

'There is a fundamentally different approach to Global Citizenship in the public sphere, education and corporations'

GLOBAL CITIZENSHIP

Theoretical Approach and its Implementation in Education and Corporation



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CGC	Corporate Global Citizenship
CSR	Corporate Social Responsibility
GCC	Global Corporate Citizenship
UN	United Nations

I. Introduction | Popov

21st century context shows that today, more than ever before, the global has become part of our everyday local lives. We are linked to others socially, culturally, economically, politically and environmentally. In the light of rapid changes the term “global citizenship” is increasingly heard, but rarely defined. By a widest definition, Global Citizenship involves engaging with distant places and different cultures, but this is never undertaken in isolation from our own lives and communities. The focus is rather on exploring what links us to other people, places and cultures, and how we can learn about those people, places, and cultures. Great difficulty in defining this concept lays in fact that in legal sense there is no such thing as global citizenship. This may often lead to confusion, especially because this term is generating its content from a classical definition of citizenship. While citizenship is primarily concerned with local interests, global is motivated with interests and concern for fellow human beings, human rights and human dignity.

The increasing globalization of the economy, the spread of universal human rights norms, environmental interdependence and the communications revolution have all led to urgent need to construct a new concept of citizenship, that is concerned with issues that are dealt with globally. Therefore, this paper will focus on three dimensions of Global Citizenship – it will extend the already conducted research of the public by the educational and corporative sphere. To analyze this concept it is important to approach it by identifying three questions on the basis of those different spheres. First, how a concept of global citizenship has been embedded in the public sphere and what the broader concept of cosmopolitanism comprises. This part of our research focused on the existence of a cosmopolitan identity in the United Nations in Vienna, and is largely based on the already conducted research „The United Nations in Vienna - Distant or Isolated Community?“ on interaction of its employees with one another and their contribution to Viennese society within a matrix of their subculture. The second part of our paper will examine how the concept of Global Citizenship affects modern educational systems and how a vision of education for global citizenship corresponds with dominant educational reality. The third part will deal with the concept of Global Citizenship within the corporative sphere and analyze reasons why corporations aim to implement it as a part of their strategic policies. Starting from a hypothesis that there is a fundamentally different approach to Global Citizenship in the public sphere, educations and corporations, this research was conducted in concrete international, academic and corporative institutions in Vienna- in the United Nations, in International Schools and Transnational Corporations. After investigating how the concept is been implemented in these spheres, this paper will try to evaluate how the concept interacts with different cultures, languages and social structures, determining individuals identity and enabling people identify themselves as global citizens.

II. Approach and Distinction | Popov

The focus on 'Global Citizenship' is a result of the dynamics of economic, cultural, and ecological integrations that are carrying human experience beyond the state and society relations. From the dynamics of those different levels we can derive an image of what it means to be a global citizen. The concept of Global Citizenship is linked with international dimension and on the other side practiced on individual level. Analyzed on the international level, a concept mainly refers to responsibility of the states to act with the awareness and treat the world as a global community. When translated to the individual level, it is usually analyzed through participatory action. At the heart of the issue is finding a ways to relate individuals to the international public sphere, in order to enable them chose for which public policies must be decided at the global level. Perceived as such, global citizenship becomes more complex. It goes beyond simply knowing that we are citizens of the globe and to an acknowledgment of our expected acting and responsibilities.

Understood in this context, global citizenship is conceived both as the forthcoming project, as well as unavoidable reality. In its clear normative meaning, everything is seen as interdependent, and consequently the range of people and their responsibilities measured on a global scale. In reality, global citizenship is inevitable concept. However, its form remains contested. While a term is being used increasingly in academic circles, on the other side there is variety of interpretations about what it encompasses. Different interpretations range from the idea that everyone is a citizen of the globe to the point that in a legal sense there is no such thing as a global citizen. In comparison to the classical concept of citizenship, that is constructed with the exclusivist basis, being attained only by its members and practices within delimited space, the concept of global citizenship is conceived as an all-inclusive one. In the light of globalization, it is practiced within the international institutions and environment, and perceived both as an activity and the set of rights extended to the globe.

Analyzed from the individual standpoint, citizenship forms an integral part of a personal identity. Who we are is largely determined by our relationships with the surrounding and environment, which defines who we are politically. But individuals have multiple layers to their identity- family, community, religious orientation, province or nation. The dominant one is usually determined by the extent that the individual feels mostly attached to and the extent to which it does not compete with the other layers. While global citizenship can be practiced in its clearest form on the individual level, defining citizenship as a common form of identification enables its construction on the international level. An emerging global identity is associated with expanding of international organizations and international corporations. It is often manifested by sharing a common language, with English mostly being used as lingua franca, a common culture of experience, symbols, infrastructure, food, and music. This homogenized global culture is

becoming extremely influential as a social force driving the political and economic systems in the world. The image of global citizens, men and women of transnational affairs, working as international employees all over the world, tends to constitute a layer of global political governance.

Global Citizenship between individual and transnational sphere

The Vienna International City represents the biggest international community in Vienna, with around 8.000 people from all over the world work for the United Nations at its Vienna Headquarters. The cosmopolitan identity as one the essentials that employees share, still ends up being constructed as identity open to many different interpretations.

Forming a collective political identity, with individuals being committed to a common system of reference and values, there is still place to define one's identity in a matrix of individual features based on national identity and a sense of cosmopolitanism. Therefore, analyzing a global citizenship in the light of global political governance reveals the tension between the elite homogeneous level, sharing and promoting a common global identity on one side, and the loss of cultural specificity on the other. Being linked to the others socially, culturally, economically and politically, the lives of people are increasingly being changed. The sense of being global partly erases cultural bondage, which is reason for some authors to urge for the concept of multicultural citizenship. Recognizing and legitimizing the rights of citizens to maintain commitments both to their cultural communities and to their national civic culture, a concept of multicultural citizenship enables reflect diverse ethnic, racial, language and religious communities, by making it part of the global.

Methodology

In order to analyze the concept of Global Citizenship, this paper will focus on three dimensions - public, educational and corporative. The hypothesis that there is a fundamentally different approach to Global Citizenship in the public sphere, educations and corporations will therefore be approached by posing three research questions on the basis of those different spheres:

- 1) How is a concept of Global Citizenship embedded in the public sphere?*
- 2) How does Global Citizenship affect modern educational concepts?*
- 3) Why do corporations aim to implement Global Citizenship in their strategic policies?*

Examining how a concept of Global Citizenship has been implemented in educational and corporative spheres requires for this research both qualitative and quantitative methods to be used. Some methods could have been used for both spheres - content analysis, as one of the qualitative methods that included literature analysis, life histories or guidelines was suitable for understanding social phenomena and emphasizing personal experience and interpretation.

However, in each sphere there have also been specific methods used in the purpose of research and shaping profile of the target group.

Examining how modern educational systems are dealing with the concept of global citizenship and implementing it in school system, was conducted by a questionnaire that was compiled for this purposes and given out to the students of International schools in Vienna. In a form of open questions, participants were first asked about their social aspect. Followed by the section on academic features, next five questions were mostly in a closed Yes/No form, revealing participants thoughts related to the Global Citizenship concept. There have been 13 questionnaire analyzed, seven with students from Vienna International School, four with students from American International School and two from the Webster University. All questionnaires were conducted via Internet. The sample of questionnaire is attached at the and of this paper. In analyzing corporate global citizenship structure, there have been also been used some specific methods. Beside semi-structured interviews and literature analysis, being methods used for the whole research project, in corporative sphere focus was put on the company profiles, followed by interviews, guidelines and data statistics.

III. **The Concept of Global Citizenship** | Hessler

„Our multiple identities allow us each to connect not just to one place or culture or region or religion but to multiple facets of our world. [...] As individual we will find the maximum outlet for our creative energies and income-earning potential when we are part of global networks, at work and at play.“¹

An earlier study identified Global Citizenship as one of the key doctrines of the supranational public sector. Though, the increasing psychological and physic mobility of individuals and the spread of information technology as well as transnational corporations in an age of globalization requires us to look for global citizenship beyond the borders of the isolated communities of international organizations. Is there one unique Global Citizenship, which is to be seen as a new kind of identity transcending national, religious, institutional and other borders and which incorporates the whole diversity of institutional actors? To be able to compare the approaches towards the concept of global citizenship in the private sector and civil society one needs to fully understand what the basic idea of global citizenship comprises. Even though there are myriad ways to interpret it based on vintage cosmopolitanism, there are distinctive elements, which can be identified as common ideas. These elements should be categorized into a set of limiting attributes, which is not fundamentally different to the definition of traditional citizenship. Global

¹ (Sachs, 2008, p. 336)

citizenship should be examined in terms of the **basic idea, networks of different actors, certain institutional roles, and ideas of legitimation.**²

The basic idea and roots of Global Citizenship or Cosmopolitanism?

The discourse about the phenomenon of cosmopolitanism often refers to a modern world of globalization in which it is increasingly demanded to think beyond national borders. The term is derived from the ancient Greek concepts merging *cosmos*, the universe, and *polis*, the city. Hence cosmopolitanism entails the pseudo-modern concept of a global citizenship transcending the ideological boundaries of classical identities as the highest common factor of exclusive communities. It can be called pseudo-modern because a few Greeks, specifically stated by Diogenes of Sinope 412 B.C.³, already regarded themselves as citizens of the world. After the disappearance of this idea during the Dark Middle Ages, the Greek as well as the Latin concepts of *orbis terrae* and *civitas romana* experienced their rebirth in the Renaissance. Yet, these newly reborn concepts of Descartes, Nietzsche, Kant and others were, like the Latin examples, mainly focused on a personal perception of the world. Lacking broader comprehensive and homogenized areas in a fragmented world of increasing competition in the face of imperialism, there was no fertile ground for an implementation of an overarching allegiance to cosmopolitan doctrines. Even though Europeans were supposedly being ideologically emancipated during the Enlightenment, the opposite happened: the world split up in increasingly smaller fragments of ethnic communities, common linguistic areas, religion and finally, the nation state.

These nation states had to create distinct geographical as well as ideological borders and therefore implemented the concepts of national citizenship based on Athenian Republicanism and Roman Liberalism. While the duties, freedoms and participation principles were mainly covered by the republicans following Aristoteles, like Rousseau, the liberals like Locke and Hobbes mainly contributed the rights, laws and status configurations to modern citizenship definitions⁴. Not synonymous with citizenship, but closely linked to, the modern West developed identities of exclusive communities and spread this system of distinction during imperialistic times all over the world. In this ideological set-up national citizenship was precisely defined by a basic idea, networks of certain actors, certain institutional roles, and ideas of legitimation. How could, albeit and because of the dynamics of globalization, the idea of a global citizenry could be revived in such an environment? There was no evidence that globalization could produce anything else than increasingly radicalizing, exclusive identities – strongly connected to nation and religion. How can global citizenship be compared with the traditional definition?

² cf. (Münch, 2001, p. 3)

³ cf. (Hadas, 1943, p. 108)

⁴ cf. (Schrader, 2006, p. 221)

Global Citizenship in the United Nations

Where else than in the international organizations, erected in the mid of the 20th century, should a universal definition of global citizenship on a broad basis could have been evolved? With their goals and doctrines of humanitarianism, multilateralism, multiculturalism, equality, and many more, they were predestined to lead the way. Still, an earlier research⁵ proved the opposite. In the environment of the United Nations, it stated, there's a quite ambivalent approach towards global citizenship. Officially the organization would claim to employ, out of its role, quota regulations and global bias, exclusively cosmopolitans. Yet, especially these quota regulations produce a quite mobile, managerial and multicultural elite and deepen the gap to the local, administrative staff. The study could identify a specific international community excluding everybody outside this small distinct circle and also fragmenting itself into smaller communities of language, religion, culture or nationality. Hence, you can rightly ask whether global citizenship within the UN is just a new shape of common globally defined dominant identity instead of a conglomerate of several. It is to state that the global citizenship the UN offer as an institution is not capable to incorporate a broad public nor to provide an „universal“ identity open to everybody beyond UN institutional and „national borders“. Instead of a „public“ you can consider it as an exclusive identity of a small, even internally fragmented, and elitist caste within the UN. The aspects this study assessed, as most conditioning ones in terms of potential identity divergence, to come to this conclusion were mainly language, identity and integration. It asked for example which impact predefined *linguae francae* like English would have on local citizens or more precisely on the permanent, administrative staff of the UN. Furthermore it came across the issue of persisting national rootages. What and how much of a traditional, native identity does one have to drop and what and how much of other ‚classical‘ identities does one have to collect in favor of adopting Global Citizenship? What else than a common and shared linguistic agreement could really build this identity? Many of those question remind of fierce debates of national integration in Europe⁶ at the moment. Deducing from the evidences of the study within the United Nations in Vienna, can we consider global citizenship just as another identity for rather sophisticated individuals?

Many evidences seduce to answer the affirmative. What does global citizenship mean for multidirectional migrating, global elites? What does it mean for South-North migrants? What exactly qualifies to be a transnational or even global citizen? Where are the margins? It can be assumed there is a distinction between a global elitist strata, the broad masses living with a constraint set of one identity, if something like having only one identity is possible, and the one-way migrating, transnational citizenry. But where is the difference between ultra-mobile and one-directional migrants? Can't we consider Turks in Berlin as regionally rooted global citizens⁷? Do you have to wipe off being Turk, or being German, or being German with „migrational

⁵ cf. (Hessler, Popov, & Smith, 2010)

⁶ especially in Germany, compare last section of this chapter

⁷ cf. (Lagos, n.d., p. 3)

background“? What would it feel like to be neither nor rooted, like many migrants experience their identities increasingly threatened by nationalists in their countries of residence as well as of origin? Many agree cosmopolitanism shouldn't be discussed in “either/or” terms but rather should be perceived as a not unified, more sophisticated level of advanced personal identities. The essence of cosmopolitanism is to be found in a very unique mixture of individually gathered features of identity gained all around the world. Above all, the success in obtaining Global Citizenship is to be measured in each individual's approach in extending its empathic capacity⁸.

Still, the lift of the citizen concept into the global sphere presents serious difficulties, „not least of which is that global citizens are not legal members in good standing with a sovereign state. More importantly, there are no recognizable privileges and duties associated with the concept that would envelop global citizenship with the status and power (in an ideal world) currently associated with national citizenship.“⁹ Global perceptions of citizenry had, stemming from Western Enlightenment, always been connected to the structural and organizational limits of the nation state. How should Athenian Republicanism and Roman Liberalism be implemented in which supranational body? If we speak about an exclusively inclusive citizenship, one can rightly ask whether Global Citizenship is less a comprehensively defined concept rather than a blurred collection of moral and sophisticated features. If we consider it as aggregation of universal combined with classically localized values stimulating privileges and duties not only „at home“ but globally, Global Citizenship is the catalyst and aim of empathy at the same time and is to be seen not as identity or citizenship in the traditional way but rather as bridging element of traditional identities.

Global Citizenship as (Constructed) Identity

„Heimat ist für mich der Ort, an dem ich Gefühle habe und das ist Deutschland. Wenn eine rechtsradikale Partei in den Landtag kommt, ärgere ich mich maßlos. Wenn in Frankreich Le Pen in den zweiten Wahlgang kommt, sage ich mir, das kann ich politisch erklären.“¹⁰

Considering the international organizations, the remaining question is, whether Global Citizenship is an artificially constructed identity. Classical identities can mostly be deduced from traditional communities of religion, geographical location, language, or other uniting aspects. Is there any shared set of features which connects a diplomat at the UN Headquarters in New York with a pupil in the International School in Vienna and a employee of a Chinese Mining Company in the Democratic Republic of the Congo's Katanga Province? If there is any common set, is it a natural by-product of empathic sophistication or an induced ‚achievement‘, aiming at specific goals of the institutional environment? For the United Nations this goal is obviously to provide an

⁸ cf. (Lerner, 1958, pp. 47-54)

⁹ cf. (Lagos, n.d., p. 2)

¹⁰ (Wickert, Fichter, & Wilhelm, 2010)

umbrella for its multi-identity staff by a de-facto lingua franca English¹¹ and maintaining an aegis of a Global Citizenship following the foundation pillars of the institution: a.o. humanity, global cooperation, and multicultural diversity. Since, as pointed out, this Global Citizenship seems to be exclusive, globally operating institutional actors from other sectors would also have to deploy such an institutional citizenship. Are there evidences for constructed Global Citizenship frameworks in the private sector and civil society, represented by the educational sector?

Before answering this question, one has to contrast these clearly constructed citizenships with naturally grown Global Citizenships, if there are any. Surprisingly, there's not much debate about the fact that there are transnational citizenships – tangibly personified by individuals with several passports. As already pointed out the transnational citizenships often mean for their holder to be immigrants everywhere, not belonging to any community. Wouldn't that qualify for a genuine, non-constructed global citizenship?

The main issue at this point would again be the organizational body providing a framework for this citizenship in terms of freedoms and duties. A further issue would be how the local environment affects the Global Citizenship and vice versa. Does one have to permanently move in order to not assimilate too much to one identity? If we recall Global Citizenship as bridging element between several identities we could negate it. But if we consider vernacular cosmopolitanism¹², which addresses the conflict between traditional and cosmopolitan sets of values, rights and duties, we should be hesitant to call regionally rooted migrants Global Citizens. The quote of one of the most famous German correspondents Wickert at the beginning of this section circumscribes the contradictory notions of local specificity and emotions and universal Enlightenment. Yet, there are many more examples of trans-identity issues: Christian missionaries to the New World, Soviet Soldiers as part of an international communist ideology in Europe, the historically induced citizenship of Jews being forced to construct a religious identity, and astronauts collaborating at space stations. Especially the last example poses a question to the future: first, will we maybe be forced by extraterrestrial threats to deploy a universal Global Citizenship, and second, would that be a Global Citizenship following its basic ideas or rather a citizenship like any traditional but with a larger allocation?

Professor Ernst Ulrich von Weizsäcker stated in a Club of Rome conference in Vienna in 2010 that “everyone of us is a global citizen”, because “we change the globe and the globe changes us”. So, is it legitimate to ask how non Global Citizens contribute to Global Citizenship anyway? Don't we, sooner or later, have to accept Global Citizenship as accepting global responsibilities as well as rights? What impact would a global identity have on politics, security and stability? Wouldn't traditional identities react affectively fearing standardization and hegemony?

¹¹ cf. (Hessler, Popov, & Smith, 2010, p.10)

¹² cf. (Werbner, 2006)

Case Study: Integration vs. Disintegration

“At the beginning of the twenty-first century the nation state's capacity for social integration is losing ground. We move toward 'postnational membership'. The global economy is breaking up ties of solidarity and is widening the gap between winners and losers of modernization within the nation state. European Integration is going to open up a new gap between the mobile élite of people moving toward a European identity and the less mobile people sticking to national solidarity.”¹³

As promising a universal Global Citizenship may look like, the quote above highlights one of the main problems in the realization process within a globalized modernization. Mostly immigration countries like the US and South Africa experiencing fierce movements of nationalism. But foremost Europe with its domestic fragmentation and continuing integration process seems to be predestined to lead the way towards a supranational, maybe even global, citizenship. Increasingly stronger right winged, political parties in the Netherlands and Sweden; a German chancellor Merkel which declares integration as failed¹⁴ only weeks after the chairman of the German central bank directly connects unemployment with the Muslim religion in Germany; France, which expels Romas with French passports to Albania; and especially the very central debate of national versus regional identity in Europe. How can Scharia'a and European democracy be brought into accordance? Do you first have to obey the rules of your religion or of your nation or of your community? Does an identity determine one's general behavior? These questions have to be answered in order to truly achieve a European Citizenship. At the core of the debate, very similar to Global Citizenship, are language and assimilation as well as the socio-political ideology – humanity for Global Citizenship, welfare state and democracy for European Citizenship.

IV. **Global Citizenship in Education | Popov**

By the broadest definition, Global Citizenship involves engaging with distant places and different cultures, and as such cannot be undertaken in isolation from people's lives and communities. Rather it focuses on links with the other people, places and cultures, and explores ways we can gain knowledge about those distant places and communities. Today's context shows that social, cultural, economical and environmental networks are increasingly interconnected, shaping lives of people all over the globe. In a situation when global has become part of the local everyday experience, lives of children and young people are especially shaped by what happens in distant parts of the world.

¹³ (Münch, 2001, p. 1)

¹⁴ cf. (Ramdani & Marguier, 2010)

Growing ethnic, racial, religious, cultural and language diversity in a world corresponds with the need to educate young people. The most substantial way to achieve this is throughout the utilization of a concept of global citizenship. Educational systems implementing this concept should thus enable young people gain knowledge, attitude and skills required to function beyond their cultural borders.

Beside enabling identification with the own cultural communities and nation-states, global education should also help developing links and identification with the distant communities and enable global understanding of mutual interdependences. The main goal of the global citizenship concept used in education should be concerned with understanding the interdependence among different nations all over the world and reflect the consequences that local communities produce on a global scale.

For that reason, new concept of citizenship implemented in education is an imperative for understanding the distinction between a classical concept and the value of providing a global dimension. Being increasingly used in educational circles, this term is interpreted depending on different contexts and occasions. Variety of views about what this notion implies are usually focused on the following aspects¹⁵:

- * being aware of the wider world and has a sense of their own role as a world citizen
- * having respect and valuing diversity
- * understanding of how the world works
- * being outraged by social injustice
- * participating in the community at a range of levels, from the local to the global
- * willingly act to make the world a more equitable and sustainable place
- * taking responsibility for their actions

In order to create a world as an environment for global citizens, education is usually set up as a priority task. The main goal on this agenda is to provide skills for young people that will enable them meet the challenges they are facing with in increasingly globalized world. Rather than providing a set of answers, it aims at encouraging people explore and develop their own opinions and values towards the world as a global community and problems in distant places. As such, global citizenship is constructed on a higher level and differs from an additional subject. It is rather a tool in the whole school improvement that involves many subjects in developing the global ethos- ranging from children, to teachers, school board members, parents, and the wider community¹⁶. An approach that sees the global citizenship education as an ethos provides coherence and consistency in the learning and teaching process. This description of the global

¹⁵ cf. (Oxfam, 2006)

¹⁶ (Anon., Developing the global dimension in the school curriculum, 2005)

citizenship education as an ethos, is much more an ideal concept. Defined in such way, as an instrument of the whole school improvement, education for global citizenship aims at¹⁷:

- * asking questions and developing critical thinking skills
- * equipping young people with knowledge, skills and values
- * acknowledging the complexity of global issues
- * revealing the global as part of everyday local life, both in a small place and a large city
- * understanding how to relate to the environment and to each other as human beings

This vision of Global Citizenship education is however still confronted with the dominant educational reality. Notwithstanding the efforts of the small groups of educators and following educational institutions, educational reality is still lacking after this vision. Though the concept is recognized as a necessary component which is to be included in the whole school system, it is faced with numerous obstacles- ranging from insufficient expertise in this field, lack of knowledge by the large group of educators, rigid curriculum, insufficient knowledge about the world problems and proper methodology to deal with them. The key elements for developing skills, values and attitudes for young people, that are necessary to gain knowledge and understanding of the challenges of globalization are still far from the needed level.

Educational system in Vienna

In order to analyze the level of applicability of the Global Citizenship concept in educational system in Vienna, research area included a number of international schools and their students as the target group. One of the first steps in research process was the construction of a questionnaire that was improved accordingly. Thus, examining how Austrian educational system is dealing with the concept of global citizenship and implementing it in a school system, was conducted by a questionnaire that was compiled for this purposes and given out to the students via Internet. There have been 13 questionnaires analyzed, seven of them from the students from Vienna International School, four from American International School and two from the Webster University. Personal background, uncovered in the first part of the questionnaire, that was dealing with the social aspect, revealed that most of interviewed are not Viennese, not were they born elsewhere in Austria. Most of them are children of the international employees working in Vienna.

In a form of open questions, participants were first asked about the social aspects- reasons why they decided to attend an international school and major advantages of this choice. Followed by the section on academic features, next five questions were mostly in a closed Yes/No form,

¹⁷ cf. (Oxfam, 2006)

revealing participants thoughts related to the Global Citizenship concept. Analysis revealed different focuses that students have while discussing the concept, while on the other side the interpretation of the educational context doesn't seem to reveal striking differences. Focus on language aspect, as a special feature of the questionnaire will separately be analyzed from the prevailing results.

Discussing the social aspect and answering on why have they chosen to attend an international school, interviewed touched upon the life histories and personal reasons that brought them to a different country. Most of them being children of the international employees working in Vienna are staying indefinite time in Austria. Analyzing the major advantage of the international schools in comparison to the public one, more than half of the students stated that it would be a specific 'international spirit' that they share with other students being in the same situation like them.

'..Since my parents work as the international employees, I got used to moving from one country to another. It's always a challenge, meeting different people, languages, customs.. My colleagues in international schools are familiar with that experience and we understand each other much easier..' (Matthey, Vienna International School)

'..Knowing new cultures and meeting different people is all part of that process. We are all like nomads, real citizens of the globe. I think I could call myself a Global Citizen..' (John Thomas, Vienna International School)

Second part of the questionnaire, that was dealing with academic aspect and the concept of global citizenship in education, revealed that most of the students are familiar with the term and wouldn't have problem identifying themselves as Global Citizens- all 13 interviewed answered positively of being familiar with the concept, however, 10 out of 13 could actually identify themselves as being Global Citizens. Answering a question whether education for global citizenship ought to be incorporated in the school systems as an instrument of the whole school improvement, and to which extent their school incorporates the concept in the curricula, 11 replied that the concept should have bigger relevance and be more incorporated in the school curricula, while 2 remained uncertain if that would make a significant difference within the existing curriculum. Analyzing how their schools incorporate the concept in the curriculum, 7 students couldn't explain the ways their schools are implementing it, while 4 remained unsure. Two students from American International School stated that subjects like Modern World Problems and Model UN are the closest to their vision of global ethos within the school system. Most of them agreed that educators should focus more on the practice-relevance of the concept.

V. Language and Global Citizenship | Popov

Special focus in the questionnaire has been put on the language aspect. Students are being asked which language they use to communicate with their friends. 11 of them stated 'mostly English', in this case being used as a lingua franca, while 2 communicated in German, because of the same linguistic background. Language aspect in this research showed proved to play an important role in lives of young people. Being used as a language of instruction and communication between the students, it is seen as one of the most important advantages of the international schools, especially because some of the students don't actually speak the language of the current host country, in this case Austria.

More important question following this research would center around the notion if concept of global citizenship assumes one language. Other worlds, can English constitute one of the attributes of being a Global Citizen. Among many elements involved with defining this concept, the matter of language is especially significant since it reveals a tension between the native language and the lingua franca. On a broader level, it opens a discussion to which extent are people ready to give up their local language and following the lingua franca identify themselves with the global community. A paradox of globalization is that while the world has been globalized, it is at the same time increasingly localized. Language has become vital for understanding the world people live in. English, as a common medium of international communication, is thus often labeled as a dominant global language. Although critiques argue that having one language used as a lingua franca excludes a great number of population that can not speak the language, it greatly contributes to international communication. By unifying world's culture and social networks in a globalized world, language minimizing cultural diversity to a great extent. It has thus largely contributed to globalization by narrowing cultural divergence and bridging linguistic gaps.

VI. Global Citizenship in Corporations | Hessler

The Case Study within the UN produced seven main evidences: I) there is a particularly induced Global Citizenship which is II) maintained by the institutional doctrine, bias and organization. This institutional Citizenship as identity is III) mostly reserved for the mobile, managerial staff members, though there is some evidence for IV) a general penetration of ideological aspects of this Global Citizenship by permanent interaction with the permanent, local staff members, their relatives and the environment. This interaction takes place in e.g. sports clubs or the UN international schools at each location. V) Global Citizenship with the de-facto lingua franca English and the main vision of humanity in a global, multicultural society is fragmented in within the United Nations into sub-communities of language, interest, religion, etc. Furthermore, the quota regulations almost negate the inclusivity of this Global Citizenship by emphasizing on

nationality, gender, race, and religion, among others. Besides this caste of a diverse and internationally stamped community of sophisticated cosmopolitans its inevitable for the UN to VI) rely on local resources in order to enable a smooth communication with the surroundings and to be able to operate flexible in terms of short-term recruitment. Operating this exclusive citizenship for the institutional goals and effectiveness the UN VII) rather adopt a ideological than a accountable approach towards cosmopolitanism, neglecting legal, republican and liberal, aspects of a citizenship.

Do we find similar approaches within the private sector? If this is the fact we should compare the different implementations in order to be able to determine whether we can speak of one multifaceted Global Citizenship or rather should distinguish between several, more or less blurred and instrumentalized constructions of identity.

Global Corporate Citizenship vs. Corporate Global Citizenship

Corporate Global Citizenship is anchored in the mission of the World Economic Forum. We believe that corporate global citizenship is fundamentally in the enlightened self-interest of global corporations since their growth, prosperity and sustainability is dependent on the state of the global political, economic, environmental and social landscape. The license to operate in a global market and to make profits entails a responsibility of being engaged in society. How should a company engage in society? And, what framework should guide that engagement?¹⁸

The corporation distinguishes between two types of Global Citizenship, targeting first its employees of natural persons and second the legal person, the corporative structure itself. Especially the implementation of corporative strategies of aligning its natural persons to Global Citizenship among the natural persons should be therein compared to the UN. Operationalized, Corporate Culture is supposed to standardize ways of communication and business behavior within the corporation as well as to provide a general basic set of corporative values. In Combination with Corporate Social Responsibility CSR Global Corporate Citizenship is intended to transform local identities into global ones, aligned to the corporative paradigms. The incentive for the transnational corporation, as for the UN, is first of all the creation of an entity of not only globalized, but employees with an institutional identity. This improves the general efficiency, the holy grail of capitalism, by enhanced identification with the institution as well as well as by a closer collaboration beyond extra-corporative boundaries of local identities, languages and nations.

Corporate Global Citizenship CGC as more abstract concept represents the personification of the legal entity in its attempt to strive for moral goals. It considers the private sector as one of

¹⁸ cf. (World Economic Forum, 2010)

four stakeholders¹⁹ in the management of global affairs. Rather than on the development of a sophisticated, individual cosmopolitanism it focuses on the corporation as globally active ‚person‘ implying responsibilities of the legal body. Its core concept, Corporate Social Responsibility CSR, aims at accepting e.g. social responsibilities of economic activity and thus raising an awareness of the corporation as humanized citizen. The goal is not only to erect a corporate agenda of general humanitarian values, but to give all stakeholders a voice in strategic and operational plans to not only delivering goods but foremost satisfying demands. Corporate Citizenship is one aspect of CSR and describes the commitment of corporations to solve social issues in the local environment of the corporation and its sites. Combined with a Corporate Culture it extends economies of scale and, at the same time, advances the opportunities in marketing and branding. Modern transnational corporations are today mostly branding and marketing cocoons and hence fully dependent on the public opinion about their brand. The image of the label is the most valuable component of modern capitalism. Corporate Social Responsibility can be therein seen as most efficient tool to improve their image.

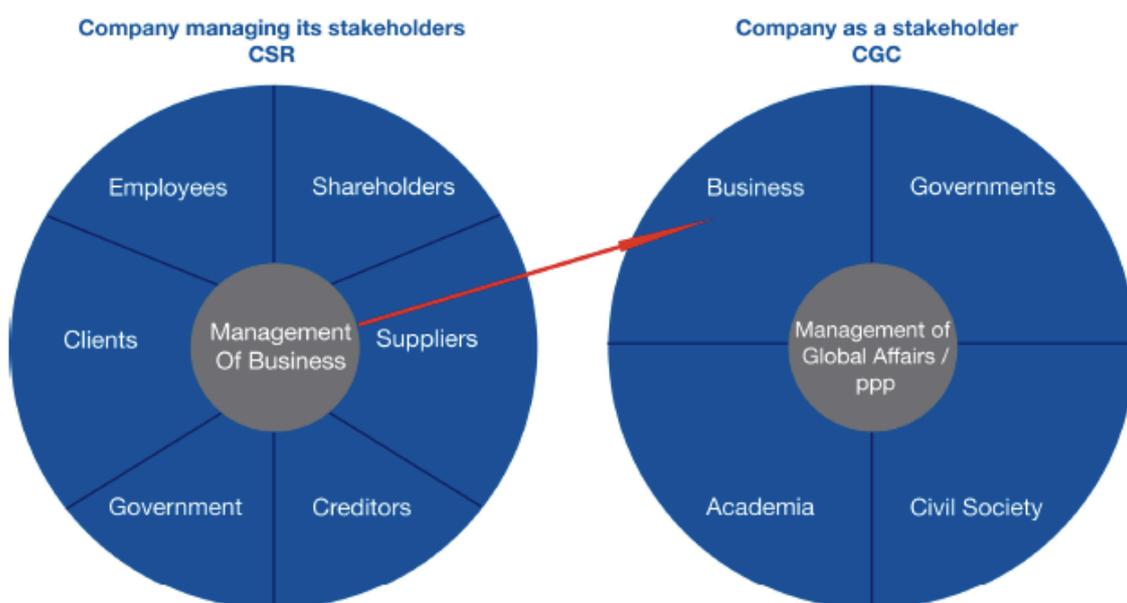


Figure 1: The Difference between Corporate Social Responsibility and Corporate Global Citizenship, (World Economic Forum, 2010)

While GCC requires a deeper examination of its quality of citizenship, CGC can be discussed in a shorter time. Can CGC be regarded as anything else than a marketing mechanism? Can we really allow a corporation being called citizen? Surprisingly, the concept of CGC incorporates maybe more elements of a proper citizenship on a global scale than most other concepts do.

¹⁹ The stakeholder concept in the corporative context comprises the idea that a company has a clear responsibility to the community beyond its shareholders.

The example of a global regulation within the World Economic Forum, the World Trade Organization, and other institutional boards frame and almost legitimate the phrase citizen for corporations. Though, following Schrader²⁰ they are missing the *basic idea*²¹ to qualify as citizens, predefined in republican as well as liberal requirements. On the republican side they do not necessarily contribute to the common wealth nor are they interested in political participation and accountability. On the liberal side, it can be questioned in how far global corporations follow the laws when you consider deliberate production shifts to the least regulated sites. Corporations are most of the time not interesting in creating a common global, legal framework for their activities. They try to deal with social problems at their sites in China very differently than they would do in Europe or the United States. It is also difficult to *contribute certain institutional roles* to corporations as well as to identify *networks of different actors*. Last, the *idea of legitimation* is highly disputable. How would you legitimate a corporation as Global Citizen? If we consider profits and decisions as core flows²² of a business: isn't it rather the headquartering country, in which the business is eventually contracted, where the corporation consider itself rooted? Shouldn't we consider CGC as a façade of only smoothly running business globally? Citing Carroll's „four faces of corporate citizenship“: „be profitable“, „obey the law“, „engage in social behavior“, and „give back through philanthropy“²³ have to be individually applied in the assessment of each corporation. There are companies, which consider themselves as „both public and private entities“²⁴ and thereof accept social responsibilities interacting with the other stakeholders of the global public affairs. Though, it should be questioned whether a corporation can and should qualify for the term of a mature and autonomous citizen.

But there are not only transnational corporations: small and medium sized companies are often much more in interaction with the Civil Society on a daily base than Microsoft, BMW and Samsung are. Do they implement Global Citizenship and, if yes, how? Can international corporations and their microstructures be compared with local companies with international employees? Certainly there are different requirements to different businesses. Globally exporting firms are rather forced to deploy an agenda of cosmopolitanism among its employees than a domestically focused business. Still, the mostly integrated global economy doesn't allow anymore avoiding aspects of Global Citizenship in doing business. Especially since the one-and-only goal of business activity throughout the 20th century, profitability had been accompanied by quality and sustainable management. Quality had often been seen as less important component in the triangle triple constraint, in which cost and time had been emphasized. The introduction of Japanese Kaizen ideologies from the 1970s²⁵ onwards in almost every production-oriented company revolutionized mass production by harmonizing quality, cost and time to deliver even better results in each component. With Kaizen a whole

²⁰ cf. (Schrader, 2006)

²¹ cf. (Münch, 2001, p. 3)

²² in- and output

²³ cf. (Carroll 1998, p.1-2)

²⁴ (Andriof & McIntosh, 2001, p. 16)

²⁵ triggered by the „Toyota way of production“; cf. (Brunner, 2008)

managerial ideology was spread throughout global corporations, implementing Japanese sets of values of society and business behavior – including ideas of social responsibility of the business. Commensurable tendencies can be identified within the ideological shift towards sustainable management. Triggered primarily by a dramatically aggravating climate issue the ideological shift has to be also seen to be driven by marketing considerations considering increasingly broader discourses accompanying the climate change. Though, sustainable management not only includes environmental, but also social and economical sustainability, turning the management focus from short-term profits towards long-term and responsible strategies. Many of the principles of sustainable management are thereby almost identical to vintage doctrines of cosmopolitanism. For almost half a decade the Club of Rome is one of the leading international think tanks in preparing the wind of change on these issues of environmental, social and economic sustainability, warning since the Limits of Growth²⁶ of the fatalistic dynamics of conservative management. The so called knowledge technology, an increasing public awareness of the critical situation not only environmentally, and a growing global bias of most companies induced managers to think beyond the borders of their premises, locations, and number of employees. Public and environmental pressure requires a businessmen to not only strive for financial efficiency and profitability, but to intensely incorporate corporate politics acknowledging a global environmental and social responsibility. Products, manufactured in China, consumed in Europe, second-hand consumed and „recycled“ in Africa imply serious environmental aspects in terms of emissions and waste, as well as social issues in terms of labor conditions, health²⁷, and behavioral incentives²⁸. The corporation, after a century of eluding, has to return to an earlier doctrine: capital obliges. The Robert Bosch Group, one of the few global non-stock corporations pursued this strategy throughout its entire history. Profits are mainly utilized by the Robert Bosch Foundation, which is deeply rooted in think tank research and interaction with the civil society.

Global Citizenship as Identity in Corporations?

The individual citizenship of an employee whether in a regional or global corporation has to be seen decoupled from this overarching concepts of CGC. It should be asked in how far an employee will be affected by such official policies in his every day activities and personal identity. In general though it is to assume that the so-called Corporate Culture acts much more conditioning in terms of constructing a globally oriented Corporative Citizenship and identity respectively. Similar to the public sector it is in the interest of the corporation to deploy a common identity on an institutional basis, at least to a certain extend. In order to enable a smooth collaboration and communication within and beyond the company, e.g. with suppliers or customers, English is established as de-facto lingua franca. Yet, and that is different to for

²⁶ cf. (Meadows, 1972)

²⁷ e.g. of the people around electronic waste depots in Africa

²⁸ cf. (Hessler, Warum faire IT, 2010) mainly based on (Butollo & Laufer, 2008; Ho & Chan, 2008; Silver, 2003)

example the United Nations, are Corporate Citizenships often aligned to the headquarters of the corporation. With Bosch for example, the corporate culture is as far as possible deduced from the German business culture. As far as English is not the language of communication, German is. Principles of communication and behavior are close to those of the central European country. The consistent document naming happens predominantly in German. Still, as mentioned, Japanese doctrines of quality orientation, the American style of doing business as well as productions sites all over the world strongly influence and force the corporate culture to be harmonized on a permanent base. Hence, a corporate culture is to be seen as a construct halfly planned to meet corporative goals, halfly organically grown from within the business-, social and environmental requirements. A salient attribute, comparable to the public sector, is the strong bias of Global Corporate Citizenship concepts towards the rather mobile, managerial strata. Only those who are required to frequently negotiate in English and to often get into contact with colleagues in other countries do actively seek and are encouraged to adopt a global attitude. Often even recruiting constrains applications to individuals with a global bias and expertise, which can, in parts, be compare to the UN's quota regulations. Though, GCC is far not that exclusive like we've seen it within the UN. Albeit also within the private there seems to be a clear cut between a mobile, managerial elite of cosmopolitans and a rather locally biased administrative stratum, these boundaries are permeable by e.g. learning English, being promoted, etc. A corporation is eager to employ the most skilled specialists, it doesn't have to follow certain quota regulations as of nationality. Still, the wide spread of Germans throughout the managerial positions with Robert Bosch all over the world give an indication of the persisting importance of the headquarters.

Especially the information technology in terms of corporative intranets kind of anticipated the general trend of a networked global society. The knowledge society, which most of all addresses civic elements, is due to its technological bias towards corporations like Microsoft and Google not only closely connected with the economic sector, but also erected on the example of corporative collaboration. First, the internet was aimed to link the civil society forerunner, the academic sector, I) within and II) with the private sector. The importance of the communication technologies for a Global Citizenship can directly be linked back to the corporations, in which the intranet allows all employees to virtually gather, communicate, collaborate, and learn at one single, global location.

So, if not about the corporation, can we talk about the employee as Global Citizen? Does he have rights and duties in an appropriate international framework? Are there leading ideas, networks of different and institutional actors? Figure 2 visualizes the five (desired) characteristics of a Global Corporate Citizen, ascertained among more than 200 top managers of global corporations. They can be seen as the major framing elements of GCC and aiming at the main ideas of CGC, quality, collaboration, corporate social responsibility and sustainability. A solid and deeply rooted culture of global collaboration on basis of intercultural teams bridging traditional boundaries by modern communication technologies is the key to future success of global corporations. Products are not only cheaper to produce through improved economies of scale

and less administrative redundancies at the locations, they are also potentially better in terms of quality and meeting the very demands of consumers in the Chinese province as well as in New York equally. These opportunities induce corporations to truly pursue a strategy of implementing a corporative Global Citizenship throughout their organizations. Furthermore, it can be stated that by means of demand reviews and continuous interaction with its suppliers and customers this Global Citizenship can even be seen as inclusive. Even though, GCCs are nowadays aligned to corporative doctrines, they are potentially more likely to serve as future overarching concepts than those of the public sector. The evidences indicate a further merging of corporative citizenships due to deeply linked global supply chains of bi-directional customer-supplier relationships.



Figure 2: The five characteristics of a Global Corporate Citizen, (Goldsmith, Bennis, Robertson, Greenberg, & Hu-Chan, 2003)

Finally, most evidences in the corporative sphere lead towards the conclusion, that there is a specific, institutional approach towards cosmopolitanism. This approach is constructed as well as induced by bottom-up dynamics and comprises ideological as well as accountable elements. The construction of an ideological framework is complemented by the support of associations and sports clubs in within the company. Google's Zurich campus is one of the outstanding examples including even a Kindergarten, a gym and several more leisure opportunities. The employee, as it is planned, is hardly leaving the campus anymore. In contrast to these concepts

are tendencies towards an increasing use of home office employments, strongly relying on information technologies and coaching approaches, with IBM as a major example. Either promoting the physical or the virtual cooperation platform, the corporation doesn't stand back to the public sector in its integrative approach towards an institutional citizenship. Yet, the accountability even reaches beyond the UN capabilities, since the approach is more inclusive and due to the fact that economic activity is always accountable, at least to its shareholder and to a certain extend to its stakeholder.

VII. **Distinct Global Citizenship** | Hessler

After all, the main question, whether there is one or many Global Citizenship, remains. One can get the impression, that all grand goals of humanity would be solved by only becoming a global society based on a harmonized identity. The risks of such tendencies are, already today, visible in repelling activities of ultra-traditionalists, not only in Islamic spheres. Global Citizenship seems to become indistinct to other buzzwords like sustainability, the agendas of global peace movements and civil society activities. Even though there are many attempts to do so, a coherent distinction or definition of what Global Citizenship is supposed to be is still missing. The public connects Global Citizenship mainly with: I) solving any kind of problems, from environmental to social, II) transgressing borders, III) jointly learning from each other, IV) fostering empathy by planting diversity and mutual interest in the core of each cultures ideology to V) understand global dynamics and to enable global connectedness²⁹.

The real challenge for future generations will not only be to deliver this coherent definition, but also to extend Global Citizenship beyond institutional boundaries. The goal has to be a broader concept of not only public sector or private sector cosmopolitanism, but a merged and bridging approach aiming at the civil society as only capable container for a fully deployed and non-standardized global identity. The interlinkages are already visible especially in the private sector, but also in form of values of the public institutions permeating the surrounding identities. Attempts to implement cosmopolitanism not only as a constructed identity, but as an organically grown attitude can be foremost detected in the civil society elements of education and media. Language therein plays, next to humanitarianism and environmental as well as social awareness, a pivotal role. Still, the dominance of Global Citizenship as distinctive and somehow superior citizenship remains until public and private sector align their approaches towards a Global Citizenship with the ideas and doctrines of civic bodies. Therefore, the civil society has to first develop a consistent concept, yet, which also incorporates appropriate elements of the respective approaches from the public and private sector. Universal connectedness can only be reached by this mutual fusion of all three main actors of a possible future global society. And only

²⁹ cf. (YouGlobalSolutions, 2009)

a universal connectedness with a coinciding awareness of the urgency to institutionalize a global strategy for social, economical, environmental and political issues. This will be the only way to guarantee sustainability for all three institutional actors as well as for the environment as their basis of operations and survival. For example, social and environmental responsibility will be the crucial factor for corporate goals of profitability and sustainability. However, the third major goal of a business, continuous growth, will not survive these negotiations with the civil society and the public sector. The reasons are widely elaborated by the Club of Rome.

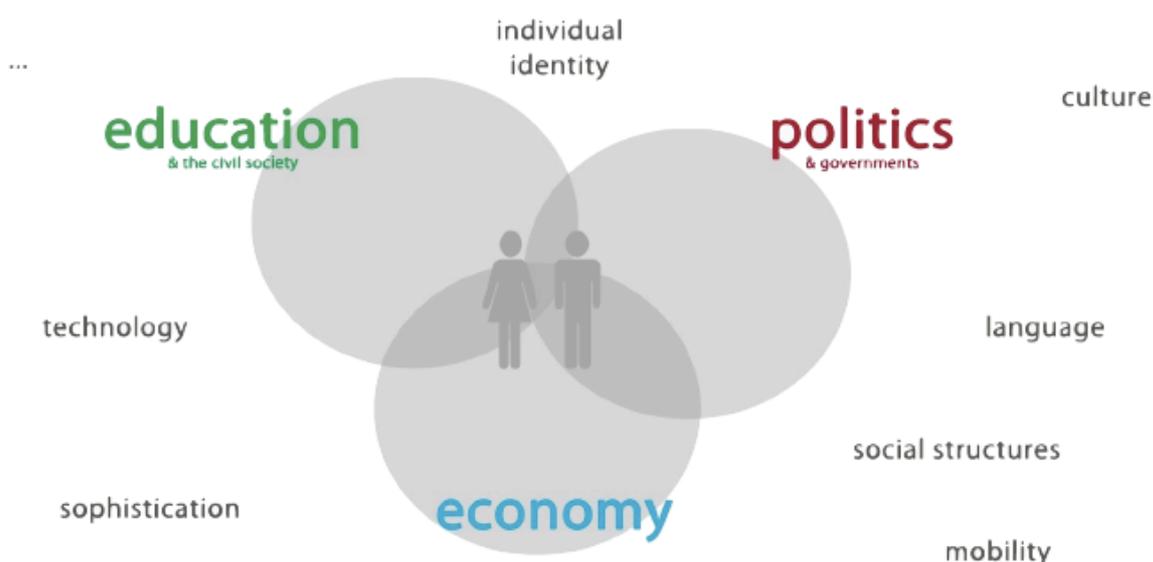


Figure 3: The „environment“ of Global Citizenship, (Hessler)

Some of the main components compiling shaping a future comprehensive Global Citizenship are, visualized in Figure 3, first the institutional actors, each with different strategies, but a consensualized conceptual framework. There won't be a Global Citizenship, but billions of, since the concept will require increased individualism. Still, framed by doctrines like humanity and sustainability, the rules of law represented by overarching rights and responsibilities, executed and designed within the arena of modern technology and social structures and enabled by physical and psychological mobility, the sophisticated individual will somehow remain in traditional categorizations. Although they might be structured along new borderlines, a Global Citizen will still be a Russian, Indian, or South African on the micro level. The difference to earlier concepts will be the floating transition between traditional identities and citizenships. Subordinated to a broader citizenship of universal goals, rights, and responsibilities, it might be that traditional concepts could become less definite. Even though there will always be communities of national, religious, or other distinctive nature, which feels threatened by a more

multicultural concept, Global Citizenship will enable its individuals to learn and transform themselves life-long. Born in Turkey a migrant might be fully accepted and feels home in Germany and maybe moving on in his professional career might experience a personal connection with the American culture. Studying languages, expanding empathy and open-mindedness, traveling and migrating, communicating, ... The modern society will, from itself, shape our identity towards a global perception – picking up elements of personal interest from various identities and thereon building a Global Citizenship.

VIII. Conclusion: Global or Constitutional Citizenship? | Hessler

How will this Global Citizenship be constructed? How dynamical can you consider it: does it change its openness with age of the individual? Will a 50 years old adapt with the same intensity like a 20 years old or will he select much more skeptical what to incorporate and what to drop? And finally, can a Global Citizen exist with one language, speaking of English as likely future universal lingua franca? In how far does it have a counterproductive effect of repelling identities in offending the fringes and surroundings? There are still many open issues to be solved by all three actors to overcome the distinctive and exclusive appearance of a hegemonic, arrogant and superior global caste. The current situation can be seen as “still a long way to go”, when you consider the quality of distinctiveness in education, where there are only some international and ‘hence’ globally-aimed schools in a metropolitan city like Vienna, in the private sector, where proper Global Citizenship can be attributed to mostly a managerial class, and the public sector, where distinct communities dominate³⁰.

To conclude and answer the central question of this research paper, whether ‘There is a fundamentally different approach to Global Citizenship in the public sphere, education and corporations’, the different objectives of each respective institutional actor at the moment have again to be highlighted. Until all three actors will gather and agree on certain norms and ideals, this statement hosts a valid core. Still, especially the public and the private sector are, out of their similar corporative organizational structure, not that different. The evidence that there are intensified attempts of the private sector to approach the civil society to cooperate on especially social and environmental issues shows an already existing bias towards interlinkages between the institutional actors; similarly anticipates the penetration of public institutional doctrines of humanity and empathy throughout the civil society the future of a universal Global Citizenship executed by the civil society and framed and supported by the private sector as well as legitimated and monitored by the public sector. The future of citizenship has to be global, not institutional, like it is, at the moment. It has to transcend international schools, transnational corporations, and multilateral institutions.

³⁰ cf. (Hessler, Popov, & Smith, The United Nations in Vienna - Distant or Isolated Community?, 2010)

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Appendix

QUESTIONNAIRE

I) Social Aspect:

1) Why did you choose to attend an international school?

2) What is the major advantage of an international school in comparison to the public one?

3) Which language do you use to communicate with your friends?

II) Academic Aspect:

4) Are you familiar with the concept of Global Citizenship?

Yes

No

5) Could you identify yourself as a 'Global Citizen'?

Yes

No

6) Do you think Education for Global Citizenship needs to be incorporated in the school systems?

Yes

No

7) How does your school incorporate the concept of Global Citizenship in the curricula?

8) Do you think lecturers/ professors should focus more on the practice-relevance of this concept?

Yes

No