leaders and fulfil the mission of pioneering education reforms, the model schools attached great importance to the informal curriculum, in which developing global perspectives was an essential part. Both model schools developed school-based curriculum, often with financial and administrative help from the local government, and academic resources from educational research. Therefore, students had many opportunities to broaden their vision through the informal curriculum. For example, students could undertake projects alongside university staff and attend international communication activities assigned by the embassy. The government preferred to let students from high-performing schools attend cultural activities linked to foreign affairs because, ‘The overall quality of the model school students is good’.

Comparatively, ordinary schools had relatively fewer resources for international communication, cooperation with universities and quality teachers. Their extracurricular activities focused largely on topics related to people’s livelihood. International schools received many resources from the private sector, which benefited the students’ opportunities for diverse extracurricular activities. Meanwhile, GCE constituted a major topic in the extracurricular activities under the international curriculum structure. In addition to the
regular school activities, ‘global’ themes were systematically designed in the informal curriculum, particularly in the IB programme.

Moreover, the difference in principals’ vision played an important part in the promotion of GCE even in the same type of school. For example, the principal of School C believed that students would learn as much in the informal curriculum as in classrooms. She thus highlighted developing practical skills and ensured that students had extracurricular opportunities through school policy and class schedule, even under the pressure of exams. The teachers this school all recognised the principal’s vision and leadership and respected the measures she took to ensure students’ learning outside the classroom. Comparatively, the principal of another ordinary school was reluctant to allocate time to the informal curriculum except to fulfil the tasks stipulated by the national policy.

The informal curriculum was considered critical for young people to grow and develop in areas other than academia, such as social, emotional, cultural and physical (Akar, 2016). Most of the schools in this study offered rich extracurricular activities based on their resources and provided students with opportunities to develop as global citizens. It is recommended that schools develop more systematic projects with explicit goals towards GCE. It is also suggested that principal develop broad visions, maximise the advantage of autonomy in designing the informal curriculum, and combine resources from the community to create more critical spaces for students to practice democratic behaviour and responsibility on and off campus.

Another point worth mentioning is that consistent with the formal curriculum the case study schools’ informal curriculum also involved a national aspect of the development of global identity and global perspectives (Jiang, 2017). Government schools regarded the cultivation of socialist core values and national identity as the primary goal for extracurricular activities, which was in line with national policies. For instance, a clear
tendency of disseminating Chinese culture and enhancing national identity was found in international communications. International schools presented more international flavour in the curriculum design, partly ascribed to the requirements of application for overseas universities, while they also strived to balance international elements and national values in the informal curriculum.

In summary, although global themes accounted for a small proportion in the informal curriculum, the diverse activities had positive effects on cultivating GCE-related qualities in the competence, awareness and engagement dimensions. The underlying goal of developing national identity in the informal activities was consistent with that in the formal curriculum. Yet, this study mainly included views from principal and teachers and did not include student perspectives or outcomes. Further empirical studies are recommended to explore the effectiveness of activities in fostering students’ GCE-related competencies and attitudes, and the implicit influence of nationalism.

9.4 Conclusions

Education for global citizenship is not yet a prevalent idea in the Chinese context, but there is a strong sense of welcoming the concept in education along with increasing economic growth and political and cultural influence in the globalised world. The Chinese understanding of global citizenship is as contested as the discussions from a worldwide scope but also shows distinct Chinese characteristics. While it emphasises the moral sense of belonging to humanity and global responsibility, the explicit objective to achieve success on the world stage from an individual and state level dominates the current education culture. These conflicts are reflected in different layers in educational practices from national policy to schools and teachers. However, an acknowledged sense is the precedence of national identity and core values of Chinese culture in citizenship education.
In addition, GCE in the three types of schools painted a general picture of the intentions and practices of educating global citizens in the Chinese context, although they cannot represent the situation of all schools in the country. The case study schools all intended to develop ‘global citizens’ with global competence and global awareness and the core value of ‘a Chinese heart’ but were insufficient in terms of more active citizenship engagement at the global level. The formal and informal curriculums in these schools provided opportunities for teaching global citizenship. Ultimately, the promotion and implementation of effective GCE in schools is affected by many factors from top-design national policies to curriculum systems, teaching pedagogies and educational culture.
Chapter 10: Summary and Conclusion

10.1 Summary of the Study Aim, Context and Methods

The major aim of this study was to explore the intentions and practices of global citizenship education (GCE) in Chinese educational contexts under the influence of globalization. Globalisation has major effects on the economic, political and social realms of countries. Solving global problems such as poverty, pollution and diseases requires a global perspective and global responsibility. Global governances are playing an increasingly important role in international affairs while increasing numbers of young people are participating in global governance, both locally and globally. In this context, GCE has gradually become the mainstream education discourse in most of Western society with a tendency to spread to the world. China responds actively to the changes of the world and proactively enhances its engagement with the global society in these realms. The Chinese Government proposes to build a ‘community of shared future for humankind’ and claims to develop international talents with global perspectives in schools. Related concepts of GCE are being discussed in academic and policies in China, but how the educational practitioners in schools understand these ideas and what practices are being taken in the schools have not been discovered. This empirical study focuses on the Chinese educational context and explores how educators in high schools understand the concept of GCE and what GCE elements are identified in the schools’ formal and informal curriculums.

Using qualitative research methods based on a multiple case study design, the study focused on collecting rich data in the unique contexts of the schools (Yin, 2014). Data of GCE-related elements in school policies, the formal curriculum (school subjects) and informal curriculum (planned activities by schools that do not constitute subjects), and data related to how these elements were implemented in practice, were collected. The aim was to investigate the intentions and practices in engaging GCE in different high school contexts.
Therefore, the ‘school’ was the unit of analysis in this study. This research aim was investigated through three research questions:

- What kind of global citizens do Chinese high schools try to develop?
- What opportunities for GCE are found in the formal curriculum (i.e. school subjects)?
- What opportunities for GCE are found in the informal curriculum (i.e. planned activities by schools but do not constitute subjects)?

As global citizenship and global citizenship education are both contested concepts and are understood and practiced from various perspectives and approaches in different contexts, it is necessary to have a guided framework of GCE for data collection and analysis among the multiple school cases. Based on the literature worldwide, as well as in China, the study adopted a broad understanding of global citizenship that did not imply legal status or membership but referred more to a sense of belonging to the common humanity. It also proposed a global citizenship model (shown in Figure 2.4.) that included three dimensions: global competence, global awareness and global engagement, as to provide a theoretical basis for this concept. The focus of the study was the school factors influencing GC learning, from the perspectives of the formal and informal curricula.

Figure 2.4. Conceptual framework for GCE in Chinese secondary schools.
In order to better achieve the goal to investigate the pertinent forms of practices of GCE in schools and incorporate the complexity of social interactions and lived experience in school contexts, this study adopted a constructivism paradigm and applied the case study design. Six high schools in Beijing and Shanghai were selected on the premise of achieving maximum variation (Miles et al., 2014). Data were collected using qualitative methods including interviews, documents and observations. In additional, multiple methods and data sources ensured the rigour and the validity of the findings through data and methodological triangulations. Data analyses were carried out using Miles and Huberman’s (2014) three components of data condensation, data display and drawing conclusions. It is acknowledged that with a focus on schools in Beijing and Shanghai, the cases did not reflect high schools across China, but they did draw on very important and significant regions in China.

10.2 Summary of Major Findings by Research Questions

10.2.1 RQ1: what kind of global citizens do Chinese high schools try to develop?

In general, the study found that the global citizen that principals and teachers tried to cultivate remains a vague concept. For them a global citizen was a person who had an international vision, who could understand and adapt to the rules of the international society, who appreciated the cultures of other countries, and who manifested a sense of responsibility for the earth and the environment. Their understanding included most of the global competence and global awareness dimensions of the proposed GCE model, but less of the global engagement dimension.

Meanwhile, the three types of schools differed slightly in the intentions of what kind of global citizens they aimed to develop. The government schools did not include global citizenship as an explicit goal in their educational objectives or curriculum. They referred to GCE as a broad idea under the discourse of moral education, which emphasized the virtues of empathy, openness and tolerance, as well as the sense of responsibility. Moral education in
contemporary China also aims for national building. Thus, GCE was intertwined with the cultivation of a morally good person with loyalty to the nation and belief in socialist values. Meanwhile, as a response to globalization, the schools have been adding the global perspective in their expectations for students. In light of Davis’s (2006) discussion of the permutations and complications of the concepts in GCE, the Chinese government schools’ understanding indicated a ‘global + citizenship education’ form (Davis, 2006, p.14). However, one key qualification is needed to be made—in Chinese government schools, moral education, not citizenship education, is the primary concept in schooling. Thus, the understanding of GCE in Chinese schools is a ‘global + moral education’ form (as per Davis, 2006), focusing on cultivating moral virtues (with Chinese characteristics) and at the same time adding the virtues from the global level to make it more internationally relevant. In addition, the understanding of global citizens showed difference between the two types of government schools. While the model schools intended to develop international talents for the nation, the ordinary schools wanted to develop responsible national citizens with some global awareness, and global perspective was an icing on the cake quality for their students.

Non-government international schools’ definition of global citizen was primarily from the global and Western context, emphasizing responsibility, rights and social justice. The schools aimed to develop students to be competitive on global stage, developing multi-cultural perspectives, and making decisions for both personal development and for the sake of humanity based on a global vision. These qualities mostly echoed with international organisations such as UNESCO, OECD, and also derived from western and international curriculums. Meanwhile, the international schools integrated the core values of Chinese traditional culture into their GC learning. Thus, GCE was a ‘global education + moral’ form in the international schools’ approach. The moral part primarily included Chinese traditional culture and values rather than socialist values compared with the government schools.
This study has also identified the conflict between global competence and global awareness in the Chinese high schools’ understanding of GCE. On the one hand the schools sought to develop students’ knowledge and skills for the global market, while on the other hand students were expected to obtain empathy and concern for humanity. This indicates the tension between two contradictory perspectives in GCE (Dill, 2013): to take advantage in economic globalisation and to apply global ethics of taking global responsibilities to help others. The former reflects an economic purpose under the national development goal, while the latter is more related to the core of GCE. The two aspects in global citizenship and the conflict between them remained a major tension in the promotion of GCE in the Chinese schools.

Moreover, Chinese high schools’ understanding of global citizenship embodied a complex and overlapping range of meanings, mostly falling into the model of cosmopolitan GC in light of Oxley and Morris’s typology (2013). The most obvious is moral model of global citizenship, focusing on ethical ideas, responsibility and empathy, as the schools put strong emphasis on the emotional belonging and responsibility to humanity in their intentions. Regarding the issue of global and national responsibility, the participants’ conception of GCE also indicated a ‘new cosmopolitan’ perspective, advocating particularity as a subset of universality rather than the opposite of it’. That means, patriotism, as a moral ‘particularity’, can easily co-exist with a global ethic (Papastephanou, 2008, p. 179; Waks, 2008, p. 209). All schools supported the co-existence of global identity and national identity and further regarded the moral obligation of GC as under national ethics and identity. The ‘Chinese heart’, that involved patriotic notions for the country was stressed in global citizenship education in all schools, aligned with the national policy.

Besides the moral global citizenship model, the schools’ emphasis on developing competences to succeed in the global economy, including a focus on the ability and willingness to respect and learn other cultures, indicated the tendency towards the economic and cultural
global citizenship in light of Oxley and Morris’s typology (2013). However, more critical dimensions such as social, critical and environmental global citizenship, which emphasize civil society, ‘people’s voices’ (Oxley & Morris, 2013, p.306), actions and behaviour are less dominant in these schools. This reflected the insufficiency in the engagement dimension of global citizenship, especially taking actions and making practical changes at the global level, which can be considered as foundational to theories of citizenship and global citizenship (Oxley and Morris, 2011).

10.2.2 RQ2: what opportunities for GCE are found in the formal curriculum (i.e. school subjects)?

This research has identified that, in the subject most relevant to GCE in high school education—Political and Ideological Studies, there are explicit and implicit GCE elements in its unified textbooks and in the teaching practices. The explicit elements covered global competence and global awareness dimensions, including knowledge in economic, political and cultural aspects. The textbooks also give much potential in encouraging and training critical, analytical and other thinking styles.

It is important to note that because GCE-related elements were scattered in the textbooks and GCE was not an explicit goal in the subject matter, the delivery of these qualities mainly depended on the teachers. In this study, teachers interviewed in the government schools reported that they would integrate global perspectives in teaching practices on an as-needed basis. For example, the teachers would use examples of other countries as a comparison to Chinese examples when teaching GCE-related topics. But the teachers also stated that they rarely taught these topics with a GCE goal in mind, but only to better elaborate knowledge and exam points.

The findings have also shown that the major aim of the formal curriculum is educating national citizenship, while global citizenship serves as a tool to enforce that aim. All the four
textbooks of Political and Ideological Studies involved global citizenship elements but the standpoint had an obvious national approach. Most of the teachers recognized the goal of the subject to deliver core socialist values and cultivate socialist successors and claimed to follow the approach, and the subject was found taught from a national-based perspective. Some teachers reported the confusion and hesitation of delivering global citizenship in teaching practices under the unchangeable national purpose. This corroborates the findings of many previous works in teaching global citizenship in other contexts (Rapoport, 2010; Myers, 2008). Many policymakers and school practitioners were found to be reluctant to adopt the ideas of global citizenship in the formal curriculum with concerns of being controversial as conflicting with state standards, which could lead to the insufficient delivery of global citizenship to students.

Moreover, the findings have shown that teaching pedagogies, teachers’ attitudes towards teaching global citizenship, the assessment system and educational culture affect students’ gaining of global citizenship through the formal curriculum. Although the school policies encouraged creative and interactive pedagogies in class, teachers in both government and non-government international schools revealed different degrees of pressure of applying these pedagogies as a result of heavy teaching tasks and exams. The pressure further influenced teacher’s willingness to apply more critical teaching pedagogies that promoted global citizenship. Compared to model government schools and non-government international schools, teachers in the ordinary government schools applied fewer interactive activities in class. Their concern was that students who experienced daily study struggles were be too focused on learning knowledge points and meeting the exam requirements to open themselves up to global issues and GCE. The teachers thus preferred not to spend much class time on more interactive pedagogies. This reflects that assessments and exams have a big impact on the teaching pedagogies and teaching content reversely. In an exam-oriented education culture, it
is difficult to effectively cultivate the competence and awareness of global citizenship, not to mention the participation dimension.

10.2.3 RQ3: what opportunities for GCE are found in the informal curriculum (i.e. planned activities by schools that do not constitute subjects)?

The study found two major means of promoting GCE in the Chinese high schools’ informal curriculum: international communication activities and other school-led extracurricular activities for moral education. The first means was considered as the most explicit to cultivate global citizenship, which included overseas exchange programs, lectures by foreign experts and other government-assigned programs. Analysis of the data showed that international communication activities mainly focused on cultural and technological perspectives, falling into Oxley and Morris’s (2013) cultural and economic global citizenship models, but largely omitting more critical topics such as political systems, human rights and social justice.

The second means involved GCE elements in a more implicit way, often under the name of moral education, including school-level activities such as debating competitions, student associations such as Model United Nations, volunteering and domestic social practice activities. Although global themes accounted for a small proportion, these activities were found to have positive effects on the development of many GCE qualities in the competence dimension, such as critical thinking, communication skills and cooperative spirit.

Furthermore, similar to the formal curriculum, analysis of the informal curriculum showed a ‘parallel learning’ consisting of a clear national end underscoring the development of global identity and global perspective. Government schools regarded cultivating socialist core values and national identity as the primary goal for the extracurricular activities, which was consistent with the national education goal. Most activities in the government schools remained on an individual and national level and did not rise to developing global responsibility.
Manifestation in participation on a global level was found insufficient either. Although the two international schools presented a more international flavor in the curriculum design, partly ascribing to the requirement of application for overseas universities, it was found that they also strived to balance the international elements and national values in informal curriculum.

As the schools had the autonomy of implementing school-based curriculum, the influence of the informal activities on student’s gaining of global citizenship largely depended on individual schools. The study has identified three main factors influencing the potential of GCE through the informal curriculum: school resources, educational goal and principal’s vision. With the aim to develop global talents for the nation, model schools received large support in financial, administrative and academic aspects for expanding their informal curriculum to include more global aspects. Ordinary schools also received resources from the government, but their goal of developing qualified national citizens led to the extracurricular activities focusing largely on topics related to people's livelihood, and global citizenship was only an icing-on-the-cake topic. Non-government international schools received substantial resources from private sectors, which to some extent benefited the students’ opportunities for diverse extracurricular activities. GCE constituted one major topic in their extracurricular activities under the international curriculum structure. Meanwhile, the study also found school leadership contributed to the potential of GCE through informal curriculum. The school leader in School C provided a good example among the ordinary schools to implement more diverse student activities and guarantee students’ time for the informal curriculum under the pressure of exams.

10.3 Conclusions and Implications

10.3.1 GCE remained a vague idea at school level

Global citizenship was not an explicit goal or content in the case study schools’ educational objectives. No school, to date, has developed systematic or comprehensive
structures with a clear global citizenship orientation in their educational objectives or curriculum designs. Most of the principal and teachers had not developed a clear or unified definition or more critical perspectives of global citizenship, thus they tended to link it with the concepts they were familiar with, such as, the objectives of moral education, the requirements in the national policies to develop students’ global perspectives and develop the whole person etc. However, the schools did differ slightly in their understanding of what kind of global citizens they aimed to develop. The government schools considered GCE under moral education and international education (overseas exchange programs), emphasizing the global perspective within it and retaining the ‘Chinese heart’. Non-government international schools stated developing global citizen as one of their missions, but the concept was mostly merged with the objectives of the international curriculum they implemented rather than being a substantive goal. Their major purpose was to prepare applications for overseas universities.

In terms of the curriculum, GCE was not yet an explicit goal in the national curriculum. The delivery of GCE-related elements in the government schools was primarily from a national orientation, evidenced by the analysis of the subject Political and Ideological Studies. The dominant knowledge-based teaching method to some extent impeded the promotion of GCE in encouraging more critical pedagogies. This was a result of the centralized and exam-based assessment system, especially the pressure from the college entrance exam in the final school year. The informal curriculum provided significant potential for developing GCE-related qualities. Students got chances to learn from practice, in particular in training the skills needed in the globalized society such as problem-solving, cooperation, leadership and career planning. However, this potential was dependent on individual schools and was largely influenced by school resources, school’s educational objectives and school leader’s vision.

In summary, although China's top-down design policies have included educational expectations that emphasized global perspectives, no theoretical construction of the concept of
global citizenship has been made in the national curriculum. Meanwhile, at the school level, although most school leaders and teachers have shown positive attitudes towards GCE, few systematic GCE attempts have been set up in teaching materials or guidelines. Topics related to GCE remain a subset of the curriculum from national to school level. It can be easy to lose the opportunity for teachers to educate GC in this context.

10.3.2 National orientation was a major feature of the Chinese schools’ approach to GCE

Within one of the key ideas within GCE—the tension between global and national citizenship—the Chinese high schools’ understanding of GCE indicated a strong emphasis on national identity and national interests. Although the multidimensional model of citizenship is dominant in the China’s highly controlled education system, local identity and allegiance are strongly emphasized (Law, 2007; Pan, 2011).

The national purpose behind promoting GCE-related ideas in schools was consistent from the top-down approach, both in intention and in practice. The objective in the national policy (MOE, 2010) to cultivate talents with international perspectives and competences to meet the requirements of the opening of a national economy and society reflected an explicit purpose of developing global citizens for the nation. Following that, the national curriculum standard for the subject Political and Ideological Studies clearly indicated a goal to deliver core socialist values and cultivate socialist successors, which determined global citizenship was not the main focus. The majority of the teachers in the government schools recognized this approach and taught the subject from a national orientation.

Meanwhile, there existed multiple nuances in the different types of schools’ definitions of the ‘national orientation’. Government schools focused on cultivating patriotism, socialist core values and Chinese traditional values to form a national identity. Within this approach, the model schools further emphasized the expectation of students to be future leaders who were
responsible for an international future for the country. Ordinary schools were more inclined to develop good national citizens who abided by the law and were able to be responsible for themselves and families. Comparatively, the non-government international schools emphasized Chinese elements—traditional Chinese culture, traditional values and the sense of belonging to the Chinese people while weakened the ideological aspects in their approach to GCE.

The existing ambiguity of the concept of global citizenship and the complex tensions between national and global identity still caused confusion in teaching practices. Teachers in the model government schools and non-government international schools were more confident and positive to discuss possible conflicts between national identity and global identity with students, while teachers in the ordinary government schools tended to avoid sensitive topics altogether. This dilemma in dealing with the relationship between global and national citizenship in teaching practice remains a problem that is needed to be solved to further promote effective GCE.

10.3.3 Schools focused on the development of global competence and awareness but often overlooked the engagement dimension

The case study schools’ various expressions in presenting GCE-related intentions in their policies indicated a strong emphasis on developing specific competences, that is, knowledge and skills needed for surviving in a globalized world. Model government schools expected students to exhibit international talents. Although not stating such ambitious goals, ordinary government schools involved plenty of activities to train survival skills in modern society, such as career planning, English reading and writing skills, interview skills and financial management. International schools applied the acceptance rate of the world’s top universities and the number of overseas exchange activities as the focus of the school's publicity, which indicated an obvious competence orientation. Therefore, at the policy level,
each school emphasized the discourse of competence and showed a tendency to enforce knowledge and skills through GCE. In Dill’s (2011) view, the discourse of competences in GCE involves a tendency of individualism, which can make GCE and its vision of cosmopolitan thriving less ‘universal’ than its explicit claims. This also reflects an economic global citizenship model in light of Oxley and Morris’s typology (2013), which stresses the economic aspects of international development and included an “enterprising self” to survive in the global economy (Dill, 2011, p.119). The competence discourse in GCE may be opposite to the core of global citizenship, which relates to human rights, ideas of sustainable development and the ‘common good’.

Besides the competence dimension, the schools’ GCE approach also contained elements in the awareness dimension, which were usually found in the philosophical literature as school ethos and school mission. The main idea was to cultivate a sense of wholeness of the world, belonging to humanity and empathy to others. These discourses fell into the moral global citizenship model in Oxley and Morris’s typology, focusing on ethical ideas, responsibility and empathy. Relevant content was also found in the formal and informal curriculums. However, these elements were not explicitly stated to support GCE but primarily to satisfy the aim of cultivating a morally good person. Meanwhile, the Chinese schools believed that national ethics preceded global ethics, especially in government schools. Therefore, GCE in these schools remained a subset under mainstream education trends (patriotism and socialism education).

Furthermore, the sense of engagement and action was less emphasized in these high schools. Despite political participation, action or inspiration of action on a global level was rarely mentioned in the textbooks in Political and Ideological Studies. The teachers had the potential to expand more global perspectives and inspire actions by applying interactive teaching pedagogies, such as student presentations, group discussion and project work.
However, this potential relied on individual teachers. And many reported difficulties with interactive pedagogies due to heavy teaching tasks, exam pressures and limited teaching resources. Nevertheless, the informal curriculum provided students with opportunities to take actions based on what they had learned in class and expand a wide range of interests and topics. Although most extracurricular activities were to develop survival skills, these activities would provide large space for GCE-related engagement if they were designed to include more systematic and consistent GCE contents.

10.3.4 Factors influencing the conceptions of GCE in the Chinese context

Dill (2013) claims that whatever the varieties of GCE in practice global citizens will be products of a particular culture. This study found the Chinese high schools’ understanding of GC and relevant practices reflected a clear Chinese character, which was a combination of three main factors.

*Chinese traditional values*

The Chinese principals’ and teachers’ understanding of global citizenship can be largely traced back to Chinese traditional values. There are many overlap elements between the participants’ ideas of a global citizen and what Chinese traditional values consider as a complete person. Teachers in the study frequently referred to the words in Confucian classics to explain what they thought of as global citizens. For example, several mentioned being ‘well-mannered, gentle, courteous, respectful and thrifty’ (from *The Analects*); ‘do not impose on others what you yourself do not desire’ (from *The Analects*), and words such as loyalty, benevolence and righteousness. These ideas are at the core of traditional Chinese culture, which is dominated by Confucianism and advocates a strong idea of harmonious coexistence between man and nature and to put people first. Besides, the multiple layers of responsibility in the global awareness dimension extracted from this research embodies the Confucian thought of ‘correct thoughts with sincerity, cultivate the moral self, manage the
family, govern the state and safeguard peace under Heaven’ (from The Book of Rites, The Great Learning), indicating the responsibility for oneself, one’s family, the community, the state and the world. To pursue the flourishing of both self and community is vital important in Confucian philosophy (Choo, 2020, p. 28). Hence, the cultivation of people who can help others and the community is a major educational goal in traditional Confucian societies. The ultimately hope is to build a harmonious and peaceful world.

‘All things grow together without harming each other, and Tao runs without conflict’ (from The Book of Rites, the Golden Mean) also shows that since ancient times, Chinese traditional values include the idea of respecting diversity and seeking common ground while preserving differences. Cao (in Jiang, 2018) believes that this sentence clarifies the basic way that Chinese people understand the world until nowadays. Therefore, there is a strong grounding in Chinese culture of respecting differences and diversity, bridging the differences between each other through eclecticism and resolving conflicts in a mutually respectful manner. Although the participants did not specify this cultural root, the expression they used when describing global citizenship, as well as many descriptions in the textbooks and at Chinese culture-related activities (including international schools), reflected the profound influence of traditional Confucianism. The influence of Chinese traditional values on the schools’ conception of GCE embodies its integration with moral education in the localization process.

Marxist and socialist lens

In addition to traditional cultural values, GCE in the Chinese context also reflects the influence of Marxism and socialism with Chinese characteristics. This is especially evident in the politics teachers’ perceptions. For example, many teachers used the Marxist concept of ‘the generality and the individuality’ to understand the relationship between national and global citizenship. They used ‘the view of connection’ in Marxist philosophy to explain the universal connection of the world. When describing critical thinking, the participants understood the
concept through the lens of ‘dialectics’ in Marxist philosophy, which corresponded to the content in the unified textbooks. This shows a high degree of integration of teacher understanding with the objectives and content of the curriculum. However, the teachers did not extend beyond the scope of the syllabus and textbooks. For example, Marxist theory of cosmopolitanism was not in the syllabus. None of the participated teachers included this theory in their teaching, although it was closely linked to the topic of GCE. Furthermore, the politics teachers especially emphasized developing the value of serving the people and one’s country, to keep consistent with the theory of socialism with Chinese characteristics. Therefore, in the formal curriculum, especially in the course Political and Ideological Studies, GCE was conceptualized through the multiple lens of Marxist and socialist theories. The influence of Marxist and socialist lens on GCE also reflects the combination of value education and ideological education in the implementation of GCE.

**Contemporary political and social trends**

The understanding and practice of GCE by the school leaders and teachers was also influenced by current political discourses in China, which indicates the combination of political education and GCE. The most obvious is relating global citizenship with the concept of ‘a community of shared future for humankind’. This concept is a basic strategy of socialism with Chinese characteristics in the new era, and its connotations coincide with the essence and core elements of GCE in many ways. Feng (2018) argues the concept ‘a community of shared future for humankind’ contains many aspects of values education, which includes international understanding education of the diverse values, education of global responsibility and education of the harmonious coexistence of human and nature. Many principals and teachers also demonstrated that education for GC could be a way to realize the national ideal of ‘a community with a shared future for humankind’. The participants’ understanding of ‘a community of shared future for humankind’ implicated two levels of meaning, at a personal
level, it referred to individual development and career planning in a global context; at a global level, it emphasised a sense of cooperation to defeat and solve world problems. Although this political concept has not been explicitly included in the national education policy or the national curriculum, the influence of relevant policies has penetrated school education, especially government schools. For example, topics around the One Belt, One Road policy appear frequently in teaching practices and exams. In the past year, China’s call and spirit of cooperation in the global fight against the COVID-19 have provided much material for the Chinese story for the promotion of GCE in schools. Therefore, the promotion of GCE in schools is imperceptibly and indirectly influenced by contemporary political discourse and national policies.

These three factors have significantly influenced the localization process of GCE in China. Moreover, they reveal that the development of GCE is intertwined with moral education, values education, political education and ideological education that exist in Chinese secondary education.

10.4 Limitations of the Study

An important limitation of the study is the small sample size of schools and teachers that has reduced its ability to generalise the understanding of GCE practices in schools in China. This is the common limitation of qualitative studies from a methodological perspective. The methodology employed in the current study tried to maximize the advantages of answering the research questions but also acknowledges it’s weaknesses. However, this study is more focused on the exploration and description of the elements of global citizenship in Chinese secondary schooling rather than generalizations. As global citizenship education practices are relatively sparse even from a global scope, providing insightful data of the possible practices is more valuable than the matter of generalization for empirical studies of GCE at this stage.
10.4.1 Limitations related to schools

This study included three types of high schools in China, model government schools, ordinary government schools, and non-government (minban) international schools. These three types are the main representatives of the mainstream senior secondary Chinese education. The study did not include secondary vocational education for the same age group as China's vocational education and high school education have relatively large differences in systems and curriculum settings, and consequently the former type is not included for this research. Future research can focus on the engagement of GCE in vocational education in particular.

Another complication is that some government model schools have created their own ‘international classes’, which offer international courses jointly run by the schools and study abroad agencies. The explicit goal is to prepare students to apply for overseas universities. The enrollment and admission procedure of these international classes are conducted separately from ordinary students who go to the same government school. These ‘international classes’ of the government school may include GCE-related practices but they were not included in this study. The main reason is that, first, very few government high schools have set up international classes, which does not form a climate in terms of scale. Second, the national policy stipulates that, in principle, government schools should not use public education resources to run personalized international classes. As the purpose of this study was to analyze representative case study schools, the special cases of international classes in the government schools were not included.

10.4.2 Limitations related to curriculum

In terms of the formal curriculum (school subjects), an argument can be made that many school subjects may contain elements of GCE because the concept can be regarded as involving components and dimensions common to many subjects. The current research’s
focus on the subject Political and Ideological Studies may overlook the possibilities of GCE in other subjects such as English language, history, geography. One delimitation explanation is that although GCE can be integrated across disciplines, at this stage it is still not common or well-developed. The current study locates itself in the area of citizenship education, in the Chinese case, moral and citizenship education and consequently the study focuses on the most relevant subject in the Chinese context, namely the subject Political and Ideological Studies. Furthermore, as long as the conceptual frameworks of GCE and operational definitions are made holistic and inherent throughout the study, this study is valuable in contributing to the theories and practices of global citizenship in the Chinese context.

In terms of the informal curriculum, because the research is time limited, there is a chance that the various activities were not covered fully by only interviewing some of the teachers and limited observations. The researcher had only the chance to observe a few student activities on campus due to the schedule and has not been able to make a comprehensive comparison of the informal activities of these three types of schools. Further studies can focus on the informal curriculum’s particular role in developing GCE.

10.4.3 Limitations related to the researcher

Another limitation lies in the influences from the researcher’s personal background. There may be personal biases shaped from the researcher’s role as a student educated in the Chinese education system that influence data collection and analysis. The researcher’s personal background may also affect the participants’ responses in data collection in terms of the social desirability bias in interviews and observations. The researcher has kept aware of these issues during data collection and justified the research as much as possible. Triangulation of both data collection and analysis also minimized the biases and strengthen the validity and reliability of the study.
Moreover, the researcher was collecting data concurrently across two cities with some distance. It was hard to guarantee that the observation data on the same topic in the formal curriculum was collected from every school. For example, the politics class was conducted simultaneously in the four government schools in Beijing and Shanghai. Because the researcher must travel between cities, the topic on ‘Economic Globalization’ was observed only in the two government schools in Beijing.

Finally, because there was a dearth of research on the delivery of the notion of GCE in Chinese education, it resulted in reduced comparability amongst schools in this study. Nevertheless, this research attempted to fill this gap by providing insightful and verified data that connect previous research literature and illuminate future studies in this field.

10.5 Contribution to Knowledge and Suggestions for Future Research

This study contributed to knowledge about GCE in the Chinese secondary school education from both theoretical and practical perspectives.

**Theoretical contribution**

From the theoretical perspective, this study is one of the few data-based studies that uncovered the situation of GCE in China by investigating educators’ conceptions of global citizenship and different approaches the schools engage in GCE. The study adds to literature on the international understanding of GCE, especially in Asia-Pacific contexts. It fills the gap between theoretical and descriptive analysis of GCE and empirical studies by focusing on the practices from the frontier, i.e. schools’ efforts in developing global citizens. By analyzing and identifying various forms of learning that schools engage with GCE, especially informal curriculum that is often neglected in Chinese schools, the findings add knowledge to curriculum studies and curriculum development in China. This study also contributes to the
research on the transition from knowledge-based learning to student-centered learning, which aligns with the focus of China’s current education reform.

**Policies and education system**

The practical implications from the findings include the perspectives of policies, curriculum and teachers. The study has found that, in China’s centralized education system, the most effective approach to promote GCE for now may be from a top-down direction. Because the state plays a key role in the positioning and development of GCE (Liu & Zhang, 2018), there is a need to add explicit objectives of GCE-related ideas into the national policy for effective promotion. Therefore, it is essential to construct a guiding framework of GCE based in the Chinese context, one that is concise enough to be introduced to schools. With a clear GCE-related goal in the top design, there will be corresponding content and methods in the three-level curriculum system from national to local and to school levels. This approach can guarantee the involvement of GCE elements in teaching practices, as many teachers have argued that it will be useful if GCE is mentioned in curriculum standards.

Meanwhile, it is recommended that the government gradually reform the educational policies and mechanism that may hinder the education of global citizens, for example, the national test-based evaluation system. The evaluation system needs to be reformed to involve more diversified assessment methods and encourage practical and interactive learning to cultivate global citizens in terms of awareness and participation. Moreover, it is suggested that the government be more confident to break down the traditional ideological barriers that prevent people from exploring and addressing the world's problems (Liu & Zhang, 2018). The current national policy of ‘a community with a shared future for humankind’ shares a lot in common with the GCE philosophy, so further research can be conducted to explore its impact on the development of GCE.
Curriculum reform

Because curriculum is the best carrier for transforming all educational ideas into practice (Liu & Zhang, 2018), the form and content of its setting will determine whether an educational idea can finally achieve its original goal. Although the best way to implement GCE is to take it as an independent course in the school curriculum with corresponding teachers, it is not feasible to insert a highly demanding course into the current curriculum framework in China. This study has identified many GCE-related elements in the existing national curriculum and confirmed its potential of developing GCs. Besides, it has also found that the lack of structure and prioritization of GCE-related objectives and content can inhibit educators’ ability to understand and achieve the target. Based on this, work needs to be done to increase the proportion of GC in the compilation of teaching materials, the design of teaching activities and the selection of educational contents, particularly in the subjects that advocate GCE such as politics, history, English and social studies in secondary school curriculum.

Teacher education

From the teacher's perspective, on the one hand, this research has inspired the education practitioners' thinking of the concept of global citizenship. The findings have also shown that most teachers are optimistic about the school’s role in the cultivation of global citizens. On the other hand, the study has confirmed the need to improve teachers' willingness and ability to participate in GCE. Teachers in many countries have reported not being fully prepared to cultivate global citizens (Buchanan, 2018). The reasons include the lack of confidence and ability in the face of sensitive topics related to global citizenship and the lack of solid support and systematic training in early teacher programs (Farkas & Duffet, 2010; Song & Rao, 2016). This study confirms most of these issues in the Chinese context. It is suggested that the government encourage all localities to include GCE in early teacher training programs, conduct regular lectures on GCE-related topics, and invite scholars to impart methods and experiences
of implementing GCE to pre-service and in-service teachers. Further studies are suggested to focus on pre-service teacher education in cultivating young teachers’ cognition and ability in GCE.

Last, this study has included views from school leaders and teachers, and not included the student body, as per the research questions. Further empirical studies are recommended to explore the perceptions of GCE from the student perspective and investigate the effectiveness of the existing curriculum in fostering student GCE-related competences and attitudes.

10.6 Final Comments

The spread of COVID-19 in 2019 represents an unprecedented challenge for humankind, including its impact on global economy, increasing racism, and exacerbating existing inequalities etc. Nationalism becomes more salient as people tend to support their own communities in front of big crisis. But meanwhile, the inability to respond to the pandemic within a nation-state underscores the need for global cooperation (Bieber, 2020). It is not easy to predict what citizenship will be in the post-pandemic era. Previously it was assumed that the world to be structured in nations. It is perhaps obvious to assume that the global pandemic will impact this structural feature of the contemporary world (Bieber, 2020). This situation triggers enthusiasm for deep thinking on global citizenship and reminds us of the crucial role citizenship education plays in finding global solutions to global challenges (Stanistreet, 2020). Some scholars argue that the traditional lofty and universal ideals in most discourse of GCE are not effective to handle global problems in the unprecedented situation such as COVID-19 (Estelles & Fischman, 2020). More realistic models of GCE are needed.

Nonetheless, many individuals and local communities all over the world have shown empathy and given support for those most in need. These positive actions have shown the potential differences active citizenship can make. Global citizenship education can play an important role in building a safe, fair and inclusive world after the pandemic.
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Appendices

Appendix A: Interview Protocol-Principal
Appendix B: Interview Protocol-Teacher
Appendix C: Observation Protocol
Appendix D: A start list of codes
Appendix E: Example of cross-case analysis—Schools’ understanding of global citizenship in terms of the global citizenship model
Appendix F: Ethics approval by the University of Sydney
Appendix A

Semi-structured Interview Protocol—Principal

Interview questions:

1. How long have you been principal of this school?

2. What does globalization mean to you?

3. What does the term global citizen mean to you?

4. What is your personal understanding of developing students to be global citizens in China for the 21st century?

5. How do you understand your school’s vision and efforts of developing global citizens?

6. How does the school’s vision relate to the implemented curriculum?

7. Which school subjects do you think are specifically related to developing global perspectives?

Statement – the informal curriculum can be defined as the planned activities in school that do not constitute subjects e.g. student council, student societies, student-run newspapers etc.

8. What informal curriculum activities does the school implement in order to develop global perspectives?

9. Are there any other student learning experiences in the school that could affect student global perspectives?

10. To what extent do you think your students will be prepared to be global citizens after they graduate?

Qualify - (If the school has implemented curriculums such as IB, A-Level etc. besides the national curriculum)

11. What impacts do international programs or western educational curriculums in your school have in developing student global perspectives?

Qualify - (If the school has international sister schools)

12. What kind of programs does the school do between sister schools?

校领导访谈提纲

1. 您担任该校的校长有多久了？
2. 您对教育改革中提出的培养具有全球竞争力的国际化人才如何理解 / 您认为什么样的人是具有国际视野的“全球公民”？

3. 您认为该校在培养学生的国际素养的理念和措施上做了哪些努力？

4. 您认为高中阶段的哪些学科与培养学生的全球公民素养有较强的相关性？

5. 除了正式课程，这种培养理念是否也体现在学校的非正式课程中？比如学生会，学生社团活动，校园生活，社会实践等方面。

6. （如果学校有国际部）您认为引入国际课程和国际化的教育理念对培养中国学生的全球公民素养有什么影响？

7. （如果学校有国际友好学校）该校和国际友好学校之间开展哪些交流活动？

8. 您认为该校的学生毕业后会成为有全球素养和竞争力的国际化人才吗？

9. 您认为在中国培养具有国际视野的全球公民，什么样的模式是适合目前高中阶段教育的？（或您对在国内开展全球公民教育有什么建议，从学校政策，课程设置，教师教学等角度）？
Appendix B

Semi-structured Interview Protocol—Teacher

Interview questions:

1. How long have you taught Political and Ideological Studies/other at this school?

2. What does globalization mean to you?

3. What does the term global citizen mean to you?

4. What is your personal understanding of developing students to be global citizens in China for the 21st century?

5. How do you understand your school’s vision and efforts of developing global citizens?

6. What elements of global citizenship do you think are reflected in the subject Political and Ideological studies/other for high school students?

7. How is developing global perspectives reflected in your teaching pedagogies? Give examples.

8. What kinds of global issues or concepts are included in the textbooks or teaching materials you use?

9. How often do you refer to global issues in your class? Can you give an example?

10. What can students learn from the class you teach/the activity you supervise about global perspectives?

11. What kind of difficulties do you have in terms of teaching global citizenship in high schools?

12. Do you have suggestions for teaching global citizenship in high schools?
5. 您在课堂上会经常提到国际热点话题，或在教学设计上渗透一些培养学生国际素养的内容吗？能否举个例子。

6. 您在教学过程中会经常设计探究型、活动型的教学和学习方式吗？能否举个例子。

7. 您认为上述的这种教学方式对培养学生的知识应用能力、社会参与以及态度和价值观的形成有什么影响？

8. 您认为目前在国内培养适应国际化社会的全球公民，在课程设置和教学方法上有什么需要提高和改进的地方／是否有何困难？

9. 您认为若要开展全球公民教育，什么样的模式适合目前中国高中阶段的教育，（或您对在国内开展全球公民教育有什么建议，从课程设计和教师发展角度）？
Appendix C

Observation Protocol Form: *Formal and Informal Curriculum*

<table>
<thead>
<tr>
<th>Classroom Observation Notes</th>
<th>Formal Curriculum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date / Time</td>
<td>Activity/Class</td>
</tr>
<tr>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School: Informal Curriculum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date / Time</td>
</tr>
<tr>
<td>-------------</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Reflections</strong> (Focus particularly on issues related to Global competence, Global awareness and Global engagement; label each with GC, GA, GE)</td>
</tr>
</tbody>
</table>
### Appendix D

#### A start list of codes

<table>
<thead>
<tr>
<th>RQs</th>
<th>Initial codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>What kind of global citizen?</td>
<td>GC-C/GC-涵义</td>
</tr>
<tr>
<td>What opportunities in formal curriculum?</td>
<td>GCE-FM/GCE-政治课：GCE-经，GCE-政，GCE-文，GCE-哲</td>
</tr>
<tr>
<td>What opportunities in informal curriculum?</td>
<td>GCE-活动: 学生会、社团、校本课程、社会实践、志愿服务、研学、国际交流，以及补充的code。</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GCE Model</th>
<th>Content 内容</th>
<th>Codes</th>
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<tbody>
<tr>
<td>Global competence (GC)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kg</td>
<td>knowledge of world countries/cultures 国家/文化基本知识</td>
<td>kg-cul</td>
</tr>
<tr>
<td></td>
<td>knowledge of world organisations/government systems and structures etc. 国际组织/各国政府结构/国际新闻等政治相关知识</td>
<td>kg-pol</td>
</tr>
<tr>
<td></td>
<td>knowledge of/understanding the independence of connections of global and local concerns 了解国际和地区的联系</td>
<td>kg-G&amp;L</td>
</tr>
<tr>
<td>skl</td>
<td>language skills 语言</td>
<td>skl-lag</td>
</tr>
<tr>
<td></td>
<td>intercultural communication skills 跨文化交流</td>
<td>skl-icl-com</td>
</tr>
<tr>
<td></td>
<td>decision-making and problem solving skills 决策和解决问题</td>
<td>skl-dm-ps</td>
</tr>
<tr>
<td></td>
<td>cooperation skills 合作</td>
<td>skl-cop</td>
</tr>
<tr>
<td></td>
<td>critical thinking skills 批判思维</td>
<td>skl-ct</td>
</tr>
<tr>
<td>Global awareness (GA)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>multidimensional identity 多维身份</td>
<td>mul-id</td>
</tr>
<tr>
<td></td>
<td>openness to different perspectives, respect for diversity 尊重多样性</td>
<td>con-dvs</td>
</tr>
<tr>
<td></td>
<td>consciousness of the interconnectedness of the world and human community as a whole 全人类意识</td>
<td>con-whl</td>
</tr>
<tr>
<td></td>
<td>moral conscience of being responsible for the common good 责任意识</td>
<td>con-rsp</td>
</tr>
<tr>
<td></td>
<td>values and responsibility based on human rights 人权意识</td>
<td>hum-rgt</td>
</tr>
<tr>
<td>Global engagement (GE)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>take part in global organisations/issues 国际参与</td>
<td>act-glb</td>
</tr>
<tr>
<td></td>
<td>think global act local: act at local levels (fundraising, etc.) 本土参与</td>
<td>act-loc</td>
</tr>
<tr>
<td></td>
<td>motivation and willingness to care for the common good 参与动机</td>
<td>act-mtv</td>
</tr>
</tbody>
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### Appendix E

Example of cross-case analysis—Schools’ understanding of global citizenship in terms of the global citizenship model

<table>
<thead>
<tr>
<th>School</th>
<th>SA</th>
<th>SB</th>
<th>SC</th>
<th>SD</th>
<th>SE</th>
<th>SF</th>
</tr>
</thead>
<tbody>
<tr>
<td>General views</td>
<td>GCE=comprehensive qualities, focus on GA dimension.</td>
<td>No clear standard or definition of global citizen. (SB has a good student resources and could be easy for them to become global citizen.)</td>
<td>No elite education, the aim is to educate students to be a good person and live full potentials in an ordinary life.</td>
<td>Global Citizen = a responsible and engaged national citizen</td>
<td>IB’s objective and curriculum include the development of global citizens.</td>
<td>School missions: Developing the whole person; Passing on traditions of Chinese culture; Fostering an international perspective.</td>
</tr>
<tr>
<td>Global Awareness</td>
<td>Respect others and other countries; a holistic view; sense of shared destiny of humanity—beyond personal and national interests), universal values (e.g. kindness, virtue, respect rules); the awareness of the influence of globalised society on one's life; respect human rights; democracy values, sense of responsibility.</td>
<td>an open mind; be comprehensive and tolerant; respect others' perspectives; sense of rationality; obey universal values and ethics, rules and laws; awareness of the responsibilities to the world; multiple identities, but with sequence and order; Shared destiny of humankind.</td>
<td>global perspective, open, broad view, diverse perspectives; be comprehensive and tolerant; be open-minded; sense of shared future of humankind.</td>
<td>global perspective; appreciation of one's nation and culture; patriotic values; sense of responsibility for the community;</td>
<td>open-minded; understanding and respect for other cultures; consciousness of what’s going on in the world; social responsibility</td>
<td></td>
</tr>
<tr>
<td>Global Competence</td>
<td>ability to communicate with people from other cultures and backgrounds; competences in a certain area; national citizen prior to global citizen.</td>
<td>critical thinking of nationality/patriotism in the context of globalisation; independent thinking; concrete communication skills; language skills; the ability to live together with others; the ability to adapt to changes in society.</td>
<td>critical thinking--active and willing to learn about the world, with independent judgment; viewing on staff with multiple perspectives; analytical skills, right and wrong and in between; the ability to solve problem in future</td>
<td>innovative ability; knowledge and skills in financial management; knowledge of world economic trends and development</td>
<td>knowledge of the world nations and organisations, the history, political and economic, and cultural aspects; critical thinking; self-learning ability, independent thinking skills.</td>
<td>Ability to tell Chinese stories to people of other backgrounds; understand the rules of the world and obey them; cooperation skills and leadership; intercultural knowledge and skills to address issues and succeed on a global stage</td>
</tr>
<tr>
<td>Global Engagement</td>
<td>sense of participation; volunteering spirit through volunteering services; cross-cultural communication--within China as well as looking outward to the world.</td>
<td>apply those values in practice; obey universal values and ethics, rules and laws.</td>
<td>to speak out on the world stage and guard one’s interests; be a qualified national citizen first, then an active global citizen.</td>
<td>Focus on the things within one’s reach.</td>
<td>being aware of the surroundings and how the world works and take appropriate actions; actively participate in the community</td>
<td>NA</td>
</tr>
<tr>
<td>Notes</td>
<td>A humanistic way. Awareness is more important than ability; the major approach is to experience diversity and difference.</td>
<td>Global citizen should be based on national identity and roots; confidence in Chinese culture; one possible platform-Model UN.</td>
<td>NA</td>
<td>National identity and culture are roots, a strong confidence in one's nation.</td>
<td>Global citizen with motherland heart; native roots of Chinese identity and cultures.</td>
<td>To build a world-class school for tomorrow’s China, educating global citizens and future leaders on a foundation of strong values and academic excellence.</td>
</tr>
</tbody>
</table>
Appendix F  Ethics approval by the University of Sydney

Research Integrity & Ethics Administration
Human Research Ethics Committee

Thursday, 21 December 2017

Prof Murray Norman Print
School of Education and Social Work Research Operations; Faculty of Arts and Social Sciences
Email: murray.print@sydney.edu.au

Dear Murray Norman

The University of Sydney Human Research Ethics Committee (HREC) has considered your application.

After consideration of your response to the comments raised your project has been approved.

Approval is granted for a period of four years from 21 December 2017 to 21 December 2021

Project title:  Global Citizenship Education: Theory and Practice in Chinese Secondary Schools

Project no.:  2017/797

First Annual Report due:  21 December 2018

Authorised Personnel:  Print Murray Norman; Wang Lipei;

Documents Approved:

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<th>Version number</th>
<th>Document Name</th>
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<td>04/12/2017</td>
<td>Version 2</td>
<td>Safety Protocol</td>
</tr>
<tr>
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<td>Version 1</td>
<td>Participant Information Statement_Teacher</td>
</tr>
<tr>
<td>26/08/2017</td>
<td>Version 1</td>
<td>Participant Consent Form_School leader (in Chinese)</td>
</tr>
<tr>
<td>26/08/2017</td>
<td>Version 1</td>
<td>Participant Consent Form_Teacher (in Chinese)</td>
</tr>
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<td>Version 1</td>
<td>Invitation for teachers</td>
</tr>
<tr>
<td>26/08/2017</td>
<td>Version 1</td>
<td>Observation Protocol</td>
</tr>
<tr>
<td>26/08/2017</td>
<td>Version 1</td>
<td>Participant Consent Form_School leader</td>
</tr>
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<td>Participant Information Statement_School leader</td>
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<td>Version 1</td>
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<td>Version 1</td>
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<tr>
<td>26/08/2017</td>
<td>Version 1</td>
<td>Invitation for teachers (in Chinese)</td>
</tr>
</tbody>
</table>

Condition/s of Approval

- Research must be conducted according to the approved proposal.
- An annual progress report must be submitted to the Ethics Office on or before the anniversary of approval and on completion of the project.
• You must report as soon as practicable anything that might warrant review of ethical approval of the project including:
  ➢ Serious or unexpected adverse events (which should be reported within 72 hours).
  ➢ Unforeseen events that might affect continued ethical acceptability of the project.
• Any changes to the proposal must be approved prior to their implementation (except where an amendment is undertaken to eliminate immediate risk to participants).
• Personnel working on this project must be sufficiently qualified by education, training and experience for their role, or adequately supervised. Changes to personnel must be reported and approved.
• Personnel must disclose any actual or potential conflicts of interest, including any financial or other interest or affiliation, as relevant to this project.
• Data and primary materials must be retained and stored in accordance with the relevant legislation and University guidelines.
• Ethics approval is dependent upon ongoing compliance of the research with the National Statement on Ethical Conduct in Human Research, the Australian Code for the Responsible Conduct of Research, applicable legal requirements, and with University policies, procedures and governance requirements.
• The Ethics Office may conduct audits on approved projects.
• The Chief Investigator has ultimate responsibility for the conduct of the research and is responsible for ensuring all others involved will conduct the research in accordance with the above.

This letter constitutes ethical approval only.

Please contact the Ethics Office should you require further information or clarification.

Sincerely

Signature removed

Chair
Human Research Ethics Committee (HREC 2)

The University of Sydney HRECs are constituted and operate in accordance with the National Health and Medical Research Council’s (NHMRC) National Statement on Ethical Conduct in Human Research (2007) and the NHMRC’s Australian Code for the Responsible Conduct of Research (2007).