GLOBAL CITIZEN DIGEST

The Magazine for Global Citizenship Education and Research

Organizational Justice and the Workplace
by: Margaret Brigham

On Authentic Progress: From Globalization to Interconnectedness
by: Vlad Toma

The Canadian International Model United Nations Experience
by: Eva Aboagye

Strong Girls, Strong Women Event
by: Allison Asare

See where experience takes you.
Faculty are invited to submit articles for the next issue of the Digest. Send us your thoughts and writings on global citizenship and equity. Share your best practices with your colleagues. Recommend one or two student papers for publication.

Have thoughts about this issue? We will love to hear them! Please visit: http://centennialcollege.ca/citizenshipandequity/digest
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Dean’s Comments
Dr. Margaret Brigham
Dean of the Institute for Global Citizenship and Equity

The Global Citizen Digest offers a place to share and discuss what it means to be a global citizen. In this edition, we provide a focus on the Global Mindset. As you engage in activity that is making a difference in the world, tell others about it. Discussion and written submissions are an excellent way for all of us to share in the learning.

This issue directs our attention to acquiring a global mindset. My best take on the concept is that it involves global consciousness and collective thinking. In other words, the capacity to recognize that experiences may extend beyond an individual level. From neuroscience studies to metaphysical research, there is increasing evidence that global consciousness matters. For instance, the Institute for Noetic Sciences recently conducted an experiment to explore why you can almost feel a crackle in the air at large public events. High “collective intensity” is shown to have moved the indicators in the experiment. You can see the results at http://noetic.org/mindatlarge/.

The Global Citizen Digest is a site for the college community to share and explore aspects of being a global citizen. We invite articles that will inform and broaden our understanding of the following themes:

- Global knowledge
- Understanding the interconnectedness of our world
- Intercultural competence in relating to those from other cultures
- Engagement in local and global issues that impact humanity

Our research agenda – Earth, Fire, Water, and Wind – is basic and broadly stated to engage everyone. We believe that your articles, your descriptions, and your creativity are a key source of inspiration for the work that we all do. Whether you are a professor in a classroom, support staff, or a student on one of our campuses we sincerely invite you to contribute to this magazine. Institute staff will be more than glad to discuss ideas with you or even help you decide on a format. Collectively, we will advance understanding of global citizenship and equity.
Centennial College is a leader in global citizenship and social justice education. The Institute for Global Citizenship and Equity is a natural evolution that will enable the College to more visibly embed global citizenship and equity in all its activities. The Institute will enhance the prominence the College has in this area. It will enable the College not only to embed global citizenship and equity (GCE), social justice and inclusion principles but also exhibit the College’s leadership in this area.

The Institute will provide a clustering of energy and resources on global citizenship and equity from which faculty, staff, students and the community can work together on new and ongoing projects that explore issues around global citizenship and equity (GCE) and social justice and inclusion. The Institute’s goal is to inspire in people the desire to use their education for the benefit of their local, national and global community.

The Institute will collaborate in activities with schools and departments to advance global citizenship, equity, social justice and systemic change working with schools to provide opportunities for students to be involved in social justice activities within their communities or globally.

The Institute’s purpose is to encourage the development of people who recognize the interdependence of all people and the need for all people to work toward universal social justice and equity.
The Institute for Global Citizenship & Equity’s Engaging Hearts & Minds Conference is an annual event that implores us to ask: What is our commitment to ourselves and to each other? Who is a good global citizen? What role do we play as global citizens? Why and how do we engage with our local, national, and global community?

This year, the Conference will focus on human rights and social justice issues today, touching on the activities, trends, and possibilities in the field. To help us do so, Sally Armstrong and Dr. Tom Holm have agreed to deliver keynote presentations.

**Sally Armstrong**

Sally Armstrong is an Amnesty International award winner, a member of the Order of Canada, journalist, teacher, author and human rights activist. She was appointed to the International Women’s Commission at the UN in 2010.

While working as the editor-in-chief of Homemaker’s Magazine from 1988-1999 and then as editor-at-large for Chatelaine from 1999-2004 she has covered stories about women and girls in zones of conflict all over the world. From Bosnia and Somalia to Rwanda and Afghanistan, her eye-witness reports have earned her awards including the Gold Award from the National Magazine Awards Foundation and the Author’s Award from the Foundation for the Advancement of Canadian Letters. She received the Amnesty International Media Award in 2000 and again in 2002.

Armstrong has an impressive list of awards and credentials which include: the prestigious Women of Distinction Award from the YWCA; the Achievement Award for Human Rights for Women from Jewish Women International; Media Watch’s Dodi Robb Award; the Foundation Award for Outstanding Achievement from the National Magazine Awards Foundation; the Red Cross Humanitarian award, and the Lifetime Achievement Award from the Canadian Journalism Foundation. She has also been awarded six honorary degrees. Most recently, Armstrong became the fourth recipient of the 2010 Calgary Peace Prize.


As a member of the International Women’s Commission, a UN body that consists of 20 Palestinian women, 20 Israeli women and 12 internationals Armstrong assists with the mandate of a path to peace in the Middle East.

**Dr. Tom Holm**

Dr. Holm is an enrolled member of the Cherokee Nation, and is also of Muskogee Creek descendent. He has been involved in American Indian education for over thirty-five years, active in Native American veteran’s affairs, and is a member of the Cherokee Nation’s Sequoyah Commission. Holm served with Bravo Company, 1st Battalion, 3rd Marines, 3rd Marine Division in Vietnam from 1967-68. He holds a Ph.D. from the University of Oklahoma, and was a professor of American Indian Studies and Political Science at the University of Arizona for twenty-nine years until his retirement in 2009. Before that, Holm taught at the University of Wisconsin-Milwaukee. Over the years he has won several teaching and mentoring awards and has published more than fifty books, articles, book chapters, reviews, editorials, and review essays. In 1996, his book Strong Hearts, Wounded Souls was a finalist for the Victor Turner prize. His recent academic work, The Great Confusion in Indian Affairs, was released by the University of Texas Press in 2005. Warriors and Code Talkers: Native Americans in World War II, a book for high school-aged youths, was published in 2007. Holm’s first novel, The Osage Rose, was published in 2008.

**Conference Topic Areas**

- Human rights issues – children, women, persons with disabilities and older persons
- Indigenous peoples, social and cultural rights
- Human rights commissions around the world
- Truth and reconciliation commissions around the world
- Internal displacements, internal migration, global migrants
- Civil and political rights, freedom of expression
- Human rights defenders, detentions, torture, executions
- Correlates of war
- Civilian perspectives on war
- Use of technology in war – robotics, drones
- Transitioning of veterans from combat to campus
- War and healing: reintegration and rehabilitation of people and communities
Introduction:
This article will present ideas found within the literature that address the concept of ‘global mindset’ and may help in lending additional context to subsequent articles in this issue. I will first provide a definition of the term ‘global mindset’. Next I will introduce the components of a global mindset, it’s importance in terms of individuals and organisations, and ways in which a global mindset can be developed. Finally, I will briefly present two case studies that exemplify how others have incorporated these ideas into practices that pursue developing a global mindset.

What is a Global Mindset?
Rikke Kristine Nielsen (2012), a fellow at the Copenhagen Business School, helps us with a definition by first defining the word ‘mindset’. A mindset can be thought of as a type of ‘filter’ through which our experiences pass and our perspective of the world is formed. Nielsen (2012) also says a mindset can be thought of as a disposition that results in ‘cognitive biases’ as we go through the world, “mindset refers to, ‘[... ] an outlook, attitude, paradigm, mentality, schemata of the mind or pattern of thinking” (Nielsen, 2012, p. 1). Broadly, our mindset delineates how we engage and understand the world around us and the people in it.

Anil K. Gupta and Vijay Govindarajam (2002) have examined the idea of global mindset quite extensively (especially in terms of organisations/corporations) and would have some important additional dimensions to add. Like Nielsen, they also begin by deconstructing the term ‘global mindset’ by first looking at what ‘mindset’ means. The most important assertion that Gupta and Govindarajam (2002) make, however, is that the research has shown that the concept of mindset can be thought of as knowledge structures, which consist of two essential attributes:

- Differentiation: The depth and breadth or diversity of knowledge that an individual or organisation possesses. For example, a specialist with expertise in one particular area could be said to have low differentiation whereas an entrepreneur who has multiple specialisations can be said to have a high(er) level of differentiation.

1. Integration: the degree to which an individual or organisation is able to amalgamate a broad array of ideas, concepts, and knowledge. For example, someone who is able to radically change from one opinion to another as he/she encounters them can be said to have low integration as opposed to someone who is aware of and digests a multitude of opinions and incorporates them critically into their own.

So… what’s a global mindset?
Gupta and Govindarajam (2002) use a matrix (Figure 1) that helps to visualise and make sense of the concept of global mindset in relation to ‘differentiation’ and ‘integration’. Their matrix introduces two additional mindsets, parochial and openness to diversity has the potential to result in a more globally minded individual with a high degree of success.

As Ikea re-examined its format for U.S. operations, it faced two challenges: first, to develop a better understanding of how the needs and buying behaviour of American customers differed from those it had served in the past, and second, to synthesize this understanding with its beliefs and competencies pertaining to the furniture business. (Gupta & Govindarajam, 2002, p. 118)

In other words, Ikea needed to increase its degree of differentiation or its openness and knowledge of diversity if it was going to be successful in foreign markets. Today, Ikea is one of the largest furniture retail stores in the world as it has successfully been able to differentiate, and clearly possessed the ability to integrate diversity across cultures and markets around the globe, positioning it as a company with a more global mindset. This case study can be applied to individuals as well, who may possess the latent ability to integrate, but lack the differentiation and, therefore, the need to do so. Encouraging these individuals to differentiate their knowledge and openness to diversity has the potential to result in a more globally minded individual with a high degree of success.
Another alternative mindset discussed by Gupta & Govindarajam (2002) is a diffused mindset, which describes a situation of high differentiation, but low integration. Essentially, it is exactly how it sounds. An organisation or individual may have much knowledge of local issues/differences, but lacks the ability to, literally, integrate their high level of differentiation on a larger, more global scale. Gupta & Govindarajam (2002) use the example of local, partner-owned networks of professional service firms:

In such contexts, the power of the CEO […] is severely constrained. While certain individual executives at the top may have highly developed global mindsets, the firm as a whole behaves as if it has a diffused mindset. The appreciation for and understanding of local issues and local differences is great, but often the ability to see the bigger global picture is inadequate (Gupta & Govindarajam, 2002).

For the individual, a diffused mindset is much like the example provided earlier. Someone may have the ability to take on and understand different ideas, opinions, and positions, but lack the ability to critically integrate them into their own, personal worldview, “Each of us, at one time or another, probably has met someone who appears to swing from one position to another as a result of being heavily influenced by whoever the person happens to meet last. […] such a person is exhibiting a combination of high differentiation coupled with low integration […] (Gupta & Govindarajam, 2002, p. 117)

There are many ways global mindset can be defined. Each usually incorporates some of the ideas from the discussion above. That is, a global mindset implies being able to differentiate and integrate knowledge and openness to a diversity of cultures and marketplaces. Where definitions of global mindset differ slightly is in emphasis or wording depending on the context, whether it is individualistic or societal/economic or organisational in nature. Presented below is a list of a few definitions that can be found within the literature on the topic:

- The ability to develop and interpret criteria for personal and business performance that are independent from the assumptions of a single country, culture or context: and to implement those criteria appropriately in different countries, cultures, and contexts. (Maznevski & Lane, 2003)
- The cognitive processes that balance competing country, business, and functional concerns. (Murtha, Lenway, & Bagozzi, 1998)
- One that combines an openness to awareness of diversity across cultures and markets with a propensity and ability to synthesise across this diversity. (Gupta, Govindarajan, & Wang, 2008)
- The global mindset allows leaders to connect with individuals and organizations across boundaries. (Cabrera, 2012)

Writing on the Harvard Business Review Blog Network, Angel Cabrera (2012) appeals to Thunderbird’s decades of experience providing research and analysis on the topic of global mindset to present another, related way of understanding the concept. Cabrera (2012) describes the characteristics of a person with a global mindset:

1Thunderbird is a school of global management in Arizona with a mission to “[…] educate global leaders who create sustainable prosperity worldwide.”
They have an insatiable interest to learn about other cultures. They care to understand other people’s perspectives and suspend their judgement to do so. They are knowledgeable about economic and political issues around the world and can grasp the inherent complexity of international affairs from multiple national perspectives. Finally, they nurture relationship with associates and friends around the world and have a unique ability to transcend cultural barriers and cultivate trust. (p. 1)

Cabrera (2012) is essentially summarising the three broad categories of capital that Thunderbird has identified as essential to a global mindset: intellectual, psychological, and social capital. Cabrera was also a contributing writer for a report based on research conducted by the Worldwide ERC and the Thunderbird school. Mansour Javidan (2007), the primary author of the report, helps us understand the three types of capital in more detail and as it pertains to a global mindset. Intellectual capital refers to “[...] knowledge, skills, understanding, and cognitive complexity” (p. 5). In terms of a global mindset, intellectual capital refers specifically to one’s understanding of complex cultural issues and histories as well as global business/industry. The second category of capital is psychological capital and refers generally to one’s openness to diversity and self-awareness. Finally, social capital refers to the ability to build relationships as well as one’s flexibility to collaborate across cultures. Table 1 expands upon the three components of capital that comprise a global mindset as outlined in Figure 2. This table is derived from the Najafi Global Mindset Institute website, which is an institute at Thunderbird, and is a summary of the research they conducted to help generate their Global Mindset Inventory (GMI). The GMI was developed through research conducted by several Thunderbird professors with expertise and experience in global business and cultural communications.

Figure 2 – Global Mindset: Three Types of Capital
(Thunderbird, 2012)

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2 Over 200 global executives informed the GMI as well as the components of each of the three forms of capital
globalmindset.thunderbird.edu/home/global-mindset-inventory/development-gmi
<table>
<thead>
<tr>
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<tr>
<th><strong>Intellectual Capital</strong></th>
<th><strong>Psychological Capital</strong></th>
<th><strong>Social Capital</strong></th>
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<tbody>
<tr>
<td><strong>Global Business Savvy</strong></td>
<td><strong>Passion for Diversity</strong></td>
<td><strong>Intercultural Empathy</strong></td>
</tr>
<tr>
<td>Knowledge of global industry</td>
<td>Enjoy exploring other parts of the world</td>
<td>Ability to understand nonverbal expressions of people from other cultures</td>
</tr>
<tr>
<td>Knowledge of global competitive business and marketing strategies</td>
<td>Enjoy getting to know people from other parts of the world</td>
<td>Ability to emotionally connect to people from other cultures</td>
</tr>
<tr>
<td>Knowledge of how to transact business and assess risks of doing business internationally</td>
<td>Enjoy living in another country</td>
<td>Ability to engage people from other parts of the world to work together</td>
</tr>
<tr>
<td>Knowledge of supplier options in other parts of the world</td>
<td>Enjoy travelling</td>
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<th><strong>Cognitive Complexity</strong></th>
<th><strong>Quest for Adventure</strong></th>
<th><strong>Interpersonal Impact</strong></th>
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<tbody>
<tr>
<td>Ability to grasp complex concepts quickly</td>
<td>Interest in dealing with challenging situations</td>
<td>Experience in negotiating contracts/agreements in other cultures</td>
</tr>
<tr>
<td>Strong analytical and problem solving skills</td>
<td>Willingness to take risk</td>
<td>Strong networks with people from other cultures and with influential people</td>
</tr>
<tr>
<td>Ability to understand abstract ideas</td>
<td>Willingness to test one’s abilities</td>
<td>Reputation as a leader</td>
</tr>
<tr>
<td>Ability to take complex issues and explain the main points simply and understandably</td>
<td>Enjoy dealing with unpredictable situations</td>
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<th><strong>Cosmopolitan Outlook</strong></th>
<th><strong>Self-Assurance</strong></th>
<th><strong>Diplomacy</strong></th>
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<tr>
<td>Knowledge of cultures in different parts of the world</td>
<td>Energetic</td>
<td>Ease of starting a conversation with a stranger</td>
</tr>
<tr>
<td>Knowledge of geography, history, and important persons of several countries</td>
<td>Self-confident</td>
<td>Ability to integrate diverse perspectives</td>
</tr>
<tr>
<td>Knowledge of economic and political issues, concerns, hot topics, etc. of major regions of the world</td>
<td>Comfortable in uncomfortable situations</td>
<td>Ability to listen to what others have to say</td>
</tr>
<tr>
<td>Up-to-date knowledge of important world events</td>
<td>Witty in tough situations</td>
<td>Willingness to collaborate</td>
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The Importance of a Global Mindset:

Why is all of this important in the first place? Why bother talking about, trying to understand, and aiding the development of a global mindset in ourselves and others, organisations and economies?

Individuals and Global Mindset:

One reason put forth in the literature is from Gildas Yombi (2012), former director of corporate relations and business development at the Hong Kong office of Association internationale des étudiants en sciences économiques et commerciales (AIESEC), which offers youth leadership and global citizenship development. He offers an interesting perspective. Referring to Thomas Friedman, he suggests that we are now in an era of globalisation that is seeing the ‘centre of interest and influence’ shift to the individual (Yombi, 2012). The centre he is referring to is that of local, regional, and national systems around the world that are significantly and increasingly influenced by ‘international economic, political and societal happenings’. Yombi (2012) uses examples of the immense social transformations that have taken place with much to do with an increase in the use of telecommunications on a global scale to illustrate this idea, referencing large-scale movements in the Middle East as well as the Occupy Wall Street movement.

The world is witnessing the emergence of an international and global power that consists of individuals (particularly young individuals) across the globe that have proven their ability to come together and take collective action in response to prevailing discontent over current socio-economic realities (Yombi, 2012). The point being made, then, is that if the centre of interest and influence is in the hands of individuals, and their ability to act collectively, then perhaps ensuring that individuals posses a global mindset – an awareness and sensitivity to other cultures, global events, and interconnections – is perhaps more important than ever.

This is especially true if the world’s youth are not quite as globally minded as we may expect, especially in societies that have high degrees of diversity and international influence. In fact, interpreting the results of a survey conducted in Hong Kong, Yombi (2012) makes this statement, “[…] it appears that a global mindset that is aware and open to cultural and economic diversities across the globe is still quite far from mental reach for young people, even in one of Asia’s most cosmopolitan cities” (p. 1). The accuracy of such a sweeping statement can definitely be debated, but this discussion as a whole does make an intriguing claim to the importance of developing a global mindset at all levels, including that of the individual (especially in the youth of the world). It’s also an idea echoed by Cabrera (2012) when she writes, “Our ability to build a truly sustainable world and inclusive world economy will depend on how well we help new generations of leaders to become global” (p. 1).

Another way to frame the importance of global mindset on an individual level is in terms of employability. Schon Beechler and Ian C. Woodward (2009) flag the emergence of a new way of thinking about how companies are approaching talent acquisition. They posit two responses to the ‘talent war’: 1) scarcity responses; 2) creative responses. The scarcity response includes such talent acquisition practices such as aggressive hiring, star acquisition, top talent obsession, and etc.; the creative response acknowledges a new paradigm that is mindful of diversity, cultural complexity, and mobility and strives for a more ‘cooperative and generative talent approach’ (Beechler & Woodward, 2009).

Beechler and Woodward (2009) believe that a creative talent solution emphasises such things as learning agility, broad and deep talent, diversity leverage, etc., but, above all, a global mindset. In short, individuals who posses such a mindset are positioned well in a labour market that is increasingly looking to adapt and evolve to an ever more interconnected world.

Organizations and Global Mindset:

Much of what can be said about the importance of global mindset and the individual can be, in one way or another, applied at the organisational level. That is, it can be said that organisations that posses and act in accordance to the characteristics of a global mindset are organizations that are able to succeed in increasingly diverse and connected societies and economies. Perhaps more importantly, however, they are organisations that are aware of their impact and, therefore, are more adept at not only navigating the diversity and complexities of their local reality with greater ‘corporate social responsibility’, but that of the global reality as well.

Returning to Gupta and Govindarajam (2002), the value of a global mindset for organisations/companies “[…] derives from the fact that, while the company has a grasp of and insight into the needs of the local market, it is also able to build cognitive bridges across these needs and between these needs and the company’s own global experience and capabilities” (pp. 118 – 119). They present a list of some of the benefits that come out of an organisational global mindset:

- An early-mover advantage in identifying emerging opportunities;
- Greater sophistication and more fine-grained analysis regarding the trade-off between local adaptation and global standardization;
- Smoother coordination across complementary activities distributed across borders;
- Faster roll-out of new product concepts and technologies; and
- More rapid and efficient cross-border sharing of best practices across subsidiaries. (Gupta & Govindarajam, 2002, p. 119)

Developing a Global Mindset:

A central tenet of global mindset is the belief in the possibility of the development of a particular set of competencies that enable the holder to navigate successfully in a diverse and complex leadership context. (Nielsen, 2012)

I find this quote particularly interesting and useful as it gets at the idea that a global mindset is not just an ability, skill-set, worldview, or frame of reference, but rather it also entails a belief in the possibility and value of developing these traits. By extension, it also implies that there must be things we can practice as citizens of the world to develop a ‘global mindset’. It implies that this concept is not just hit or miss or a case of ‘you have it or you don’t’. Indeed, a global mindset can be developed through practices and purposeful lifestyle choices and, in that, it should be thought of as an on-going and organic process rather than a linear set of instructions, items on a list to be checked-off, or a series of illustrated diagrams to follow. That being said, it’s also not a journey in the dark. There are many who have studied and researched developing a global mindset or who have gone through

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1 For more on frames of reference and mindsets, refer to the Fall 2012 issue of the Global Citizen Digest.
it themselves. In fact, it could be said that the first step towards developing a global mindset is becoming aware and open to the knowledge of others. There is a vast landscape of knowledge and experiences that we can tap into: strategies and best practices, tips and pointers that can guide us through the process of developing a global mindset in ourselves and our organisations.

So, now that we have gained a better understanding of what a global mindset consists of, how do we go about developing and improving our global mindsets and those of our organisations?

The Najafi Global Mindset Institute provides several methods to aid in this pursuit (Table 2).

<table>
<thead>
<tr>
<th>Table 2 – Strategies for Developing a Global Mindset</th>
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- Have lunch with colleagues from other functions in your company, your supply chain partners, and clients.
- Join your city’s international travel association/club.
- Take relevant courses at your local universities, community colleges.
- Attend relevant invited speaker series at your local universities, community colleges.
- Travel, but not luxury.
- Visit a book store, try new sections.
- Take courses/workshops in critical thinking.
- Brainstorm assumptions and solutions; look at it from others’ perspective; role play.
- Take a more holistic view.
- Identify options.
- Avoid quick solutions.
- Ask questions.
- Include outside experts.
- Attend industry conferences.

Table 2 provides many useful tips for developing a global mindset. Although this list is seemingly meant for the individual, encouraging these practices within organisations can go a long way towards developing a global mindset at the organisational level as well. Gupta and Govindarajam (2002) would most likely agree, “Every organization is a collective of individuals” (p. 117). They also go further, however, by presenting four broad strategies that leaders can deploy while working towards an organisational global mindset (strategies that can also be applied to the individual as well). Using the authors’ headings, the strategies are summarised below:

**“Cultivating Curiosity about the World”**

The first strategy Gupta and Govindarajam (2002) put forth for developing an organisational global mindset is related to the idea that every organisation is made-up of a collection of individuals, re-emphasising that ‘cultivating a curiosity of the world’ among employees/members is essential. Though they indicate that individuals’ personalities and mindsets become more resistant to change with age, there are still practices that can be encouraged (like those presented in Table 2) that can help cultivate this kind of curiosity in existing, more senior employees. At the same time, however, Gupta and Govindarajam (2002) believe that the most effective way to cultivate curiosity about the world is during the hiring stage and in the management of the organisation’s demographic profile:

> **In situations where a company has the luxury of hiring a younger workforce […] it may be able to develop an inherent corporate advantage in the degree to which its employees will strive to develop a global mindset […] in any case, every company has a good deal of discretion in hiring people who are curious about diverse cultures and markets […] (p. 120)**

**“Articulating the Current Mindset”**

Gupta and Govindarajam (2002) remind us that it is our current mindsets that are responsible for how we (or organisations) interpret the world. They tell us that these interpretations determine the degree to which our mindsets are capable of change and that, without new learning, individuals and organisations can find themselves spellbound by their current ‘mental web’. In developing a global mindset, they believe organisations must become aware or ‘self-conscious’ of their mindset, which implies that we must accept that any person’s or organisation’s worldview is just one alternative to the many interpretations of the world. Gupta and Govindarajam (2002) put forth two approaches that can be used to cultivate an awareness of the current mindset, but settle on the comparative analysis approach as the most effective. The comparative analysis approach asks the question: How do different people or organisations interpret the same reality? For example, how does Centennial College interpret the influx of international students compared to other colleges in Ontario? Taking the comparative analysis approach significantly increases the probability that an individual or organisation will experience new learning, according to the authors.

**“Cultivating Knowledge Regarding Diverse Cultures and Markets”**

Two complementary approaches are outlined by Gupta and Govindarajam (2002) regarding this strategy for developing a global mindset:

> **Companies can cultivate exposure to and increase knowledge of diverse cultures and markets in two ways: (1) facilitate such knowledge building at the level of individuals, and (2) build diversity in the composition of the people making up the [organisation]. (p. 121)**

The complementary nature of these two approaches lies in the relatively slow process of developing a global mindset at the individual level, as it can take years of engaging in practices such as those outlined in Table 2 in order to do so. A catalyst to this process lies in developing a diverse knowledge base through a diverse composition of employees/members. Gupta and Govindarajam (2002) also present several other mechanisms or catalysts that can be leveraged in order to achieve literacy and enthusiasm for diverse cultures and markets. These are summarised below:

- Formal Education [e.g., self-study courses, post-secondary education, organisational learning]
- Participation in Cross-Border Endeavours
- Utilization of Diverse Locations for Team and Project Meetings
- Immersion Experiences in Foreign Cultures

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In Table 2, the authors outline various strategies that can be employed to foster a global mindset. These strategies range from utilising diverse locations for learning and professional development to actively participating in cross-border endeavours and taking courses/workshops to enhance critical literacy and enthusiasm for diverse cultures. By implementing these practices, organisations can cultivate a deeper understanding of global perspectives and improve their global mindsets and effectiveness in dealing with international markets and cultures.
• Expatriate Assignments
• Cultivating Geographic and Cultural Diversity among the Senior Management Ranks
• Location of Business-Unit Headquarters (Gupta and Govindarajam, 2002)

“Cultivating the Ability to Integrate Diverse Knowledge Bases”

While the previous strategy focuses on developing a diverse base of knowledge about a diversity of cultures and markets, this strategy’s focus is integrating that knowledge. According to Gupta and Govindarajam (2002), diverse perspectives are only valuable when developing a global mindset if they can be, “[…] integrated into a coherent vision and a coherent set of decisions and actions” (p. 123). Indeed, they go further to warn that without the ability to integrate diverse perspectives, individuals and organisations are prone to conflict. Therefore, the two goals that organisations should strive toward are: 1) making sure that the integration of diverse knowledge bases is viewed as a ‘rewarding endeavour’; 2) making sure that employees/members are able to engage in the process of integration. Summarised below are some of the ways in which organisations can reach both goals:

• Definition and Cultivation of a Set of Core Values throughout the Corporation
• Widespread Distribution of Ownership Rights on a Global Basis
• Cultivation of an Internal Labour Market Driven by Pure Meritocracy
• Job Rotation across Geographic Regions, Business Divisions, and Functions
• Cultivation of Interpersonal and Social Ties Among People Based in Different Locations (Gupta and Govindarajam, 2002)

Two Case Studies:

For the reader interested in learning how these ideas have been put into practice, this section of the article presents two case studies that have attempted to do just that. I encourage you to read each in full, however, to understand the pros and cons we encounter with regards to developing a global mindset. What follows is just a brief synopsis of both articles.

1. Developing Global Mindset Onboard: Challenges of the Ship for World Youth Program of Japan
By: Haruko Ishii, Hokkai-Gakuen University

Background & Premise:
The Ship for World Youth Program (SWY) is a Government of Japan program that has operated for 23 years and involves youths from 18 – 30 years of age from Japan and countries across the world. The goal of the SWY program is to promote cross-cultural understanding and global cooperation by, “[…] exchanging knowledge and experiences, and developing their leadership skills through open dialogues and practical learning activities while they live onboard for 43 days” (p. 102). In 2010, approximately 280 young participants (140 from Japan and 12 youth from 12 different countries each) left Tokyo Bay to begin their 43 day journey. Each participant shared a cabin with two others from different countries and all were isolated from the Internet, mobile phones, and television in order to ‘force’ them to learn to cooperate and train themselves to be leaders in a global world, “They had to solve problems and challenges within this limited space on the ship” (p. 103). The premise of this study was to examine a number of intercultural communication theories in relation to the onboard activities/practices/challenges of the young participants to, “[…] develop global mindsets in a unique closed environment; limited space; time pressures, different languages and behaviors […]” (p. 102).

2. Developing a Global Mindset through Short-Term Study Abroad: A Group Discussion Approach
By: Stephen DeLoach, Leila Saliba, Victoria Smith, and Thomas Tiemann – Elon University

Background & Premise:
Briefly, this research paper explores the efficacy of short-term study abroad courses and how the group-discussion approach (as a teaching method) is able to fully leverage these short experiences towards developing a global mindset. The authors bring to light the ‘disappointing’ quality of the personal journals that students’ keep while participating in study abroad courses in the past; they cite a lack of evidence that indicates higher-level thinking. Arguing that the literature shows that professor-student dialogue is a very prevalent component to developing higher-level thinking in students, they also argue that student journaling (a common approach to this dialogue) is time consuming (especially for a short-term study abroad course) and lacking another important aspect of the study abroad experience, which is that of the group. Based on reviews of the literature, theory, and research in the field, the authors developed a method of ‘group reflection’ or the group discussion approach. The second half of their research paper explores the pros and cons of such an approach in terms of short-term study abroad programs and developing a global mindset.

These two case studies are good examples of how concepts of global mindset are extracted from the theoretical and tested/applied to real-life situations in order to test, explore, and put forth methods of developing a global mindset. Moreover, appealing to case studies like these is in the spirit of developing a global mindset in and of itself by actively differentiating our knowledge of how certain practices work in different contexts and places. Using and familiarizing ourselves with case studies allows us to better understand the practical side of how developing a global mindset unfolds in the real world and, as Gupta and Govindarajam (2002) would advocate for, allows us to become more self-conscious about our own mindsets about this topic in the first place. Understanding the challenges, failures, and successes of advocating and developing a global mindset is essential so that, as individuals and organizations, we can build upon these lessons and insights in an effort to find new and innovative ways to encourage the spirit of global citizenship and global mindsets in ourselves and our organizations.

Conclusion:
This article has put forth research in the field of global mindset. In so doing, we have learned that a global mindset can be understood as the degree to which individuals and organisations can differentiate and integrate their knowledge bases about a diversity of cultures and market places. It can also be understood as social, intellectual, and psychological capital. Once an understanding of the concept of global mindset was achieved, the discussion turned to an exploration of the importance of its development.
For individuals, especially for our youth, developing a global mindset is an essential component of success in an increasingly interconnected world whether it has to do with collective action or employability or otherwise. For organisations, developing a global mindset becomes an imperative in terms of building informed and culturally relevant bridges across the needs of local and global societies and economies. In the end, two case studies were briefly summarized to illustrate how the concept of global mindset has been applied in practice.

References:


Crying Smiles of Globalization

By: Matthew Dickson

In November 2012, young leaders from forty countries met in Bangkok, Thailand to discuss human rights issues and social justice. The group was selected by the UNESCO Chair Office based on the criteria of their demonstrated community contribution and leadership involvement and service to humanity/human rights. This was the third time such a global forum was held since its initial meeting in 2008. Of late, we have seen how international agencies are embracing the need for youth leadership and involvement in global matters. The reach of globalization and its transformative learning is broad and vast beyond our familiar stepping grounds. The purpose of this article is to provide the reader with a critical social analysis of globalization in relation to the challenges faced by labour immigrants in Southeast Asia.

As one of two youth leaders selected from North America to join the forum, it was an exciting moment for me. I was able to experience a new culture, values and people, at the heart of Bangkok. Having grown up in Kenya in a low to middle income country, I could relate with the common struggles affecting people in Thailand. The principal reason why the Intergenerational Forum focused on young leaders specifically was because, more than any other group in our society, their actions, practices and influences are likely to have a great ripple effect, at the local or even global scale. The Forum was a place for premium nurturing and development of young leaders for local and global leadership, in addition to helping build bridges and a network of solidarity, to promote the sharing of experiences, learning and empowering of young leaders.

What comes to your mind when you hear the word “globalization”? Many ideas: it is a favourite catchphrase of journalists or politicians when addressing global issues related to addressing inequality or poverty; it has also become a key idea for business theory, models of development and practice; to some extent it has even entered the political realm, business dogma and even academic debates. To most, however, globalization is often confusing and puzzling. ‘Globalization’ is commonly used as a shorthand way of describing the spread and connectedness of production, communication and technologies across the world. That spread has involved the interlacing of economic and cultural activity. Rather confusing J.A Scholte, (2000) recognizes that, ‘globalization’ is being used to refer to efforts of the International Monetary Fund, financial corporations and others to create a global free market for goods and services. This political project, while being significant - and potentially damaging for a lot of poorer nations - is really a means to exploit the larger processes for corporate profit and the privatization of public services and resources.

The critique of globalization itself, rather than its invisible ideologies or social structures, could be venomous, since at some level globalization has brought about the diffusion of ideas, practices and technologies. According to Anthony Giddens (1990), it is something more than internationalization and universalization. It isn’t simply modernization or westernization. It certainly isn’t just the liberalization of markets. But he describes globalization as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (Giddens, 1990:64). This involves a change in the way we understand geography and experience at a local level. As well as offering opportunities that it brings with it and the considerable risks linked to it (example, to technology and innovations).

The emersion in different geographical locations with the sensation of a local effect has a profound impact. On our field visit to Mahachia, Sahakorn and Isaan region, we came across human trafficking victims, stateless children, abused women and homeless families in shunted villages and around populated ramshackle halls in Thailand. One might ask, “Why is this happening in the 21st century?” Why do these people migrate from Cambodia, Laos, Vietnam, and Myanmar to Thailand?” This is because; labour migration is an established structural feature in Asian economies. It’s better to look at it from a historical context, understanding the power structures and systems involved. Moreover, this scenario gave me an absolutely different definition of globalization. We all know that some of the many reasons why people migrate include searching for higher income jobs, better social and economic conditions, due to a military coup, natural and/or manmade disasters in their native countries.

Born in Mombasa, Kenya, Matthew Dickson has known abject poverty. He left home at a tender age to reduce the burden on his family; he was rescued and joined an orphanage, where he had access to basic education. Matthew excelled in his studies and caught the attention of a visiting Canadian, who helped him to pursue biomedical studies at the University of Eastern Africa. Upon graduation, he worked in a medical research centre in Nairobi, and as a Project Manager at children’s centre. Through his hard work and determination, Matthew got a scholarship from a generous family that helped him come to Canada and further his studies as a Pharmacy Technician at Centennial College. Today Matthew has graduated, is working in a pharmacy setting, and volunteering with local community projects here in Toronto. Along the way, Matthew has garnered a deep understanding of global poverty and children’s welfare issues.
According to International Labour Organization reports in 2010, foreign labour fills over 90% of private sector jobs in Gulf Co-operation Council (GCC) countries, with foreign labour accounting for up to 32% of all workers in manufacturing, construction and agriculture in Malaysia and the majority of migrants in the commercial fishing sector in Thailand. The labour migration in the region is expected to increase due to demographic evolution, labour shortages and even economic disparities. While labour migration generates substantial benefits to host countries, the abuses during recruitment, employment, forced labor and cruel handling of workers with unsafe working conditions are quite common.

The victims of human trafficking are constantly in fear and threat of being abused even to death. For example, we came across a young man who was transacted as a product to the sea fishing cartels. Just like his hundred or so other colleagues, he was on the deep sea for more than two years without stepping foot on any dry land. Time after time, new recruits were made to replace those who had died at the hand of their perpetrators, although they worked tirelessly, the shadow of death was around those who became tired, weak, lazy or even sick. Fortunately, one evening this boy escaped together with his two friends, they swam on hours with the help of the strong waves towards the shore. He survived to tell the story while his two friends drowned in the sea. Listening to this story, it was heartbreaking, devastating and disturbing to know something like this, existed in our world. However, few potential migrants knew where to turn if they faced any problems or had grievances. Only those who had work permits or visas had options, while most were locked in behind shuttered houses (halls), and had no idea whatsoever where to turn for their freedom, let alone their grievances.

Not everything is global, of course. Most employment, for example, is local or regional - but “strategically crucial activities and economic factors are networked around a globalized system of inputs and outputs” (Castells 2001: 52). What happens in local neighbourhoods is increasingly influenced by the activities of people and systems operating many miles away. For example, many Asian factories and companies are owned by multinational corporations, outsourcing cheap offshore labour. Indirectly, this has led to an influx of immigrants to Thailand who are stateless children, victims of human exploitation, trafficking, smuggling, and the sex trade. This illustrates how the movements and demand for world commodities and money markets can have a very significant impact upon peoples’ lives across the globe. The demand is increasing, resulting in higher numbers of trafficking and inducement of young girls from ethnic minorities into prostitution and child labour.

The starting point for understanding the world today is not the size of its GDP or the destructive power of its weapons systems, but the fact that it is so much more joined together than before. It may look like it is made up of separate and sovereign individuals, firms, nations or cities, but the deeper reality is one of multiple connections, (Mulgan 1998: 3) Businesses are a classic example of this. As Castells (2001) noted they are organized around networks of production, management and distribution. Those that are successful have to be able to respond quickly to change - both in the market and in production. Sophisticated information systems are essential in such globalization. As previously noted, a crucial aspect of globalization is the nature and power of multinational corporations. Such companies now account for over 33% of the world’s output and 66% of world trade (Gray 1999: 62). Significantly, something like a quarter of world trade occurs within multinational corporations -- this is the reality, and this can be well illustrated by the operations of cloth or car manufacturers who typically source their components from plants situated in different countries (Hirst and Thompson 1996: 98).

However, it is important not to romanticize the idea that one of the main benefits of globalization is that multinationals can now become transnationals and everyone will reap the benefits of business ‘efficiencies’; this is more ideology than reality. We need to focus on increasing awareness to all people and levels of government about the heartless agony being felt by the victims of modern day slavery. It’s about speaking for those who cannot be heard and listening at the same time. One would ask, what has been done so far? What social action can be done? Through the eyes of humanity, there is a need for urgent and comprehensive resolutions, like establishing inter-state cooperation, and border controls with implementation of work visa policies. Moreover, strong action should be taken against those who facilitate irregular migration, (i.e. traffickers, smugglers and human cartels) and more legal networks for protection of irregular migrant workers and labour migration should be opened up.

Many may be impacted by the course of these actions. Hirst and Thompson (1996), say international businesses are still largely confined to their home territory in terms of their overall business activity; they remain heavily ‘nationally embedded’ and continue to be multinational, rather than transnational, corporations. I still believe, however, that reducing vulnerability is a step forward. There needs to be improved working conditions in the fishing sector through standardized development and clear and prompt assessments of complaint mechanisms, with a review of past regularization processes. Moreover, inter-state and international corporations need to form formal and binding mechanisms to combat forced labour migration with bilateral labour agreements/memorandum of understanding (MOUs) among Asian countries, implementation of regional and multilateral agreements by the ASEAN TRIANGLE, and lastly to form inter-country trade union agreements and open resolutions geared towards ending the modern day slavery dilemma.

In conclusion, with collectively changed systems and increased awareness, tangible socio-economic solutions can be attained with gradual reconciliation and social independence for those innocent children, labouring mothers and displaced families. I will end by quoting J.B Warren (2001):

So I would then ask, do we as individuals and as a nation have any responsibility and obligation to protect and to support people from falling off the ledge of circumstance to their harm or death because they simply cannot “pull themselves up by their boot straps?” Have you actually ever tried to pull yourself up by your boot straps? If you have, you will know that by doing this, you literally fall on your face!
References:


Education is also a Human Right

By: Farai Gonzo

Have you ever wondered why internationally trained professionals fail to secure employment in their field of study when they hop over the pond? Have you stopped to imagine their emotions as they are transformed from being doctors, engineers, teachers, pilots (the list is endless) into security guards, factory workers and janitorial specialists, to name but a few? Can you imagine what it takes to uproot from base going to an unknown land? It is like adopting a child and then asking it to fend for itself.

A study published by Globe and Mail on May 10, 2012 titled Who Drives a Taxi in Canada, shows that of the 50,000 cab drivers – half are immigrants. Two hundred are doctors or have PhDs, compared with just fifty five of their Canadian-born counterparts. Twenty percent have undergraduate university degrees or master’s, compared with four percent of Canadian-born drivers. The rationale behind this finding is that, the way these professionals were educated does not resonate with the accepted standards of the hosting country. Ironically the opposite is true if the immigrant from the first world was to relocate to any place in the world.

Education falls under Article 26 of the United Nations’ Universal Declaration of Human Rights. Its role is to help citizens progress towards the attainment of their full potential. It is under the United Nations Education, Scientific and Cultural Organization (UNESCO), whose aim is to promote international collaboration through education, science and culture. Its website says “UNESCO works to create the conditions for dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values. It is through this dialogue that the world can achieve global visions of sustainable development encompassing observance of human rights, mutual respect and the alleviation of poverty, all of which are at the heart of UNESCO’s mission and activities”.

Working with the United Nations’ member states’ ministries of education, UNESCO is also associated with various projects that support comparative education. Comparative Learning can be defined as a field of study that focuses on the provision of organized learning activities across international and intercultural boundaries and utilizes comparative methods of study (Phillips et al., 2008). Comparative Learning values are to study formal and non-formal education of nations and cultures and learn from them.

That said, education is a human right on par with all others. But invariably, when other human rights are threatened with devastations like war, hunger, disease and other natural disasters, nations put their heads together in search of relief and solutions to the woes. In most developing countries learning conditions for students leave a lot to be desired and the costs are prohibitive. Learners pay tuition from the first grade with a textbook book ratio of one to six students. They use pedagogy as an art of education which is geared towards producing laborers and warriors. Syllabi in developing countries are designed by the bourgeoisie who aim at creating an unbreakable vicious cycle and making huge profits out of the already economically challenged. It is the survival of the fittest for those who make it to the limited number of colleges and universities. Truly, those who go through such an educational system and come out with college or university qualifications deserve great recognition.

But the graduates who are churned out of these colleges and universities battle to get jobs in extremely shrunken economies. Those who dare try to challenge the operations of their governments find themselves on the wrong side of the law and the chances are high that they will be forced out of their country either as refugees or immigrants. They leave their homes hoping to live the ‘American Dream’ (seen as advertised). But the American Dream takes a punch to the gut as the new comers realize that they cannot secure employment and if they do, it is something they never dared to accept back home because they are ‘educated’. The reason given by prospective employers upon inquiry as to why the new comers cannot be hired is that they do not have local experience and education. This rude awakening leaves the immigrant extremely afraid and frustrated. They are left with a question, ‘which school teaches the subject of Local Experience?’

Historically, education in former colonized countries of Africa, Asia, Latin America and Oceania is a residue of colonialism (Arnone, 1980). Arnone argues that, while education reforms can take place within the national boundaries, it is on the international stage that students face challenges. Therefore, a need to set up a global standard for all education and governing bodies is required and unavoidable. Notwithstanding the cultures and values of the peoples, the world can learn universal ways of how to treat the sick, teach students to fly airplanes and all.

Farai Gonzo is the latest scholar to join the Institute for Global Citizenship & Equity from the Scholars at Risk network. She was born in rural Zimbabwe. She holds a Master of Science degree in International Relations, Bachelor of Science Honors degree in Sociology from the University of Zimbabwe and a Diploma in Journalism. She was an intern at the United Nations HQ in New York for nine months working at the UN Radio. To learn more about Farai, please visit: centennialcollege.ca/citizenshipandequity/farai
Coming to think of it, how to fly a plane in England is the same as flying a plane in Burundi. The difference might lie in the resources. But who is a genius between one who excels under harsh learning conditions and one who has aided learning?

Although globalization is a highly disputed concept, it is here with us, hence the need for a global standardized transmission of knowledge. Below are some of the advantages of global standardized education, according to buzzle.com,

- Cost of education becomes affordable since no one will be selling a scarce commodity.
- The world has become smaller and closer so one can easily move from home country for better opportunities elsewhere. This enables meeting with different cultures, understanding and an appreciation of differences.
- Creates friendships among nations as they come to realize that a threat to a nation affects my blood brothers residing in it.
- People can remit money back home, thereby promoting development and killing the donor syndrome and pan handling.
- Companies operating abroad will not exploit locals by rewarding them poorly citing poor education. If these people are well paid they develop their countries from within.
- People will comfortably fit in, in the global citizenship without fear of prejudice.
- There will be improved communication and the economic growth that come with globalization.

Those opposed to the idea of standardized education are afraid of losing control and power. The President and CEO of Education Commission for Foreign Medical Graduates, Emmanuel G. Cassimatis, quoted in ademnews.com says, “It’s really a complex undertaking, the effort requires global consensus”. Most governments are seeking to cut public spending, therefore education reforms will be least on their agendas.

To address imbalanced and biases in education, UNESCO needs to treat education as the human right that it is. Since it works in collaboration with member states’ ministries of education and proponents of Comparative Learning, they need to develop and set up primary and secondary curricula. This can be done by setting educational regional blocks, quality and resource monitors who in turn report to the mother body, UNESCO. Global professional boards can also be put in place to look into standardized ways of teaching and testing, while taking into consideration issues to do with values, culture and land geography. (With a little adaptation here and there for those who wish to migrate.)

UNESCO can also create synergies with organizations already in place. For example the Bologna Accord, whose objective is to “create a European space for higher education in order to enhance the employability and mobility of citizens and to increase the international competitiveness of European higher education” (AUCC Symposium Report, 2009). Canada is also a member of the Bologna Process, which boasts 46 countries forming this voluntary intergovernmental initiative. To that effect, Canada says the Bologna Process is part of global trends that are pushing the members to further reflection.

Unless much work is put into education as a human right, barriers, exclusions, segregation and inequalities will continue to haunt the other sectors of the human populace as they are left to be born, bred and die in poverty. Remember those who own ten cars and only drive one car at a time. This change can only come about if there is a global consensus to change the way things are.

References


Organizational Justice and the Workplace

By: Margaret Brigham

A Situational Analysis

You see on LinkedIn that someone you work with received a promotion, you congratulate the individual but wonder how did that happen? Or you meet a new employee for the first time, you welcome the individual but ask yourself was that a regular job opening and posting? At lunch you hear that someone was dismissed, everyone speaks of when they last saw the person and speculates on why they left. Familiar? The more important question is-- Why do we care what is happening to those around us in the workplace?

This article explores the meaning of global citizenship and equity in the workplace. The dominant view of global citizenship and equity is that it has something to do with diversity and inclusion; another is that it has to do with human rights and a barrier-free workplace environment; yet a third, offers equity theory as a lens to focus on behaviour and employee perceptions of fairness in the workplace. A second (two part) important question is---How does the concept of organizational justice relate to the places where we work? Or does it?

Applying Theory to Practice

Equity Theory and Motivation

John Stacey Adams (1963) developed equity theory to explain how an employee’s perception of mutual obligations (between employees and the organization) impact attitudes and performance. The psychological contract is an implied “unwritten contract, the sum of the mutual expectations between the organization and the employee” (Sharpe, 2006). The strength of a psychological contract rests on how fair an individual believes the organization is in fulfilling its perceived commitments. The perceived commitments are viewed as “above and beyond the formal written contract of employment” (Sharpe, 2006). The psychological contract is dynamic and evolves in response to changes in the work environment.

Macro-level Fairness

Our beliefs on fairness are also grounded in legalistic principles. These include things such as justice involving “fair and equal treatment before the law” and the idea of social justice associated with a “fair distribution of resources and opportunities in society” (Snodderly, 2011). Specific to business and industry, corporate social responsibility is the belief that organizations will behave in ways that benefit members of society by adhering to a code of moral or ethical standards. Based on these macro-level perceptions of fairness, we often make judgements on how well we think an organization does on fulfilling its perceived obligations.

Why do we care about what happens to others in the workplace? By comparing our own situation with that of other referents we tend to form our “fairness” perception of the employer. Factors that influence us include the balance of inputs and outputs, the psychological contract, and the principles of justice embedded in our value system. Besides internalized beliefs, we also make observations. Some commonly perceived injustices noted by researchers (Baldwin, 2006) include:

- Unequal pay for men and women doing the same job
- Performance reviews where there is little contact with the person doing it
- Arbitrary dismissals

Comparisons of equity in the workplace shape attitudes and can determine one’s sense of well-being and productivity.

Organizational Justice

How does the concept of organizational justice relate to the places where we work? Or does it? Indeed, it is the equivalent of social justice in the workplace. It extends our “fairness” perception to workplace procedures, interactions and outcomes (Baldwin, 2006). Practices often coming under scrutiny include performance appraisals, disciplinary procedures, conflict resolution, layoffs and terminations, selection and staffing, and adapting to organizational change (Baldwin, 2006).

Four basic types of organizational justice are reported in the literature: distributive, procedural, informational, and interactional (Rupp and Thornton, 2011).
Distributive justice concerns the fairness of outcomes; procedural justice concerns the fairness of the process; informational justice has to do with the rationale; and interpersonal justice centers on treatment.

**Types of Organizational Justice**

**Distributive justice**

- Fairness of outcomes and the distribution of benefits/rewards, results of a decision, or the content of fairness
- Research findings on levels of commitment, satisfaction with pay, promotion and performance evaluation

**Procedural justice**

- Fairness of the decision process itself, how the decision is made, or the process of fairness
- Research findings on satisfaction with supervision, promotion and performance evaluation, commitment and job involvement

**Interactional justice**

- Interpersonal (quality of treatment)
- Informational (explanations and rationale)

Compiled from (Tang and Sarsfield-Baldwin, 1996)

**Fairness and Workplace Behaviour**

We hold strong perceptions about fairness and justice in the workplace. The relationship between organizational justice and organizational effectiveness has long been recognized by human resources managers (Tang and Sarsfield-Baldwin, 1996). Workers are concerned about being treated fairly by their supervisors; managers generally are interested in treating their direct reports fairly; and everyone is concerned about what happens when these expectations are violated (Greenberg and Colquitt, 2005). The implications for workplace behaviour receive attention in the literature (Baldwin, 2006) and are illustrated as follows.

<table>
<thead>
<tr>
<th>Negative Effects</th>
<th>Positive Effects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leave the organization, reduce one's effort, file a grievance, ignore/rationalize, harbour resentment</td>
<td>Job satisfaction, commitment, trust</td>
</tr>
</tbody>
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Developing a global mindset involves being able to see the “macro” and “micro” at the same time. Globalization is an accepted management strategy for corporate entities, postsecondary education providers, and most businesses and industries. The phrase “think globally, act locally” was initially used to draw attention to the interconnectedness of human activity and all life on the planet. Increasingly, the phrase also challenges us to see the entire world as our workplace and to adapt global thinking to the microcosm of workplace relationships. In other words, to engage in organizational citizenship behaviour (OCB), defined as behavior that (a) goes beyond the basic requirements of the job, (b) is to a large extent discretionary, and (c) is of benefit to the organization (Lambert, 2006), would create justice in the workplace.

**References**


On Authentic Progress: From Globalization to Interconnectedness

By: Vlad Toma

Vlad Toma is currently a Professor of Corporate Social Responsibility at Centennial College. He is concurrently co-leading a research study to determine the feasibility of a social enterprise to be implemented at Centennial College.

Vlad is eruditely interested in philosophy and is a passionate critic of consumer society and the weight it imposes on the human psyche and happiness. Vlad's industry experience varies amongst Project Management, Equity Derivative Sales and Human Resource Management within the public, private and not-for-profit sectors.

Vlad holds a Bachelor of Business Administration with distinction from the University of Toronto. Alongside this degree, he has completed a semester of the Master of Science in Finance at the University of Gothenburg in Sweden and a semester of the Master of Science in International Economic Development at L'Université de Savoie in France. His professorial career will continue alongside a Master of Education in Humanities, Social Sciences & Social Justice Education at the U of Toronto. Vlad's aspirations in education are to help reframe business education into a more meaningful pedagogy, as part of the grand context of our global community.

The most important human endeavor is the striving for morality in our actions. Our inner balance and even our very existence depend on it. Only morality in our actions can give beauty and dignity to life. To make this a living force and bring it to clear consciousness is perhaps the foremost task of education. The foundation of morality should not be made dependent on myth nor tied to any authority lest doubt about the myth or about the legitimacy of the authority imperil the foundation of sound judgment and action.

~ Albert Einstein Qtd. in Banesh and Hoffman 95

Introduction

Capitalism is the socio-economic framework that human kind has created as a by-product of its adaptation to the environment. The rationality of capitalism informs human behaviour, on a global scale, and such behaviour is incompatible with the assurance of the collective's long-term survival. This paper aims to explain how a change in educational methodology will enable future populations to engage in more sustainable lifestyles and considerations, thereby naturally redefining the current socio-economic framework for society.

First, it is important to understand certain socio-cultural idioms, which have become cognitive traps preventing society's progression beyond capitalism. It is a paradigmatic shift in education that will enable the individual to detach from the current prevalent social reasoning of consumption and growth and become mindful of the requirements of the biosphere. I posit that in destabilizing the current structural logic as such, the current socio-economic framework will be able to evolve and progress sustainably.

The Face-Value Problems of Capitalism

Capitalism enables human kind to be efficient on large scales through standardization. As was the case with scientific management during the industrial engineering era, efficiency in process requires the mechanization of human activity. As the globe becomes increasingly interconnected and its individuals socially bound, in order to maintain efficiency, capitalistic processes and economies of scale are more prevalent and more optimized. As such, the global north becomes the source of desire for the global south, which slowly platitudinizes cultures and values. In order to sustain seamless global trade and human interaction, as well as increased material desire, the system requires the mechanization of lifestyle and moral values. The problem is that by synchronizing global populations into like desires and aspirations, capitalism imposes onto nature a dangerous burden.

The first absolute limitation of capitalism is its destruction of the biosphere that cultivates life. It is essentially destroying that which ensures its own existence. In view of an increasing global population and an increased desire for economic growth, it becomes clear that capitalism, as it exists today, will breach the natural limits of the environment (Leonard xiv-xv; Jackson 8). Knowledge of this conundrum is increasingly ubiquitous and urgently necessitates a solution.

Aside from the biosphere, there exists anecdotal evidence that capitalism also hinders on the individual’s ability to attain...
For critical-thinking and inquiry, students may alter outdated, protestant-borne ideologies. By providing a methodology that requires to progress. “Just as science economics takes culturally determined conditions as axiomatic” (Eisenstein 17).

Psychologist Tim Kasser postulates as well that the more the individual places value on material goods, the more scarce the positive emotions the individual is able to have and the less value he or she places upon the environment, social needs, and empathy towards others (22, 111, 253). Preoccupation with conventional trivial pettiness, such as that found in mainstream culture, interrupts the individual’s ability to think about genuine self-interest; consequently becoming unable to create an identity outside of society and self-actualize. This inability thus is not only problematic to the individual but exacerbates social inequality and environmental degradation.

On the Ontology of Capitalism

Consumer logic is a historically borne doctrine, which has transformed into an unequivocal axiom of modern culture. Marshal Sahlins classifies this ideology as Historical Materialism and explains that “it accepts the practical interest as an intrinsic and self-explanatory condition, inherent in production and therefore inescapable in culture” (206). Cultural phenomena emerge organically (i.e. critically unquestioned by the individual) and thus come to be perceived as ‘natural’ – a condition by which said constructs receive legitimacy in the minds of the populace. As a result, society is essentially failing to question the logic of practical interest because it has become a cultural norm. The logic of material production has become culture; thus trapping within production, through culture, the conception of practical interest that it requires to progress. “Just as science often projects culture onto nature, so economics takes culturally determined conditions as axiomatic” (Eisenstein 17).

Education holds the power that may alter outdated, protestant-borne ideologies. By providing a methodology for critical-thinking and inquiry, students will logically understand that capitalistic ideals are mere anachronisms. This will also lead them to become aware of the interdependence of all things – that very notion which eludes current capitalistic logic. Such understanding enables for increased empathy since that individual will come to know that any damage to the life of another being is directly correlated to damage onto oneself. Reason, as such, will lead forth the fallout of certain obsolete societal values of today.

Current Solutions

The curtailing impossibility of current solutions is the systemic nature of capitalism. The enterprise of growth has become so prevalent and demanding of the people that one does not have enough time in the day to even contemplate these matters, let alone to undergo a change in lifestyle. The system creates non-human entities that are not ‘aware’ of the crisis or of the need to act against it. Their sole reason for existence is profit. These entities imprison individual freedom not only by imbuing superfluous values within cultural mores but also by imposing an enormous dedication of time to keep the system afloat. “NGO’s are grounded in the forces and relations of the capitalist model of production. Programs that appear to be counterhegemonic almost invariably end up serving the very forces they seek to transform” (Fernando 241).

Secondly, the public does not posses a deep enough understanding of the materials economy, nor of its impact on the biosphere to make decisions that will truly reach the heart of the matter. In many cases, academia subdivides what is an interdisciplinary matter into narrow schools of thought so as to achieve optimal specialization of the future worker (Maxwell 2007). Consequently, the individual is not able to harness astute enough information so as to propose or choose affecting action. Modern society worships science and its methods of knowledge creation: to break down and analyze the individual constituents as opposed to understand the matrix of relationships of the interconnected whole (Rifkin 594-600). As such, regardless of whether an individual is aware of the ecological and social problems and regardless of whether that individual is empathetic enough to care genuinely for our global community, the individual does not have the possibility, on a societal scale, to make the decisions that would improve this situation.

If we can harness holistic thinking to a new global ethics that recognizes and acts to harmonize the many relationships that make up the life-sustaining forces of the planet, we will have crossed the divide into a near-climax world economy and biosphere consciousness (Rifkin 600).

The crisis is nonetheless a highly prioritized matter at the governmental level, and there exists systemic attempts to adopt a widespread socio-economic reform that could ameliorate it. The disastrous fallacy of such a reform is the lack of a single authority, powerful enough, to deploy a policy change as radical as that which would reconvene the logical reasoning of the entire society. Endeavours to inform the populace so that it adopts a new pattern of behaviour and to unify nation-states towards a common sustainable goal through enterprises such as Kyoto have failed (Glover 2012). These require the support of supranational legislative authorities; authorities that do not exist.

Hopes of salvation currently reside within technological innovation: the achievement of optimized means of resource harnessing and recycling. To ensure a foreseeable future by 2050, society will not only have to tremendously reduce carbon emissions but will also have to physically remove carbon from the atmosphere (Jackson 80). Society’s reliance upon such hope is nothing more than a gamble with fate and society thus needs to look elsewhere lest it continue to endanger its means of survival.

The solutions enacted this far have not proven to work because these manifest within the confines of the current cultural selection: the confines of economic reasoning. Through its mechanization of global processes, capitalism has become systemic enough within society that it becomes difficult to envision alternative feasible socio-economic systems. Capitalism is a self-perpetuating production system that creates ideology, which further promotes itself. Society has never had the freedom to question or make a decision regarding this logic.

The Educational Opportunity

Herman Hesse’s novel, Der Glasperlenspiel, is a very close representation of how education can act as the driving force for
this paradigm shift in reason. Through this work of fiction Hesse creates a utopian society, which embodies the synthesis of his lifelong proliferation of philosophical ideas. Hesse creates a society that attains balance through the protection and veneration of intellectual values: Reason and the pursuit of Reason for its own sake (19). Education, as such, questions the logic and moral value of society and determines whether it can ensure human kind’s survival. Hesse prophesizes the fall of Western society as being the result of the extinction of spiritual values and of art from education (24-25). In order to remediate this fall, the futuristic society instates as governing body the Intellectuals; namely those who work to protect and develop the integrity of Reason.

Hesse’s prophecy seems to have been quite an accurate forewarning since there exists within society today a duality between Reason and pragmatic logic. Reason is the quintessence of Hesse’s utopia and it can be described as a universal language across and common to all disciplines – math, science, literature, music, etc (15). This interdisciplinary property requires the concepts nascent of this language to translate across all disciplines, and in so doing to discover and exclude superficial values which could lead individual actions astray from global welfare. Altogether, Hesse’s novel ascribes the reform of education as the salvation of humanity, which entails the shift in logic from pragmatism and social status to wisdom and reason. Wisdom and reason are a sustainable and utilitarian logic because these habilitate the populace to change its moral values contingently according to the current challenges at hand.

Hesse more directly advocates the use of the Socratic method and experiential learning as realistic changes to current education (Otten xiii). These methods, similarly to those promoted by Sir Ken Robinson (art and creativity) and by Harold Innis (intellectual conversation) are the catalyst for the inhibition of philistine and superfluous values but will not be enough to ensure a fruitful future for a global population.

As dissected in economist Jeremy Rifkin’s tome The Empathic Civilization, that which is most relevant to humanity’s current dilemma is the requirement of increased empathic abilities. Rifkin outlines in depth the structure of an elementary level education centered on empathy. This education, he posits is necessary to reach sustainable behaviour since it augments the individuals awareness of the interconnection between everything on earth.

The newbiosphere learning environments provide a new type of open classroom to prepare succeeding generations for the next phase of human consciousness – the extension of the central nervous system of the human race from the geosphere to the biosphere (Rifkin 612).

Daniel Kalderimis argues that existentialism, as a practical theory of moral philosophy, leads to empathy – this being the answer to the conundrum. Using his logic it becomes easy to understand the genesis of empathy and to elaborate on the following rationality:

The empathetic predisposition that is built into our biology is not a fail-safe mechanism that allows us to perfect our humanity. Rather, it is an opportunity to increasingly bond the human race into a single family (Rifkin 614).

Kalderimis postulates that the teachings of an Existentialist Framework can lead the individual to understand another person’s equal reality and capacity for thoughts and expression, enabling that individual to take into account the consequences of action on other people (86). As explained by Sartre, “by choosing for yourself, you choose for all people; on the basis that to choose is to affirm the value of the thing chosen” (Kalderimis 87). This empathic state is also termed ‘authentic living’, or the ability of “facing up to the true responsibility of living in a world where meaning and ethics are subjective” and not “pretending an objectivity, or constraint where none really exist” (Kalderimis 85). Therefore, existentialism thus also complements the educative means outlined above in that it enables for the freedom to make decisions outside of the realm of cultural convention.

Kalderimis explains that through reflection and creativity, man becomes sincere to his own affinity (88). To appropriate meaning to that affinity which is intrinsic to each individual and which is not socially determined incidentally creates authenticity and a shift from scarcity to abundance. The individual thus creates a genuine, subjective definition of beauty, enabling him to share, understand and love this same genuine subjectivity in other people. In so learning to appreciate life in itself, capitalistic society will naturally progress to devalue material things and thus loosen its desire for increasing wealth, utilitarianism and consumption. Without this paradigmatic shift in reasoning and behaviour, our society may miss the threshold of ability to remedy its problematic circumstance.

Education’s current shortfall is its worship of the scientific method. This knowledge-creating infrastructure can only explain mechanical processes and serves only to break down and analyze individual parts. As explained above, our society requires a holistic understanding of the matrix of life, including emotion, authenticity, and purpose. Axiomatically, the scientific method dictates that if one constituent of whole cannot be empirically defined, the legitimacy of the whole is rendered moot. Incidentally, existentialism is dismissed and the implications of decisions made by the individual are unaccounted for. Furthermore, the scientific method demands objectivity, the very source for standardization and possibility for globalization. Individuals thus become trained to spot the outliers and to deem ‘weird’ that which is merely misunderstood. A recalibration of the equilibrium between the sciences and the arts within every discipline of education could therefore circumvent capitalism’s current problems.

It is a new form of education, through its power of invoking critical inquiry that will enable the individual to surpass the cultural idioms created by capitalism and to foster the sense of interconnectedness needed for the survival of biosphere. The people of the globe are becoming increasingly interconnected into a singular collective. Individual actions are no longer isolated; instead these aggregate and affect those from all corners of the planet, including and especially the environment. Lamentably, aged rituals of production and consumption pervade and define modern western culture. Holistic education, coupled with an existential framework of mores, will empower the individual with both an understanding of the great matrix of the biosphere and the empathy required to make decisions that take into consideration the well being of all people of the globe.
Moreover, this form of education will empower the individual to see beyond culturally propagated ideologies and engender her own source of rationality and reason. This is the only point in time when a person can claim they are authentically free.

End Note

1. Outside of Der Glasperlenspiel, Hesse advocates the Socratic method and experiential learning as new means of education (Otten xiii). The Socratic method is the way by which education can strive to reach the purity of concepts described in Der Glasperlenspiel. The questioning of every concept to its core leads to the discovery of incoherent logic, essentially sifting through concepts and associations towards truth and enabling for an understanding of human motivation, including the accumulation of wealth, economic growth, social status, and consumerism. Experiential learning allows for understanding as opposed to memorization. It is futile to compress facts into short-term memory without knowing the importance of those facts or placing them within a meaningful context. A narrow discipline has little value for humanity when it is not rooted within the matters of the world at large and learnt sequentially in order of importance of these matters. Such a composition of teachings that allows for a meaningful and sustainable understanding of the various disciplines would be very hard to achieve. Conversely, the fact that these are not placed within an appropriate context, or any context at all, prevents logic to transpire across all disciplines. Experiential learning is a solution to this conundrum. As opposed to attaining understanding through formal systems, one learns through experience. It is essentially knowing through direct interaction with reality as opposed to accumulating knowledge through abstractions of reality. As per the example provided by Der Glasperlenspiel, learning of all disciplines occurs primarily through music, meditation and intellectual debates.

The studies of Harold Innis and of Sir Ken Robinson are strong complements to the said educational methods. Sir Ken Robinson preaches that education should promote the aesthetic arts and creativity so as to balance out the current hegemony of pragmatic logic. He posits that creativity and unique individual preference and desire will lead to society’s ability to deal with the sporadic evolution of problems that it will face in the future (Azzam 22). Innis asserts that the media imposes, onto the individual, imminent ‘cultural baggage’, which is a knowledge monopoly. This mechanistic process, he argues, would lead to “the transmission of order, obedience, and an absence of potentially contestatory thinking” and the solution to which is intellectual conversation (Watson 411).

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Different Voices of Post-Colonial Georgia: Modern, Anti-Modern, Alter-Modern Realities in Contemporary Georgia

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Irakli Kakabadze is a leading contemporary Georgian writer. He is an author of five books and scores of short stories and poems. He received the Oxfam Novib/PEN Award in 2009. This prize is awarded annually to writers and journalists who are persecuted or had to flee because they wielded their pen in a critical manner. Irakli Kakabadze is the author of Candidate Jokola, Compassionata and a number of other books. Currently he is the latest scholar at the Institute for Global Citizenship & Equity through the Scholars at Risk Network. Contact: ik232@cornell.edu

Historical Past

Georgian psychology has been formed by colonial powers through its history. Because of this, the country was always fighting to survive and was looking for allies in the struggle against any oppressor. In ancient times, Georgians (Iberians and Kolchis) were using the power of Persia and Greece against each other to balance the interests of their own countries. When Romans came in the 1st century B.C., they were fighting the Ponto Kingdom and its influence in Caucasus. Later on, the interests of Iran, the Byzantine Empire, Arabs, Ottomans, Central Asian Nomads, Mongols and others were clashing over the possession of South Caucasian’s beautiful lands. Russia annexed Georgia in 1801 after signing a friendship treaty in 1783. And now Georgia is trying to become a member of the NATO military alliance.

As a result, Georgians as well as their neighbours developed a psychology that was always looking for a STRONG PROTECTOR and mighty friend. In the first years of the Russian annexation in the 19th century, Georgian Elite viewed Russians as their saviours and therefore gave all its support to the Russian Imperial project against Iran or Turkey. It is well known that Georgian Generals were very important factors in deciding bloody, North Caucasian conflict between Russia and Imam Shamil in the mid 1850s. Georgians played an instrumental role during the 1917 Great Russian Revolution. As a matter of fact, a number of Georgian Communists became members of Politburo and in 1924, Josif Vissarionovich Jugashvili, an ethnic Georgian, who was known under the bolshevik party nickname Stalin, became the leader of the Soviet Union in 1924 and lasted in this extremely powerful position for almost 30 years. This lasted for nearly 30 years. The last Georgian politician who was actively involved in the Soviet Party machine was Eduard A. Shevardnadze, who became a Foreign Minister in 1985 and together with Mikhail S. Gorbachev, presided over the disintegration of an empire.

Georgians viewed the Russian Empire as their liberator from their medieval past, but by the 1970s and 1980s a new narrative developed through Georgian intellectuals. They started to think of Russia as a backwards Empire and chose the US and Western Europe as their potential ‘patron’. The so called National Liberation Movement that started in the 1970s and 1980s under the leadership of Zviad K. Gamsakhurdia, Merab Kostava, Gia Chanturia and others, switched their allegiance from the Russian Empire to NATO. The historic break was symbolized by the speech of one of the leaders of the Georgian National Liberation Movement, Irakli Tsereteli, on April 9, 1989, when he requested NATO troops to enter Georgian Territory. After the pronouncement made by Irakli Tsereteli in 1989, this political orientation towards NATO became more and more popular among the Georgian ruling elites. The government of President Shevardnadze (1992-2003) tacitly endorsed this idea at first and then accelerated its movement towards Western military structure under pressures from young reformers. During the leadership of Mikheil Saakashvili, after the ‘Rose Revolution’, Georgia became even more affiliated with the Western Military Alliance. This time Georgia made a choice: its favorite empire was the United States – Russia was the history and the dark past. This kind of narrative led to the war of 2008 in South Ossetia.

Modernizers and Colonialists

Modernization and colonization were developing hand in hand in Georgia as well as the whole of South Caucasus. There were parts of the elite who were advocating for modernization and colonization by different powers. During the Russian annexation in the 1800s, members of the Georgia Aristocratic Intelligentsia, such as Grigol Orbelliani or Alexander Chavchavadze, served the Russian Empire to ‘educate’ Georgians. Structurally, this has caused the change of the system. Later on, Prince Ilia Chavchavadze started a liberal and capitalist reform to transform feudal Georgian society into an entrepreneurial palace, where people would learn to be self-reliant. The reforms of Prince Chavchavadze, who was also a poet, had a big impact on Georgian society that lasted up until the early 1900s. Ilia Chavchavadze
understood well that imposing an imperial order and worldview was not sufficient for the reform. He was the one who said that: “We shall belong to ourselves”. His reform was always based upon a healthy synergy of local and global. And this was the most successful change in Georgian history. However, the reformer Chavchavadze was killed by a new wave of ‘colonizer-modernizers’ – Georgian Marxist-Leninists in 1907. They proclaimed that they would fight for the socialist republic and joined their forces with their colleagues in Russia. After the October Revolution in 1917, Georgian Bolsheviks became the vanguard of the Soviet Communist party. They started with exterminating Georgian nationalist-patriots and became new servants of an empire. They implemented and reformed and confiscated all private property only to become rich themselves, only to have more political and economic power in their own hands. 'Dictatorship of Proletariat' in Georgia turned into a corrupt system again.

Already by the 1930s it was obvious that the new imperial project was as fake as the bourgeois salesman in Arthur Miller’s play ‘Death of a Salesman’. Instead of bringing real equality to the subaltern population of Georgia, ordinary citizens became even more desperate and suffered from total deprivation of their political as well as economic rights. The 'Total Happiness of the People' did not achieve its goal. As a result, a new anti-modern wave, the Anti-Soviet Movement, swept through the entire Soviet Empire in the 1980s. Georgia was one of the first to start this movement and symbols of the church and old traditional feudal warriors became popular once again. King David and Queen Tamara became new symbols of the fight for liberation as well as Prince Chavchavadze, who was given the status of a Saint by the Orthodox Church of Georgia in 1987. Soviet modernization and colonization did not work – and by 1992 Georgia was left without basic necessities of life, including bread and electricity.

At the end of the Soviet Empire, it became obvious that the new multinational, capitalist Empire was a new horizon for the small country of Georgia and the new system of relationships, new system of economy: this was neoliberalism. The first shipment of humanitarian aid from the United States started in 1992 and since then every year the aid has increased and, eventually, Georgia became one of the highest per-capita cases of international aid from the West. Georgia was recognized as an independent country in 1992 and it started to join the international community of ‘independent states’.

With the advent of Western, ethnocentric, nation-state building, identity politics became a primary factor in Georgian internal politics. This caused the eruption of a number of ethnic conflicts: with Ossetians in 1990 and with Abkhaz in 1992. Small ethnic minority communities started to resist the post-modern modernization of Georgia and to develop their own state structures. On the other hand, non-ethnic minorities such as women and homosexuals enjoyed the advent of liberal principles and they have gained some considerable rights in the 1990s and 2000s. Religious minorities have also enjoyed more protection from the state, especially during Mikheil Saakashvili’s rule. The ethnic question proved to be the most difficult to resolve in the new republic. Identity politics as a main part of political discourse was not providing an avenue to find common ground between Georgians and Abkhaz, Georgians and Ossetians as well as many other groups. As a result, the new neoliberal colonial project of modernization failed to address the ethnic question. Ethnic identity, which was the basis of nation-building in Europe and that caused some wars inside Europe in the 20th century, proved to be the main stumbling block for the Georgian state in the beginning of the 21st century.

The role of modernizers and colonizers in the 21st century fell upon the young party National Movement led by Georgia’s youngest president, Mikheil Saakashvili. There were a number of reforms implemented during his rule, but at the same time resistance to these changes was very significant. As a result, the Saakashvili regime resorted to force. Hundreds of political prisoners were detained and arrested and made to serve time in prison. Saakashvili has also employed informal ‘Death Squads’ to kidnap and execute those who were opposed to his secular, authoritarian regime. The killing of a young banker Sandro Girgvliani, became a biggest dividing sign between Saakashvili’s modernizing government and Georgian society in general. Modernization by force once again proved to be a futile exercise of power that led to deep resentment among the population. The closest example to Saakashvili’s rule is the Peruvian President, Alberto Fujimori, who was also a darling of the West until his demise at the height of a scandal. Saakashvili has also employed illegal surveillance and blackmail as some of the main tools for advancing his modernization policies and, as in the case with Fujimori, it has backfired.
prisoners being tortured and raped by police guards, the Saakashvili’s modernizer government lost support even from allied identity groups such as Women and Homosexuals. His party narrowly lost the election on October 1, 2012 and the eclectic coalition, “Georgian Dream”, became the majority in the Georgian Parliament. This coalition, led by billionaire Bidzina Ivanishvili, is comprised of different political forces, where Conservatives share the power with Social Democrats, Republicans, Free Democrats and the People’s Party. This coalition of liberals and conservatives has some elements of the anti-modern coupled with more or less progressive Social Democrats and Republicans and pragmatic Free Democrats.

So who are the anti-modern forces in Georgian politics?

**Understanding the Forces of Change**

The Anti-Modern movement in Georgia is mostly based on traditional notions of resisting spiritual corruption brought on by globalization. This movement is not entirely new, since there were anti-modern sentiments starting from the 19th century when the serfdom was abolished by young reformers in the Russian Empire. Corruption of Spiritual values is opposed by the forces allied with an Orthodox Church and ethno-nationalist groups. In some points they have some very legitimate concerns about the effects of modernization. In a sense, like Hart and Negri suggest, anti-modern forces here are clearly anti-colonial, but they lack their positive agenda for the future. These forces are looking into the past – and that is why conservative forces in Georgia are always losing the battle for creative ideas for the future of Georgia. One example of their failure is their large campaign against identity cards, based upon the false premise that those electronic identification cards contain the sign of Satan. In the end, the leader of the Georgian Orthodox Church came out in public to suggest that this was not true and asked everyone to make his or her own decision on this matter. A lack of creative thinking is crippling the conservative movement in Georgia and is therefore making it more vulnerable to ridicule from its opponents.

The Anti-Modern movement has its popular leaders, such as Zviad Dzidziguri and Gubaz Sanikidze, who appeal to large parts of Georgian population. They do have a chance to succeed if they adopt more creative ways of addressing their constituency. But in general, The Anti-Modern, Anti-Colonial Movement is not going to succeed if it is not going to bring creative, new ways of continuing life in this multi-ethnic and multi-religious country, that has a tradition of coexistence lasting over thousands of years. Tradition of coexistence sounds like the best tradition for conservatives to find the ways out of their ideological impasse.

Anti-Modern forces usually rely on the votes and support of the subaltern population, which is the most disenfranchised part of Georgian Society. It is very well known that different reactionary ideas are mostly popular and easy to sell in these parts of the population. Leading modernizers, however, successfully compete in some cases for the votes of the Georgian subaltern, appealing to the ethnic nationalism, especially during and after the war with Russian colonizing forces of Saakashvili that were able to significantly cut the number of Anti-modern supporters. Saakashvili was also able to successfully use conspiracy theories about ‘Russian Spies’ thereby arresting a number of people on unsubstantiated charges and getting general support from the very poor population that is usually anti-modern.

**Tradition and Forces of the Alter-Modern in Georgia**

Even though the end of 20th century has been a time of reactionary ideas within the former Soviet territory, there is still a significant tradition of Alternative Modernity within the borders of the former Soviet Empire. Varlam Cherkezishvili was a representative of Georgian Anarchist movement that has affected Georgian thinking in the beginning of the 20th century. In fact, Georgia has one of the first Anarchistic Republics in the world – the so called “Gurian Anarchist Republic” that was short lived and preceded the Georgian Social Democratic State in 1918.

In the arts scene, Georgian and Russian Futurists of the 1920s, such as Vladimir Mayakovsky, Nikołoz Shengelaida, Titisan Tabidze, Paolo Iashvili and others have created a different reality on Rustaveli Avenue in Tbilisi, in the beginning of the 1920s. This was a great festival of alternative lifestyle led by brilliant artists. This period also lasted for a short period of time. Stalinist purges have killed the young Futurist art in Georgia and Russia. But, the tradition stayed on. Something that was oriented towards the future and constructing the new forms of life became an imperative statement.

In the 1960s, new authors and artists came to the scene in Georgia, who have shown their vision for an alternative world. Film director Othar loseliani, Theater Director Robert Sturua, writers Guram Rcheulishvili, Erlom Akhvlediani, Jemal Kachkhadze, Philosophers Merab Mamardashvili, Zurab Kakabadze, Tamaz Buachidze and others started to articulate the vision for the new Georgian ‘Alter-Modern’ - that was not saying no to progress in general, but was not talking about the element of love completely out of occasion. Georgian alter-modern was constantly struggling with the “Deinstitutionalization of Love’, which was one of the main features of technocratic Soviet reality. Even since Lenin’s time this was called a “Bourgeois Sentimentality” and was downgraded. Georgian ‘Alter-Modern’ started to reconstruct the notion of love within the industrial society and it proved to be quite successful. The works of loseliani, Sturua, Mamardashvili and their partners became well known through the world. Brechtian hero, Georgian Judge Azdak became one of the main escapes in Georgia’s reality of State-Capitalism in 1980s. This was truly Deluezian notion of escape from Capitalism through arts – or for that matter through Bakhtin’s notion of Carnival.
In 1980, Georgia resisted the Soviet authoritarian system through Bakhtin’s Carnival and Brecht’s Azdak played by late great Georgian Actor Ramaz Chkikadze (above), but in the 1990s and 2000s, a different reality required a different alternative. That is why the group of writers led by Naira Gelashvili started to publish a magazine called ‘Alternative’. Edited by Shota Iatashvili, this publication also became one of the niches of Georgian Alter-Modernity.

It could be argued that the Alter-Modern artistic and scientific narrative was more responsible for bringing Soviet Totalitarianism down than Anti-Modern forces of reactionary Churches or Ethnic Nationalists. Alter-Modernists played a very important role in deconstructing Soviet hierarchical system. Unfortunately their voice became less important during and after the Velvet Revolution of 1989. As we have said, either Anti-Modern forces of isolationist religious nationalism or modern forces of colonialism occupied the whole stage leaving very little space for creative visions of society.

In the 1990s there were a number of authors resisting the culture of neo-consumerism and capitalist hierarchy, such as Naira Gelashvili, Kote Kubanieshvili, Badri Gugushvili, Irakli Charkviani, Gio Mgeladze, etc. But their voices were practically muted by the advance of post-industrial capitalism. Colonialist political forces, especially under the leadership of Mikheil Saakashvili have made it very difficult for creative artists and scientists to articulate their visions. Visual artists, such as Nino Chubinishvili painted a picture that was very depressing after the demise of the Soviet Empire and the emergence of the new world. Composer Gogi Dzodzuashvili’s song “Postindustrial Boys” has given us a true definition. Aimless existence in search of survival – but only physical survival and not of any spiritual force became the imperative for youth in the 21st century. Profit did not serve as an ideal – there were no ideals to live for.

Postindustrial Boys in Georgia became lost swimming between extreme poverty and consumerism. Voices against bourgeois careerism were either muted or arrested during the reign of neoliberal regime. Today, you have to look hard for those voices, coming out of different singularities but expressing feelings of multitude.

The only way to articulate the voice for postindustrial Georgian society became its traditional polyphonic song.

**The worldview of Polyphony**

There is plenty to be said about the polyphonic discourse. This is not just polyphonic songs that are in different countries of the world, including Georgia. Bakhtin talks about the polyphonic understanding of the world as opposed to the dialectical in Dostoyevsky’s poetry, but today it is becoming even more obvious that multitude and subaltern are looking for their voices to be articulated in the post-industrial world.

Naira Gelashvili talks about the Polyphonic Worldview that would make it possible for every singularity to articulate itself, belonging to different groups of the population. In this society, where industry is becoming very fluid, it is becoming more and more important for every singularity.

Parallelism and multiplicity are very important factors in polyphonic worldview where the issue of development is concerned. Development oriented narratives are taking more and more criticism with time. It proved to be another liberal neocolonial project that did not contribute much to the improvement of the situation of the Global South – even more – it has crippled the development of the North. Polyphonic worldview helps in developing polyphonic economic structures, where multiplicity of small entrepreneurs are engaged in building entire economy in a synergy and are not commanded by one center of power.

Each singular element of the economy, small hotels, fruit factories, IT centers, small think tanks or watchdogs, coupled with tiny ecologically clean factories contribute to the growth of the economy. But at the same time creativity is being preserved in postindustrial society, where each singular contribution is appreciated on its own merit. Synergy between those singularities creates polyphonic multitude. Artistic approaches and carnivallization of the process are very important components for the creation of new Alter-Modern reality – the reality where each individual feels the capacity to develop but is also filled with solidarity.

Negri & Hart’s concept of “Education in Love” is better implemented in this kind of a system. The Polyphonic approach is giving an opportunity to develop institutions of solidarity and, with the help of creative artistic acts, “Institutionalizing Happiness”.

Polyphonic reform needs to be implemented in Georgia – since there is a sense that the laugh and smile are suffocating under the pressure of neoliberal dangers – absolute insecurity of liberal economy is killing every breath of creativity and every laugh.

It is time for us to be able to smile – but it will be hard work.
Conclusion

In light of these developments Georgia has a chance to become one of the hubs of multi-cultural development, where many different nations co-exist. Polyphonic unification of the South Caucasus region as a Zone of Peace rather than a militaristic polygon for different empires to compete. Georgia and South Caucasus, in general, including Armenia and Azerbaijan, have a long tradition of living in a cosmopolitan region as true citizens of the world. Today, it appears that ethnic and political conflicts cannot be solved unless the government proposes a polyphonic approach of global citizenship. This is not going to be a copy/paste variant of corporatist global processes, but the alter-globalization that is based on creativity, empathy, non-violence, engagement, collaboration, joint security through peace and economic progress. Alter-modernization means a good synthesis of its creative traditions like those of Vajha Pshavela, David Kldiashvili, Niko Lordkipanidze, Galaktion Tabidze, Othar Ioseliani, Tamaz Buachidze, Merab Mamardashvili and many other thinkers with ultra contemporary notions of emotional economy and social development. This new vision will be based on newly created narratives of equality of ‘others’ and not the domination of either Western, Eastern, Southern or Northern narratives. A Polyphonic country has a future - where monophonic countries do not. The experiences of the last 25 years is evidence of this.
The Canadian International Model United Nations Experience

By: Eva Aboagye

A group of 15 students accompanied by four staff went to Ottawa from February 27th to March 5th to attend the 10th Anniversary of the Canadian International Model United Nations (CANIMUN). The committees at the conference were the Security Council, the General Assembly 1 (GA 1), General Assembly 3 (GA3), United Nations Environment Program (UNEP) and Food and Agriculture Organization (FAO). Each committee had a set of guiding questions and each student was expected to write a position paper to represent their country’s position on the issue being discussed in their committee. The CANIMUN was attended by student participants from Dawson College, Centennial College, Laurentian University, Concordia University, University of Ottawa, Carleton University, University of St Andrews from the United Kingdom, North South University from Bangladesh, HEC Montreal, University of Montreal, McGill University, University of British Columbia, York University, McMaster University and Colonel By Secondary School.

In preparation for the model United Nations, the students were assigned countries that they would represent at the Model UN. Centennial students were assigned Bangladesh, Norway, Netherlands, United Arab Emirates, Thailand and Greece. The committees assigned to Centennial students were GA1, GA3 and UNEP.

The Centennial student delegation was made up of the following:

- Angela Foster (Tourism and Travel, representing Norway in GA3)
- Caitlyn Oosthuizen (Graphic Design, representing Thailand in UNEP)
- Foram Patel (Biotechnology, representing Bangladesh in UNEP)
- Guangxing Liu/ Andy (Energy System Engineering representing United Arab Emirates in GA1)
- Henry To (Biotechnology, representing Bangladesh in GA3)
- Jaskaran Brar (Project Management, representing Netherlands in GA1)
- Michael Reyes (Practical Nursing, representing Bangladesh in GA-1)
- Nadine Bukhman (Corporate Communications and Public Relations, representing Thailand in GA-3)
- Oluwagbemisola Okejimi / Elizabeth (Project Management, representing Netherlands in GA-3)
- Paula Nadj (Community and Justice Service, representing Greece in GA-3)
- Ronak Nagda (Project Management, representing United Arab Emirates in GA-3)
- Ryan Liu (Broadcasting and Film, representing Thailand in GA-1)
- Shima Monfared (Social Service Worker, representing Norway in GA-1)
- Sukhjit Matharu (Business Administration, representing Greece in GA-1)
- Xiangzhou Kong (Project Management, representing Norway in UNEP)

The staff members who accompanied the team were:

- Manjeet Kang, Project Guide (Institute for Global citizenship and Equity)
- Amanda Sampson, Project Guide (Institute for Global Citizenship and Equity)
- Amanda Stone, Project Advisor, (Centre for Academic Quality)
- Eva Aboagye, Project Lead (Institute for Global Citizenship and Equity)

The picture in the centre (top) shows the whole team with the Canadian Representative to the United Nations, Ambassador Guillermo Rishchynski after the Opening Ceremonies at the Canadian War Museum.

The students all worked hard and submitted their position papers prior to the Model UN. A few students struggled with representing positions that were against their core beliefs but they overcame that and represented their countries as best as they could.

Prior to the start of the committee sessions, some of the delegates got a chance to visit the embassies of the countries they were representing. The bottom-centre picture shows two students, Ronak and Andy (to the far left and two other delegates with Amanda Sampson (to the right) at the Embassy of the United Arab Emirates with the Ambassador in the middle. The visits were intended to give the delegates the opportunity to get answers for any lingering questions they may have on the countries they were representing.

The first day of the Model UN was stressful for the students and a bit discouraging, sometimes intimidating and occasionally disruptive. Once
students got a better understanding of how the sessions run, things got better. They actively participated in the committee sessions, defended their positions, drafted resolutions and collaborated with others to work on a final resolution for their committees. Pictures of students engaging in discussions, collaborative work and negotiations as well as the student position papers have been included in this article.

Two of our students representing Greece and Netherlands got awards for best position papers in their committees.

Delegates Xiangzhou Kong representing Netherlands and Paula Nadj representing Greece pose with their award certificates.

The Three Canadian International Model United Nations Committee Sessions

United Nations – General Assembly 1 – Disarmament and International Security

This committee had two main topics to respond to:

**Topic 1: Controlling the use of Unmanned Combat Air Vehicles**

Potential issues to be considered by the committee include:

- What measures can be taken to address the problems described in the Living Under Drones report?
- UCAVs have generally accepted military advantages. Are these outweighed by the legal and moral quandaries surrounding their use?
- Do states using UCAVs violate the imperatives of international law concerning the protection of civilians?
- Which kind of measures can be taken in order to increase the transparency and allow for data collection on UCAV strikes without compromising intelligence operations or national security interests?
- What can be done to keep UCAVs out of the hands of violent non-state actors?

**Topic 2: Development in the field of Information and telecommunications in the context of international security**

Potential issues to be considered by the committee included:

- How can states and the international community balance the need for enhanced security for ICTs while at the same time capitalizing on their potential benefits to social and economic development?
- How do the challenges of ensuring the security of ICTs differ in developing countries versus developed countries?
- What role should the private sector play in ensuring the security of telecommunication networks?
- What is the role of the First Committee in addressing information technologies and international security?
- What are effective means by which to deter cyber-terrorism or other attacks on vital information? How can the effects of such tactics be minimized?

- What is the current vulnerability of your nation and how might a future cyber-attack impact your nation?

Student Papers for GA-1:

1. Guangxing Liu / Andy (Energy System Engineering representing United Arab Emirates in GA-1)

After the Model United Nations we had the opportunity to get a guided tour of Parliament Hill the next day. For most of the students who had never been to Ottawa or been inside Parliament Hill that was a wonderful experience to cap our journey.
UAE believes that the regulation of the use of UCAVs should be reserved exclusively to international cases because domestic regulation is too hard considering certain individual circumstances of nations. This only applies in the situation where the nation being considered is no way considered an international threat or a terrorist nation that oppresses its people. Internationally, UAE believes that there should be serious consideration on the regulation of UCAVs use particularly in the issues of the country’s consent to which the UCAVs will be sent. Also, there should be a certain threshold implemented for accidental civilian casualties that signifies when a country needs to stop UCAVs operations because they have become too inaccurate and the endeavors are too unsuccessful. In every case examined under the new restrictions and regulations the alternatives must be analyzed to see if the UCAVs attack was in fact the best option.

The UAE Air Force and Air Defense have outlined a long-term acquisition strategy that includes fielding a next-generation fighter and an unmanned combat air vehicle (UCAV) between 2018 and 2025.

**Topic 2: Development in the field of information and telecommunication in the context of international security**

The UAE is convinced that information and communication technology should be used in accordance with the Charter of the United Nations and the basic principles of international relations. Furthermore, free flow of information must be guaranteed without prejudice to national sovereignty and while maintaining security and respect for cultural, political and moral differences among nations.

The information and telecommunication in the context of international security is an increasing problem in the world. Privacy issues are of the main concern. In countries especially in the Middle East, whose exposure to the internet has been higher than ever, the delegation of UAE recognizes that changes are required in the system to combat this problem.

UAE is aware of the lack of awareness among its citizens both in terms of the security risks involved in the usage of the internet and the laws of the country. The UAE’s Ministry of Interior (MOI), the Telecommunications Regulatory Authority (TRA) and the National World Summit of Information Society (WSIS) Committee, through the Higher Child Protection Committee (HCPC), celebrated the Safer Internet Day on 9 February 2011 with the aim of promoting safe use of the internet for youth and social-networking site users. Furthermore, special education is extended to schools in IT classes where students can learn about firewalls and learn to differentiate between legitimate and illegitimate websites.

The government should also compile a detailed definition of ‘cybercrime’ so citizens are aware of what actions are legal and illegal and regular updates should be made available where necessary. International communities should come together to allow exchange of information and ideas to minimize this problem. The government can base its strategies on countries where special laws and measures have been enforced to tackle this crime and should consider success rates.

Meanwhile, the identity theft is a serious concern for UAE. Large amount of information including names, addresses, passwords, account number, personal identification number and other markers can be stolen and used to create false identities for criminal and other illegal purposes. While some developed countries have very special laws to address these activities. The UAE suggest more cooperation and coordination between developed countries and developing country. Especially these types of criminal activities often take place across international jurisdictions and require cross-border forces to charge individuals with criminal activities.

More resources and time should be allocated to research on methods to build effective firewalls and tracking units to allow safe use of technology.

**2. Jaskaran Brar (Project Management, representing Netherlands in GA-1)**

**Topic 1: Controlling the use of Unmanned Combat Air Vehicles**

The Netherlands is well aware of the opportunities provided by the use of Unmanned Aircraft Systems (UAS) and Unmanned Combat Air Vehicles (UCAVs). But the question arises how ethical it is and how much is the possibility of misuse. In addition there is a concern regarding the limit to the automation that can be allowed to these vehicles. Importance has to be given to the fact that civilian casualties cannot be allowed. And the fact that if the vehicles are fully automated there will always be scope for the wrong judgment and as a result a civilian can be mistaken for a soldier and hence harm can be brought to them. Secondly when there is a person involved in controlling such a vehicle he/she has to be considered as military personnel which adds to the responsibilities and consequences. There have been incidents of misidentification of civilians as threats leading to the launch of attacks on them resulting in deaths. Such cases have been reported involving US drones in Pakistan and Afghanistan. Another issue to the use of UCAVs is the political leverage given to nations owning the aircrafts.

On the other hand when it comes to competing with other nations even Netherlands has done its part on signing contracts with companies such as Insitu to provide the ScanEagle unmanned aircraft system in order to work with the Ministry of Defense. The ScanEagle would be used by Netherlands for both domestic as well as foreign lands. Already boasting with customers such as the US, Insitu has mastered in developing Unmanned Air Vehicles, which are already in the field and are combat proven.

Netherlands has also been hosting events such as the UAS Event, which was held in order to bring awareness about the use of UAS vehicles for non-military and commercial purposes. Also in question is the flying areas allowed for such commercial vehicles. This is because a private vehicle thought of to be a commercial vehicle might be used as a source of classified information jeopardizing something as vulnerable as military operations of a nation.

In Netherlands the use and introduction of such vehicles was started with the formation of Netherlands Association of Aeronautical Engineers NVvL. Its first meeting was held on June 9, 2011 with the intention of the initiators of this network to organize a meeting every three to four
months, which may consist of a lecture afternoon or evening, company visit/ tour or a workshop on a specific theme. Netherlands has also invited bidders to inform them with what can be done to serve the defense needs of the nation and is trying to put such a system into operation by the fiscal year 2015-2016. The planned budget for spending on such systems was up to $134 million.

**Topic 2: Development in the field of information and telecommunications in the context of international security**

It is a well-known fact that the development seen in the field of information and telecommunication has brought up security issues, which could lead to vulnerability of a nation’s secret as well as that of the private lives. Netherlands does not rule out the fact that such a rate of development can pose a threat to human rights as well as international security. On the other hand it also identifies the need of such developments in order to prosper from such developments such as to see growth. One of the major requirements for securing such developments is mutual international cooperation without which it is not possible.

Keeping this need in mind, the Dutch Cyber Security Council was launched in June 2011. The purpose of the council is to help and guide both government and private units in dealing with threats to digital security. It identifies and prioritizes IT threats, looks into innovations for sharing information securely. Privacy is also an important issue being addressed by the council.

Another great advance towards such a cause was the development of a National Cyber Security Strategy NCSS. Under this strategy the National Cyber Security Centre was to be launched by January 2012. Such centers would be possible with the help of Public-Private partnerships. This strategy deals with everything from the detection of such a crime to the ways to deal with them and the prosecution measures of the culprits. Other measures such as the Cyber Security Assessment Netherlands were also developed but they were vulnerable to attacks.

The key to check such attacks and scams is international cooperation. Netherlands identifies the need to work with other European Nations in such endeavors.

The Netherlands is a party to the Council of Europe’s Convention on Cybercrime and encourages others to accede to this convention. Netherlands also is keen to involve private players to help the nation in such efforts and also understands that they have a major role in such situations.

3. Michael Reyes (Practical Nursing, representing Bangladesh in GA-1)

**Topic 1: Controlling the use of Unmanned Combat Air Vehicles**

The Peoples’ Republic of Bangladesh has yet to officialise a position concerning the controlled use of unmanned combat air vehicles however, our selfless efforts in the fight towards a world of complete disarmament points towards a direction of supporting the implementation of a regulatory framework that communicates holistically the need for peace and security – a greater global concern without dispute and an undeniable longing for all member states.

UCAVs have significantly grown in popularity and in particular, among developing countries that have the capacity to invest in them. The Bengali government, despite our longstanding economic struggle have recently paid great attention to the use of UCAVs. The country envisions potential benefits distant from their military use but rather in a variety of ways that would immediately increase the control and sustainability of nations’ people whom have experienced civil war. The stage presence of UCAVs can contribute to alleviating frustrations of poverty, the development of homegrown corruption, and the many other internal disputes that has scarred the history of our country for over forty years. With respect to the rapid evolution and increased interests of UCAVs in the South Asia region, the lack of consensus on the regulation of UCAVs inadvertently place underdeveloped countries within the subcontinent at enormous risk for harm – a matter that will potentially develop new tensions within the South Asian region and within our country itself. Our government realizes the pressure placed on our military defense system as a result of the ambiguity in establishing internationally recognized guidelines on UCAV operations. To date, the Bengali government has yet to produce an established radar system with the capacity to detect such highly advanced aerial machinery; a clear indication that the nation is clearly under-matched. The country’s internal political instability and debilitating challenges with poverty precedes the thought of UCAVs at this time; despite its’ optimistic promises for the country. Our nation’s broader concern with these machines are of its’ regulatory ambiguity and their availability for all member states – especially for the countries like Bangladesh. Without a consensus for control across the global arena, the mishandling of UCAVs would likely increase the risk of violating a more fundamental UN mission that Bangladesh and other unified countries support since its birth in the UN in 1978 – a world of complete disarmament.

The Peoples’ Republic of Bangladesh would flourish significantly should the control and rightful use of UCAVs be established. The nation would greatly benefit with their use as aerial monitoring devices above their territorial sea. Economic initiatives could develop through the exploration of natural resources. More importantly, our country would suffer less and experience relief from unwarranted corruption by creating order through crisis prevention monitoring. Within the most hostile communities in the country, our nation would be able to have more than adequate leverage in peacekeeping within our domestic borders.

The developed interest and attention Bangladesh has towards these contemporary machines have only been recent. Despite the absence of concrete support on UCAV control, Bangladesh has proactively sponsored agreements and treaties all of which embody a multilateral approach to disarmament under the auspices of the United Nations.
Our countries participation in universal peace as evidenced in our strong presence within CD in addition to our contributing efforts towards a weapon free world as evidenced by supporting the NPT addresses without question our sponsorship towards equitable dominion and obedience of UCAV’s between all member states.

**Topic 2: Developments in the field of information and telecommunications in the context of international security**

The Peoples’ Republic of Bangladesh holds a firm position favoring developments in the field of information and telecommunications in the context of international security; an underlining initiative ensuring the extinction of cyber corruption in its’ many forms. In addition, the Bengali nation commends the substantial progress it has made in improving the country’s ICT’s; allowing for a greater sense of interconnectedness and protection within a country known to be highly vulnerable to cyber warfare. Developments in ICT is likely to improve our nation’s economic relations, its’ new found mediums of communication, and despite the country’s underprivileged conditions, ICT development and consensus will bring Bangladesh to par with other member states in the years to come. Our government not only supports the initiative for the country but to advocate for control and order within other states like Bangladesh as we are vulnerable. We address that liberation and protection from cyber-attacks and the need for international security with the underprivileged needs to be a continued attentive priority to secure interconnectedness between member states and the prevention of malpractice from antagonistic opposition.

Our country believes the majority consensus brings into light a great deal of confidence moving forward in tackling the highly regarded agenda. As stated by the recommendations of the Group of Governmental Experts panel in resolution 61/54, Bangladesh supports a collaborative approach to improving telecommunication and its’ infrastructure on the international stage. The country is also in support of the vision for success and feels that progress is conditional upon the like-minded support of member states, private sectors and civil society as urged by the GGE. The Bengali government recommends utilizing this momentum moving forward. It takes great humility to acknowledge that our telecommunications regime currently suffers from endemic and severe acts of corruption which can be traced back to the impoverishment of our nation and its own economic struggle since its independence. With indications that action has been taken on this issue, its resolution has made the elimination of corruption internally within our homeland a pursuit for bringing forth justice. Therefore as our nation brings testimony to the challenges within its’ telecommunications infrastructure, we adopt the resolutions presented before the General Assembly as we have undergone our share of lived experiences of cyber corruption and its’ injustices that come along with it.

With the increasing occurrences of cyber-attacks, the unfortunate events could lead to straining international relations with the countries our home is heavily dependent on for foreign aid in nearly every economic category. Our country is aimed towards developing the confidence and mutual trust of our donors and so therefore our country is on board with endorsing telecommunications initiatives that collectively strengthen international relationships using an internationally approved infrastructure honored by a majority adoption from all member states.

Our government has officially acknowledged support of the General Assembly and its’ adoption of resolution 61/54 on December 19 2006. We the Peoples’ Republic of Bangladesh mark this as the first step towards taking initiative with the development of telecommunications for the sake of commonwealth in international security among its’ member states.

In support and acknowledgement of resolution 61/54 adopted by the General Assembly, our country has demonstrated its’ integrity of fostering the development of telecommunications by taking steps within our nation as a foundational step moving forwards beyond our own borders. We are pleased to announce the beginning developments of our nations very own satellite for The Peoples’ Republic of Bangladesh – the Bangabandhu Satellite which is scheduled to be launched into space by 2015. Despite our nations delay in comparison to our neighboring countries, Bangladesh is compelled to experience the breakthrough in ITC development; a significant achievement for our nation that is plagued with underprivileged struggle and extenuating circumstances. Our nation continues to be an advocate for the development of telecommunications through action; not only for the benefit of our own nation but for the benevolent gesture of modeling the importance of international security. Joy Bangla - the affirmation of a nation desiring a world free from cyber hostility and a country devoted to modeling the freedom of world peace.

4. Ryan Liu (Broadcasting and Film, representing Thailand in GA-1)

**Topic 1: Controlling the use of Unmanned Combat Air Vehicles**

The Kingdom of Thailand recognizes the need to control the use of Unmanned Combat Air Vehicles (UCAV) or combat drones as they are commonly known. However, Thailand believes each state has the right to govern their own use of UCAV as long as they adhere and act in accordance to the International Law and rules of combat. The Kingdom of Thailand itself does have Unmanned Air Vehicles (UAV) but they are strictly used for scouting and not used in combat. If Thailand should ever acquire UCAV they would only be used when deemed necessary and the best viable option.

The Missile Technology Control Regime (MTCR) is an informal voluntary association that wants to limit the distribution and the proliferation of ballistic and cruise missiles and UAV capable of delivering weapons of mass destruction (WMD). The MTCR however, is not legally binding and the
Kingdom of Thailand believes that every state should regulate their own use of UCAV as long as they follow the laws.

The use of UCAV has many benefits and the most noteworthy one is keeping a pilot out of harms way. UCAV can prevent risking a human life when flying in a hostile zone. If a UCAV is shot down a new one can be bought, but a human’s life is irreplaceable. Though the use of UCAV is raising questions about ethics and morals, when it comes down to it there really is no difference from having a pilot firing a missile in the plane or out of the plane. At the end of the day if a missile is being fired it will still have the same effect.

The Kingdom of Thailand believes that by joining an informal group such as the MTCR it will not solve any problems regarding the spreading and distribution of ballistic and cruise missiles or UAV with the capabilities of WMD. Since the MTCR is not legally binding, if a state has intentions of exporting, purchasing, or producing missiles and UCAV the state will do so without any repercussions besides being frowned upon. Thailand proposes that if something really is to be done about UCAV then it should be about the actual use of UCAV rather than the distribution of it. If a state appears not to be abiding by the International Law and rules of combat, only then should the MTCR step in with legal authority to prevent the state from performing any further attacks with the combat drones.

**Topic 2: Development in the field of information and telecommunications in the context of international security**

The increasing use of information and communications technology (ICT) in the past few decades has become an integral part of society. Along with all the benefits it can provide us there is also a vast array of ways it can be misused. The Kingdom of Thailand recognizes the threats cyber attacks pose on a state’s security and believes it is an issue that must be addressed. In 2012 Thailand was ranked third in the world in terms of riskiest country to access the internet, since then Thailand has set up a national cyber security system through a collaboration of different organizations. Thailand suggests that other states also implement a national cyber security system through collaborating with their governments and other organizations.

If a state government is not able to provide a cyber security system for its own country they should look to the possibility of hiring private companies to provide aid. Not to say that the private companies should be the sole provider of cyber security, rather they should work in conjunction with the government. Private companies already have the experience and infrastructure for cyber security and can help the State to protect sensitive national data and information. There are already reports that show increased cyber attacks from Individuals, groups, and criminal organizations which may be an indicator that cyber terrorist attacks may be a very possible issue we will have to face in the future. For that reason alone Thailand believes it is crucial that all states have a national cyber security system.

The Kingdom of Thailand being a member of the Association of Southeast Asian Nations believes that sharing information within the association could prove to be fruitful against cyber attacks. Other states should look to join forces with their neighbouring states and look to do the same. Thailand also hopes that other states that are faring more successfully against cyber attacks are willing to provide their expertise to the states that are having difficulties defending against cyber attacks.

5. Shima Monfared (Social Service Worker, representing Norway in GA-1)

Norway’s point of view on this issue is that the Law of Armed Conflict applies, whether it be by drones or otherwise. The use of force must be governed and regulated by the existing International Rules of Engagement. Drones are just another “tool” that armed forces use in their arsenal. The argument in favor of the use of such vehicles in breach of international laws? The dilemma is presently being vigorously debated. The argument in favor of the utilization of UCAV’s is very simple: They do not require the use of man; thus they can be easily deployed for tactical purposes without any apprehension for loss of human life. This plea is valid in the case of Libya, where UCAV’s were very effective in the efforts of ousting the Gaddafi regime. The argument against it is also unequivocally simple: They have progressed into attack weapons rather than just reconnaissance vehicles (spying drones), and far too often accused of killing innocent civilians along with their “targets”. This has never been more true than in Pakistan where drones have killed anywhere from 2,562 to 3,325 people, of whom 500-800 were civilians (including 176 children).

**Topic 2: Development in the field of information and telecommunications in the context of international security**

It is Norway’s belief that freedom of expression and freedom of assembly and association are Universal Human Rights of each individual that must be extended in the virtual world. It is in this respect that Norway intends to pursue the protection of the free flow of information via the web is at the basis of worldwide economic, social and political enhancements for the 21st Century.
We hence agree and are contented to comply with the UN resolution on the 20th session on this topic.

Norway recognizes that this freedom has come at a cost, namely due to frequent occurrences of cyber attacks, cyber espionage and cybercrime. Hence, the vulnerability of cyberspace infrastructure entails risks of national and international security that could undermine this freedom. Norway firmly believes that the protection of cyber international infrastructure and the development of confidence building measures by way of treaties and norms must be undertaken. We encourage the HLEG (High Level Expert Group) to recommend further resolutions for the reduction of collective risk, the risk of misperception and the possibility of cyber terrorist attacks. To this end, Norway seeks deterrence of cybercrime via a UN International Treaty, as we deem regional norms or treaties inadequate to resolve this problem. We would also be in support of jurisdiction for serious cybercrimes by the International Criminal Court (ICC) in the same way it treats other international crimes.

References:
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6. Sukhjit Matharu (Business Administration, representing Greece in GA- 1)

Topic 1: Controlling the use of Unmanned Combat Air Vehicles

Unmanned Combat Air Vehicles (UCAVs) have been around since the 1960’s. Since then technological advancements have allowed for nations to develop more sophisticated UCAV’s. This development in technology comes with much controversy in terms of human rights violations, international law and, target killings. For this reason, our government holds the position of controlling the use and production of UCAV’s.

Currently, our government is in collaboration with several countries such as France, Sweden, Italy, and Switzerland in the development of a UCAV called the “Neuron”. As one of the partners, we would be responsible for the engine exhaust, the rear fuselage section and the test rig.

The Greek government ensures that the Neuron will not enter series production and, is not operationally deployed by the military. Our government stands strong on not distributing UCAV’s to other nations. Aside from being an international issue, nations have acquired UCAV’s, some of which pose as a risk. In addition, this could potentially start an Arms Race of who can build the largest fleet of UCAV’s in the shortest amount of time. With all this in mind, the Greek government proposes that laws need to be established so that a standard can be made and nations can be held accountable for how they use UCAV technology.

According to UN International law, “lethal force may be used outside armed conflict zones only as a last resort to prevent imminent threats, when non-lethal means are not available”. We are aware of other nations who have already launched UCAV attacks against countries and then attempt to justify the attack. The Greek government feels that this could open up means for other countries to justify their own attacks and targeted killings which can ultimately support terrorism.

Our government follows the very first resolution adopted by the General Assembly in 1946 which has called for “the elimination from national armaments of atomic weapons and of all other major weapons adaptable to mass destruction.” Since then we have voted in favor of many resolutions that support this such as the resolution on the Transparency in Armaments.

As a nation for safety and security, the Greek government is dedicated to controlling the use of Unmanned Combat Air Vehicles. At this point, there is no international association that can provide information on UCAV’s or best exchange practices. In light of this, we strongly recommend an international framework to be constructed to govern the use and production of UCAV’s.

Topic 2: Development in the field of information and telecommunications in the context of international security

With the development of new technologies, it has become easier to access information that relates to the issue of international security. More specifically information and communications technologies (ICTs) have become the most vulnerable. The issue of Development in the field of information and telecommunications in the context of international security has been a topic of interest to the United Nations agenda since the Russian Federation first introduced a draft resolution on the subject in the First Committee in 1998 – which was adopted without a vote in General Assembly Resolution 53/70.
Wiki Leaks is an example of how secure information can be leaked out into the public. The Eurozone average was 26% for no attacks, 20% for 1-2 attacks and 43% for more than three attacks – dangerously high numbers. This applies to not only government information but, also public corporations and proprietary information they may have stored. The Greek government has looked into issues of information security in depth on past occasions. We feel the issue of cyber defense should be addressed as well however, our government holds the position that national sovereignty rights regarding information security with regard to global information should be maintained.

Our Greek Army (Division of Cyber Defense) initiated an exercise called PANOPTIS which occurs annually. This tests the cooperation and response to realistic cyber threat scenarios with a number of participants from military bodies, public sector organizations and academia.

Our government has expressed its views and has concluded on several points. Firstly, information security issues are given high priority and have noted the ways to preserve free flow of information without sacrificing its integrity. These ways are then studied and applied across national and international boundaries.

We recognized that scientific and technological developments could have both civilian and military applications and that progress in science and technology for civilian applications needed to be maintained and encouraged.

United Nations - General Assembly 3 – Social, Humanitarian and Cultural Affairs

Topic 1: Rights of Indigenous Peoples with regards to self-determination and the governance of natural resources

Suggested areas of research included the following:

- The relationship between land rights, sustainable development and poverty for Indigenous Peoples.
- Physical, social and economic causes and impacts of the displacement of Indigenous Peoples.
- The conflict or harmony between respect for indigenous rights and the drive towards economic development.
- The consultation process with which land rights are negotiated.
- The political participation of Indigenous Peoples.

In general, the rights laid down in the Declaration have already been implemented in Norway, for example, through the Finnmark Act and the Procedures for Consultations between the State Authorities and Samediggi (the Sami Parliament) of 11 May 2005. The recognition of the right to self-determination referred to in the Declaration requires that indigenous peoples have full and effective involvement in a democratic society and in decision-making processes relevant to the indigenous peoples concerned. The Finnmark Act (the act relating to legal relations and management of land and natural resources in the county of Finnmark) was accepted by the Storting in the spring of 2005. The Act recognizes that the Sami people and others, through long use of land and water have acquired rights to land and natural resources in Finnmark.

In 2008, the Government of Norway presented White Paper N0.28 (2007-2008) Sami Policy. In the paper, the concept of self-determination for the Sami people is discussed with reference to the United Nations Declaration on the Rights of Indigenous Peoples and the ongoing work on a Nordic Sami Convention. Great importance has been appended to a declaration on the rights of indigenous peoples by the Sami. Many of the rights laid down in the Declaration have already been implemented in Norway and this contains provisions concerning both fundamental requirements such as food, health and education, and provisions regarding the use of traditional resources and land areas.

The Declaration establishes the rights of indigenous peoples to land and natural resources that they have traditionally owned, occupied or used. In connection with the voting in the General Assembly, Norway presented an explanatory declaration on the rights of indigenous peoples to self-determination, stating that this right shall be exercised within the context of the State’s territorial veracity, and that, in Norway it is deemed to be safeguarded through current measures and rights pursuant to Norwegian law. When exercising their right to self-determination, indigenous peoples have a right to independence or self-government in matters regarding their internal and local affairs, and a right to an arrangement for financing their self-government functions (cf.article 4).

The Coast and Fishery Commission completed an official report on the right to salt water fisheries in February 2008 (NOU 2008:5). In this report the Commission argues that people living by fjords and by the coast, have a right to fishery in the sea outside Finnmark. This is based on historical custom and international law concerning indigenous people. The implementation of the Government’s High North Strategy is being monitored in a number of areas.
The environment, business development, infrastructure, maritime surveillance and knowledge and research are some of these key areas. Knowledge is critical for value creation, natural resource misuse and environmental management in the High North. This also includes knowledge about the issues which the Sami people experience. In order to ensure the right for the Sami people to determine their economic, social and cultural development, Sami representatives are involved in the execution of the High North Strategy.

The Declaration makes it clear that self-determination incorporates the right of indigenous peoples to work freely for their own economic, social and cultural development. In the Interim, the right to self-determination may not be appealed in respect of actions divergent to the UN Charter or UN human rights conventions. Norway will seek to ensure that humanitarian principles are adhered to. Meanwhile, greater focus is needed on the individual responsibility of every country for preventing and addressing humanitarian crises. Norway will continue to be one of the UN’s closest supporters and partners in responding to humanitarian crises and will seek to safeguard the UN humanitarian system gains, an extensive range of supporters and partners, including UN member states, regional organisations and the private sector. Norway will set requirements for making the Office for the Coordination of Humanitarian Affairs (OCHA) and the international humanitarian system more effective.

Almost half of Norway’s international development budget is directed through multilateral organisation and Norway is the fifth largest voluntary contributor to UN humanitarian and development programmes and activities. Efficient cooperation with well-functioning multilateral organisations is crucial for the implementation of the Government’s foreign and development policy. Norway will continue to provide a high level of funding through these organisations. Norway will seek to promote a more equitable sharing of financial responsibilities among member states. Countries experiencing sustained economic growth should demonstrate their willingness to contribute their share. Norway will work to endorse a wider financial establishment for the UN’s development activities in general.

**Topic 2: Water as a human right**

On July 28th 2010, through Resolution 64/292, the United Nations General Assembly unequivocally recognized the human right to water and sanitation and acknowledged that clean drinking water and sanitation are essential to the realisation of all human rights. The Resolution calls upon States and international organisations to provide financial resources to help capacity-building and technology transfer to help countries, in particular developing countries, to provide safe, clean, accessible and affordable drinking water and sanitation for all.

Norway supports UN efforts to establish the right to clean drinking water and sanitation. Every year more children die of diseases caused by contaminated drinking water than of AIDS, malaria and measles combined. (Norway, 30/07/2010). Norway has for several years emphasised that all people have a right to clean drinking water and sanitary conditions. The UN General Assembly has now concluded that this is a human right. 122 countries voted for the UN-resolution, including Norway. No countries voted against the resolution, but 42 countries abstained from voting.

Approximately 1.1 billion people in the world do not have access to clean water and sanitation. The UN estimates that 2.6 billion people may be in danger of developing diseases because of dirty water and poor hygiene. The recognition of water as a human right will not give everyone access to clean water. But, it will generate space and a framework for concrete actions. Norway has agreed to take part in a unit led by Germany and Spain to push this process forward. The main challenge is to ensure that everyone gets physical access to sufficient, safe and acceptable drinking water at a price they can afford. (Source: Norway Mission to the UN).

In November 2002, the Committee on Economic, Social and Cultural Rights adopted General Comment No.15 on the right to water. Article 1.1 states that “The human right to water is indispensable for leading a life in human dignity. It is a prerequisite for the realization of other human rights.” (Source: Resolution A/RES/64/292. United Nations General Assembly, July 2010). The representative of Norway said his delegation gave high priority to the right to water and sanitation and he voted in favor of the paper.

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http://www.un.org

2. Henry To (Biotechnology, representing Bangladesh in GA3)

**Topic 1: Rights of indigenous peoples with regards to self-determination and the governance of natural resources**

On 28th September 2011, the UN Human Rights Council passed a new resolution which takes the human right to safe water and sanitation a step further. The Council welcomed the submission of the compilation of good practices on the right to safe drinking water and sanitation, in which the Special Rapporteur put particular emphasis on practical solutions with regard to the implementation of the human right to safe drinking water and sanitation. The resolution calls on States to ensure enough financing for sustainable delivery of water and sanitation services.

Why do we need a right to water? What would be the benefits and contents of such a right? Should the duty to provide basic water sanitation for all be placed on governments alone, or should the responsibility in this regard be borne also by private sectors, both individual and corporate, national as well as international? These are all relevant questions to the issues of Water as a Human Right. “Water is central to the well-being of people and the planet,” Secretary-General Ban Ki-moon said in his video message for the International Year of Water Cooperation in 2013. “We must work together to protect and carefully manage this fragile, limited resource.”

Almost half of Norway’s international development budget is directed through multilateral organisation and Norway is the fifth largest voluntary contributor to UN humanitarian and development programmes and activities. Efficient cooperation with well-functioning multilateral organisations is crucial for the implementation of the Government’s foreign and development policy. Norway will continue to provide a high level of funding through these organisations. Norway will seek to promote a more equitable sharing of financial responsibilities among member states. Countries experiencing sustained economic growth should demonstrate their willingness to contribute their share. Norway will work to endorse a wider financial establishment for the UN’s development activities in general.
The People's Republic of Bangladesh supports the rights of any group or individuals that face adversity and discrimination; however, our government remains to abstain in voting on the Declaration on the Rights of Indigenous People for reasons that 'indigenous people' have not been accurately “identified” or “explicitly defined” as our representative had mentioned in the Sixty-first GA Plenary. On a special note, our government stands firm on having no ‘indigenous’ population in Bangladesh, but shall continue to contribute in the deliberation of the PFII.

A matter of consequence our Government would like to address is The Chittagong Hill Tracts (CHT) Peace Accord that the Government of Bangladesh has with the population of the CHT which lies in the southeastern part of our country. May we stress that this act is 'non-indigenous' in essence, and the involvement of the PFII has added new factors that may result in further consequences of the Accord. Bangladesh recognizes the people living in the CHT, collectively known as Jumma, require certain attention and therefore had been granted limited autonomy in self-determination. Our Government would ask the PFII to allocate their efforts on indigenous population around the world and leave matters concerning CHT affairs to rest by the Forum.

Although Bangladesh does not have any ‘indigenous’ population as stated in the 10th session of PFII, our Government recognizes the Committee’s determination to social equality for all indigenous peoples around the world and shall continue to acknowledge and respect the work that is being done by the PFII.

**Topic 2: Water as a human right**

While the People's Republic of Bangladesh believes it is the right of all people to have access to clean water and sanitation and are fully committed to the Resolution Recognizing Access to Clean Water and Sanitation (64/292), we hope the Committee will take into consideration that we lack the financial resource and capacity to fully engage in this tremendous challenge.

Bangladesh's pressing concerns regarding water & sanitation are more extensive than the lengths of rivers throughout our land. As of 1993, dangerous levels of arsenic have been found in well waters throughout the country in a report by the Department of Economic and Social Affairs (DESA). Since then, partnership with the World Bank, the International Atomic Energy Agency (IAEA) and the Bangladesh Atomic Commission has been established to deal with the threat of the water crisis by implementing the isotope hydrology techniques to help locate safe water sources. In the 1990's, the statistics appearing in the World Development Report (of the World Bank) and Human Development Report (UNDP) showed that the amount of people in Bangladesh with access to safe drinking water was at 90 percent. New findings by the Government of Bangladesh, states that 50 percent of our 150 million citizens are at risk of arsenic contaminated drinking water. Bangladesh’s Action Plan for Poverty Reduction clearly stated that our goal is to ensure 100% access to pure drinking water across the regions. A 2012 update on the Progress on Drinking Water and Sanitation by the United Nations Children's Fund (UNICEF) and the World Health Organization (WHO) showed Bangladesh is amongst the 10 countries where two thirds of the world’s population is without an improved drinking water source.

Although, we acknowledge and agree on the work of The Special Rapporteur Ms. Catarina de Albuquerque, appointee of the Human Rights Council, on the issue of human rights obligations related to access to safe drinking water and sanitation and her holistic approach in addressing that right, we believe that addressing ‘stigma’ alone will not assure the right of all people to water and sanitation. Furthermore, deviating from the norms of accepted and established human rights issues could jeopardize universal support that is so sorely needed in order for us to improve water resource management for the people. Bangladesh is currently facing more urgent matters pertaining to the extremely high toxicity of arsenic in our underground water supply and ask the assembly to supply funding to our current program to assist in supplying filtration technologies for those people who are suffering from this crisis.

The issue of water as human right challenges our country, and the crisis should not be taken lightly as many are suffering. Our Government feels that the urgency is such that we can no longer ignore the plight of our country’s people and their right to safe drinking water & sanitation. Our Government will continue to follow the framework of The Special Rapporteur on human rights and access to water and sanitation. Bangladesh, alongside with the 122 members in favour of the Resolution Recognizing Access to Clean Water and Sanitation as Human Right, will continue to strive to provide arsenic-free water for our people.

**3. Nadine Bukhman (Corporate Communications and Public Relations, representing Thailand in GA-3)**

**Topic 1: Rights of indigenous peoples with regards to self-determination and the governance of natural resources**

There are currently over ten million people including indigenous peoples and Thai lowlanders living in protected areas in Thailand. These people live on protected land in contravention of the law since people are not legally allowed to live in protected areas. Thailand's new Constitution in 2007 includes policies of prior consultation and public consent before a protected area can be established.

The Joint Management of Protected Areas project (JoMPA) was a pilot project in the Ob Luang National Park, organised by Thailand and Denmark. The project, involved Karen and Hmong communities, and resulted in participatory management of protected areas. Udom Charoeniymphrai, a Karen representative, relates: “One result of the project was the mapping of the area with the final maps being accepted both by the communities and by the park’s authorities and demarcation of community farmland. Although the JoMPA project has expired, the communities and the park continue a successful collaborative management approach.” JoMPA has not been adopted as a national policy. Relocation of communities...
to make way for protected areas is currently in practice.

Thailand has signed and ratified the Convention on Biological Diversity, but has not yet changed laws in order to adhere to the recommendations emphasising the rights of indigenous peoples and their full and effective participation in protected areas management and policy-making. Current laws on protected areas, in which large numbers of indigenous people reside, clash with land rights for indigenous peoples.

**Topic 2: Water is a human right**

Since 1961, Thailand’s water development has been implemented under the strategy and direction of comprehensive National Economic and Social Development plans. As a result of development, Thailand was able to expand irrigable areas to about 25 percent of its total agricultural land. This led to a lack of water from existing developed water resources due to increasing demand for irrigation, industrial development and population growth. The use of water has seen low efficiency so far due to a lack of policy for irrigation fees.

The National Water Policy and the Royal Irrigation Department (RID) currently directs water resources development in Thailand. The concentration is on increasing efficiency of irrigation water use in existing projects instead of new water resources development. RID has emphasized the need for farmers to be efficient in on-farm water management. The objective is to promote effective use of irrigation water and to prevent conflict among farmers.

According to a report for the Food and Agriculture Organization of United Nations, the guidelines for Thailand’s development can be classified in four main categories:
1. water resource development projects
2. irrigation system modernization
3. management improvement, and
4. concession and water quality improvement.

Pollution Control Department’s (PCD) findings in 2003, revealed that 68% of water bodies surveyed were suitable for agriculture and general consumption. Less than 40% of Thailand’s surface waters were in poor or very poor quality. PCD did not categorize any surface water as “very good” quality (water suitable for human consumption after normal treatment).

Thailand’s projected date to have sufficient water of good quality for all users is 2025. This will be achieved through efficient management, organization and a firm legal system to ensure sustainable use of water resources. A nine-point National Water Policy and Vision is set out by RID. It includes a review of existing laws, and the creation of management organizations at national and local levels to formulate clear directions for development. Special consideration is placed on provision for the development of raw water sources for farmers, with the specific demand for sustainable sources. The plan to include water-related topics in the educational curriculum, as well as general promotion of the topic is also currently in place. Plans for an early warming system for flood and drought protection, as well as damage control and rehabilitation is also currently in development. The current struggle is the provision of sufficient and sustainable financial support for these programs.

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4. Oluwagbemisola Okejimi / Elizabeth (Project Management; representing Netherlands in GA-3)
languages and cultural heritage and safeguard rights to their lands, natural resources, and self-determination.

**Topic 2: Water as a human right**

Water as a human right refers to the right to access sufficient water in order to meet human basic needs both in quality, quantity and affordability. The United Nations third committee declared Water as a human right in November 2002; it affirms that access to sufficient amount of clean water for human basic needs is a fundamental human right that every member nation must adopt. Although, this declaration was not binding at the time it was made, the right to water was seen as the basis for fulfillment of other human rights and a stepping stone to human dignity.

According to Articles 11 and 12 of the International Covenant on Economic, Social and Cultural Rights, General Comments No 15 (2002) E/C. 12/2002/11, water was declared as human right and it states that water must be safe, affordable, adequate, sufficient, accessible for personal and domestic uses. Also, water must be sustainable that is, the right to water must be realizable for present and future users. In addition, water must be treated as a social and cultural good and not for profit. The resolution became recognized on July 28, 2010, Resolution 64/292, although not binding, 122 countries voted for and 41 abstained from supporting the motion due to assumptions that the resolution could undermine the preparatory work within the Geneva-based United Nations Human Rights Council and the fact that the resolution was not backed up by any international law.

Our Nation abstained from this position even though it recognizes the right to clean water and this can be seen, as reflected in its assistance to promote access to water for 50 million people by 2015. The resolution was considered vague and not placing sufficient responsibilities on national government; also, it could make reports of the Human Rights Council’s independent expert counter-productive and also had unnecessary political implications.

**5. Paula Nadj (Community and Justice Service, representing Greece in GA-3)**

**Topic 1: Rights of indigenous people with regards to self-determination and the governance of natural resources**

The Hellenic Republic strongly believes that indigenous people worldwide have the right to self-determination and the governance of natural resources as outlined in the Universal Declaration of Human Rights and the Declaration of the Rights of Indigenous Peoples. Our government strongly disapproves of land and resource deprivation and unjust practices imposed by States upon their indigenous populations. One of the most cited and most commonly accepted understanding of the term ‘indigenous peoples’ was outlined in the Jose R. Martinez Cobo’s Study on the Problem of Discrimination against Indigenous Populations where he states, “Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them”. Although our territory does not consist of any people that could be interpreted as ‘indigenous peoples’, we do hope that the Declarations adoption would fulfill the objectives of the Second International Decade for the World’s Indigenous People and enable them to maintain their cultural identity.

The Hellenic Republic, along with 26 other member States forms the European Union (EU) which is the main source of funding of the UN Human Rights programme, with an average contribution of four million Euros per year since 2001. In January 2010, the Office of the High Commissioner for Human Rights and the Indigenous Peoples’ Center for Documentation, Research and Information entered into partnership with EU funds through the European Instrument for Democracy and Human Rights, in order to include participation of indigenous peoples in related UN meetings. As a result of this union, the implementation of the UN Declaration on the Rights of Indigenous Peoples was formed. The EU and the European Commission (EC) are largely responsible for the triumph of justice and human dignity which resulted from more than two decades of negotiations between governments and indigenous people’s representatives. The matured partnership with the EU and other States is an asset to the implementation on the follow-up recommendations listed in the Special Rapporteur on the rights of indigenous peoples, as released on 22 August 2011. Our Government believes that financial barriers, governance structures and other infrastructure issues hinder indigenous peoples to fully participate in the developmental process that requires States to consult and obtain the “free, prior and informed consent” – as stated in the Declaration - before adopting policies or laws that affect indigenous rights.

Indigenous people have waited decades for the adoption of the Declaration. Unfortunately, throughout this period many political, social and environmental indicators of our planet’s social and natural systems have deteriorated. As a result, indigenous peoples around the world have struggled with water pollution from industrialization and the depletion of water sources they depend on to live. While indigenous peoples view water as sacred – a resource to be preserved, protected and respected – their beliefs are challenged by those who want to drain water resources for corporate gains.

Although the Declaration has not solved the problems, it was a step forward to allowing indigenous people to participate in the betterment of our world. This vulnerable population has suffered tremendously from historic injustice as a result of their colonization and dispossession and deserve the same rights as all the people of the world, including a place on key decision-making bodies at all levels of government. In conclusion, the Hellenic Republic strongly believes that the 350 million indigenous people worldwide should have the right to self-determination and the governance of natural resources.
Topic 1: Rights of indigenous peoples with regards to self-determination and the governance of natural resources

United Arab Emirates Constitution guarantees human rights and freedom. It upholds all the human values practiced in a civilized country. It assures the integrity of every individual residing in the country. It provides equality and social justice for all citizens. It also protects the freedom and rights of all citizens. Adopted by the General Assembly on September 13, 2007, the Declaration on the Rights of Indigenous Peoples emphasizes the rights of indigenous peoples to live with dignity, to maintain and strengthen their own institutions, cultures and traditions and to pursue their self-determined development, in keeping with their own needs and aspirations. Our nation has been a strong supporter of this Declaration ever since its establishment.

United Arab Emirates is arguably one of the most liberal countries in the Middle East. Our government is expanding people’s choice with the revenues obtained from the natural resources through investment in human, physical and financial capital and the expansion of efficiency-enhancing social protection. Our country is the signatory of many international conventions on human rights, which shows strong commitments towards the wellbeing of our people. We adopted the international convention regarding “The Elimination of All Forms of Racial Discrimination”. UAE is crowned the

6. Ronak Nagda (Project Management, representing United Arab Emirates in GA-3)
One of the key initiatives in this area has been the creation of the Arab Water Academy (AWA) in 2008 in Abu Dhabi, our nation’s capital. Having an arid to hyper-arid climate with high temperatures and infrequent irregular low rainfall, the Academy was established precisely with the aim of addressing the issue of water shortages in our country for our people. In January this year, our country launched Abu Dhabi Sustainability Week in an effort to address various global issues including addressing water challenges in arid regions and tackling the world’s pressing issues in water, energy and environment.

UAE’s Permanent Representative to UN Obaid Salem Al Zaabi issued a statement on behalf of the Arab Group at the 21st Session of the UN Human Rights Council meeting in Geneva on the human right to safe drinking water and sanitation services. Giving his presentation as the Head of the Arab Group, Al Zaabi said “Water is among the essentials of life and one of the fundamentals to achieve successful social, political and economic communities based on social solidarity and respect for human rights.”

To provide safe drinking water free from pollution and to provide sanitation services is one of the big challenges faced by many countries today. Our government agrees with the report that emphasizes the need for national planning to provide potable water to each and every individual and implement long term as well as short term strategies that value human rights of water as an active and essential part of every planning in this regard.

United Nations Environmental Program – Committee

Topic 1: Arctic waters and responsible environmental governance

Potential issues to be considered by the committee included:

- Governance issues related to the arctic region
- Further development of a framework aimed at protecting both its environment and the ecosystem
- The Indigenous Peoples living in the region
- Ensuring a sustainable way of exploitation of resources in the region.

Topic 2: RIO+20: Implications for development

Potential issues to be considered by the committee included:

- Empowering UNEP within the UN system to better fulfill its coordinating tasks
- Empowering governments in their struggle for a green economy and truly sustainable development

Student papers for UNEP:

1. Caitlyn Oosthuizen (Graphic Design, representing Thailand in UNEP)
degradation of our own natural resources. This blasé approach to our crisis is echoed in the approach we have to the Arctic. The Arctic Council has sole responsibility in ensuring that the Arctic’s resources do not get depleted. Although Thailand has little impact in this decision, we are largely impacted by the dissipation of the Arctic. Our encompassing coastal regions and mangrove forests are inundated by rising water levels, which destroy our primary resources and contaminate the freshwater. The effects of climate change continue to shake Thailand as the melting ice affects the three main fuels for our economy: agriculture, trade, and tourism. Our country is particularly susceptible to the warming climate as flooding just a few centimeters inland can demolish our coastal reefs, as well as the dense and poorly built infrastructure. There are few governing powers with authority to regulate sustainable oil drilling and other impacting arctic activity. These powers are limited to the arctic countries. Such a vast accountability should be distributed amongst those directly affected by the melting icecaps, as it is also our burden to bear and problem to solve.

As the demand for oil grows, and the melting permafrost allows for easier transportation and drilling, the arctic is slowly becoming a capital enterprise with the same capitalistic ideology and little regard for environmental consequences. The arctic region’s climate change in conjunction with globalization is creating many uncertainties in a region, which is attracting increasing attention and demand. It is of utmost importance that we gain trust within the region and on a global scale. With tougher governance, more stable and sustainable frameworks, guidelines, restrictions and regulations, and stronger adherence to these regulations, it is our hope that the impending exploitation of the Arctic ecosystem will cease.

**Topic 2: Rio+20: implications for development / Rio+20: les implications pour le développement.**

Thailand, a beautiful country with an abundantly rich ecosystem, does not have the necessary resources to maintain a constant and sustainable ecological system. With a population approximately of sixty two million, we face an increasingly large deficit of natural resources due to rising per capita consumption, industrialization, and the intensification of agriculture and fisheries. This does not only impact natural resources which create a lasting impact on Thailand’s land masses, but also places an adverse effect on those in the farming, fishing and foresting industries; a source of income for an innumerable amount of people who rely on these income sources. We are not only tarnishing the land we live on, but the people inhabiting the land as well. Climate change has played a part in impacting our land. Natural disasters predominantly impacting lowland islands and other coastal countries have adversely affected our economy and well-being. As P.E.I coordinator, Parwin Talerngsi in Thailand stated, “People [are beginning to] understand how well-being is linked directly to ecosystems and the surrounding environment”. It is therefore vital that we initiate policy for sustainable management and utilization of biological resources. Thailand urges immediate action.

The Kingdom of Thailand proposes that we should not be renegotiating the topics but rather find implementation gaps from the previous Rio+20 and find creative solutions to close the gaps and solve existing areas of conflict. We hope to reaffirm the issues and areas for development presented in 1992 and focus on existing challenges before moving forward. The Kingdom hopes to set primary attention on the economic pillar in order to be adept and to suitably put consideration and focus towards the social and environmental pillars. It is our beliefs that the economic pillar has a stronghold and is to be accountable to social and ecological areas of improvement. Thailand hopes to discuss emerging issues in the forthcoming decades. We see a cause for concern, particularly with the looming shortage of water and food on a global scale, which we would like to have recognized as having a direct juxtaposition with energy security. Thailand asks that the green economy outcome be directed more towards equity than the same strategy applied to other nations. We would like for the disparities between developed and less developed countries be taken into consideration for the implementation of the green economy outcome. We desire that, through incentives, environmentally friendly materials and mechanisms from developed countries be supplied to the less developed countries. Thailand hopes for knowledgeable sources, capacity building and more scientifically adept frameworks in wastewater management as an outcome of Rio+20. In Thailand there is an absence of proper waste disposal facilities to combat water contamination - we have little to no reuse or recycle system. Hazardous and toxic material is not properly disposed of and ergo, pose a threat to the locals, tourists, and Thai ecosystem. A large percentage of wastewater remains untreated and continues to contaminate a once feasible water source.

The environmental pillar lacks resilience, but should be paralleled with the social and economic pillars, playing an equally important part, if not the most important part, in globalization. The UNEP’s role in decision-making should be increased. It is difficult for the UNEP to come to any concrete conclusions, being a fairly unimportant sector of the large powerhouse that is the U.N. Thailand strongly encourages a reform and reorganization of the Commission on Sustainable Development (CSD). The CSD is necessary to redistribute the balance between the three pillars as well as be a forum for nations to discuss ideas and decisions for the future together with present day challenges. We believe with the integration of all U.N programmes, the decisions made will have a profound and positive impact. We believe that the commissions dubbed “Economic” and or “Economic Social” commissions be inclusive of the word “Environmental”. This simple change of nomenclature would prioritize the environment’s needs and be a great step forward for a sustainable and healthy home for all of our global village.

2. Foram Patel (Biotechnology, representing Bangladesh in UNEP)
We believe in the idea of peaceful conflict of natural resources from the Arctic Region. Our Government lays a strong emphasis on the peaceful, fair and without conflict. Our amongst member states should be on the governance of the Arctic Region. Our Government believes that the resolution sanctuaries, and one game reserve. Our includes ten national parks, eight wildlife is 1.66% land area of the country, which comprising approximately 2,458 km² which nationally designated protected areas of Bangladesh. Bangladesh has so far 19 in ensuring socio-economic sustainability that biodiversity conservation is very crucial on Biological Diversity has the message for stating its opinion of equal distribution as well as protection of Arctic Region from adverse effects of climate change.

The melting in the arctic region will not only affect sea-level, but also endanger the wildlife in that region. Our country strongly supports the protection of resources and the wildlife. As of 2010, the fourth national report to the Convention on Biological Diversity has the message that biodiversity conservation is very crucial in ensuring socio-economic sustainability of Bangladesh. Bangladesh has so far 19 nationally designated protected areas comprising approximately 2,458 km² which is 1.66% land area of the country, which includes ten national parks, eight wildlife sanctuaries, and one game reserve. Our Government believes that the resolution on the governance of the Arctic Region amongst member states should be peaceful, fair and without conflict. Our Government lays a strong emphasis on the protection of wildlife and sustainable use of natural resources from the Arctic Region. We believe in the idea of peaceful conflict resolution amongst countries claiming control over the Arctic Region.

The Arctic Region has been acknowledged as a hot-spot of biodiversity as well as to be a potential source of natural gas, oil, and petroleum. Such economic and ecological benefit has contributed to the controversy between many countries. According to the Law of Sea the Arctic Region is not bound to any state. The People's Republic of Bangladesh strongly believes in the equal distribution of natural resources and its sustainable use amongst all the countries. The government would also like to draw attention to the melting of ice in the Arctic region as a result of climate change. The republic of Bangladesh is a low-lying land with only 12m of elevation from the sea-level. The melting of ice, leading to the rise in sea level is a threat of flooding the country. Our government still needs 6000 more cyclone shelters for the country. According to research if the country is flooded it will lead to displacement of 30 million people if the population does not increase any further. With this consideration our government would like to justify itself for stating its opinion of equal distribution as well as protection of Arctic Region from adverse effects of climate change.

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The Arctic Region has been acknowledged as a hot-spot of biodiversity as well as to be a potential source of natural gas, oil, and petroleum. Such economic and ecological benefit has contributed to the controversy between many countries. According to the Law of Sea the Arctic Region is not bound to any state. The People's Republic of Bangladesh strongly believes in the equal distribution of natural resources and its sustainable use amongst all the countries. The government would also like to draw attention to the melting of ice in the Arctic region as a result of climate change. The republic of Bangladesh is a low-lying land with only 12m of elevation from the sea-level. The melting of ice, leading to the rise in sea level is a threat of flooding the country. Our government still needs 6000 more cyclone shelters for the country. According to research if the country is flooded it will lead to displacement of 30 million people if the population does not increase any further. With this consideration our government would like to justify itself for stating its opinion of equal distribution as well as protection of Arctic Region from adverse effects of climate change.

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Our government would like to stress upon the matter of empowerment of United Nations Environment Program (U.N.E.P) which will enable it to reduce the impacts of climate change as well as facilitate socio-economic sustainable development. Our government believes that the countries have now become aware of the threats of climate change and the magnitude of its effects; however sufficient steps haven’t been taken to control it. Through the empowerment of U.N.E.P, laws can be framed and enforced and necessary steps can be taken.

Our government also suggests that more funds should be made available to U.N.E.P. Our Government volunteers to divert its funds to U.N.E.P rather than spending it on the military. We also beseech and appeal other countries to place its importance on U.N.E.P. Bangladesh being a densely populated developing country will not be able to raise funds sufficient for U.N.E.P without support from other developing as well as developed countries. To face the global environmental challenges we all will have to work as a global community. Our government also suggests other countries to participate in the formation of the framework for green policies and partnerships for sustainable development. Our government pledges to be a pioneer in the empowerment of U.N.E.P and participate in initiatives for strengthening U.N.E.P along with taking steps towards sustainable development.

3. Xiangzhou Kong (Project Management, representing Norway in UNEP)
state, and role in establishing a permanent secretariat in Tromso for the Arctic Council demonstrates our commitment to developing international cooperation regarding this region.

There are two particularly important challenges in the Arctic. The first of these is to address and mitigate global climate change. Norway and the Arctic are exposed to long-range pollution, as persistent organic pollutants (POPS), radioactivity and acid rain originating in activities elsewhere are transported here by winds and ocean currents. Norway is working actively towards stabilising greenhouse gas concentrations in the atmosphere at a level that will prevent dangerous, anthropogenic interference with the climate systems, and strongly encourages the international community to do the same.

The second key challenge is to find ways of managing the impacts of climate change. As a result of warmer temperatures in the Arctic the extent of the sea ice will be reduced for parts of the year. The U.S. Geological Survey estimates that 30 per cent of the world's undiscovered natural gas is in the Arctic, largely on the continental shelves beneath the Arctic Ocean. Reduced sea ice will open up new opportunities for commercial activities such as shipping and oil and gas production. These activities will be carried out in a vulnerable environment. Any development will be accompanied by a need to find the right balance between exploiting the new opportunities, environmental considerations and how to maintain the natural resource base on which the livelihoods of the Sami and other indigenous peoples depend. Thus, we need to adapt to the climate change that is already taking place, in a sustainable manner, while at the same time reducing greenhouse gas emissions.

In this context, Norway supports a broad-based global strategy for dealing with the large-scale environmental challenges associated with hazardous chemicals and ecosystems protection.

Norway recognizes that the Polar Regions can no longer be seen as untouched wilderness. In the Arctic, the annual mean temperature has been rising about twice as fast as in other regions in recent decades. Arctic sea ice is shrinking; this dramatic development is attracting a great deal of attention from international climate researchers. The loss of sea ice in the Arctic poses a threat to many species, such as the polar bear, which must exploit vast areas in their fight for survival. Moreover, this process is expected to speed up and intensify over time, leading to the prospect of a potentially ice-free Arctic Ocean by the year 2100. At the same time, the biggest challenge facing the international community is finding ways in which the Arctic region and resources it holds are exploited in a sustainable way. Only international agreement and extensive cooperation could considerably help to promote stability and security. Our government places environmental and resource management as key components of our foreign and development cooperation policy.

Stricter national and international legislation can help to reverse negative trends. Information on how to avoid damage to the vulnerable environment is also important. In the Antarctic, there is already a strict international regime that regulates potentially harmful activities. We hold the position that this is necessary for the protection of the Arctic as well.

**Topic 2: Rio+20: Implications for the development and focus of UNEP**

The basic objective of Rio+20 (United Nations Conference on Sustainable Development) is seeking to shape new policies to promote global prosperity, reduce poverty, and advance social equity and environmental protection. There are Two overarching themes: 1) a green economy in the context of sustainable development and poverty eradication. 2) The institutional framework for sustainable development.

Primarily, there is no doubt that sustainable development is related to all countries and whole human being’s future. We have recognized that poverty eradication, changing unsustainable and promoting sustainable patterns of consumption and production, and protecting and managing the natural resource base of economic and social development are the overarching objectives of and essential requirements for sustainable development. To develop green economy and recycle energy are recognized cure s of the current situation. However, it’s crucial that respect of all Rio Principles, taking into account different national circumstances, capacities and priorities, are consistent with international law, build upon commitments already made, and contribute to the full implementation of the outcomes of all major Summits in the economic, social and environmental fields. These goals should address and incorporate in a balanced way all three dimensions of sustainable development and their inter-linkages. This is also exactly our government’s basic objective. Create sustainable growth and development in the area through more extensive international cooperation on the use of natural resources, environmental management and research.

Besides that, how to eradicate poverty and build a promising future for developing countries has attracted extensive attention around the world for a long period. A national development process cannot be engineered by external actors. Developing countries have the right and responsibility to shape their own future. It is Norway’s view that positive social development requires a functioning state, an active civil society and a viable private sector. Developing countries must make their own choices and set their own priorities regarding the development of social services, democracy and policies for promoting employment and sustainable economic growth. Meanwhile, fighting against poverty, our commitment to the UN Millennium Development Goals and our belief in an UN-led world order stand firm. Right now, Norway is engaged in promoting sound management of the global environment and biological diversity as well as fighting against poverty. Our commitment to the UN Millennium Development Goals and our belief in a UN-led world order stand firm. Global cooperation and coordination are necessary in order to alleviate poverty and achieve sustainable development to the benefit of all the peoples of the world.
Overall, Norway plays a major role in activities to strengthen global environmental efforts and sustainable development. One of the approaches for achieving this involves the strengthening of UNEP as the world’s global environmental forum. Our government is concentrating its efforts on the following four key measures:

1. Enhancing the scientific capacity of UNEP to enable the organization to better assess the impact of environmental problems involving several areas

2. Enhancing UNEP’s capacity-building measures and technology transfer to developing countries

3. Enhancing member states’ ownership of the decisions taken by the UNEP Governing Council by introducing universal membership into the UNEP Committee of Permanent Representatives

4. Increasing funding for UNEP’s activities.
Global Citizenship: From Social Analysis to Media Literacy

By: Paula Nadj

On April 15, 2012, I began my journey of learning and discovery. Centennial College’s Leadership Passport has challenged me to look beyond my immediate surroundings and present situation; it has taught me the essentials in becoming a leader to promote positive social change. Being a leader can be as simple as impacting a stranger’s day by a friendly smile and as great as inspiring a million people to work for a greater good. Being a leader also means to engage in things with an open mind and to embrace new knowledge, it means to apply critical thinking and analyze issues at a global level. Most of all, leaders are driven by cause, purpose and a belief that reflect a dream.

The Leadership Passport has prepared me with a solid foundation that has helped to further my understanding and appreciation for global citizenship through the GNED 500 course, where social analysis and media literacy are two key players. Social analysis is critical because it aims to identify social issues and different perspectives and priorities about those issues. Moreover, it helps us understand the role of media in society and therefore promotes the self-expression that is necessary for citizens of a democracy. Both social analysis and media literacy are similar in the sense that they both require awareness, analysis and action. This is why I chose to reflect upon these two key areas. Together, these skills are essential in building and sustaining a democracy where citizens can pressure governments to be accountable for their actions and to root out corruption and conspiracies. Our actions or lack of, determine the rest of our lives and our children’s future.

To choose to turn a blind eye to social issues is to agree with the social dysfunction. Paulo Freire very cleverly wrote, “Washing one’s hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral”. Reflecting back to before I began the Global Citizenship course, I held the belief that world issues did not have an impact on my life. I was not at all interested in politics, history, social problems, etc. For me, it was my direct environment that was important, and nothing else. I came into the course not thinking that my life would be impacted in such a drastic way. It’s like putting on a pair of glasses when, without them, all you see is blur. There was a whole new world to discover, the world that I had known was not the world I know now. I can see much clearer now and through a critical lens. I began to feel a sense of guilt for having such ignorant views and was motivated and eager to learn about the world I have so blindly lived in. I found social analysis to be very motivational, in the sense that I was introduced to so many different social issues that I felt I was able to act upon to make a change. For example; depleting resources worldwide made me more conscious of my consumption and disposal, increased poverty rates pushed me to brainstorm ideas that can be put into action and benefit the life of those less fortunate, and so on.

On the other hand, I was disappointed to discover that the world we live in is very malfunction. All things in a way are intertwined and many social issues are
issues that have resulted from problems not previously dealt with. Like a mental illness, if the symptoms are not recognized and diagnosed early enough, they can result in concurrent and/or co-morbid disorders. The underlying problems are not being targeted; instead they are being built upon which can lead to societal depressions and major economic crashes. Social analysis is vital to bring awareness to a situation, to analyse political, societal, cultural and historical aspects of a situation and to reflect and act to bring about change.

Media, what to believe and what not to believe? That is the question that has been constantly on my mind since I first understood the concept of media literacy. To listen to the journalist's who should be delivering fair, honest and balanced news or to critically explore ideologies, interpret texts and examine multiple perspectives? Like many people, I did once believe that the majority of what I saw on the television and what I heard on the radio was factual, evidence based information. I know now that the media can have a huge influence on our behaviours, beliefs and actions. Many people are manipulated by what they promote and say, consequently, living their lives according to media portrayals. It is only until I had the opportunity to reflect, that I realised how much mind abuse and media were connected. They manufacture a synthetic reality that reaches millions of people who absorb the information as it’s told. Take beauty for example, the ladies who walk down the catwalk are perfect in the eyes of society... and the viewer. Another example is showing only the positive side of things and not the negative or leaving out certain things and including others. This influences the viewer to look at only one aspect of any given situation and to only pay focus to the details presented to them rather than critically analyzing it from all possible perspectives. Like few people, I have seen the light and now focus my attention on critical media literacy which allows me the freedom to make decisions based on several aspects, leaving out biases, ideologies and misrepresentations.

Social analysis and media literacy are extremely important for gaining insight into what happens in the world we live in and what influences our beliefs and actions. Awareness, analysis and action are three areas of focus each individual citizen of the globe needs to practice in order to create a healthier, more sustainable and free world, for our present and future generations to come. We need to all become more active global citizens and work together to create change. With this said, I would rank this a 10+ on a scale of importance. This high ranking has and will continue to motivate me to explain the importance of social analysis and media literacy to my friends and acquaintances who I know would greatly benefit, as I have, from the insight.

Being a leader can be as simple as recycling or as complex as a global change. Leaders are not born, they’re made. I am privileged to be a member of Centennial College’s Leadership Passport group and also lucky to have GNED 500 in my program curriculum, as these two life changing experiences have granted me the opportunity to understand, analyze and reflect upon my belonging and purpose in this world. The overall impact this course has had on my life is irreversible. I feel pride in shopping at local farmers markets rather than supporting large corporations. I feel a sense of belonging by actively participating in fundraising charities like Childreach Canada. I feel a sense of fulfillment to be able to donate a portion of my funds to a 5 year old girl in Ethiopia. I feel blessed that I have had the opportunity to learn everything I have through this course to enhance my life and the lives of others. Being a global citizen means to consider the world as a whole rather than just my immediate surroundings and playing a role. It is about being mindful that we all live on the same planet and that our actions have global impacts. It is about being aware and engaged, it is about tackling injustice and inequality. It is about respect, values, inclusion and diversity. It is about understanding how the world works economically, politically, socially, culturally, technologically and environmentally. This is what it means to be an active global citizen.
Global Citizenship reflection of GNED 500 course

By: Allison Asare

My name is Allison Asare and I am a Centennial College student majoring in the Community and Justice Services program. I am also a published poet by profession and my poet name is Empress Aisha. I am an advocate of the arts and want to share my work and talent with the world. I am also a recipient of Centennial College’s Global Citizen scholarship award. The significance of this award is to acknowledge my leadership of social justice and how I model equitable principles. Born in Toronto and as a Ghanaian-Jamaican Canadian I have been faced with culture shock and challenges as to where I fit in. I know I belong wherever I can share experiences. As an innovator, I create poetry videos and capture my words visually through film. My YouTube channel is EmpressAisha12. My twitter is @Empressaisha12 and my e-mail address is EmpressAisha12@gmail.com. For those that would like to connect my face book and LinkedIn account is Allison Asare. I have a close connection with words and use them to conceptualize my experiences and the experiences those in society may also go through. I volunteer and also teach poetry in the community primarily to those in conflict with the law. My goal is to get my words heard by all groups of people and help people interested in the arts utilize self-expression through poetry. Lastly I would like to say “I am the word girl making use of the words in this world.”

This reflection focuses on Social Analysis and Media Literacy. I selected these two topics because I feel they are of the most interest to me and I feel that they have impacted me the most in regards to the material and content covered this semester so far. I also feel that they affect me so much more on a larger scale because of the extensive content and supporting visuals that helped to explain a lot that is happening in the society around me.

I thought I knew a lot coming into the course but I definitely got a wake up call when it came to the content and the extensive supporting films and informative lectures. I was aware of networks and news stations being biased and owned by certain political parties but when we analyzed “Outfoxed” the documentary of Fox News, the television station, I was in awe at the extent of media control that is out there. I personally did not realize how influential a political party can be with regards to controlling even how a news station is supposed to run. I am amazed Rupert Murdoch had such a secure strong hold on media opinionated influence for the duration of time that he did.

I knew from the beginning I would love the course and possibly get an opportunity to get to go somewhere in the world through my college. I like the content areas because they are so relevant to everyday life and they have so much supporting videos and documentaries to support what is being taught. I really enjoy the videos and the interactive discussion held in class. The things I like least about the content is that the text book costs so much and the chapters are quite lengthy with reading material. I feel the lectures and in class discussions are enough and always leave me at the end of my seat with intrigue. I feel the chapters might actually take away from the in-depth and engaging learning experience. The information discussed in the content areas is presented with clarity because of the teaching style. The class runs smoothly and it’s the engaging and enthusiastic professor that is able to make connections, promote critical thinking and bring forth experience with examples and insight that add to the learning. I would tell any other student to consider a GNED 500 course taught wherever it can be accessed. I would encourage them to be open-minded and be prepared to be mentally filled with knowledge, understanding and to be introduced to controversial subjects. This course helps you to understand that everyone is different and that is normal and expected, but also to see what it is like for others around the world going though everyday experiences. I would also say that it is important to come to the class leaving biases at home and to come with the intent to learn and explore the world from the comfort of a classroom, sitting at a desk.

I can comfortably say there was a great deal of knowledge learned throughout this course. I am happy and excited to say I am an active global citizen. I have trained my mind to be open and to filter out bias and to be aware of things around me. It is very fascinating to get that knowledge expanded and to get the exposure I am getting while in my class on college grounds and not having to go anywhere. The goal is to travel and see things first hand but it is highly motivating to hear and envision the reality of social analysis out there in society. Critical thinking for me is always ongoing and I realize to understand life we as individuals must take a moment and process all we see and hear. This course has made me feel more sharp and on point and adds to my open nature to help me not act ignorant. I feel much better as a person and feel like I have to work even harder to fight the systematic barriers put in place to hold me back in life financially and mentally considering the lesson on ideologies. I realize that in the iceberg model of theory, I am placed in the middle class and realize how hard it is to climb to the top. The financial ladder, most
of the time, is based on who you know not necessarily my competency or credentials. I do not feel discouraged because of my personal reality but rather feel empowered and educated to continue to learn how to play my cards right.

The action I have already taken in my life is putting me out there in society as an innovator and artist. I am a poet and also engage in sharing my work and conceptualizing my experiences and observations of life with the world. I write about first hand experiences as well as what others might be facing, about to face or have already gone through. My goal is to use poetry as a therapeutic tool to promote self-expression and encourage people to talk about their experiences and challenges in life. I write about diversity, culture and being a woman. I also highlight what it was like being a teenager and how society impacts me and the world. I use social media to gain exposure and get people all over the world to pay attention and feel my positive messages. I also engage with my local community by doing performances and public speaking about my poetry. I do volunteer work and connect with people. I also teach poetry as an art to get people unfamiliar with it to learn it and use it to accommodate their coping skills. I want to include the world from the comfort of my home and I do this through networking by using twitter, a social networking tool, and YouTube. I am aware of the fact that some people might be scared to discuss certain subjects or address certain issues in society that are very rampant, but I will touch on those issues and do it in a relatable way.

I feel I can confidently say I am an active global citizen and have been for a long time. I would love the opportunity to get to travel and exercise my global citizenship outreach by seeing things first hand and getting to know what it is like being in another community. I ask the tough questions and I ponder them in fine detail. I am open-minded and aware of some things out there. One can never learn too much and I would hope more people would stumble upon this epiphany a lot earlier in life.
Reinvention: The Six Secrets of Change, a Report and Reflection

By: Allan Virrey

I recently participated in the Human Resources Professional Association (HRPA) Annual Conference held in downtown Toronto. The title of the event was HR Decoded. “Why HR Decoded?” I asked myself. “It sounded like an espionage game for me. There must be a ‘trigger’ why such a theme was developed.” Suddenly, two words popped in my mind – globalization and change!

The advent of globalization forced organizations to embrace new ways of doing business; view migration and mobility in a new light; leverage on culture and differences for knowledge transfer and advancement like never before. Adapting to this change necessitates creation of a new mindset – a global mindset. In a study conducted by the Accenture Institute for High Performance Business, a global mindset was defined as “a set of commonly understood guidelines that determine how people in the company find and evaluate opportunities and threats beyond the company’s home market – that is, on a global scale”. Easier said than done, we need to deliberately think of concrete ways of coping with and taking advantage of globalization and creating a global mindset at the individual and organizational level.

Jason Jennings, one of the speakers in the HRPA Conference, puts it this way: “In today’s globalized economy and accelerating technological advancement, no business can afford to stand or sit still. The only chance any of us have for prosperity is to constantly re-imagine, rethink, and reinvent everything we do and how we do it in order to remain relevant. We must all become re-inventors, and we’d better do it quickly.”

Jason examined innovative businesses such as Apple, Capital One, Starbucks, Arrow Electronics, Nucor Steel, Smithfield Foods, etc. and had identified six vital contributors to their success. It uncovered the hidden strengths behind these companies that have made constant change an integral part of their DNA. In his keynote, he shared these Six Reinvention Secrets which can help organizations crack the code on change:

**Reinvention Secret #1 – Great leaders committed to embracing change have a Cause or a Noble Sense of Purpose or a BIG dream of making everything better for everyone. He defined a Cause or a Purpose or a Big Dream as something big and bold that gives meaning to people’s lives. It is not just what you do but the reason why you do it and oftentimes, these are the non-financial reasons for doing what you do. More than having a goal, it is the journey of achieving those set of goals that matters.**

**Reinvention Secret #2 – Great leaders make an annual double digit improvement in the financial performance a guiding principle. It attracts, grows and keeps the right people while getting rid of the wrong ones. Consistent double digit revenue growth will improve the fortunes of employees and their families who will take pride in being part of a winning team. It also turns suppliers into partners. They keep the attention of investors and Board members who are more supportive of the risk they undertake and they are more engaged in communities and work to make them better places.**

**Reinvention Secret #3 – Great leaders let go. Let go of yesterday’s breadwinners, ego, the same-old-same-old and conventional wisdom. When leaders let go, organizations are better able to deal with change and stay more focused than their rivals. As a result, innovation, reinvention and growth happen. Leaders cannot grasp the new and hold tight to old, otherwise, they will be torn apart.**

**Reinvention Secret #4 – Great leaders make certain that everyone knows and buys into the big strategic objectives. “Secret strategies” just don’t work. This is important as a recent Gallup study of 3,000,000 workers in 100,000 workplaces found that 73% of workers have no emotional connection to their job or work. People who don’t know and believe in the big strategic objectives of the organizations are more likely to cut corners and engage in illegal activities. There is usually zero accountability in the workplace but everyone who gets ‘it’ expects transparency and accountability. The main job of the leader is to be a destination expert, to let everybody know where we’re going and make certain that everyone understands**
and is willing to embrace constant change in order to get there.

**Reinvention Secret #5** – Great leaders make lots of small bets. Jennings said that businesses that do the best job of constant radical change and reinvention simply don’t get blinded by fairytales of the biggest bets generating the biggest paydays. They realize that successful strategy is discovered by doing, and that doing has to be learned from taking lots of small bets. Making lots of small bets sends a signal that something is always happening and there’s a good reason to show up for work. The Rules: No Skunking, everyone gets heard, fail fast and learn not to punish. Skunking is defined as spraying negativity on the creative spark in a coworker or subordinate. It can be an impatient look that says, “That’s a dumb question,” or a conversation killing shot like, “We tried that and it didn’t work.” “Nothing will extinguish the flames of innovation more rapidly than a punitive [negative] response to ideas or actions.”

**Reinvention Secret #6** – Companies that embrace change and reinvention are led by Good Stewards. They help everyone in the company reach capacity. They share information, are accessible, keep their hands dirty, stand for something, get rid of superficial distinctions, make everything better, are coaches and mentors, are selfless and are called to serve. Stewardship means service over short-term self-interest, abandoning power over others, preserving natural and human resources and being nurturing, authentic, mentoring and selfless in the organization.

Imagine when everyone shares the same noble purpose or cause and celebrates it daily...when all is committed to double digit growth and works to let go. If everybody buys into a culture of small bets and change and knows and buys into the BIG strategic objectives...when everyone is a good steward. Jason said that the beauty of having everyone on the same page is that it doesn’t matter who is on the team — aggressive people, collaborators, creative types, bean counters, senior execs, front-line workers, old hands, or new hires — the most diverse groups overcome any obstacles and maintain their momentum.

So how does this translate to the college community? Let’s take a quick look at how we are doing in terms of developing a global mindset and coping with change.

**Reinvention Secret #1** – President Buller said, “We want to create a distinctive and inclusive learning environment that will enable students to integrate and apply the knowledge, skills and attitudes to value diversity, promote social justice and become socially responsible in both local and global communities.

Being part of the Signature Learning Experience (SLE) allows our students and staff to enhance their skills as global citizens at an institution that prepares students to work in the world and the world to work in Canada.”

Our SLE reflects the College’s promise to provide students a distinctive inclusive educational experience that builds on a foundation of global citizenship, social justice and diversity. Centennial College students have an opportunity to learn about these concepts, develop their critical thinking and analysis skills and participate in meaningful projects. This is just one of the many big dreams we have in the College!

**Reinvention Secret #2** – The President’s Report of February 2013, included updates on our commitment to build the bottom line. Enrolment numbers significantly increased over last year’s enrolment. International Business Development started using a new software called Salesforce which has a robust functionality that allows International Business Development to provide more transparency, increase efficiencies, and increase revenue generation capacity. We are committed to following sound fiscal management practices. Our Business Plan is to have a balanced budget and the adoption of resource management and technology to reduce costs and heighten efficiencies while sustaining our high standards in quality.

**Reinvention Secret #3** – Our leaders let go of their egos, their titles and ideas to serve in communities in and out of Canada. The Global Citizenship and Equity Learning Experience (GCELE), United Way Campaign, supporting families from our Progress Child Care Center are only a few vehicles to make ourselves relevant.

**Reinvention Secret #4** – Our Book of Commitments have been written down to reflect our organizational values and led to new, creative approaches at Centennial College. In November 2012, employees were invited to participate in creating a new strategic plan that will take us to 2016. The College Business Plan is published and our direction is laid out.

**Reinvention Secret #5** – We have heard from our staff, through the Employee Engagement Survey, the College continuously works to promote a culture of feedback that will help Centennial advance in its journey to be among the best employers in Canada. As President Buller communicated, “Programs are being developed to provide support to our staff and managers. Our commitment to employee engagement comes to life in our new strategic plan, with the introduction of our ground-breaking Signature Employee Experience.”

And as we stand with our promise to our students, we continuously strive for better and state-of-the-art facilities such as the newly renovated Culinary Arts Centre at the Progress Campus, Public Computer Touchdown Spaces project, renovation of Ashtonbee campus and many more. Program enhancements are also being made and many activities being developed to help our students achieve success.

**Reinvention Secret #6** – In the 2012-13 College Business Plan, it states “Wise and judicious financial stewardship has been a hallmark of Centennial’s transformation”. Our leaders are committed to the value of stewardship by using Information Technology to increase productivity and reduce costs; expanding international markets and increasing domestic enrolment; increasing the number of industry-college partnerships to expand applied research opportunities, and growing revenues from research grants by 3% and developing a ten-year capital campaign to finance ongoing development.

These are only a few of the stories we have to tell. The journey of becoming a globalized organization and the challenge of developing a global mindset continue. The call to re-invent, re-think and re-imagine the way we do things in order to remain relevant is still on. As Mahatma Gandhi said, “Be the change you want to see in the world.” Start with yourself and begin to expand your global mindset.
Volunteering at Strong Girls Strong Women was such a motivating event. Ann Buller, President of Centennial College, is definitely one to lead by example. As a strong, confident and aspiring woman who has faced many challenges herself, Ann has created an opportunity for young women growing up to understand that success is possible and it requires hard work. As a volunteer, I was able to get the chance to meet Ann personally and to be a part of this movement in its beginning stages to get young females to believe they are worth more than what their circumstances permit. Some of the young female participants came from disadvantaged neighbourhoods and live in priority neighbourhoods where opportunities seem scarce. Some of these females might not have ever felt the type of encouragement that was expressed throughout the eventful day.

This event was indoors but full of exciting and engaging activities to keep the girls enthusiastic. There were so many different workshops that catered to many diverse interests such as an introduction to spoken word poetry, dance lessons, an interview on the red carpet like a star and even story telling. Each event had volunteers, like me, equally involved in the experience for the young girls and for them to see us lead by example by seeing us actually participate and not just orchestrate.

The day began with an early meeting with staff and volunteers and a chance to review the day's agenda of events. Positions were assigned with duties and roles to keep everyone busy and organized. It felt like a pep rally with the wonderful Christine Haesler, who is a lead manager of Student Development Transitions and Service Learning. The day started off with encouraging words and was attractive with lively music that was age appropriate for the young pre-teens and teens and lots of them were dancing and socializing with each other. After lunch there were some more workshops and then the day was to come to an end.

Lots of memories were made and it was so inspiring for me as an advocate for empowering women to be involved in getting young girls in their prime to realize how important they are and not to believe that it's a “man's world” only. These girls were taught to dust the doubt and fear of being who they want to be off their shoulders and off their backs. I also dusted whatever uncertainty I had at that moment about my identity. I felt empowered and realized that I want to continue to volunteer and be a part of movements to empower people and provide hope for positive futures. I wrote a poem called “We As Women” months before this event and after participating in Strong Girls Strong Women I realized this poem was a perfect depiction of the movement. I feel like I want to dedicate it to the movement as an anthem or poem of inspiration for the next generation of girls who will participate in this event. The poem below speaks for itself.

We as Women
We as women must rise up and try to elevate
Destruction all around us, we must not let it devastate
Though we are all victims of the system alike
We must bond together as sisters and be ready to fight
We have all been through the hurt men have broken us down
Remember we are all queens so put on your pride crowns
Sometimes it's too much you feel you can't bother to go on
Remember days of hope ahead so watch the sun rise and set at dawn
Believe when I tell you I feel and share your pain
I know sometimes you feel crazy and might be perceived as being insane
Block out the distraction and don’t allow the world to conquer
It's going to be you against it so prepare to come even stronger
We must resist and persist and try to stay alive
We only live once so forever we shall strive
Put pride aside and enhance our unfortunate circumstance
Let wisdom penetrate and filter out the hate we were selected not by chance
The real question shouldn’t be why us but rather it’s because it’s us
Predetermined in the book of life embrace the grace in God we shall trust
The four seasons give us reason to season up pleasing
Men are all for the teasing but are deceiving committing emotional treason
It's not all but some who succumb to the lowest thoughts of slum
It’s those who propose then dispose and commitment would never come
So we as women must stay and not stray, linger and not point the finger
When we need help it’s only us who must pick up the phone off the ringer
What is the Philosophers’ Café?

The Philosophers’ Café is a space created where philosophical open-ended issues and topics receive attention. The purpose of the café is to help transform the world one conversation at a time. Most topics relate to our place in the world as Global Citizens. Beyond that we rely on the tools of social analysis to explore a multiplicity of perspectives.

The Café is also a place where everyone is encouraged to speak and/or weigh in on issues that affect all of us. In order to do that we all have to commit to:

• Respecting each other by listening and hearing their story
• Hearing the other person’s perspective even if it is different from ours
• Be prepared to state our position and also to change our mind

Philosophers’ Café on
Monday, February 4, 2013
12:30 – 2:00 pm
at Ashtonbee Campus

Topic
Integrating the Multicultural Classroom

The multicultural classroom includes cultures from the diverse Canadian population and the diverse international student population.

Question
1. The nature of the multicultural learning environment
   • Learning environment
   • Use of technology and communication devices
   • Social environment

For Teachers
How does my teaching address the issues of race, ethnicity, and religion as embodied in my students, the school and society?

For Students
How is my relationship with other students in the classroom influenced by race, ethnicity, and religion?

For Non-Academic Staff
How is my relationship with students influenced by race, ethnicity, and religion?

2. Strategies for integrating the multicultural classroom

Culturally responsive pedagogy

“An approach to teaching that uses student’s cultural knowledge as a ‘conduit’ to facilitate the teaching-learning process”

Ukpokodu 2011 in Multicultural Education 18(3)

Understanding the International Student

1. Previous Education – International students generally come from educational systems very different from those of Quebec (or North America). Even if the majority completed their previous studies in establishments modelled on the Lycee, the conditions in which their study took place varies tremendously.

2. Different Work Habits – Differences between learning systems involve new teaching methods. Students thus find it important to familiarize themselves with these methods by learning to detect the instructor’s desires and effective manners of organising their work, from understanding the importance of the syllabus to the method of taking notes (through listening or writing), to the necessary supplies (course notes or handbooks) to the preferred learning activities (theoretical studies or practical work).

3. Methods of evaluation – The student’s ability to develop effective work habits had important consequences for their performance on exams. These crucial moments are often times of stress and uncertainty: How does one prepare for
exams? How must one answer different types of questions? One student reported having encountered a multiple choice exam for the first time and being so confused by the format (should he check or black out the corresponding letter?) that he lost a significant amount of time.

4. Academic Relationships – Many students feel isolated in their academic problems. Many have difficulty asking questions in class or consulting the professor for fear of appearing stupid. Some report having been disappointed in the “efficient” way in which they were treated by their professors.


Philosophers’ Café
Resource List

Integrating the Multicultural Classroom
February 4, 2013
at Ashtonbee Campus

Selected Books:

Print:


Call number: LC3731 .B365 2006
Campus: All


Call number: LC1099.3 .C64 2005
Campus: Progress


Call number: LC212.42 .C54 2005
Campus: Progress


Call number: LC192.2 .T43 2005
Campus: Progress


Call number: LC1099.3 J635 2008
Campus: Morningside


Call number: LC1099 .M838 2007
Campus: Ashtonbee & Progress


Call number: LC1099.3 .L365 2006
Campus: Progress


Call number: LC196.5.N67 U53 2008
Campus: CCC, Progress and Morningside


Call number: LC1201 .M37 2010
Campus: Progress


Call number: LC3727 .M67 2005
Campus: Morningside


Call number: LC1099.3 .C43 2005
Campus: All


Call number: LC1099 .N33 2005
Campus: Progress


Call number: LC1099.3 .S49 2005
Campus: All


Call number: LC1099.3 .B845 2008
Campus: CCC, Progress and Morningside

Electronic books:


Selected Periodicals:

Diversity & democracy
Print copy available at the Progress Library
Multicultural education
Online in Research Library, Academic OneFile, Educator's Reference Complete, Expanded Academic ASAP, General OneFile Infotrac and SociINDEX
Multicultural perspectives
(in particular, see volume 9, issue 2 (2007), Part III: Creating multicultural classrooms)
Online in Academic Search Premier

Selected Journal Articles:

Available online in Research Library

Available online in Nursing & Allied Health Source database.

Available online in Academic Search Premier, Academic OneFile and Educator's Reference Complete.

Available online in General OneFile Infotrac

Available online in Educator's Reference Complete and Expanded Academic ASAP

Available online in Academic OneFile and Educator's Reference Complete.

Available online in Research Library

Available online in Research Library

Available in print at Progress and online in Academic Search Premier and Masterfile Elite

Available online in Research Library

Selected Websites:

Effective Teaching for the Multicultural Classroom http://www.diversityweb.org/digest/f97/curriculum.html#top
The Multicultural Classroom http://www.ryerson.ca/content/dam/lt/resources/handouts/MulticulturalClassroom.pdf
Teaching in a multicultural classroom http://www.personal.psu.edu/scs15/idweb/multicultural.htm
Philosophers’ Café on
Friday, March 8, 2013
12:30 – 2:00 pm
at Morningside Campus

Topic
Women in Non-traditional jobs

Questions
1. International Women’s Day and what it means to us.

2. Are there non-traditional jobs for women today? What are these non-traditional jobs?

1. What issues do women face in non-traditional jobs?
Philosophers’ Café Resource List

Women in Non-traditional Jobs
March 8, 2013 at Morningside Campus

A life in balance?: reopening the family-work debate
Catherine Krull
HD4904.25 .L54

“Magazine articles, talk shows, and commercials advise us that our happiness and well-being rest on striking a balance between work and family. It goes unsaid, however, that the advice is based on an outdated and unrealistic ideal. This provocative volume challenges the notion often offered in support of neo-liberal agendas that paid work (employment) and unpaid work (caregiving and housework) are separate and competing spheres, rather than overlapping aspects of a single existence. Alternative approaches to integrating work and family must be taken into account if we hope to build truly equitable family and childcare policies.”

Double ghetto: Canadian women and their segregated work
Pat Armstrong
HD6099 .A75

“Two women, virtual strangers, sit hand-in-hand across a narrow table, both intent on the same thing-achieving the perfect manicure. Encounters like this occur thousands of times across the United States in nail salons increasingly owned and operated by Asian immigrants. This study looks closely for the first time at these intimate encounters, focusing on New York City, where such nail salons have become ubiquitous. Drawing from rich and compelling interviews, Miliann Kang takes us inside the nail industry, asking such questions as: Why have nail salons become so popular? Why do so many Asian women, and Korean women in particular, provide these services? Kang discovers multiple motivations for the manicure-from the pampering of white middle class women to the artistic self-expression of working class African American women to the mass consumption of body-related services. Contrary to notions of beauty service establishments as spaces for building community among women, The Managed Hand finds that while tentative and fragile solidarities can emerge across the manicure table, they generally give way to even more powerful divisions of race, class, and immigration.”

It’s always personal: navigating emotion in the new workplace
Anne Kreamer
HD6053 .K74

“How often have we heard “It’s nothing against you, it’s not personal-it’s just business”? But in fact, at work it’s never just business-it’s always personal. In this groundbreaking look at what’s really going on from 9 to 5-the crying, yelling, and bullying, as well as the friendship and laughter borne of creative collaboration-journalist and former corporate executive Anne Kreamer shows us how to get rational about our emotions, and provides the necessary new tools to flourish in an emotionally charged workplace. With women now the majority of the workforce and the lines between office and personal life blurring as never before, the dynamics of work have shifted profoundly.”

Managed hand: race, gender, and the body in beauty service work
Miliann, Kang
TT958 .K36
See where experience takes you.