

**CITIZED**



## 5<sup>th</sup> CITIZED International Conference

**Globalising Citizenship Education:**

**Ambitions and Realities**

**24<sup>th</sup> – 26<sup>th</sup> June 2009**



**Conference Programme**



The logo for 'citized' is displayed in white, lowercase letters within a dark purple rectangular box. The box has a slanted top-left corner.

## Welcome

Dear Delegates,

Welcome to Hong Kong and to the 2009 citized International Conference, “Globalising Citizenship Education: Ambitions and Realities” at the Hong Kong Institute of Education.

It is our institute’s honour to jointly organise and host this important citized event first time in Asia.

This year we have invited five keynote speakers to share with us various perspectives in exploring the notions of Globalising Citizenship Education, from perspectives such as contemporary social-economic environment, collective identity and citizenship, the impact of globalization, global citizenship education, and the professional development of citizenship education teachers.

We would like to extend our sincere thanks to all of you for participating in this conference and your presentations. We are sure that the academic dialogue in this conference will make significant contribution to advancing the understanding of citizenship education in terms of theory and practice, and enhancing exchange of experiences from the East and West.

We very much hope that this conference will be a thought provoking and enjoyable one for all of you.

Sincerely,

A handwritten signature in black ink, appearing to read 'Wing On Lee', is written in a cursive style.

Wing On Lee  
Vice President (Academic) and Deputy to the President  
Chair Professor of Comparative Education  
The Hong Kong Institute of Education



## Programme

*Great Leader Coach departs The Royal Park Hotel at 09.15 a.m. The coach will have signage indicating that it is for the conference.*

### Key to Lecture Theatres:

Lecture theatre 3 (D1-LP-03) (D1 indicates the building, LP = Lower Podium, 03 = Room Number)

## Wednesday 24<sup>th</sup> June

10.00 – 10.30      **Registration**      -      Outside Lecture Theatre (D1-LP-02)

10.30 – 10.45      **Welcome**

Location: Lecture Theatre 3 (D1-LP-03)

**Professor Wing On Lee**  
**Vice President (Academic) and**  
**Deputy to the President,**  
**Chair Professor of Comparative Education**  
**The Hong Kong Institute of Education**  
**Hong Kong**

**Professor James Arthur**  
**Director**  
**citizED**

10.45 – 11.45      **Keynote Speech I**

Location: Lecture Theatre 3 (D1-LP-03)

**Professor Anthony Cheung**  
**President and**  
**Chair Professor of Public Administration**  
**The Hong Kong Institute of Education**  
**Hong Kong**  
*Citizenship in Hong Kong and the Identity*  
*Dilemma*

Chair:

**Professor Wing On Lee**  
**The Hong Kong Institute of Education**  
**Hong Kong**

11.45 – 13.30

Opening of new Centre for  
Governance and Citizenship

Visit to new Centre and Light buffet lunch

13.30 – 15.00

Seminar I

Location: Lecture Theatre 6 (D1-LP-08)

**Professor Liam Gearon**

**University of Plymouth, UK**

*The Role of Religion as a Freedom of Expression Campaign Issue in the History of English PEN (Poets, Essayists, Novelists) 1923-2008*

**Professor John Annette**

**Pro Vice Master, Birkbeck,**

**University of London, UK**

*The Theory and Practice of Deliberative Democracy as the Pedagogical Basis for an Adult Education for Inclusive and Democratic Citizenship*

**Professor Wing On Lee and Dr Chi Hang Ho**

**The Hong Kong Institute of Education**

**Hong Kong**

*The Hurricane of the Three New Character Classics: Bottom-up Development of Moral Education in China*

Chair:

**Professor Jon Davison**

**Canterbury Christ Church University, UK**

Location: Lecture Theatre 9 (D2-LP-10)

**Professor Mitsuhiro Mizuyama**

**Kyoto University of Education, Japan**

*Present Stream of Citizenship Education in Japan*

**Dr Jiro Hasumi**

**Kansai University, Japan**

*Re-Defining 'Citizenship': Towards a Collaborative Conception*

**Ms Masumi Tsubota**

**University of Tsukuba, Japan**

*Educating Citizenship for "Accommodation of Diversity": A Case of Social Studies in Alberta, Canada*

Chair:

**Professor Lynne Parmenter**

**University of Otago, New Zealand and  
Waseda University, Japan**

Location: Lecture Theatre 10 (D2-LP-09)

**Professor Thomas Kwan Choi Tse**  
**The Chinese University of Hong Kong**  
**Hong Kong**

*Changes and Continuities in the Images of Good Citizen Portrayed in the 'Ideology and Politics' and 'Ideology and Morality' School Textbooks of People's Republic of China (1997-2006)*

**Dr Joe Tin-yau Lo and Dr Sum-cho Po**  
**The Hong Kong Institute of Education**  
**Hong Kong**

*A Case Study of Preparing Global Citizens through Integrated Studies in Hong Kong Primary Schools: Intention and Tensions*

**Ms Yongling Zhang**  
**University of Minnesota, USA**

*Comparing Eighth-Grade Students' Civic Attitudes and Civic Engagement in Shanghai And Hong Kong: The Example of Legal Justice*

Chair:

**Dr. Greg Fairbrother**  
**The Hong Kong Institute of Education**  
**Hong Kong**

*Coach Departs Institute for The Royal Park Hotel 15.15*

## Thursday 25<sup>th</sup> June

*Coach Departs from The Royal Park Hotel at 08.15 am.*

### 09.00 – 10.00 **Keynote Speech II**

Location: Lecture Theatre 6 (D1-LP-08)

**Professor Ian Davies**

**University of York, UK**

*Is It Possible to Globalise Citizenship Education and, if so, What Part Can be Played in that Process by New Technologies?*

Chair:

**Professor Jon Davison**

**Canterbury Christ Church University, UK**

10.00 – 10.30 *Morning Coffee/Tea – Outside Lecture Theatres*

### 10.30 – 11.30 **Seminar II**

Location: Lecture Theatre 6 (D1-LP-08)

**Mr Eric King Man Chong**

**The Hong Kong Institute of Education**

**Hong Kong**

*A Pilot Study on Perceptions of Hong Kong's Secondary School Teachers on 'National Identity' and 'National Education'*

**Mr James Ding Lee**

**Peking University, China**

*Interaction of Citizenship Education within the World*

Chair:

**Dr Paul Warwick**

**University of Leicester, UK**

Location: Lecture Theatre 9 (D2-LP-10)

**Dr Shun Wing Ng**

**The Hong Kong Institute of Education**

**Hong Kong**

*Socializing Secondary Students to Be Active and Participatory Citizens*

**Dr Greg Fairbrother**

**The Hong Kong Institute of Education**

**Hong Kong**

*Global Themes in the Chinese State's Claims to Legitimacy*

Chair:

**Ms Janet Palmer**

**HMI, OFSTED, England**



Location: Lecture Theatre 10 (D2-LP-09)

**Professor Lynne Parmenter**  
**University of Otago, New Zealand and**  
**Waseda University, Japan**  
*Globalising Citizenship Education and*  
*Educating Global Citizens: Aims and*  
*Perspectives*

**Dr Andrew Peterson**  
**Canterbury Christ Church University, UK**  
*Cosmopolitan Republicanism: Issues for Civic*  
*Education*

Chair: **Professor Alan Reid**  
**University of South Australia, Australia**

11.30 – 12.30 **Keynote Speech III**

Location: Lecture Theatre 6 (D1-LP-08)

**Professor Bryan Turner**  
**Director, Centre for the Study of**  
**Contemporary Muslim Societies**  
**University of Western Sydney, Australia and**  
**Alona Evans Distinguished Visiting Professor**  
**of Sociology**  
**Wellesley College, USA**  
*Employment and Consumer*  
*Citizenship: The Cultural*  
*Contradictions of Late Capitalism*

Chair: **Professor John Annette**  
**Birkbeck, University of London, UK**

12.30 – 13.30 *Lunch – Lecture Theatre D2-LP-02*

13.30 – 14.30 **Seminar III**

Location: Lecture Theatre 6 (D1-LP-08)

**Dr Yan Wing Leung**  
**The Hong Kong Institute of Education**  
**Hong Kong**  
*Competing Identities in the Global Age:*  
*The Case of Hong Kong*

**Dr Tracy Chui Shan Lau**  
**Hong Kong Baptist University, Hong Kong**  
*A New Nationalistic Education –*  
*Postcolonial Reconstructions in Patriotic*  
*Schools*

Chair: **Dr Andrew Peterson**  
**Canterbury Christ Church University, UK**

Location: Lecture Theatre 9 (D2-LP-10)

**Professor Kerry Kennedy**  
**The Hong Kong Institute of Education**  
**Hong Kong**  
*Implementing Citizenship Education in Twenty Eight Countries: Does Mode of Curriculum Delivery Enhance Student Learning?*

**Professor Christine Roland-Lévy**  
**University of Reims, France**  
*What Do We Transmit to Young Citizens via Collective Memory?*

Chair:

**Professor James Arthur**  
**Canterbury Christ Church University, UK**

Location: Lecture Theatre 10 (D2-LP-09)

**Dr Sao Leng Ieong**  
**University of Macau, Macau**  
*The Quality of Moral and Civic Education in Macao: An Analysis of a City-wide Program Evaluation*

**Dr Zhenzhou Zhao**  
**The Hong Kong Institute of Education**  
**Hong Kong**  
*Citizenship Education for Ethnic Minority Student at Chinese Universities*

Chair:

**Mr Tom Harrison**  
**Community Service Volunteers, UK**

14.30 – 15.00 *Afternoon Tea – Outside Lecture Theatres*

15.00 – 16.30 Seminar IV

Location: Lecture Theatre 6 (D1-LP-08)

**Professor James Arthur and**  
**Professor Jon Davison**  
**Canterbury Christ Church University, UK**  
*New Directions in Character and Citizenship Education*

**Dr Paul Warwick**  
**University of Leicester, UK**  
*Discovering a New Rationale for Citizenship Education: Young People's Sense of Care and Interest in Civic Engagement*

Chair:

**Professor Liam Gearon**  
**University of Plymouth, UK**

Location: Lecture Theatre 9 (D2-LP-10)

**Mrs Nelli Piattoeva**

**University of Tampere, Finland**

*Citizenship Education and Intergovernmental Organisations – Contrasting the National Model to the Emerging Post-National Agenda*

**Mr Yeow Tong Chia**

**OISE, University of Toronto, Canada**

*Education and State Formation: Civics and History Education in Singapore from 1965 to 1980*

**Ms Li Li Ang**

**University of Melbourne, Australia**

*Character Development in Schools – Singaporean Perspectives*

Chair:

**Dr Libby Tudball**

**Monash University, Australia**

Location: Lecture Theatre 10 (D2-LP-09)  
(15.00 – 16.00)

**Mr Zhengxian Liu**

**Peking University, China**

*A Preliminary Study of Li Dazhao's Thoughts of Citizenship Education in the Period of the May 4<sup>th</sup> Movement*

**Ms Weihong Li**

**Peking University, China**

*Citizen Cooperation Consciousness Education in Chinese Rural Areas under the Background of Globalization*

Chair:

**Professor Kerry Kennedy**

**The Hong Kong Institute of Education  
Hong Kong**

*Coach Departs the Institute for the Royal Park Hotel at 5.00p.m.*

*The Conference Dinner will be at The Royal Park Hotel at 6.30 p.m.*

## Friday 26<sup>th</sup> June

Coach Departs The Royal Park Hotel at 08.15 am.

### 09.00 – 10.00 **Keynote Speech IV**

Location: Lecture Theatre 6 (D1-LP-08)

**Ms Janet Palmer**

**HMI, OFSTED, England**

*Professional Development for Teachers and Leaders of Citizenship Education in English Schools – OFSTED’s findings and Recommendations*

Chair:

**Professor James Arthur**

**Canterbury Christ Church University, UK**

### 10.00 – 11.00 **Seminar V**

Location: Lecture Theatre 6 (D1-LP-08)

**Dr Libby Tudball**

**Monash University, Australia**

*Civics and Citizenship Education in a Time of Curriculum Change in Australia: Analysing the Discourse, Predicting the Problems*

**Dr John Buchanan**

**University of Technology, Sydney, Australia**

*“I’m not a racist, but...” Examining the Needs, Perceptions and Cultural Capital of Beginning Teachers with Regard to Exclusion and Prejudice in Schools*

Chair:

**Professor Wing On Lee**

**The Hong Kong Institute of Education  
Hong Kong**

Location: Lecture Theatre 9 (D2-LP-10)

**Dr Bela Arora**

**University of Birmingham, UK**

*Inclusive Teaching Practice: The Challenge for Citizenship Educators*

**Mr Tom Harrison**

**Community Services Volunteers, UK**

*Citizenship Education: Best Assessed?*

Chair:

**Professor Ian Davies**

**University of York, UK**

Location: Lecture Theatre 10 (D2-LP-09)

**Professor Norio Ikeno**

**Hiroshima University, Japan**

*In Globalization of Citizenship Education, What Makes a Difference between Many Countries and Regions?*

**Professor Kazuya Taniguchi**

**Tohoku University, Japan**

*“Social Participation” in Real Japanese JHS Practices*

Chair:

**Professor Mitsuhashi Mizuyama**

**Kyoto University of Education, Japan**

11.00 – 11.30

*Morning Coffee/Tea – Outside Lecture Theatres*

11.30 – 12.30

### **Keynote Speech V**

Location: Lecture Theatre 6 (D1-LP-08)

**Professor Alan Reid**

**University of South Australia, Australia**

*Globalisation and the Nation-State:  
(Un)Changing Constructions of Civics and  
Citizenship Education?*

Chair:

**Professor Kerry Kennedy**

**The Hong Kong Institute of Education  
Hong Kong**

12.30 – 12.40

### **Close of Conference**

Location: Lecture Theatre 6 (D1-LP-08)

**Professor James Arthur**

**Director of citizED**

*2010 Conference – St. Andrew’s, Scotland*

**Professor Wing On Lee**

**Vice President (Academic) and**

**Deputy to the President**

**Chair Professor of Comparative Education**

**The Hong Kong Institute of Education**

**Hong Kong**

13.00 – 14.00

*Lunch – Ridges Green Chinese Restaurant – on campus*

*14.00 Coach Departs for The Royal Park Hotel*

14.00 – 15.00 Staff Common Room (D2-1/F-20) Meeting of the Editorial Board, CTL

*15.15 Coach Departs for The Royal Park Hotel for Editorial Board Members*

## KEYNOTE SPEECH ABSTRACTS

Professor Anthony Cheung  
President and Chair Professor of Public Administration  
The Hong Kong Institute of Education, Hong Kong

### *Citizenship in Hong Kong and the Identity Dilemma*

Citizenship denotes a sense of collective meaning and destiny for a community. However, citizenship and citizenship education have always been contested notions, especially in the new globalized world. For Hong Kong, they are even more complex and contentious issues because of the city's unique historical and political pathway.

It has been argued that the parallel processes of decolonization from Hong Kong's past and its future psychological reunification with Mainland China may produce a new biculturalism that would characterize the new Hong Kong person<sup>1</sup>. Looking at the historical trajectory of the Hong Kong identity, there have been more dilemmas and tensions than what is captured by the biculturalism thesis. In the run up to 1997 when Hong Kong reverted to Chinese sovereignty, Hong Kong had gone through rather heated and at times divisive debates when it came to defining citizenship during the drafting of the Basic Law, discussing the direction and content of civic education and national education, as well as the formulation of the language policy for local schools. The clash of identities has always been central to how Hong Kong people discover and articulate their sense of relatedness – to their own habitat, their motherland, and to the world at large given the city's global status.

There are several dimensions of citizenship – the historical, cultural, social, civic, legal and political. These rest on rather different conceptual frames, and personal and collective experiences. Since reunification, the politics of identity has been on the ascendancy in Hong Kong, spurred by a new current of collective memory and local heritage preservation. The advent of globalization and the rise of China are together rewriting the script for Hong Kong in the 21st century. Hong Kong people may well need to balance the three 'selves' of a new composite Hong Kong identity – the 'local self', the 'national self', and the 'international self' – which will in turn shape the evolving discussion and perception of citizenship.

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<sup>1</sup>Ng, S.H. (2007). "Biculturalism in Multicultural Hong Kong",  
*Journal of Psychology in Chinese Societies*, Vol. 8, No. 2, pp. 121-40.

Professor Ian Davies  
Professor and  
Director of the MA programme in Citizenship and Global Education  
Department of Educational Studies,  
University of York, UK

*Is it possible to globalise citizenship education and, if so, what part can be played in that process by new technologies?*

The meaning of citizenship education is contested. Different characterisations of citizenship education emerge in debates regarding nationality, globalisation and cosmopolitanism. For some there are distinctions to be made between ‘citizenship education’ and ‘global education’. I will suggest that it is important to recognise the different strands in these debates and to look for ways in which citizenship education could be appropriately positioned in a global era. One of the drivers and features of a global society is the prevalence of new technologies. I will explore the contribution that may be made to what could be called ‘global citizenship education’ by the use of these new technologies.

Ms Janet Palmer  
Her Majesty's Inspector,  
Office for Standards in Education, Children's Services and Skills,  
London, UK

*Professional development for teachers and leaders of citizenship education in English schools – Ofsted's findings and recommendations*

In 2005, the (then) Department for Education and Skills (DfES) ran a small-scale pilot for a certificated course in citizenship for serving teachers. It aimed to promote high quality citizenship education by remedying weaknesses in teachers' subject knowledge and pedagogical skills. Following evaluation, additional higher education institutions were invited to offer such courses.

Between January 2007 and May 2008, Her Majesty's Inspectors (HMI) evaluated 15 of these courses provided by 14 higher education institutions across England. Thirteen were taught courses; two used distance learning. Two thirds of the courses recruited teachers from primary, secondary and post-16 phases of education and the remaining third recruited teachers only from secondary schools.

Most of the courses ran for the equivalent of 5 days and training sessions included work on political literacy, critical thinking, global education, working in partnership, pedagogy for citizenship, progression in learning, assessment, classroom resources, and the teaching of controversial topics.

Janet Palmer HMI will reflect on Ofsted's key findings and recommendations to the funding bodies responsible for teachers' professional development in national and local government, to the course providers and to senior leaders in schools.

Professor Alan Reid  
Professor of Education, School of Education  
University of South Australia, Australia

*Globalisation and the nation-state: (un)changing constructions of civics and citizenship education?*

The contemporary social and political world is now a complex mix of local and global trends. Technological change and the rapid growth of the global economy sit alongside the re-emergence of chauvinistic nationalism and local ethnic and cultural groups. Ten years ago Richard Falk (1999) described a new political contest between economic and market-driven 'globalisation from above'; and 'globalisation from below', with grass root movements (eg., feminist, environmentalist, human rights movements) pursuing an alternative global civic society agenda. Since that time, the intensity and complexity of these trends has increased and they are now exerting pressure on many of the institutions and practices of nation-states, including the concept of citizenship and the structures and practices and democracy.

This paper will use a case study of civics and citizenship education as a means of exploring the various understandings of, and responses by, governments of nation-states to these trends. Alan Reid will examine the adequacy of these responses in terms of the extent to which they are likely to meet the challenges of the changing constructions of citizenship in a globalising world.

Professor Bryan Turner  
Alona Evans Distinguished Visiting Professor of Sociology  
Wellesley College, USA and  
Director, Centre for the Study of Contemporary Muslim Societies  
University of Western Sydney, Australia

*Employment and Consumer Citizenship: the cultural contradictions of late capitalism*

If we take T.H.Marshall as providing the model of conventional welfare citizenship, then we can argue that effective, active citizenship was based on three fundamental forms of social contribution through work, public service (such as military service) and family formation (within the household). Marshallian citizenship presupposed a Fordist economy, a clear gender division of labour and high employment on the basis of Keynesian reconstruction. I have argued in *Rights and Virtues* (2008) that these three pillars of Marshallian citizenship have been eroded by a cluster of related but complex socioeconomic processes such as the casualization of employment, the termination of conscription, serial monogamy and low fertility. The correlativity between rights and duties begins to break down.

More recently the relationship between the state and the citizen is changing as citizens are regarded as a passive audience to be manipulated or seduced by the media. With the decline



of heavy industry in western economies, the dominance of patriarchy and production begins to decline giving rise to the notion of a crisis of masculinity.

The shift from industrial production to service industries and consumerism has been perfectly illustrated by the credit crunch of 2008-9 in which citizens in Europe, North America and Australia were encouraged to spend rather than save to keep domestic economies afloat. The slogan in the United Kingdom was 'Shop for Britain' and in Australia Prime Minister Rudd encouraged citizens to get out and do their Christmas shopping. This suggests a new civil identity – the passive citizen consumer.

If the concepts of duty and commitment as features of citizenship are to be preserved, employment remains the key to active citizenship. Judith Shklar in *American Citizenship* identified earning as the fundamental component of autonomy and self respect. In a fragile global economy and with ageing populations, we need new strategies to create work for young people if we are to avoid youth alienation and the erosion of citizenship. Educational strategies will therefore have to be connected carefully to the needs of citizenship, the needs of youth employment and the provision of pensions for the retired elderly. The paper concludes by attempting to sketch out the problems facing different types of society by employing John Rawls's contrast between 'well ordered hierarchical societies' (WHSs) and 'liberal democratic societies' (LDSs). Can WHSs deliver citizenship? Can LDSs deliver employment?

## **ABSTRACTS OF SEMINAR PAPERS**

**Ms Li Li Ang, Dr Peter Ferguson and Dr Julianne Moss**

**The University of Melbourne, Australia**

***Character Development in Schools – Singaporean Perspectives***

Singapore has one of the world's best education systems (Barber & Mourshed, 2007). However, according to Singapore's Prime Minister, the success of the education system needs to also be judged by "the quality of the people the education system produces - their integrity, character, and intelligence; their attitude towards work, their ability to be team-players, and their sense of responsibility and commitment to society."

There has been a renewed emphasis on character development in schools around the world (e.g. Lickona, 1991). In Singapore, MOE regards character development as a key component of a holistic education. While parents and family are primarily responsible for imparting values to the children, schools are considered a significant partner as many children spend a considerable amount of time there. In recent years, numerous measures (e.g. Character Development Framework) were introduced to strengthen the capacity of schools to foster character development. Unlike the curriculum subjects, character development is to be infused across the curricular and does not come with a prescribed syllabus. Schools can decide how they want to deliver their character development programmes and there have been a myriad of approaches used.

The understanding of character development in Singapore schools remains anecdotal and speculative as there has been little research interests in the area. The character development literature is primarily from "western" countries and based on research done in secondary and high schools. Significant cultural differences exist between 'western' countries and Singapore as well as organisational differences between secondary and primary schools. Hence, this study has been set up to explore the perceptions of character development among key stakeholder groups in order to build up a meaningful understanding of character development that is situated in the culture and context of primary schools in Singapore, in cognisant of Singapore's multi-racial and multi-cultural mix. It is important to seek a clear understanding of character development in order for educators to adequately develop character education initiatives and teacher training (Berkowitz, 1998).

This qualitative study uses grounded theory (Strauss & Corbin, 1998) within a comparative case studies framework (Yin, 2002) to explore the concept of character development in two primary schools that have won the Character Development Award. The data are based on semi-structured interviews with 90 respondents comprising school leaders, teachers, students and parents as well as from policy and planning documents. Perceptions of the stakeholders involved in character development of pupils will provide valuable insights into how the concept is formulated, handled and translated into action in daily school life. The data is analysed using the comparative data analysis (Strauss & Corbin, 1998) and involved comparisons across as well as between groups of stakeholders in the case study schools.

This paper presents the preliminary findings from the study and a conceptual model of character development is used to provide cogent explanations of the findings. The paper concludes with a discussion of the implications of these findings on policy and practice for schools in Singapore.

**Professor John Annette**  
**Birkbeck, University of London, UK**

*“The theory and practice of deliberative democracy as the pedagogical basis for an adult education for inclusive and democratic citizenship”*

In this paper I want to examine how the theory and practice of deliberative democracy can provide a pedagogy for an education for inclusive and democratic citizenship. I will briefly consider the development of both the theory and the practice of deliberative democracy. I will, in particular, consider the issue of difference and how this has had an important impact upon deliberative democratic practice. I will then consider how the issue of institutional design of deliberative democratic practice informed by its theoretical and empirical literature can provide a pedagogy for an education for inclusive and democratic citizenship. This will include considerations of the practices of citizen assemblies, citizens juries and participatory budgeting. This paper will be based on the existing research literature and my own research based on adult education for democratic citizenship and forthcoming book co-edited with Professor Marjorie Mayo to be published by NIACE in the UK.

**Dr. Bela Arora**  
**University of Birmingham, UK**

*Inclusive teaching practice: the challenge for citizenship educators*

Education, and more specifically the delivery of education, is clearly a political issue. Indeed when the issue of race is added into the equation it becomes near impossible to disentangle the political dynamics. Whether it is for better or for worse, the classroom environment and its activities have become highly structured. The progression towards an audit culture has resulted in a focus on targets and league tables that often constrain the teaching setting. The danger here is that teachers may feel that a standardised and universalistic approach, whereby the same activities are used from class to class and sometimes from year to year, is the most efficient and practical route to take. However, there is a growing realisation that teaching has to be tailored to meet the demographic needs of the class. The demographic make up of society has evolved, but it seems as though the education system has been slower to respond to the changing environment. Tomlinson highlights how education policy priorities have changed at higher echelons. She argues that there has been a move away from John Major’s vision of ‘colour blind’ policies that failed to recognise racial inequalities in education<sup>1</sup>. Such a positivist view of the world, which suggests the existence of one objective reality for all, regardless of race, does not acknowledge marginalisation. Moreover, as Lukes points out, this would constitute what he refers to as the second face of power or the ability to set the agenda<sup>2</sup>. That is to say that by removing race as a key dimension in education, is to remove it from the table of discussion, which is neither healthy nor legitimate. The 1997 New Labour government, in contrast, was keen to step away from the universalistic language and towards a discourse of diversity, difference and inclusion. Policies can easily be changed, however shifts in the delivery of subjects are more difficult to implement.

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<sup>1</sup> Tomlinson, S. (2005). “Race, ethnicity and education under New Labour”, *Oxford Review of Education*, Vol.31, No.1, March 2005, pp.153-171.

<sup>2</sup> Lukes, S. (1974). *Power: A Radical View*, London: Macmillan.

**Professor James Arthur and Professor Jon Davison**  
**Canterbury Christ Church University, Canterbury, Kent, UK**  
*New Directions in Character & Citizenship Education*

This major research project, funded by the Templeton Foundation, is an ambitious and groundbreaking initiative with few parallels in the UK. Indeed, there has not previously been a coherent exploration of character education across all educational phases of education and into employment. The purpose of our research is to conduct qualitative and quantitative research with that form of moral education in which good character is central. We discuss why character education is considered valuable, what character education is taken to mean, and identify and test hypothesis about various influences on the development of character through rigorous empirical research methodologies.

Initially five separate projects have been started or completed: (a) a character perspective in the early years; (b) consistency in values: the transition from primary to secondary school; (c) character formation in schools 14-16 year olds; (d) the formation of virtues and dispositions in the 16-19 age range; and (e) values in higher education and employment. Thus we cover the age range 3 to 25 in this research which makes the approach unique. The overall sample consists of tracking more than 4,000 school pupils, 300 parents and 100 teachers over a two year period in Birmingham, Bristol, Canterbury and London. In addition, the sample contains in-depth interviews with over 100 undergraduates and 75 graduate employees together with a whole series of focus groups and case-study observations. The research is in via, hence results are tentative and subject to revision as the analysis and interpretation of evidence proceeds. Each project has a full-time research fellow attached to it and lasts between two and three years. Reports on each phase will be published towards the end of 2009 and early 2010: the final report covering all projects will be available in late 2010.

**Dr John Buchanan and Dr Nina Burrige**  
**University of Technology, Sydney, Australia**

*“I’m not a racist, but...”: Examining the needs, perceptions and cultural capital of beginning teachers with regard to exclusion and prejudice in schools*

Media and other sources provide regular examples of reactionary responses based partly or wholly on race or ethnicity. Such reactions derive from fear and misunderstanding of, or resistance to, cultural and ethnic difference. Prejudice-borne fears contribute to racial tensions, inhibit social inclusion, impair educational outcomes and damage a nation’s international standing. An improved understanding of the factors driving such reactions will enhance social inclusion and contribute to less fearful, more peaceful, harmonious, productive societies.

In an Australian context, (majority Anglo-Australian) schoolteachers enter the workforce typically in schools characterised by ethnic diversity. This proposed phenomenological, longitudinal study will interview 35 beginning primary schoolteachers once per term over about two years, as they navigate their new schools’ cultures. The project aims to map the reactions, needs and cultural capital of these teachers in their schools, in their efforts to be accepted, and the value accorded to these newcomers’ cultural credentials. It is argued here that these teachers are uniquely placed to report on their perceptions of their schools’ inclusiveness with regard to themselves as newcomers, and with regard to broader issues of exclusion and prejudice.

A technique referred to here as ‘third personing’ will be used, wherein participants report on a conversation between two or more imagined characters with opposing viewpoints on inclusion, or on their schools’ performance on inclusion. It is anticipated that this will assist participants in speaking more candidly about a topic so morally laden as racism and exclusion. It will seek answers to

questions such as: How do racism and prejudice mediate the way primary school teachers (/learners) make sense of their professional (and personal) worlds?

How can an improved understanding of the driving forces of racism be developed, by and among primary school teachers? What personal and professional capital do new teachers bring to this issue, and what factors strengthen or erode this capital?

The project aims to provide an improved understanding of the interpersonal (socio-political) and intra-personal (cognitive and affective) factors that inspire fear and prejudice related to difference and race. It will contribute to: an enhanced understanding of, and ability to deconstruct the factors that drive racist and prejudicial responses; the development of related teacher pre- and in-service education support and strategies; teacher leadership in the area. Improved understanding of these issues will result in reduced alienation of currently marginalised groups. It will inform school and system policy and practice, and related teaching/learning strategies.

**Mr Yeow Tong Chia**

**Ontario Institute for Studies in Education, University of Toronto, Canada**

***Education and State Formation: Civics and History Education in Singapore from 1965 to 1980***

This paper studies the citizenship education in Singapore from 1965 to around 1980. Singapore is constantly engaged in an ongoing struggle to identify its core values. Indeed, forging a sense of national identity has been a preoccupation of the Singapore Government for the past four decades. As part of this process, the national education system has been assigned a central role in socializing students into their roles as future citizens. Since it became independent in 1965, various civic and citizenship education programs have been put in place, only to be dismantled later and replaced with yet other programs. What then are the civic and citizenship education programs (and their aims) that have been introduced over the years since 1965? What is the nature of citizenship education in Singapore? Why are these programs and curricula constantly “dismantled” and replaced with newer programs? And how important is the role of education policies in citizenship education and Singapore’s nation building?

While there has been an exponential increase in studies on citizenship education, both in the West and in Asia, much of these recent studies have not been able to trace the changes in national goals and ideologies over time. Research on citizenship education has also become increasingly separate from history education. However, in the case of Singapore, history education remains a key component of citizenship education in schools. This perspective is unfortunately not explored. This paper aims to provide a historical study of citizenship education in Singapore, in which a comparative study of history and civics curricula as well as the politics and policies that underpin them are examined.

The first decade of Singapore’s independence was thus a period of accelerated state formation. Citizenship and civics education, which had an orientation towards the future, was emphasized, while on the other hand, history education was de-emphasized in the school curriculum. The paper will also illustrate the strong relationship between the state and society in shaping citizenship education curriculum and programs<sup>1</sup>. The decade proceeding Singapore’s independence set the stage for the understanding of the nature of Singapore’s citizenship education programs today. This will provide an interesting case study of forging national identity through education in a state that transformed itself from a weak to a strong and successful state in a short span of time.

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<sup>1</sup> Green, A. (1990). *Education and state formation: the rise of education systems in England, France, and the USA*. New York: St. Martin's Press. & Curtis, B. (1992). *True Government by Choice Men? Inspection, Education and State Formation in Canada West*. Toronto: University of Toronto Press.

**Mr Eric King Man Chong**

**The Hong Kong Institute of Education, Hong Kong**

***A Pilot Study on Perceptions of Hong Kong's Secondary School Teachers on 'National Identity' and 'National Education'***

Since the return of sovereignty to China in 1997, national identification with China has been a priority in Hong Kong SAR government's educational policy agenda. Hong Kong has seen an increase of national education activities which aim at cultivating a Chinese identity with emphasis on ethnic and cultural dimensions. By using case studies with in-depth interviews on selected samples of Hong Kong's secondary school teachers, this study analyzes how do they perceive their national identity and how do they teach national education. The findings reveal that under the proclamation of Chinese national identity, there are differences in connotation emphases on their own national identity given by the respondents and they have different teaching strategies on national education. These findings have implications for understanding the meanings of national identity and national education in Hong Kong in a globalization era.

**Dr Greg Fairbrother**

**Associate Professor, The Hong Kong Institute of Education**

***Global Themes in the Chinese State's Claims to Legitimacy***

State-directed citizenship education can be viewed as a method for demonstrating the state's legitimacy to the new generation. In the Chinese case, the Chinese Communist Party (CCP) has made use of citizenship education to demonstrate its paternalism, appealing to a traditional, but still relevant, justification for the appropriateness of state rule. Such a paternalistic character in the Chinese tradition has been described as strict, authoritarian, and awe-inspiring; self-disciplined and morally exemplary, with a strong concern in turn for the moral education of the people; magnanimous and willing to treat the people with respect, grant them favours, and listen to their views; inspired by and faithful to ideology and thus knowledgeable of the best interests of the people; concerned for the harmony, unity, and stability of society as a whole and for individuals' material and spiritual well-being, nourishment, education, protection, and safety; and inspiring among the people commitment, dedication, participation, and willingness to make sacrifices.

This paper addresses the question of how themes related to global affairs are treated in Chinese citizenship education in this context of such education serving primarily to put forth the state's claims to legitimacy. Drawing on the texts of nearly 60 citizenship education directives issued by the Party and state organs since 1979, the paper explores several themes related to China's relations with the world. Among these themes are those related to accomplishments of the CCP, including how the Party has fought against imperialism and hegemony; defended the nation militarily and ideologically from foreign enemies; enhanced China's international prestige, position, and role; and strengthened the nation's "comprehensive national power." Other themes relate to China's program of economic development, including the importance of peaceful international relations and overall international peace for domestic economic development; the importance of maintaining China's policy of openness to the outside world; promoting favourable attitudes among youth towards openness to the outside world while at the same time calling for them to always uphold national dignity; and promoting unity of spirit in the face of international competition, globalization, and China's accession to the World Trade Organization. Finally, some themes relate to ideology, including internationalism in Marxist ideology and claims to the superiority of the socialist over other types of political-economic systems.

**Professor Liam Gearon**  
**University of Plymouth, UK**

*The Role of Religion as a Freedom of Expression Campaign Issue in the History of English PEN (Poets, Essayists, Novelists) 1923-2008*

The paper reports on British Academy funded research examining the Role of Religion as a Freedom of Expression Campaign Issue in English PEN, 1923-2008, whose past presidents include John Galsworthy and H.G. Wells. Of international and not simply English significance, the work is based on empirical social scientific research interviewing authors from a high profile association of writers, together with literary archival work at the Harry Ransom Center at the University of Texas at Austin. The research presents considerable new knowledge on the role of religion in particularly contentious issues around freedom of expression across nearly nine decades of critical world history, from post-Revolutionary Russia and the rise of Nazism in Europe to the Cold War and up to the post-9/11 present. By drawing from often neglected methodological perspectives of the arts, the paper raises some critical issues for a new multi-disciplinary approach to citizenship education.

**Mr Tom Harrison**  
**Community Service Volunteers, UK**  
*Citizenship Education: Best Assessed?*

This paper addresses the ongoing debate in the UK about whether Citizenship Education should be formally assessed. For many the subject is at its best when it is not over-regulated or forced to adhere to formal assessment requirements. Others believe that Citizenship Education should be assessed in the same way as other national curriculum subjects in order to raise its profile and improve the quality of teaching. This paper will argue that Citizenship Education is a unique subject and that any decision about how it is best assessed should be carefully considered and well thought-out by both policymakers and practitioners.

The paper will consider the nature of Citizenship Education and in particular its dual focus on developing new knowledge and understanding in young people while also equipping them to become active and effective citizens. It will argue that the new attainment targets recently introduced in the UK must be implemented in a way that is flexible enough to address both these requirements. The paper will go on to suggest that although these attainment targets do provide potential obstacles to the development of Citizenship Education in the UK, they could also be of great benefit to the subject. The paper will conclude by putting forward some suggestions for how best to implement the new attainment targets, in order to ensure that they add value to Citizenship Education rather than compromising the subject's core objectives and aspirations.

**Dr Jiro Hasumi**  
**Kansai University, Japan**  
*Re-defining 'citizenship': towards a collaborative conception*

Although the term 'citizenship' has been defined in a various ways, most of the definitions has, at least often in the context of education, shared the following two distinctive features. Firstly, citizenship is individualistic conception; i.e. it is something which a citizen as an individual living in a local or wider community is expected to possess through education. The newest English National Curriculum of Citizenship (2008), for example, specify what it would like to mean by citizenship by showing key concepts, key processes, range and content, and curriculum opportunities, most of which are basically expected to be learnt by individual citizens or students. More obvious example would be

the contents of citizenship education presented in the Crick Report (QCA 1998), which includes knowledge and understanding, values and dispositions, and skills and aptitudes. Secondly, citizenship in talking about education has, in many cases, defined as a form of an attainment target. In such a context, a student which achieves the target or the aims of citizenship education, tends to be seen as a desirable citizen. It poses a question as to whether or not citizenship can be perfected. In this paper, by showing some examples from the New School (NS) project, an after-school project-learning activity coordinated by the Centre for Human Activity Theory, Kansai University, Japan, I would like to explore more coherent conception of citizenship. The data collected from the NS project suggest that citizenship emerges only in the process of collaboration or a collective activity – which would be in forms of mutual learning, mutual persuasion, mutual inquiry, or mutual mirroring. This further suggests that citizenship should be understood as a collaborative conception as well as individual one, and also as always ‘unattained but attainable’ target. In the final part of this paper, the way to conceptualise citizenship argued here can be associated with S. Cavell’s Emersonian perfectionism.

**Dr Sao Leng Ieong**

**University of Macau, Macau**

***The Quality of Moral and Civic Education in Macao: An Analysis of a City-wide Program Evaluation*<sup>1</sup>**

This paper is based on some of the findings of a DSEJ (Education and Youth Affairs Bureau) research project entrusted to the Faculty of Education University of Macau on “The Program Evaluation of Moral and Civic Education in Macao Primary and Secondary Schools”.

Guided by the principles and general aims of Macao education as stipulated in Article 4 of the “Non-Tertiary Education System”, we selected, as our subjects of study, a number of secondary and primary schools from the public sector and those affiliated to the Macao Chinese Educators’ Association and Macao Union of Catholic Schools. In October and November 2007, we carried out questionnaire surveys in schools and collected data from three dimensions: school, class and student, using instruments such as lesson observations, teachers’ self-appraisals of classroom teaching, students’ self-evaluations, students’ appraisals of other parties concerned, etc. Finally we have come up with an evaluation of the overall quality of moral and civic education in Macao schools.

This study reveals that moral and civic education in Macao schools has been effective to a certain extent, with the following features: 1. moral education is more successful than civic education; 2. in moral education, “personal morality” is better than “public morality”. And in this paper we analyze and discuss the factors contributing to the above characteristics from a historical perspective and by referring to relevant literature.

<sup>1</sup> This paper is based on the findings of the DSEJ research project commissioned to the Faculty of Education University of Macau on “The Quality of Moral and Civic Education in Macao Primary and Secondary Schools: An Analysis of a City-wide Program Evaluation”. This project was led by Professor Shan, Dean of Faculty of Education, and the research team consisted of Dr. Vong Sou Kuan, Associate Professor and Director of Educational Research Centre; Dr. Sze Tat Ming, Assistant Professor and Director of Centre of Educational Research on Well-Rounded Growth and Development, and Dr. Qing Zeng, Associate Professor of Beijing Normal University.



**Professor Norio Ikeno**  
**Hiroshima University, Japan**

*In globalization of Citizenship Education, what make a difference between many countries and regions?*

Now we have Citizenship Education in each country and region around the world. It is necessary for each society to educate young children for democratic citizen. It's necessities and needs are not same because of special necessities of each country and region.

In this paper, I take up factors of making a difference for Citizenship Education as social urgency, historical circumstances/conditions, religious and cultural background, Many researcher as the author could grasp these factors in England, USA, the West and Asia.

For example, in England, school subject "Citizenship" has been coming in force since 2002. The society in England and UK demands better treatment of educating young children and a new way of education for Democracy and Citizenship. This condition has some similarities between many countries and regions. But setting up independent school subject for Citizenship Education is unique to England.

Many countries and religions are not practicing Citizenship Education as independent school subject. They make a practice of educating young children for Citizenship in the whole school education or other school subjects i.e. social studies, social sciences or geography and history.

There are some reasons for setting up independent school subject "Citizenship" in England. We could indicate social urgency that society demand people to make a social cohesion and union, religious and cultural background that people of different religion and diverse culture make a society, societal importance of moral and ethics that young children have not in common and history of academic development of Citizenship Education in UK.

I compare Citizenship Education between Japan, England and USA according to five factors as such social urgency, historical circumstances/conditions, religious and cultural background, societal importance of moral and ethics and academic development of Citizenship Education, and clarify the reasons which make a difference for Citizenship Education.

**Professor Kerry J Kennedy**  
**The Hong Kong Institute of Education, Hong Kong**

*Implementing Citizenship Education in Twenty Eight Countries: Does Mode of Curriculum Delivery Enhance Student Learning?*

There has been a continuing debate in the literature concerning the preferred method of curriculum delivery for citizenship education. Public concerns about the ineffectiveness of Hong Kong's citizenship education have sometimes been translated into calls among some sectors for it to be made an independent, compulsory course within the curriculum, as is the form it takes in several other societies (Torney-Purta, Schwille and Amadeo 1999). These calls have been made on an assumption that the problem lies not with teachers or students, but with the form of educational delivery, and that changing the form of citizenship education will result in an enhancement of citizenship outcomes.

Yet there is little evidence to suggest that the mode of delivery of any curriculum subject will lead to changes in student learning. In order to explore this issue further, therefore, the policies of the twenty eight countries that participated in the IEA Civic Education Study (Torney-Purta et al., 2001) were reviewed in order to identify modes of delivery used in different countries and whether these modes of delivery were related to teachers' attitudes about key citizenship education curriculum issues. An

analysis was also made of the relationship between the mode of curriculum delivery adopted by different countries and the achievement of their students on the knowledge and skills tests that formed part of the IEA Civic Education Study.

The results indicated that identifying clear cut modes of delivery for citizenship education was complex because often multiple modes were used and different modes were used at different levels of schooling. The attitudes of teachers utilizing different modes did not seem to be significantly different and even teachers who utilized a separate subject for citizenship education seemed to prefer a more integrated approach to subject delivery. There was agreement, however, that citizenship education should be formally embedded in the curriculum rather than as a co-curriculum activity. At the same time, the knowledge and skills test scores of students from countries teaching citizenship education as a separate subject were higher and statistically significantly different from the score of students from countries that used integrated approaches. The implications for policy of these results are discussed.

**Dr Tracy Chui Shan Lau**  
**Hong Kong Baptist University, Hong Kong**  
*A New Nationalistic Education – Postcolonial Reconstructions in Patriotic Schools*

Chinese conceptions of citizenship more or less are associated with the ideas of patriotism and nationalism (Lee, 1998; Leung, 1998; Fairbrother, 2004). In Hong Kong, ‘patriotic schools’ have determined to prepare students for the rule of the PRC (People’s Republic of China) through their nationalistic and patriotic education since the post-war era.

To become more effective in preparing students for the post-1997 Hong Kong and in producing the future SAR citizens and political leaders, these patriotic schools decided to integrate themselves into the mainstream society. The modifications in its orientation, organization and underlying ideology have been reflected on its new curriculum developed since the 1980s.

The successful execution of these modifications could effectively transform the patriotic schools’ nationalistic education into a new one which could be accepted by all, the local ‘Hongkongese’ and the ‘Chinese’ of the Hong Kong society.

After July 1997, there has been public pressure for more nationalistic and political education, and more schools in the mainstream have taken the initiative to implement nationalistic education. On the contrary, these patriotic schools have denationalized and depoliticalised their curriculum since the 1980s. After giving up glorifying communist doctrines, socialist norms and the political entities of the PRC, their new curriculum shows homogeneities with the mainstream schools.

This discussion illustrates the attempts of the patriotic schools re-structuring its relationship with the society. By analyzing the curriculum of the patriotic schools since the signing of the Joint Declaration commencing Hong Kong’s return to China, we witness the tremendous potential of the hand-over in shaping the ideologies and practices of nationalistic education in Hong Kong.

**Mr James Ding Lee**  
**Peking University, China**

***Interaction of Citizenship Education within the World***

With development toward modernization of the human society, globalisation of the citizenship education has come to grow as objective and inevitable. Adequacy of the citizens with modern qualities in favour of globalisation is fundamental to the fate of a nation in the coming times. There are many countries, especially lots of developing countries, China for example, have begun enhancing citizenship education, and also making decisions before implementation on reinforcement of citizenship awareness and improvement of the practical competencies; moreover, to our pleasure, worldwide communications among countries and regions of civic society and citizenship education have been increasingly growing. Undoubtedly they turn out to be worthy of encouragement and appraisal. Here the following scenes can be clearly seen: firstly, communications of civic society and citizenship education are made to promote understanding of each part in the field concerned, by which mutual help and bilateral or multilateral cooperation in the field can be attained and consolidated; secondly, it can be made in the light of hastening and improving construction of national civic society and citizenship education; thirdly, the international interactions can also be stimulant to those in other fields which are closely connected with quality and speed of construction of this field, so that national all-round-way development can be realized; finally, many issues can be discussed further in a polite academic atmosphere ahead of official solution.

It is certain that globalization does result in interaction of citizenship education. Everybody is made to believe in potentiality of communication in citizenship education of building into a great force to propel the globalisation first and mainly in economy accompanied with that in culture. Naturally, communication of citizenship education is one of the elements of globalisation. Communications of citizenship education can't go without globalisation while the latter can go better with high-quality citizens by citizenship education under international communication and cooperation. There goes a general trend that communication promotes cooperation which drives development as a force to acceleration of the global integration. It stands a good reason that rational and warm attitude coupled with effective means is needed to make international citizenship education communication better and efficient.

**Professor Wing On Lee and Dr Chi Hang Ho**  
**The Hong Kong Institute of Education, Hong Kong**

***The Hurricane of the Three New Character Classics: Bottom-up Development of Moral Education in China***

The adoption of the reform and open policy in the Third Plenum of the Eleventh CCP Central Committee held in 1978 marked the beginning of a new age of ideological development in China. Deng Xiaoping's visit to South China in 1992 on one hand assured further economic liberalization from the aftermath of the June 4 Incident (1989) but, on the other hand, led to great economic and social impacts on the society.

In 1995, three years after Deng's visit to South China, a new wave of moral education text development took place in Guangdong. The New three character classic (Xin sanjijing) (Editorial Committee, 1995), an adaptation of the traditional Three character classic used as literary text 500 years ago, was published by Guangdong Education Press. Since then, various versions of the new three character classic have appeared in Beijing and Shanghai. Among the different versions published, the Guangdong version recorded the highest turnover, with about 40 million copies sold throughout China, and it became one of the 'top ten news items' in Guangdong province in 1995 and was thus described as a "Hurricane of the Three New Character Classics".

The paper reports on the development of moral rhyme literature, as characterized by The Three New Character Classics, and investigates its features and implications on the development of moral education in China in a reform and opening up period.

**Dr Yan Wing Leung and Dr George Siu Keung Ngai**  
**The Hong Kong Institute of Education, Hong Kong**  
*Competing Identities in the Global Age: The Case of Hong Kong*

In an era of rapid globalization, space and time are seriously compressed. People from different nations, cultures, religions and other backgrounds interact extensively and intensively and have become more and more interconnected. This intensive encounter has aroused the consciousness that identity is multiply situated, which may involve local, national, regional and global identities. Since identity calls for loyalty, multiple identities call for multiple loyalties, which may result in tension among the loyalties. Moreover, tension could also be caused by competing versions of a particular identity.

Using Hong Kong as an example, this paper firstly discusses the tension between local identity and national identity in the return of sovereignty to People Republic of China (PRC), followed by the discussion of the tensions caused by competing versions of local identity and national identity, in the context of grand official homogenizing project on national education. Finally, the paper investigates the conflicting global and national identities and the inadequacy of global identity portrayed by the Hong Kong Special Administrative Region, as revealed by the official documents in educational policy.

**Ms Weihong Li**  
**Peking University, China**  
*Citizen Cooperation Consciousness Education in Chinese Rural Areas under the background of Globalization*

Rural education is the basic way of resolving the problems facing China's agriculture, rural areas and peasants. In the context of globalization, enhancing citizen education, especially the education of co-operation consciousness, among peasants is important for the rural economic and social coordination development. In this article, the author analyses the importance of cooperation consciousness education in the rural areas from three respects. It can help peasants share information, enhance their risk-resisting ability, and then promote the rural economic development. Also, it can do good to the development of all kinds of civil organizations in the rural areas to safeguard and exercise peasants' civil rights, and then strengthen the democratic process in China. Moreover, it can inspire the peasants' creativity and enable folk culture to flourish.

With the transformation from the traditional agriculture to the modern agriculture, different pathways and methods should be taken to foster peasants' cooperation consciousness in citizenship education. Cooperation consciousness education should play an important role in rural elementary education because it concerns with the sustainable development in rural areas. Meanwhile, much attention should also be paid to adult education and vocational training in rural areas. Besides skill education, co-operation consciousness education is important for the rural economic and social development. Not only should the government provide more opportunities for peasants to take part in social public activities, the non-governmental and civil organizations are also beneficial to fostering peasants' co-operation consciousness.

**Mr Zhengxian Liu**  
**Peking University, China**

***A Preliminary Study of Li Dazhao's Thoughts of Citizenship Education in the Period of the May 4<sup>th</sup> Movement***

At the twentieth century corner, Chinese society was undergoing a transitional course from feudal society to democracy and republic, when Chinese intellectuals of foresight began to pay more attention to the issue of citizenship. Under this circumstance, Li Dazhao started to think through a series of issues about citizenship education. The thought of citizenship education of Li Dazhao during the May Fourth Era was a “New Civil Concept” formed in the social background at that time. Many other founders of Communist Party of China attached great importance on citizenship education of nationals as soon as Communist Party was founded, which formed thoughts of citizenship education, while others were not. In modern society, education of citizen consciousness and conception of democracy and republic are emphasized in China, so it is essential to follow the path of citizenship education established by early members of Communist Party, to extract positive thoughts and to promote the development of theory and practice of present citizenship education.

Li Dazhao advocated to entitle people with all kinds of rights including civil rights, political rights and social rights in his architectural design for democratic politics, for only by doing this can people be called citizens of a country. As for citizens, the unbound individual character and independent personality should become reality, at the same time, citizens should play an active role in the reform of social organization. In order to develop citizens with this capability, Li Dazhao brought forth the education of civil morality, constitution knowledge, skills of being involved in democratic politics, and patriotism and the reform of social organization and thoughts and spirits of people under the guidance of the doctrine of “reform in both physical world and spiritual world”. Therefore, we should reform the social economy organization with class struggle in form of conducting citizenship education according to the principle of “reform in both physical world and spiritual world and reform in both mind and body”, at the same time, we should advocate to reform human spirits with humanitarianism, and implement the requirements of citizenship education by media and publicity work, formal educational organizations and social practice so as to fulfill the goal of citizenship education.

**Dr Joe Tin-yau Lo and Dr Sum-cho Po**  
**The Hong Kong Institute of Education, Hong Kong**

***A case study of preparing global citizens through integrated studies in Hong Kong primary schools: Intention and tensions***

To prepare children for the globalized world, General Studies, an integrated subject in the primary curriculum stresses on the provision of “learning experiences that enable them to construct knowledge and develop a global perspective, and develop life-long learning skills” (CDC, 2002, p.2). A separate strand, *Global Understanding and the Information Era* has been incorporated into the curriculum to strengthen the global dimension of the subject.

However, the literature shows that citizenship education has long been an underdeveloped curriculum area in Hong Kong. The development of global citizenship, a core area of study in citizenship education, has also been affected by the great emphasis on the fostering of children's national identity in the post-colonial period.

Being a contested concept, global citizenship causes great confusions to teachers in developing and implementing global studies in schools. To evaluate the role of General Studies and its effectiveness in enhancing global citizenship, this paper reviews the global learning elements in the General Studies

curriculum in a primary school. This paper further seeks to describe the "lived curriculum" on global learning based on the results of a critical examination of selected classroom practices in the related strands of study. Building on the initial findings, this paper discusses the tensions in promoting global education through General Studies and the possible ways for further developing this integrated subject as a vehicle for enhancing global citizenship in Hong Kong primary schools.

**Professor Mitsuharu Mizuyama**  
**Kyoto University of Education, Japan**  
*“Present stream of citizenship education in Japan”*

Education for citizenship and public-awareness has become a boom that cannot be ignored in Japan during these past several years. Publication of books and concern with “citizenship” continues. In the field of school education, subjects including the word of “citizen” or “citizenship” were born successively and many studies related to citizenship have been performed (The Board of Education of Shinagawa-ward 2006, The Primary School Attached to Ochanomizu Women’s University 2009, The Ministry of Economy and Industry 2006 etc.).

However, there are some issues in the present conditions of the Japanese citizenship education. First is the difficulty of translation to Japanese of “citizenship”, and the confusion that comes from its various interpretations. For example, in Shinagawa-ward in Tokyo, a new subject “Citizenship” that mixed morality, integrated learning and special activities is being conducted. On the other hand, at the Ochanomizu primary school, one of the leading schools in Japan, teachers regard citizenship as the nature of decision-making, and they teach it very similarly to Social Studies.

Secondly, there is little cooperation and unification in the Japanese national curriculum in relation to citizenship education. In other words, though the elements of citizenship can be seen in social studies, morality, classroom activities, and school events etc., connections between them are often loose and implicit.

Thirdly, the community and the citizen’s organization as the partner of collaboration haven't been developed appropriately to allow for educational student involvement. In a place without community as the place of the practice, citizenship education being concerned with the community is insufficient.

Fourthly, the concept of citizenship is very broad, and its broadness is the charm of citizenship education. However, the width of the concept works adversely, and as citizenship education becomes a transient boom, the concept is not understood enough. Citizenship education must not be buried as simply one type education.

Then, in this research, from the base of the past argument on citizenship education in Japan, some typical examples of citizenship educational practice in Japan will be picked up, and analyzed by the following viewpoints.

- Strand (political literacy, community involvement, social moral responsibility)
- Element (knowledge, skill, value)
- Learning field (formal, non-formal)
- Curriculum style (independent, integrated)
- Focus in educational stage (understanding of knowledge based on facts and values, decision making, citizenship action)

Through these analyses, what is sufficient and insufficient in the current Japanese citizenship education will be clarified and an approach to the future will be suggested to the teacher who is at a loss of what should be done.

**Dr Shun Wing Ng**  
**Hong Kong Institute of Education, Hong Kong**  
*Socializing secondary students to be active and participatory citizens*

In the era of colonial rule, citizenship education was characterized by depoliticization in which the British government did not allow teachers to do any form of political teaching in schools before the 1990s and there was a lack of any democratic values and critical thinking skills in the content of civic education or social studies curriculum. After the sovereignty was returned to China in 1997, Civic Education in Hong Kong has still been criticized as being apolitical in nature. The intention of developing students with the ideology of participatory democracy and active citizens has been minimised while patriotic and national education has been put in top priority in the curriculum reform since 2001.

Interestingly, a few secondary students took initiatives to participate in the mass demonstrations on 1<sup>st</sup> July and in the candle nights of memorizing the victims in the Tiananmen Square Incident on 4<sup>th</sup> June every year. The aim of this article is to report a study of how some young people have become active and participatory citizens in an apolitical educational context of Hong Kong. The interpretive methodological approach for collecting and analyzing data was employed in this qualitative study.

Based on data collected from focus group and individual interviews with secondary school students and civic education teachers respectively, this article explores how students are socialized to be active and participatory citizens. The results show that students experience primary socialization in schools where civic education teachers having critical mindsets and deep beliefs in pursuing social justice will help catalyze their political socialization process during which the students gradually develop within themselves the passion of civic consciousness and the competence of civic courage. These are the necessary qualities that help facilitate youngsters to participate in social services, social and political gatherings and demonstrations. It is also found that other secondary socializing agents such as peers, NGOs, family members and members of the church are playing an important role to help young people construct the notion of active citizenship and embark on the road towards active and participatory citizens.

**Professor Lynne Parmenter**  
**University of Otago, New Zealand and**  
**Waseda University, Japan**  
*Globalising citizenship education and educating global citizens: aims and perspectives*

The aim of this presentation is to examine and analyse the diverse aims and perspectives of citizenship education in the global sphere. First of all, the distinction between globalising citizenship education and global citizenship education will be made clear. The rest of the presentation will then focus mainly on the latter, examining the diversity of ambitions for global citizenship education on two levels: theoretical and geographical. Theoretically, global citizenship takes on quite different forms according to academic discipline, so that the perspectives of political philosophers, for example, diverge widely from the perspectives of cultural geographers. A sample of these perspectives and their implications for global(ising) citizenship education will be introduced and discussed.

At another level, the diversity of geographical ambitions for global citizenship education is also noteworthy, with location, size, political and economic strength, cultural norms and a range of other factors having an impact on national interpretations of global citizenship education.

It will be emphasised that this diversity concurrently enriches global citizenship education, while signalling the need for caution over globalising citizenship education.

**Dr Andrew Peterson**  
**Canterbury Christ Church University, Canterbury, UK**  
*Cosmopolitan Republicanism: Issues for Civic Education*

This paper considers the nature of citizenship found within recent cosmopolitan republican work within political theory. It argues that cosmopolitan republicanism, which seeks to recognise the importance of both cosmopolitan and nation-state political communities, offers important insights through which the nature of citizenship within the conditions of globalisation can be understood. After identifying the central substantive tenets of cosmopolitan republicanism, the implications for civic education are discussed. It is suggested that civic education can benefit from understanding and interrogating cosmopolitan and global issues from a republican perspective.

**Mrs Nelli Piattoeva**  
**University of Tampere, Finland**  
*Citizenship education and intergovernmental organisations – contrasting the national model to the emerging post-national agenda.*

There has been a fundamental increase in the popularity of debates on citizenship and citizenship education. In educational circles, growing attention to citizenship prompted discussions on the ways to implement new forms of citizenship education (e.g. global, cosmopolitan, active, multicultural) and gave rise to evaluations of the existing citizenship education policies, especially with regards to political participation and integration of ethnic minorities.

Simultaneously, there has been a deep qualitative shift in the involvement of international actors, such as formal intergovernmental organisations and nongovernmental agencies, in the formulation and evaluation of national education policies. The work of international actors is increasingly concerned with global or regional interpretation of shared educational “needs” and prescription of uniform “responses” (Mundy & Murphy 2001). Moreover, new ambiguous and often transnational ways of educational governance have replaced the traditional bureaucratic model regulated by the nation-state (Nóvoa 2002). Due to this developments education is increasingly viewed in post-national imaginaries.

In this paper, I attempt to position citizenship education as the foundation stone of the education system and national societies against the on-going shift from national to supranational educational governance. I assert that there is a pressing need to understand the complex relationship between the historical development of the essentially national model of citizenship education and the new agenda-setting of international actors. My analysis focuses on the work of two formal intergovernmental organisations, UNESCO and the Council of Europe (COE). The influence of these actors extends over a large geographical area diverse in its political and social character. The organisations share key political and moral ideals of developing a more just democratic world order, and recognise the crucial role of education in these pursuits.

The goals of my analysis are twofold. First I present a general historical account of the emergence of state schooling and the traditional model of citizenship education closely associated with the rise of the nation-state. Second, I analyse a set of documents issued by UNESCO and the COE in an attempt to interpret the main tenets of their citizenship education agenda. I am only concerned with the general discursive agenda-setting and leave its influence on domestic education policies for other researchers to pursue. The main research question is whether citizenship education programmes developed by international agents advocate a post-national ideology of citizenship with significant consequences for the nation-state.



**Professor Christine Roland-Lévy**

**University of Reims, France**

*What do we transmit to young citizens via collective memory?*

In this paper, based on the theory of social representations, with the analysis of a free association task, we examine how peace, war and terrorism are perceived, mainly by young people, in French collective memory; the idea is to test what ideas are shared from collective memory, and therefore spontaneously associated in connection to peace, war and terrorism. Based on a brief presentation of some of the French particularities due to the legacy of the French Revolution, as well as various other conflicts that marked France's recent history, focusing particularly on World War 2, on the war France waged with Algeria, one of its former colonies, during the early 60s, as well as on the 1995 terrorist attacks in the Parisian subway, we shall analyze how these events might have shaped today's perception of peace, war and terrorism, in France. The investigation of the legacy of the French revolution and of the other mentioned conflicts allows us to interpret the discourse used when referring to terrorism and/or to wars.

For this study, three samples of men and women were selected, based on age (18-25; 35-60; 65 and above), each age group having a potential proximity with one, two or three of the above-mentioned events. Overall, our results show that, for our participants, war is clearly associated with the three ideas of death, fighting, and conflict, these three ideas belong to the central nucleus of the representation, but what is particularly interesting to us is the comparison according to direct experience (or not), by comparing the representations of different age groups. Therefore, in the paper, we discuss the differences in social representations according to age, gender and political affiliation.

**Professor Kazuya Taniguchi**

**Tohoku University, Japan**

*“Social Participation” in Real Japanese JHS Practices*

“Social participation” will become one of the most important objectives in the New National Curriculum Standard in Japan for social studies at junior high school level which will be enforced publically in 2012. “Social participation” is also core concept of citizenship education. This concept include some questions such as “how students concern real social issues,” “how schools involve real society” and “how knowledge and skills in school subjects act in real society.”

As we know, citizenship education should emphasize students' “social participation” based on political literacy, which includes enough knowledge, skills and democratic attitude. Unless we utilize “participation,” citizenship education may lack the main objective of the curriculum. However “social participation” in education, generally, includes disputable problems as a role in schools. How should schools involve social change through cultivating next generation citizens? This question has long history and each advocator and each country have different answers. For example, many Japanese teachers tend to avoid adopting social issues, especially with regard to local community, as teaching material in classroom lessons. Because the Basic Act of Education in Japan emphasizes neutrality of education, teachers tend to adopt safe materials. Only a small number of teachers, deplorably, use the social issues as a tool for advocating their policy. But, other teachers have already started to introduce the concept of “social participation” into their Social studies class and Integrated studies class and have developed excellent practices and activities for JHS students. The main issue is how these teachers interpret the students' concern in real communities, the schools' role in a community, along with the knowledge, skills and attitude enacted in real society.

This research attempts to clarify the concerns between school activities and community issues through analyzing real JHS practices. In addition, this research shows how the concept of “social participation” will be enforced in Japanese schools, how well the community will accept this type of

education, and what kind of citizenship will be cultivated from it. Finally, using a categorized matrix, this research will clarify the possibility of citizenship education, using “social participation,” in Japan.

**Professor Thomas Kwan Choi Tse**

**Chinese University of Hong Kong, Hong Kong**

***Changes and Continuities in the Images of Good Citizen Portrayed in the ‘Ideology and Politics’ and ‘Ideology and Morality’ School Textbooks of People’s Republic of China (1997-2006)***

In PRC, politics and ideologies have been taught at secondary schools since 1949, despite an interruption during the Great Cultural Revolution period. A formal subject ‘Politics’ was restored in 1977, and it was revised and renamed as ‘Ideology and Politics’ in 1992. The 1992 curriculum also underwent two revisions respectively in 1997, and 2001.

In the past, formal schooling in mainland China, an important source of political socialization, placed a heavy emphasis on training students in their obligations and responsibilities as members of families and of society, and on the consequences of not fulfilling these obligations and responsibilities (Wilson, 1980).

The relevant primary and junior secondary school curricula have also been characterized by hyper-ideologization and politicization for many years (Sautman, 1991), reinforcing political conformism, national solidarity and the authority of central government, with political ideology used to support officially-prescribed academic, economic, and cultural values (Martin, 1975; Fairbrother, 2004).

Since the late 1970s, however, communist China has undertaken economic reconstruction as the central task of national policy, maintaining the policy of reform and opening China to the outside world, while upholding the four cardinal principles. With the establishment of a market economy, and under the wave of globalization and the progress of four modernization programme, the super-stable mode of the traditional ideological-political system has been greatly challenged (Chen, 1995; Zhang, 1996).

These recent changes in Mainland China have inevitably led to a re-definition and re-negotiation of citizenship. It is hence interesting and worthwhile to examine the changing citizenship and the ideological functions of relevant curricular materials and their transformations in such a country blended with socialist and capitalistic characteristics. It also helps to reveal certain features and underlying forces that constitute such differences or continuities.

To this end, this paper reports the composite images of ‘good citizenship’ portrayed by the relevant syllabuses and textbooks at junior secondary level (aged 12-15), the final stage of compulsory education, in Mainland China over the period 1997 and 2006. This is also to reveal the similarities and differences, in terms of the very nature of the civic virtues that are promoted, between the two sets of textbooks - ‘Ideology and Politics’ (Si-xiang zheng-zhi) and ‘Ideology and Morality’ (Si-xiang bin-de) - compiled and published by People’s Education Press during this period.

**Ms Masumi Tsubota**  
**University of Tsukuba, Japan**

***Educating Citizenship for “Accommodation of Diversity”: A Case of Social Studies in Alberta, Canada***

As Reva Joshee (2004) pointed out, since late 1990's, Federal Government of Canada has been interested in the new slogan “Social Cohesion”. To unpack this nebulous notion, many policy researchers and economists, political scientists in Canada have been discussing about what social cohesion is, how important social cohesion in Canada is, and citizenship involves how to build it. According to Jane Jenson (2002) “Having social cohesion” is less an end in itself than a shorthand way of saying that communities (large or small) are successfully addressing the challenges of social, economic and political change and resolving the conflicts inherent in pluralistic society.’ This idea suggests that social cohesion is the process or the step of building democratic community in pluralistic society. However, previous studies on social cohesion and citizenship education don't go any further, so far.

This paper addresses the question what makes students democratic citizen in the pluralistic society and how to educate citizen promoting social cohesion in Canada. For this purpose, I would focus on the idea of “accommodation of diversity”. The main proposition of the paper is that students become democratic citizen in the pluralistic society by learning “accommodation of diversity”

To explore this hypothesis, the paper proceeds in three steps. First, I demonstrate the meaning of social cohesion in Canada has two key concepts, which are “Issues” and “accommodation”.

Second, I analyze the Alberta's social studies curriculum and textbook as a case study. Alberta's social studies curriculum is the only example in Canada that states the idea “social cohesion” clearly as a one of the goals in the aim of the social studies curriculum. The paper then turns to examine the necessity and method of “accommodation of diversity”, not only tolerance or respecting diversity. To resolve problems (issues) with mutual understanding, and to live together cooperatively in pluralistic society, tolerance or respecting diversity is not enough. We need to educate citizens who have willingness and are able to accommodate diversity for democratic life in this globalizing world.

**Dr Libby Tudball**  
**Monash University, Australia**

***Civics and citizenship education in a time of curriculum change in Australia: analysing the discourse, predicting the problems.***

We are at a critical stage in the development of civics and citizenship education (CCE) initiatives in Australia. The National Education Agreement (NEA) for schools endorsed by the Council of Australian Governments (2008) articulates their commitment to ensure that all Australian school students acquire the knowledge and skills to participate effectively in society and employment in a globalised economy. While government discourse states that the focus in school education has moved away from input controls, such as flying the Australian flag, or posting the Nine declared Values for Australian Schools, which characterised previous funding agreements, towards an emphasis on delivering high-quality outcomes, it has been decreed that from 1 January 2009, schools need no longer ‘implement common testing in civics’. The annual national forum for stakeholders in CCE has been scrapped. There is a disjunction between the discourse regarding CCE in the national Melbourne Declaration on Educational Goals for Young Australians (2008) and the national curriculum currently being developed. The future of CCE becomes even more problematic when the contradictions between the views of educators committed to CCE, and the discourse in policy documents is analysed. In this paper the lens of Foucault's (1972) theories of unities of discourse and

discursive formations is utilised to discuss current issues in CCE policy and practice in Australia, and to predict potential problems that can and should be avoided.

**Dr Paul Warwick**

**University of Leicester, UK**

*Discovering a new rationale for Citizenship Education: young people's sense of care and interest in civic engagement.*

Themes: Citizenship Education, Education for Sustainable Development, incorporating the global dimension.

The rationale for the introduction of Citizenship Education within the UK is partly based upon a negative image of young people.

A common perception is that young people are apathetic about public life and part of the problem within society that education needs to help tackle. From this perspective it is possible for the CE practitioner to assume that their role is to firstly sensitise students into being interested in considering how to live responsibly in the 21st Century. This paper considers some of the evidence that supports this image of young people before presenting an alternative and more positive perspective on the orientation of young people. This is based upon the findings from consultations with primary, secondary and post 16 students conducted over the last ten years.

Listening to young people express care over a broad range of local and global issues reveals the manifold nature of their active concern for well being and the creative potential they hold to be change-makers within their communities. This perspective of young people has important consequences for how CE can be effectively implemented within schools. Drawing from a number of active citizenship education initiatives, including work developed through the Learning for Life Character Education project, this paper presents the need for the inclusion of a participatory pedagogy that transcends discipline boundaries and seeks to support young people with the skills and relationships to put their citizenship ideas into collective action. This paper concludes by proposing 'sustainable citizenship education' as an apt response to helping young people to creatively navigate the uncertainty and complexity of their interdependent and rapidly changing world.

**Ms Yongling Zhang**

**University of Minnesota, USA**

*Comparing eighth-grade students' civic attitudes and civic engagement in Shanghai and Hong Kong: the example of legal justice*

The introduction of citizenship concept follows a series of shift in the political ideology in China since the 1970s, which are characterized by the initiation of market economy, the revival of nationalism in association with the handover of Hong Kong and Macau, and further opening up to the world. This transition is also witnessed with the efforts in reforming citizenship education, featuring new concepts in citizenship curriculum such as Chinese democracy, law education and psychological health. However, research on Chinese citizenship education has mostly focused on its historical and contemporary development, and lack of empirical studies on students, the direct target of citizenship education, even fewer on secondary school students.

In this paper, I present some preliminary results of a large-scale survey of citizenship education conducted on eighth-grade students in two cities in China: Shanghai and Hong Kong Special

Administrative Region, with about 400 students from each place. The survey, as part of my dissertation project, investigates students' attitudes towards three critical issues in the Chinese society: legal justice, domestic migration and environmental protection. I focus on legal justice in this paper and present the comparison of students' attitude and engagement. Preliminary results have shown that while students from both cities have shown positive attitudes towards legal justice no statistically significant differences, Shanghai students seem to emphasize more obligations to achieve legal justice than Hong Kong students.

Students' attitude is also differently associated with the socialization factors in these two cities: for example, while the frequency of watching news on television is positively associated with favourable attitudes towards legal justice for Hong Kong students, Shanghai students' favorable attitudes seem to be associated with frequency of discussing current events with parents and peers. Moreover, favorable attitudes are also influenced by an open classroom climate, and the magnitude is bigger in Hong Kong than in Shanghai, shown from multiple regression analysis.

I discuss the implication drawn from the survey results, in terms of the reality of citizenship education and research on citizenship education in China. Since rule of law is an important part of democracy, nurturing future citizens with favorable attitude towards legal justice and providing them with opportunities to engagement themselves in activities related to legal education should be given sufficient attention in citizenship education, which hence will lay a solid foundation for building a society of rule of law.

**Dr Zhenzhou Zhao**

**The Hong Kong Institute of Education, Hong Kong**

*Citizenship Education for Ethnic Minority Students at Chinese Universities*

China has witnessed a resurgence of minority ethnicism/nationalism over the past two decades, and minorities are increasingly demanding cultural recognition in the public sphere. This study explores the Chinese universities' institutional effort to integrating ethnic minority students into the state citizenship agenda; and how minority students respond to it and struggle for recognition.

The study focuses on a case of ethnic Mongols, one of the largest minority groups in China. The Mongols emerged as a distinct ethnic group from the 11th century and had in the centuries that followed conquered several parts of the world. However, in modern history, this nomadic group declined in supremacy, and even their survival in China was under threat. This decline is evidenced by the fact that progressively more Mongols have abandoned their native language and traditional customs, especially those who live in the cities.

Two discourses are collected: those of the university and Mongol students. The specific research methods involve document analysis (especially of the state's policy, university regulation, and campus media), interviews of academic/administrative staff and student cadres, narratives with Mongol students, and observation. Fieldwork was undertaken for half a year at three universities: Inner Mongolia Normal University located in Huhhot, Inner Mongolia Autonomous Region; Beijing Normal University in Beijing; and the South China University for Nationalities in Wuhan, Hubei Province. These three universities represent three types of higher education institutions that minority students can gain access to in China. Through comparing Mongol students' discourse and the university's discourse, this study constructs a framework that depicts the university's discourse on minority culture policy, institutional structure, and daily life; and Mongol students' discourse about their experiences, perceptions of recognition, and dedication to representing themselves on campus. Furthermore, comparative analysis is performed across three types of universities, and across the Ethnic Study Program (*min kao min*) and Regular Study Program (*min kao han*).

This study reveals that minority culture attains little value and further participation in particular during daily life, despite the fact that the state and the university articulate the cultural vitality of *minzu* and preferential policy. Furthermore, there are some institutional obstacles for minority students to attain cultural recognition. Yet, Mongol students are dedicated to cultural recognition in practice, more so the case for the ESP, although both ESP and RSP embrace Mongol identity. Mongol students' subjective experiences of university life challenge the authorities' discourse of minorities as being privileged in the educational arena.

## Delegate List

Ms Li Li Ang  
University of Melbourne, Australia  
Email: l.ang5@pgrad.unimelb.edu.au

Professor John Annette  
Birkbeck, University of London, UK  
Email: j.annette@bbk.ac.uk

Dr Bela Arora  
University of Birmingham, UK  
Email: b.arora@bham.ac.uk

Professor James Arthur  
Canterbury Christ Church University, Canterbury, UK  
Email: james.arthur@canterbury.ac.uk

Mr Gavin Baldwin  
Middlesex University, UK  
Email: G.Baldwin@mdx.ac.uk

Dr John Buchanan  
University of Technology, Sydney, Australia  
Email: john.buchanan@uts.edu.au

Professor Anthony Cheung  
The Hong Kong Institute of Education, Hong Kong  
Email: ywleung@ied.edu.hk

Mr Yeow-Tong Chia  
University of Toronto, Canada  
Email: yeowtong.chia@utoronto.ca

Mr Eric King Man Chong  
The Hong Kong Institute of Education, Hong Kong  
Email: kingman@ied.edu.hk

Professor Ian Davies  
University of York, York, UK  
Email: id5@york.ac.uk

Professor Jon Davison  
Canterbury Christ Church University, Canterbury, UK  
Email: jon.davison@canterbury.ac.uk

Dr Greg Fairbrother  
The Hong Kong Institute of Education, Hong Kong  
Email: gfairbro@ied.edu.hk

Professor Takaaki Fujiwara  
Doshisha Women's College of Liberal Arts, Japan  
Email: tfujiwar@dwc.doshisha.ac.jp

Professor Liam Gearon  
University of Plymouth, UK  
Email: liam.gearon@plymouth.ac.uk

Mr Tom Harrison  
Community Service Volunteers, UK  
Email: tom@tharrison.me.uk

Mrs Yoriko Hashizaki  
Kobe University, Japan  
Email: yoriko\_iyr@hotmail.com

Dr Jiro Hasumi  
Kansai University, Japan  
Email: jh359@cantab.net

Ms Gladys Sze Man Ho  
Chinese YMCA of Hong Kong, Hong Kong  
Email: gladyshe@ymca.org.hk

Dr Sao Leng Ieong  
University of Macau, Macau  
Email: slieong@umac.mo

Professor Norio Ikeno  
Hiroshima University, Japan  
Email: nikeno@hiroshima-u.ac.jp

Professor Kerry Kennedy  
The Hong Kong Institute of Education, Hong Kong  
Email: kerryk@ied.edu.hk

Professor Yuka Kitayama  
Nagoya University, Japan  
Email: kitayama@ecis.nagoya-u.ac.jp

Dr Tracy Chui Shan Lau  
Hong Kong Baptist University, Hong Kong  
Email: tracylau@hkbu.edu.hk

Mr James Ding Lee  
Peking University, China  
Email: jameslee0323@sina.com

Professor Wing On Lee  
The Hong Kong Institute of Education, Hong Kong  
Email: wolee@ied.edu.hk

Dr Yan Wing Leung  
The Hong Kong Institute of Education, Hong Kong  
Email: ywleung@ied.edu.hk



Ms Weihong Li  
Peking University, China  
Email: liweihongpku@yahoo.com.cn

Mr Zhengxian Liu  
Peking University, China  
Email: lzx6414@gmail.com

Dr Joe Tin-yau Lo  
The Hong Kong Institute of Education, Hong Kong  
Email: joelo@ied.edu.hk

Ms Oi Yu Lo  
The Hong Kong Institute of Education, Hong Kong  
Email: looi@ied.edu.hk

Professor Mitsuhashi Mizuyama  
Kyoto University of Education, Japan  
Email: mizuyama@kyokyo-u.ac.jp

Dr Shun Wing Ng  
The Hong Kong Institute of Education, Hong Kong  
Email: swng@ied.edu.hk

Ms Janet Palmer  
HMI, OFSTED, England  
Email: Janet.Palmer@ofsted.gov.uk

Professor Lynne Parmenter  
University of Otago, New Zealand &  
Waseda University, Japan  
Email: lynne@waseda.jp

Dr Andrew Peterson  
Canterbury Christ Church University, UK  
Email: Andrew.peterson@canterbury.ac.uk

Mrs Nelli Piattoeva  
University of Tampere, Finland  
Email: nelli.piattoeva@uta.fi

Dr Sum-Cho Po  
The Hong Kong Institute of Education, Hong Kong  
Email: scpo@ied.edu.hk

Professor Alan Reid  
University of South Australia, Australia  
Email: alan.reid@unisa.edu.au

Professor Christine Roland-Lévy  
University of Reims, France  
Email: Christine.Roland-Levy@univ-reims.fr

Ms Kaori Sugita  
University of Tsukuba, Japan  
Email: sgткаori@ybb.ne.jp

Professor Kazuya Taniguchi  
Tohoku University, Japan  
Email: yuriko\_k0828@yahoo.co.jp

Professor Thomas Kwan Choi Tse  
Chinese University of Hong Kong, Hong Kong  
Email: kctse@cuhk.edu.hk

Ms Masumi Tsubota  
University of Tsukuba, Japan  
Email: tsubomizm@yahoo.co.jp

Dr Libby Tudball  
Monash University, Australia  
Email: Libby.Tudball@Education.monash.edu.au

Professor Bryan Turner  
University of Western Sydney, Australia &  
Wellesley College, Boston, USA  
Email: bturner@wellesley.edu

Dr Paul Warwick  
University of Leicester, UK  
Email: paul.warwick@le.ac.uk

Mrs Linda Whitworth  
Middlesex University, UK  
Email: l.whitworth@mdx.ac.uk

Mrs Roma Woodward  
Canterbury Christ Church University, UK  
Email: roma.woodward@canterbury.ac.uk

Dr Timothy Yuen  
The Hong Kong Institute of Education, Hong Kong  
Email: tyuen@ied.edu.hk

Ms Yongling Zhang  
University of Minnesota, USA  
Email: zhang429@umn.edu

Dr Zhenzhou Zhao  
The Hong Kong Institute of Education, Hong Kong  
Email: zhaozz@ied.edu.hk

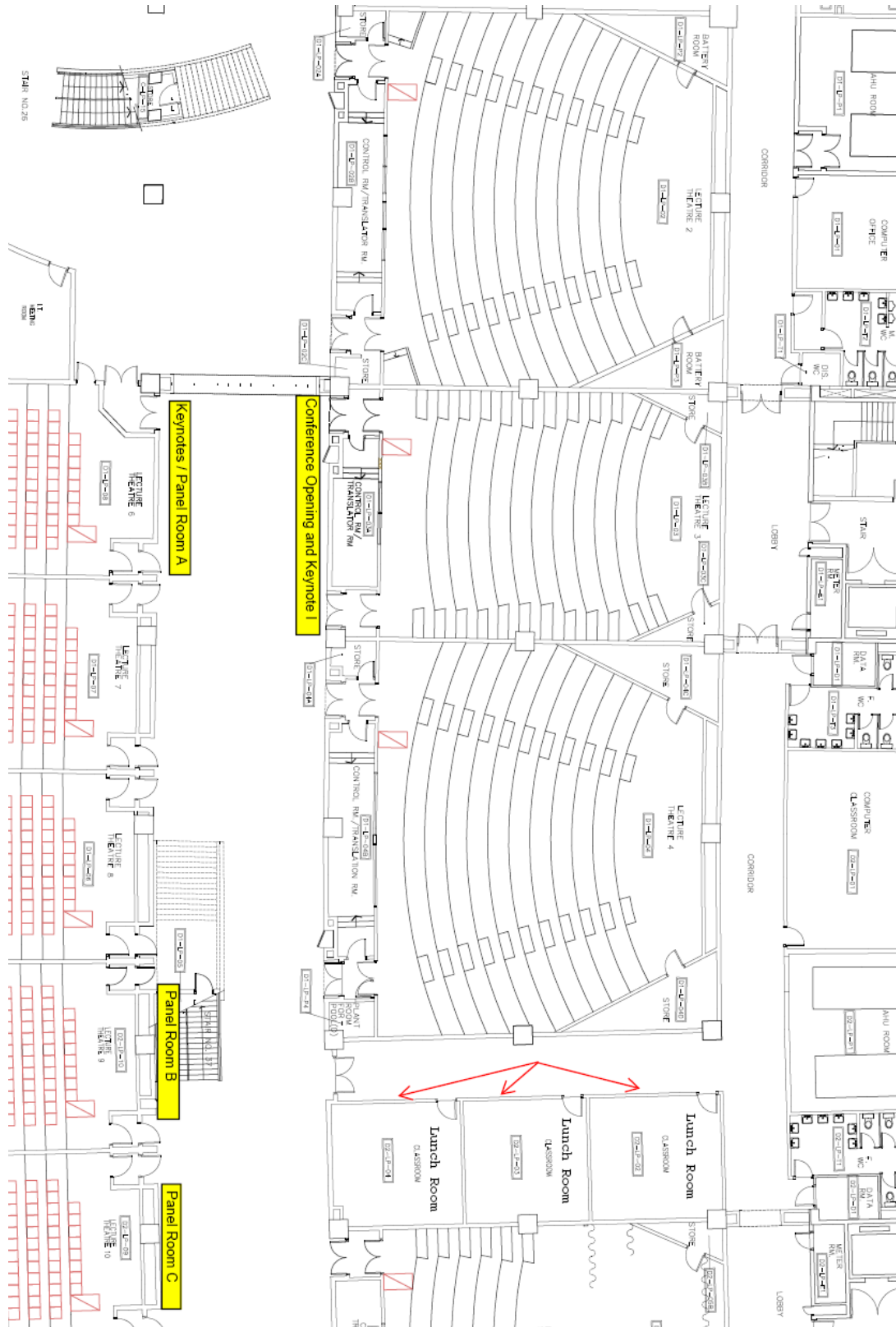
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Conference Opening and Keynote I = Lecture Theatre 3 (D1-LP-03)

Keynotes/Panel Room A = Lecture Theatre 6 (D1-LP-08)

Panel Room B = Lecture Theatre 9 (D2-LP-10)

Panel Room C = Lecture Theatre 10 (D2-LP-09)



## **Local Information:**

The Hong Kong Institute of Education  
10 Lo Ping Road, Tai Po, New Territories, Hong Kong  
Conference Secretariat: Centre for Governance and Citizenship  
Email: [cgc@ied.edu.hk](mailto:cgc@ied.edu.hk) Fax: 852 2948 6636

The Royal Park Hotel  
8 Pak Hok Ting Street, Shatin, Hong Kong.  
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