Intercultural Engagement and Internationalisation Advancing the Concept of Global Citizenry Education

Amani G. Jarrar
Philadelphia University, Jordan
ajarrar@philadelphia.edu.jo

Purpose This chapter discusses the ways of intercultural engagement of university students and professors and advances the internationalisation of the Concept of Global Citizenship Education in Jordanian Universities, taking Philadelphia as a model.

Study design/methodology/approach The study uses both descriptive and analytic approaches to implement the SWOT analysis for the Philadelphia University case (Jordan), exploring the philosophical background and literature review in the field of internalisation and intercultural theories in education.

Findings The current chapter concludes by exposing the philosophical views in terms of citizenry education in Jordanian Universities trying to implement the introduction of internalisation in education through both intercultural engagement and global citizenry education, pointing out an analysis of the case of Philadelphia University as a model.

Originality/value The study presents the topic for the first time from the point of view of the author; the topic is rarely reflected in the field of education. The presentation of original data tries to discuss certain new trends in the field of internalisation in higher education with an attempt to add some philosophical perspectives to future inclusion.

Introduction

Thinkers and planners for education and higher education agreed on the need for education to serve global citizenship as a potent force in bringing economic, social, and political change and in enabling the nation to face challenges, and this is clearly affirmed through education for human rights and world education for global citizenship. One can

divide the Arab thinkers into five categories, each with a point of view different from the others (Altbach & Peterson, 1999).

- The first category of Arab intellectual rejectionists, who believe that globalisation reflects the higher stages of colonialism created by the technological revolution and the information that dominates the capitalist market, as governed by the United States and Western countries (Jarrar, 2012).
- The second category of Arab intellectuals is those who welcome globalisation.
- The third category of Arab intellectuals represents the neutral position, which calls for finding an appropriate form of globalisation consistent with the interests and aspirations of the Arab countries.
- The fourth category of Arab intellectuals represents a positive vision of being pragmatic and utilitarian (Faour & Muasher, 2011). They think of globalisation as a historical phenomenon that Arab nations should treat with prudence. Globalisation emphasises the sovereignty of Arab intellectuals and establishes the Arab cultural identity in order to spread the values of tolerance.
- The fifth category of Arab Islamic thinkers rejects any form of globalisation, strengthens Islamic views, and maintains their religion, beliefs, and heritage. Islamists reject authoritarian cultural globalisation. Therefore, the world system demands finding the best formula and methods to build a new globalised world based on justice, equity, and care for human rights.

Events that have highlighted deteriorating human conditions, particularly in third-world countries, and what we are witnessing in the Arab world, which is experiencing many setbacks on multiple levels, demonstrate the significance of this study. The study is significant in terms of humanitarian efforts to achieve the global foundations of education, especially in light of the obstacles and changes occurring in the Arab region. As the topic of global citizenship education gains prominence at the political level of the Muslim world, the difficult question arises as to whether the concepts of global citizenship education are viable and applicable in the Muslim and Arab worlds.

Equality among citizens can be considered one of the goals of global citizenship, which respects differences and the cultural diversity of people. The awareness of globalisation imposes on the citizens of the world

an understanding of emerging new issues of politics and fosters global responsibility towards the future (Osler, 2000). The following conditions are suggested by the contemporary concept of global citizenship: The new world order that imposes itself on the global level, The foundations of rationality and the constitutional protections of citizenship, respect for diversity, human rights, and public liberties. And through education, a commitment to the values of tolerance, equality, freedom, democracy, and peace. Therefore, the focus of the current chapter is to explore the potential of intercultural engagement in building and advancing the concept of internationalisation at home in South Mediterranean universities by taking Philadelphia University, Jordan, as a case study. To this end, there will be a thorough description of the different steps and findings of the research study.

Philadelphia University Case

To discuss Intercultural Engagement and internationalisation at Philadelphia University (Jordan), educators and leaders must therefore work on advancing the Concept of Global Citizenship Education at Philadelphia University. Thus, leaders there work on SWOT analysis of internationalisation practises at Philadelphia University. The following were the results after brainstorming:

Strengths

- Augmented numbers of international, well-trained faculty members and researchers, notwithstanding the restrictive regulations of the Ministry of Labour.
- Generating increased income through the enrolment of larger numbers of international students
- Enhancement of better national and international recognition, reputation, and ranking.
- Suufficient Infrastructure: adequate equipment and facilities that facilitate knowledge sharing among the local and international faculty, students, and researchers
- Contemporaneous content of study plans and constant search for excellence.
- Motivation and incentives are provided to faculty members, administrative staff, and students to enhance their communication skills and improve their English.

- Developing plans concerned with citizenship and global education in the curricula

Weaknesses

- Insufficient budget is allocated for internationalisation.
- Complex and tedious administrative procedures and decision-taking processes.
- High cost of mobility and staying abroad.
- Sedentary faculty who are inactive in doing research.
- Inadequate motivation for faculty, administrative staff, students, and researchers to compete.
- Absence of public funding and tax exemption.
- Little focus is made on reviewing citizenry and global education plans and related curricula.

Opportunities

- Long-lasting international partnerships/collaboration.
- Constant improvement of quality through international networking.
- Persistent improvement of reputation.
- Engagement in international multicultural societies using technological developments.
- Strategic geographic position and its impact upon competition with other universities.
- Raising cultural, racial, and ethnic diversity of the faculty and student body.
- Using opportunities for intercultural engagement and internalisation in education, benefiting from opportunities from Mediterranean Countries Projects towards Internationalisation at Home (MED2IaH), as a way for integration of international components in the curricula, on campus, and in the faculties of Philadelphia University.

Threats

- Progressing globalisation of the higher education market and decrease in student enrolment due to competition with international universities through booming online learning.

- Raising cultural, racial, and ethnic diversity issues by fanatics.
- Deficiency of university identity or organisational culture.
- Elevated tuition fees decrease the number of international students.
- The world economic crisis.
- Brain drain (losing prominent academic staff) to institutions aboard.
- Confronting backfires when working on promoting intercultural dialogue aimed at developing a global mind-set.

Philosophical Foundations of Global Citizen Education

The following are some reflections on thought: One may ask oneself, 'Am I a global citizen?' In light of the significant changes taking place in this world in an era of globalisation, this is the real question to be posed and needs a genuine answer. A global citizen is any person working on the basis that our destiny as human beings is one, and we are all threatened by the negative forces that may destroy the world unless we address them all united as one hand, mind, and heart (Butts, 1989).

Global citizenship in concept is affected by what is nowadays called global democracy as the social and moral basis of humanity. Global citizenship needs a change in the social and cultural environment, or what is called trans-cultural and ethical thinking, including the care for the human environment, philosophically known as eco-humanism. The Development Education Association (DEA) worked on this and introduced the concept of raising global citizenship awareness in schools and educational institutions through the development of a curriculum on global citizenship. They provided teachers with a specially tailored programme (ITE) for initial teacher education to disseminate the culture of global citizenship. A special tool was pronounced for that global education, named the Charter for Global Citizenship, built of eight stages:

1. The availability of a reasonable degree of political awareness of local, national, and international issues.
2. Providing education that ensures understanding the challenges and opportunities of citizenship and global politics.
3. To enable a high degree of understanding of the concept of good

governance and the role of political power in the democratic system to ensure good governance and global networking.

4. To enable teachers to introduce students to concepts of globalisation through a good understanding of social theories.

5. Enabling teachers to better understand political globalisation, the role of non-governmental organisations and intergovernmental organisations, and promoting sustainable development.

6. Enrolling learners interested in citizenship with specialised courses concerned with studying the impact of globalisation on education and the formation and construction of a global citizenship curriculum.

7. Enabling educators and teachers interested in global citizenship to reshape global citizenship education.

8. Encountering learners with experiences of global citizenship education to enable them to plan for a better curriculum.

After revision, two more phases should be considered when reconsidering planning for global citizenship education: Evaluating the status quo by working on analysing the cases of each country from a special point of view, considering the degree of maturity and awareness the learners reach This can be conducted by gathering both parties (learners and educators) in organised workshops to discuss all the strengths, weaknesses, opportunities, and challenges facing global education as it has developed. This enables educators to understand the real needs for development based on actual, non-theoretical assessment and adjust and take amendment steps in the educational system mainly (methods and curricula) of global citizenship based on accurate and real feedback to be able to develop it according to a set vision of a global education model for citizenship.

The study aims finally at contributing to the rebuilding of world educational thought in Jordanian society, and this is to be taken as an attempt to propose ways of development in the teaching of some university courses to serve the process of building a global citizen.

The study addresses the subject of education for global citizenship as it tries to address the problem in the absence of a specialised course taught on the undergraduate level that needs to present the concepts of Universal Education. Therefore, a proposal is to be suggested for a matrix for concepts of global citizenship, and this is the purpose of the

study conducted. The study will answer the following questions: How available and adequate are the concepts of global citizenship in Jordanian university courses? What are the methods of teaching concepts of global citizenship in Jordanian university courses? And how do we plan for the future of global culture based on sound foundations of global citizenship in Jordanian universities? While the Hypotheses of the study were that school education is the basis for moving towards a global culture in the later stages of education, that a university education delivers material or study courses that include the concepts of global education and these are sufficient, and that the methods of teaching the concepts of global education promote global citizenship among university students,

The research is based on analysing the curriculum's educational content in a philosophical way, trying to bring together educational content in terms of knowledge and values (Mabe, 1993), and addressing the cognitive aspects covered by certain courses that deal with citizenship at Jordanian universities. Such courses as national citizenship, politics, contemporary issues, culture, and thought discuss not only concepts of citizenship but also a value system that has to do with the application and understanding of global citizenship values. The educational research studies the basic concepts of global citizenship in comparison with the different concepts tackled in the courses of political science, contemporary issues, culture and thought, and National Education. By analysing the content and educational methodology of study plans for those particular courses, educational institutions (such as universities) try to achieve the fundamental goal of building global citizenship values in university students. The research also implements a qualitative analytical descriptive method, which examines the educational thought and the philosophic origins of political education for global citizenship in light of globalisation (Phillips et al., 2000). Whereas in the Jordanian schools, the role of teachers of Islamic education and teachers of social and civic education in national education was analysed (Judith, 2002; Drisko, 1993), and a study was conducted to compare Arab countries in terms of human rights and their adequacy from the perspective of teachers, mentors and

Professionals. In Jordanian universities, the following courses were analysed in terms of Content and curriculum: the Thought and Civilization course, the Principles of Political Science course, the Contemporary Issues course, and the National Education course. At the end

of the analysis, some topics for teaching (global citizenship) were suggested to be included in the curriculum.

Educators should rethink global citizenship from different dimensions and perspectives when intending to develop their educational understanding. So that we can have a good awareness of citizenship, we should consider political ideology, pluralistic culture, cosmopolitan philosophy, rational communication, social global challenges, environmental issues, and humanitarian issues. Thus, this qualitative research method represents an attempt, perhaps unique of its kind in the Arab world, to develop global citizenship education. Arab governments sought to teach students in a way that made them driven to obey them without likely to discuss political power. We, in the Arab countries, are having what may be called education on or for Citizenship) rather than education through citizenship.

Educators are requested to work on mainstreaming global citizenship through the activation of sustainable development goals, particularly goals 4 and 16, mainly education for sustainable development, and through preserving peace, justice, and strong institutions.

Global Citizenship and Intercultural Engagement

In today's world, we encounter a great number of exacerbating conflicts and crises that may even lead to the annihilation of human life on this planet if they are allowed to persist. In whatever direction we turn, we witness raging, fateful North-South and East-West struggles. However, nothing would enable us to overcome such ongoing political conflicts, economic crises, environmental catastrophes, or social afflictions other than using the great panacea and supreme instrument of this equation-that is, to put the necessary human principles in place. Whoever believes in the oneness of humanity, irrespective of the multiplicity and diversity of its parties, regions, and warring factions, finds nothing at the core save that essentially indivisible human spirit, notwithstanding the diversity of ethnicity, creeds, denominations, ideologies, and interests.

Back in the day, the Chinese philosopher Confucius called for the principle of inner peace, and he was followed down through the ages by other expositions from leaders of thought of the beneficial effects of establishing peace in solving countless human problems and disputes. In this hypothesis, I will attempt to add to the foundation that those prior advocates of peace had laid down by establishing that the principle of

the consciousness of global citizenship is a modern-day panacea for current and future crises and conflicts. This principle is manifested in the consciousness of humanity's love for one another and of the world as one homeland for every person from a global perspective (Jiabao, 2004).

Hence, we come to the indissoluble relationship that binds peace to development, in the global term of 'humanity.' This, in turn, invites us to lend our attention to sustainable development and the need to create a new developmental strategy on the global level based on prosperity rather than the amassing of wealth (Paupp, 2014).

That said, our primary concern remains laying the foundation of education for a global citizenship that is humane in nature. Personally, I consider that this branch of education should be made part and parcel of political education taught in every country, should their respective political leaders' wish to reach the shores of safety as well as rescue their countrymen and fellow human beings. In so doing, the leaders would make choices and political and economic decisions designed to consolidate peace, thus becoming an extension of international human thought and world education. Under today's daunting problems, overshadowed by conflicts that revolve around political aims and that compete for natural resources, and confronted by contemporary human challenges, the leaders of thought would be left only with one strategic choice: pursing the analytical approach to world education, since education for global citizenship should be the aim and ultimate goal. A question remains here for the educators to answer: if we wish to advance our world towards peaceful coexistence, then how can we plan in order to enable our educational systems to cultivate world citizenship within programmes of international education? (Dower & Williams, 2002)

Here we may ask ourselves: 'What are those concepts that, perforce, underlie world peace and prosperity and world education, notably global citizenship?' Such a question is needed to restructure citizenship itself, to determine which approaches should be followed in order to foster education for citizenship in general terms, and to understand the importance of positive change, all with the aim of promoting global citizenship. A researcher of basic pedagogic goals in any country has the obligation to search for a close relationship that links civic education with global education, hence their indissoluble link to world peace. Consequently, it is incumbent upon every morally conscientious politi-

cian to create an environment for social interaction in order to form a dialectic bridge between the stakeholders of education at all levels on the one hand and the leaders of thought who value the importance of laying the foundation of global citizenship (Andreotti, 2010).

More than any time before, we might be in dire need of answering a number of questions and speculations around a major philosophical question: 'Are you a world citizen?' If the answer is in the affirmative, then the follow-up question would be: 'How would you like to live-peacefully or in a state of endless bloody conflicts?'

Peace, as opposed to war, remains the most daunting of current-day global priorities and challenges that has taken a controversial place in the contemporary international field of thought, notably under current global and environmental changes that we experience today, including the spectre of the coronavirus pandemic and its impact on the notion of citizenship, both in theory and practise. Here we cannot ignore the paramount role of the state and its educational institutions in aligning pedagogy to the principles of global citizenship and in creating an atmosphere of freedom and rights that are consonant with global citizenship and its exigencies. The same is true of the role of those political democratic beliefs espoused by politicians in establishing global citizenship, as well as lending a hand to combating terrorism, peace-building, and peace-making for a brighter future and a human world order that embraces all humanity (Baylis et al., 2018).

Today we live in the age of globalisation and what comes beyond, facing the problems of modernity and postmodernity as well. Both globalisation and modernity are also inseparable from the challenges of globalisation that the world witnesses today. These challenges highlight the paramount role of the desired democratic state, both in our Arab world and throughout the Middle East, in shaping the cultural identity of citizens in every country, such that the consciousness of world citizenship may emerge. In this connection, we cannot also forget the impact of a liberal democratic model on desired political and intellectual reforms. Such a model can enable countrymen to seamlessly perform their role as world citizens, notably when confronted with clashes of civilizations and narrow national interests. Our aim in this process is to create an environment for dialogue and harmony among civilizations. In our Arab world, we are also in dire need of building a pedagogic model for liberal education and the inculcation of global citizenship. Here we might benefit from the trail-blazing that took place in the

West and, time and again, from the progressive thoughts of culturally advanced countries in terms of their achievements. At this point, I recall the importance of the suggestion to adopt a charter for humanity as a direct demonstration of the world-embracing role of international institutions in this connection. There is a moral responsibility that rests now on the shoulders of all of us as individuals, institutions, and states (Torres, 2017).

Here I might refer to some ideologies in terms of their general influence on education, such as pragmatism and existentialism, and their contribution to cultivating the consciousness of global citizenship, where human needs do arise for reciprocal support by every human to his fellow human for the common good. What is meant here is the welfare of man, who has been created to live and enjoy the world's natural riches in a conflict-free environment, a state of convergence, collaboration, and cooperation that paves the way to a better world.

Here we should remember the need to investigate the types of relationships that bind moral frameworks to pedagogic approaches, where moral standards do play an important role in shaping the pillars of education in a manner that would consolidate human security, build the future world order, and foster global citizenship based on this indispensable prerequisite. Here lies the importance and potential of education and of formulating plans for cultivating a sense of world citizenship within the framework of international pedagogic standards. Our approach would be that of relying on principles of strategic dialogue, moral education, and political education with the aim of establishing a culture of world citizenship that places the identity of the world citizen in high regard-an identity that rests squarely on the values of peace within an interconnected framework of human pedagogic concepts based on a 'green' revolution and on a true visualisation of humanity's future. What is at stake here is the future of world citizenship itself (Cabrera, 2010).

In order to refocus on our local order of things and problems, we need to identify our immediate priorities and understand the perspectives and aspirations of the Arab world's younger generations. These are the generations of the future. Here, moral values that shape world citizenship must be at the forefront of our concerns and priorities.

Here, a question of paramount importance poses itself among the foremost among pedagogic and political issues that influence today's Middle East situations-issues that revolve around real human causes

that must be discerned and re-examined. These are pedagogical ideas that our educational and intellectual institutions must take into account. The same is true of moral education initiatives and our future role in the transformation needed to achieve the desired goals. Hence comes the need to consider effecting a fundamental change in current mind-sets of the Arab mind and to give due importance to structural and functional changes in an effort to redefine our concepts of the principles of justice, equality, peace, and security, as well as responsible citizenship. Our aim here shall be that of formulating plans for world citizenship education and developing a futuristic vision of peace.

The onus of promoting international human concepts rests on the shoulders of every human being – concepts that aspire to establish a consciousness of world citizenship that forges humanity into a single, global crucible on the basis of world-embracing intellectual and political foundations that are essentially humanistic and educative. Here, and more than any time before, we stand in great need to forge a bond between global citizenship and the desired virtue of justice. The prevalence of justice in all human affairs is an exigency. It is inconceivable that any member of society can enjoy the benefits and bounties of civilization in the absence of justice as a guarantor of human welfare and well-being. However, justice cannot exist in the absence of equality of rights, fairness in dealings, and an unbiased government. One of the four cardinal virtues that ancient philosophers upheld, namely prudence, temperance, courage, and justice (Wolterstorff, 2010), is justice above all else.

As a virtue, justice can be exercised from a personal viewpoint in the sense that it motivates spontaneous fair deeds on the part of the individual. The essence of justice in this case is moderation and the observance of duties and obligations. The other perspective on exercising justice is from a social point of view. When exercised in societal terms, justice manifests itself in a mutual respect of individual rights and prerogatives. We should also keep in mind another concept of societal justice: 'Human beings should be treated as an end in themselves and not as a means to something else.'

The legal perspective of justice, however, is that a 'just rule' or 'just action' is what presupposes 'fairness' and 'indiscrimination' when dealing with individuals. In this same legal context, justice assumes several other concepts, the foremost of which is that justice denotes equality. But 'equality' in moral terms denotes the ideal principle that considers

man equal to his fellow man in terms of rights and dignity. Such equality assumes two forms under this moral perspective: 'civil equality' and 'political equality.'

Finally, Universities in Jordan are working hard to implement the introduction of internalisation in education through both intercultural engagement and global citizenry education.

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