

Culture-Choosing of Chinese Universities' Global Citizen Cultivating Curriculum: The Challenges of the Era of Globalization

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Abstract

The 21st century is the century of globalization and also is the century of education. The new international environment requires universities of the world cultivating their graduates to become global citizens. During the process of cultivating global citizens in different countries, cultural orientation is a core problem. In the postmodern perspective on curriculum, curriculum is not only a carrier of education, but also content. Therefore, culture-choosing of the college curriculum should be the core proposition of cultivating global citizens in universities of varying countries. Modern citizen conception is production of Western culture. Under the tide of globalization, a common global citizen society is based on the idea of liberalism. In this sense, Western civilization is the center and liberal democratic value is a common frame of reference for other cultures. So how to coordinate the relationship between the foreign and native culture, has become one of the main challenges of education in non-Western countries. Based on the connotation of Chinese global citizens, we will take the curriculum as a cutting-in point and put forward a new curriculum paradigm which could combine globalization with localization.

Key words: Global citizens; College curriculum; Culture-choosing

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INTRODUCTION

There are two major factors in the 21st century. The first one is the society of humankind entered into an accelerated process of internalization and *globalization*. In the context of this new era, tri-nations cooperation and competition has become the most distinguished feature of international relationship. The second one is that the university has been a primary institution of post-industrial society which characterized by the knowledge economy. Education, especially higher education, is one of the chief innovative forces of the society as well as one of the chief determinants of citizenship development. In 1967, Daniel Bell pointed out that if the business firm was the key institution of the past one hundred years because of its role in organizing production for the mass creation of products, the university will become the central institution of the next one hundred years because of its role as the new source of innovation and knowledge (Bell, 1999, p.20). The new international environment requires universities of the world cultivating their graduates to become global citizens. During the process of cultivating global citizens in different countries, cultural orientation is a core problem.

This is an inextricable developing process of human society, and also a big challenge for all countries. It is a truth that the world's fast internalization and globalization speed requires universities to prepare their graduates to live together and participate in as global citizens and professionals. But, it doesn't mean

that universities in different country have to cultivate citizens of the same type, which is because *global citizenship* bears double attributions: globalization and localization. Globalization and localization should coexist harmoniously, rather than the West Wind prevails over the East Wind nor the East Wind prevails over the West Wind. Modern citizen conception is production of Western culture, under the tide of globalization, a common global citizen society is building based on the idea of liberalism. In this sense, Western civilization is the center and liberal democratic value is a common frame of reference for other cultures. So how to coordinate the relationship between the foreign and native culture, has become one of the main challenges of Chinese universities. In the postmodern perspective on curriculum, curriculum is not only a carrier of education, but also content. Therefore, culture-choosing of college curriculum should be the core proposition of cultivating global citizens in universities of universities in China.

1. THE THEORETICAL ORIGINS OF GLOBAL CITIZEN

Global citizen conception has a long history, its origin can be traced back to the cosmopolitanism of ancient Greece. The earliest theoretical rudiment comes from the universal philosophy of Christianity Culture, which is the cosmopolitanism of Christianity Culture. Western civilization originated in Greece, it is a marine civilization of open communication, initiative and positive. In the minds of the Greeks, the Greeks are not the masters of Greece but of the world. They regards the world as home, they are the cosmopolitan. The traditional western culture is the culture of cosmopolitanism, as western civilization in modern society occupied the dominant position. The theory of modern cosmopolitanism which rooted in the theory of natural rights was produced.

Before the birth of the modern globalization theory, Kant first proposed the concept of *world citizen*. Based on long-term thinking on the freedom of humankind, he argued that the freedom as human nature means people's independent choice and conscious behavior in society. However, there is not complete coordination and unity between independent choice and conscious behavior, one's freedom is probably other's non-freedom, it means that antagonism exists in specific freedom, and for Kant, this antagonism is given by nature congenitally. The antagonism is the means of the development of humankind, which is the role of natural order (Kant, 2000). How to eliminate the antagonism in real social life? The basic bill Kant given is to establish a world-recognized constitutional society. He said,

Nature has given humankind the highest task—establishing a society which combined with the freedom under external law and irresistible power in most possible limitation, that is

a citizen constitution of total righteousness”, and “the biggest problem for humankind is to create a citizen society of common law. (Kant, 2000).

There are two versions about the current international environment in the world, one is *internationalization*, and another is globalization. Though their surface meaning appears to be similar, it contains many different or even opposite implications. Globalization is an inherent requirement of development of human society, specifically, when humankind faces the same dilemmas or problems. They need to find ways to solve those problems, so that common values form gradually, and there are more common understandings on cultural issues between nation states, regions and people (Wan, 2005).

In modern sense, globalization refers to things or processes occurring around the world, if with no special interference or rejection, the process would bring the same or similar interference and interdependent function to the countries around the world. Relationships between people or various business groups can cross the border and the state, leading to non-restriction of nationality and social class. There is still an important feature of contemporary globalization: Globalization impels a global citizen society which crosses the border and states to be created. There are two phenomena that need our special attention: One is global immigrants and a large number of population flows, and another is transnational groups and trade organizations (academic institutions, cultural associations, etc.) to generate. Comparatively speaking, internationalization tends to exchanges and cooperation between nations, the difference with globalization in logical demonstration lies in that internationalization refers to the relationship between single nation states, the relationship is intended to promote mutual understanding and respect for their traditions. On the contrary, we can get a conclusion from the definition of globalization: Globalization does not care about otherness. It tends to undermine the foundation of each single nation state, and impel them to integrate. If Chinese entertain French dumplings, French entertain Chinese caviar, we can call this internationalization. But globalization is everyone eating McDonald.

Global citizen society facilitates the birth of modern global citizen conception. Modern global citizens should have a universal, but not homogeneous idea.

2. THE NATIONAL AND INTERNATIONAL CHARACTERS OF UNIVERSITY AND THE RESPONSIBILITIES AND CHALLENGES OF CHINESE UNIVERSITY

The university has its own innate international character and national character as well.

From the beginning of the middle-age European

university, the most admirable aspect is its universal spirit and supranational character. Latin is the united language for all professors to use in class. The Christian scholars via supranational academic researches and knowledge spread to integrate the world. The three concepts of the modern universities are teaching knowledge, academic researches and social service, which of these are totally show a supranational character that based on scientific thought and intellectual character. Under the global international background, the demand for education is more and more higher, which prompt academic institutions to relocate their responsibility and mission, and to consider create education policies and improve their functions. These ideas have inspired the 1998 United Nations Educational, Scientific, and Cultural Organization's (UNESCO) World Declaration for the 21st Century, declaring that higher education—and education in general—should serve a world order that enables the development of a more equitable, tolerant, and responsible society. If we agree that education is at the center of social change, new approaches to educational policy and process are then needed, because without education there can be no change in mentalities and society. And without a change in paradigm for international relations, there can be no solidarity among nations (Gacel-Avila, 2005).

Besides international character, university has its own national character. University is the soul of a nation. Any university must base on its own country, cultivate talents for country and commit to nation development and society development. It means as a nationwide organization, university has to obey the agenda of a country. It is the national character of a university. Especially for postindustrial intellectual society, as knowledge and culture center, university has become a symbol of a level of nation's progress and civilization degree. Its national character will not only weaken by rapid development of globalization and internationalization, but be more enhanced. Since forcibly dragged into the modern by the western and eastern powers, Chinese university has been striving for modernization. Far away from the cubs study abroad in America to the greater study abroad nowadays, as recently as the personnel system reform of Peking University and Sun Yat-sen University and other famous universities. It can be said that China has been catching up with the pace of the modern world since the opium war. Since the beginning of the university establishment, its talents are world-oriented. Nowadays, Chinese university has become an important part of international knowledge system, and has a credible influence. However, a fact from which people cannot escape and do not want to face is that Chinese university is still a marginal existence. The modern society has formed a new international order that based on knowledge. In the international knowledge system, the higher education of developed countries occupies a center position because of their own primary

deep heritage and economic and political advantages, in the meantime, with their cultural roots profoundly impacting the marginal third world countries.

Currently, a major problem is, in a marginal position, how Chinese universities to reflect national character, and to foster citizens who possess both world-view and national dignity. The western academic system takes up the power while the third world is completely passive to accept the input and output of knowledge. Social sciences research in developing countries had gradually degraded to be comments of western thoughts. The worst is that this kind of center dominates border system making the marginal culture not only "bleeding" but also 'digesting'. Because to a large extent, Chinese college students have not taken learning from west as a simple means to get more knowledge but the only way to obtain international identity. This is a suspicious of Chinese colleges' academic level, international position, and creative capability. It virtually embodies in a lack of culture identity. This is contrary to the trend of China's national rejuvenation. Some scholars deem that China is facing new colonialism—*cultural imperialism*. On the one hand, cultural imperialism means using the political and economic power to promote extraneous values and habits; on the other hand, it sacrifices the local culture. In fact, in the whole 20th century, there is an obvious contradiction receiving the benefits of economy and society from the western science and technology meanwhile trying to maintain own national cultural knowledge and tradition in order to maintain own national characteristics. Currently many scholars are concerning that Chinese national culture may suffer the worst ignorance even betrayal. If we say that under the semicolonial situation, for the practical purpose, Chinese intellectuals suffered miserable self-doubt and self-negative to reflect and ask. On the contrary, nowadays, to a large degree, Chinese college students have lost the interest to doubt themselves.

At the same time, the voice of cultural nationalism never stopped. Since the 1990s, the rise of Chinese nationalism likes bending branches rebound. Nationalism is a main feature of modern culture. Because of the eagerness for national revival, nationalism becomes more acceptable in today's China. Essentially cultural nationalism is Confucian-based and the Neo-Confucianism represents it. Liang Shuming, Xiong Shili, Qian Mu, and other Neo-Confucian scholars had stood on the Chinese Cultural Center position as moral metaphysics to build their own ultimate concern, emphasizes on moral standard, put the moral life into all culture and built the soul of cultural consciousness. The modern Neo-Confucianism tries to promote traditional Chinese culture, especially the Confucianism essence, and integration of the western cultural spirit to achieve the goal of creating Chinese new culture. However, due to the cultural conservatism and unresolved *cultural solipsism*, they

inevitably misunderstand the western cultural concept. With professor Du Weiming being the representative of the third generation of Neo-Confucian scholars, the Post Neo-Confucians amended the early Confucian Culture Center theory and emphasized whether the Confucian can talk to Marxism-Leninism and find the joint between each other. Meanwhile, Confucian must talk to other great traditional spirits around the world as an equal status. Of course all above are the progress of sinology conscious, but in today's Chinese universities, we have to worry that we hope to see the ceremony talks between Confucian and Plato, while in fact it appears Muslim pilgrimage to Mecca.

Facing the challenges, Chinese universities have to make deal with that and cultivate our own cultural heritages and ethnic society builders.

3. THE CULTURAL SIGNIFICANCE OF COURSES AND CULTURAL CONNOTATION IN THE WORLD CIVIC EDUCATION PROGRAMS OF CHINESE UNIVERSITIES

In the postmodern perspective on curriculum, curriculum is not only a carrier of education, but also content. Therefore, culture-choosing of the college curriculum should be the core proposition of cultivating global citizens in universities of varying countries.

In the development and transition process of school education, some Chinese scholars hold the view that, although great changes have taken place in curriculum function, objective, contents, and restrictive factors, but there is always a culture-locked phenomenon in curriculum. This phenomenon reflects curriculum is restricted by culture, which restricts curriculum practice, revolution and its value choice. Curriculum is restricted in transmitting and interpreting the mainstream culture. In terms of culture, school education and curriculum development lags are the manifestations of the culture-locked phenomenon. Otherwise, the culture contained in the curriculum is just outer forms of culture. Although curriculum has been given some characteristics, functions, and sense from culture, but the curriculum does not have the inner properties of culture.

Under the background of education reform, a new education paradigm has emerged. According to this new education paradigm, three separate global education trends, globalization, localization, and individualization are integrated, which called Triplization Process. This is beneficial for improving and perfecting curriculum ideas and thus innovate new curriculums and teaching methods. For individuals, life-long learning opportunities could be provided and foster individual multiple intelligences including technological, political, social, economic,

and cultural aspects. Under the guidance of Triplization Process, curriculum contents ought to be global and at international level, collect various materials worldwide. In particular, curriculum contents ought to adapt to different areas covering developed and developing countries, which involve technology, economy, society, politic, culture, and globalization learning. Curriculum contents are on the basis of divided discipline or not are not important. Other noteworthy features include local materials and community participation.

The globalization of education presents enormous challenges for Chinese curriculum including objective, structure, management, practice and so on. Facing challenges, Chinese curriculum must launch our own responses.

First of all, the new curriculum paradigm is proposed and discussed here, as it aims at helping Chinese universities and colleges to proper Chinese global citizens. In global context, there are two problems which are difficult to solve for higher education: on one hand, our disjunctive, fragmented, shared knowledge; and on the other hand, the realities and problems. The gap between them is becoming wider. Therefore, the future education paradigms aiming at fostering Chinese global citizens have to consider about four aspects: global context, global perspective, multi-dimension, multi-level, and global.

According to Morin, if we conclude from the evidence that there is a serious, deepening gap between our disjunctive, fragmented, shared knowledge on one hand, and the realities and problems that are each day more poly-disciplinary, transversal, multidimensional, transnational, and global on the other hand. Therefore, the education of the future must teach the following four basic dimensions: the context, the global, the multidimensional, and the complex. Morin described the seven areas of knowledge that should be taught by the education of the future, as follows: detecting error and illusion, principles of pertinent knowledge, teaching the human condition, teaching earth identity, confronting uncertainties, understanding each other, and ethics for the humane genre. The main function of future education would be therefore to foster a general intelligence capable of interconnecting these dimensions and fostering the development of the intellectual capacities of individuals. Furthermore, Morin stressed that one of the basic functions of education is to promote world understanding, ethics, and culture, as cultures must learn from one another, and that comprehension between humans is the first requirement for intellectual and moral solidarity on earth (Morin, 2001).

Cross-culture communication is based on mutual learning. Therefore, understanding each other has become the primary requirement for fostering global citizens. Hence, curriculum objective, curriculum contents, and curriculum structure should depend on multi-culture context. This is the first idea of the new curriculum

paradigm of Chinese universities. International dialogue and international understanding is the first important factor of the new curriculum paradigm. International dialogue and understanding mainly involving two parts: on one hand, communicating with western developed countries and absorbing distillate of cultures; on the other hand, understanding and respecting the developing countries' culture.

Secondly, fostering global citizens in Chinese universities ought to rely on Chinese national culture. The previous discussion, two features of Chinese traditional culture: self-improvement and self-made, has explained the progress of Chinese university course's direction. Consequently, new curriculum paradigm takes an active attitude to inherit and improve traditional culture. The cultural choice of curriculum paradigm should be divergent, not only inheriting and explaining established culture, but also absorbing and constructing other new cultural contents, furthermore, promoting Chinese cultural features--self-improvement and self-made.

Chinese universities and colleges must foster *Chinese global citizens*, which means global citizens come from China. Chinese global citizens has three connotations.

3.1 Connotation I: Awareness of Liberal Nationalism & Cultural Character of Confucianism and Taoism

Nationalism is one characteristic of modern cultures, which is not only just a theory supporting for implementation, but also a force promoting development. "Political units and ethical units are totally congruent" (Berlin, 2001), which is the classical definition of nationalism. Isaiah Berlin concluded four features of nationalism: firm belief of that demanding belong to one nation; all members' organic connection belonging to one nation; keeping one same faith, having some same pursuit of policies, serving one special purpose, keeping one some special lifestyle, in other words, purpose, faith, policies, and lifestyle are ethical; at last, among all other competitive elements, the aspirations of ethnic groups is the sovereign one. Global citizens graduated from Chinese universities and colleges must have national consciousness and national cultural identities. Chinese global citizens should comprehend Chinese native culture, including cultural origins, history, and so on. With this foundation, Chinese global citizens will try to help make Chinese native culture be accepted by the world. For this purpose, Chinese universities and colleges should have our own independent academic value and training system instead of simply imitating western higher education. Chinese universities and colleges should apply one principle that they must foster Chinese talent, because of which although they belong to global citizens facing the whole world, their spiritual home must depend on Chinese civilization. Hence, Chinese universities and colleges should be exposed to Chinese cultural atmosphere. In the

21st century, Chinese universities and colleges should not just imitate the West; they should retrieve the national character and academic spirit from the ancient academy and use the experience learned from the West to solve modern problems. But the national character and academic spirit are the cultural backbone of Chinese global citizens.

What does liberal nationalism manifest? In author's view, it is about the inheritance of cultural personality. Chien Mu believes that Chinese academic tradition has three branch systems: the system of conducting oneself, the system of learning to practice, and the system of academies. It is not difficult to see that western universities emphasize on the third one but Chinese universities emphasize on the first one, which has close ties to ruling ideas of each age pursuing teaching. Modern university concepts come from the west, and Chinese modern universities are the accomplishments of learning the west. Hence, the third one, the system of academies, said by Chien Mu, should be promoted. But it is by no means certain that Chinese universities will ignore the first system. For 5,000 years, China always has independent value systems and cultural personalities. As a result, the global citizens fostered by China must inherit Chinese cultural personalities. As Nan Huaijin (2003) said, Confucianism like the food shop offering pabulum, Buddhist like the bazaar established for window shopping, and Taoist like a drugstore where people don't have to patronize only when get ill. Chinese traditional cultural personality is active. Learn to seek knowledge and use it to society through confusion education and return to nature through Taoist education. The two are complementary. In a global context, confusion thoughts like promoting ethics, asking for great harmony and encouraging charity are not only the necessities for Chinese, but also an indispensable part of a harmonious world.

3.2 Connotation II: Multicultural Tolerance Under the View of Socialist Mainstream

Isaiah Berlin is the representative person of multicultural theory, which absorbed the cultural tradition of Russia, German romanticism, and liberalism and affected by Jewish and Christian. He put forward the significant issue about diverse cultures. Multicultural theory means, most of human's values are objective and could not be classified. These values have various conflicts and usually can't be in harmony. In Berlin's idea, human's nature is not always immutable and frozen. The same truth for different persons has different insights. Every kind of culture has its emphasis, which be called *Schwerpunkt* by Herder. Hence, it will be absurd to make people trust that human society will have a same future. A significant achievement of modern society is the recognition of value pluralism.

Hanvey described the five dimensions of a global perspective in the following way: perspective

consciousness, state-of-the-planet awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choices (Hanvey, 1982). Based on global view, Bennett depicted the six objectives of a global and multicultural curriculum that can serve as a basic model, to be used as a common root in general education curriculum: understanding multiple historical perspectives, developing cultural consciousness; developing intercultural competence; combating racism, sexism, prejudice, and all forms of discrimination; raising awareness of the state of the planet and global dynamics; and developing social action skills (Bennett, 1995).

The significance of multicultural values for culture of Chinese global citizen lies in two aspects: the first is to affirm and stick to the mainstream values of socialism, and the second is to understand and respect the heterogeneous values. Multicultural values negate global citizen in the sense of ancient Greece. In the last century, after having experienced two times of disaster by human, people discovered painfully that it was unable to rebuild the high tower, now that values have been diversified, external force cannot knead them, we have to maintain and respect them. Global citizen trained by Chinese universities should take Chinese civilization as their identity authentication in the world. The authentication is innate and unique. Different civilizations have different or even conflicting centers, but they have to coexist with each other and make common development, so a new perspective, globalization perspective, is an essential factor for global citizen trained by Chinese universities. Hanvey described the five dimensions of a global perspective in the following way: perspective consciousness, state of the planet awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choices (Hanvey, 1982). Global perspective will lead to the changes of cognitive: from state concept to international consciousness, from traditional ways of thinking to rational thinking.

Based on global background, Bennett designed six instructional objectives for higher education including understanding multiple historical perspectives; developing cultural consciousness; developing intercultural competence; combating racism, sexism, prejudice, and all forms of discrimination; raising awareness of the state of the planet and global dynamics; and developing social action skills. Chinese universities should study and learn from Bennett's model in the construction of the education of Chinese global citizens. These curriculum objectives highlight the recognition of value pluralism, which are in accordance with the four backbones of education—learning to acquire knowledge, learning to practice, learning to live harmoniously, and learning to survive. Chinese higher education, therefore, should encourage young people to develop an international perspective and this is will be an important part of the education of fostering self-respect, self-strengthening, and open-

minded Chinese global citizens.

3.3 Connotation III: Integration of Modern Western Civic Idea and Chinese Traditional Civic Mind

The rationales of the modern university and modern citizen are originated from the West. Marshall discussed the notion of citizenship in detail in his famous paper *Citizenship and Social Class* that the citizenship has three understructures: civil, political, and social (Marshall, 1963). The basis of the civil are consists of all necessary rights of individual freedom--Individual liberation, the freedom of speech, ideology and belief, the owned private property, the right to perform effective contract, and obtain the fair. The most intimate relations with civil citizenship are for the court. The political citizenship means that as a member of the political authority authorized institutions, or the members of the respondents to participate in the activities of political power, the corresponding agency is congress and the local council. Social citizenship means that "from the right of a small amount of economic welfare and security to the entire social heritage to the full range of the common standard cultivated according to the social life" (Marshall, 1963). That closely related to the organization is the education system and social service sector. It is not hard to see from the above points of view, Western modern university and the concept of modern citizen is inseparable, and the concept of modern citizen is based on the following concepts: natural rights, social contract, as well as the identity of politics nationals.

In the western social science discourse, the so-called concept *nation* is cut by homogeneity of space concept. When the western scholars define *nation*, it filled all kinds of breaking spaces or some "break atmosphere" among components. For example, Hegel thought *nation* is a reflection of social common interests, overriding the special interests. So it can overcome the division among the citizen, society, and country. Therefore we can say that in western countries, the concept of *nation* is more likely a kind of political identity. However, in traditional and historical Chinese culture, as a cultural identity, the meaning of *nation* is more important. In traditional Chinese culture, *nation* is not only a set of rights and obligations of the contractual relationship norms, but also more likely a national cultural heritage enterprise. At the same time, in the modern academic circle, the concept of *human right* is actually close to the product of western civilization. This is a moral value which bases on human natural rights and right-based morality, and emphasizes on legality and inalienability of individual rights; it is discoursed between the opposed history of individuals and country. But in traditional Chinese culture, *citizen* is a virtue-based morality that based on Confucian, emphasizing the natural rights and responsibilities. Therefore, the concept of *citizen* takes the rights and opposition parties contract as center, while the traditional

Chinese culture that have deep universal basis are more concentrated on individual obligation and the integrity, unity, and harmony among individual, nature, society, and nation.

So despite that the concept of citizens in Chinese traditional culture is rationally missing in the modern sense, as a simple cosmology emphasizing on unity and harmony, it has a great significance for achieving sustainable development in today's society which is trapped in its instrumental rationality and market ethics. Therefore, while Chinese courses in university transmitting the civil rights thought of modern Western citizens should reflect the citizen moral philosophy in traditional Chinese culture and further realize the integration between the two.

4. CULTURE-CHOOSING OF CHINESE UNIVERSITIES' GLOBAL CITIZEN CULTIVATING CURRICULUM

First of all, on the training course objectives, the international quality requirements should be clearly presented to students. International qualities of students include the following five aspects: (a) the first one is global consciousness, such as interdependent world consciousness, the peaceful development of consciousness, environmental awareness, and international consciousness justice; (b) the second one is the global knowledge, such as world geography, world history, international affairs, international language, and international trade; (c) the third one is the global skills, such as international understanding, international exchanges, criticism and innovation, information processing, dialogue and cooperation, the lifelong learning; (d) the fourth one is the global values, such as care about the Earth, uphold human rights, respect for life, justice and harmony; (e) the last one is the global behavior, such as participation in all efforts conducive to the cause of global justice actions. Although these objectives are clearly presented, but it can be combined with the traditional social goals to achieve from near and far, extending from the local to the global order.

Secondly, we should make the curriculum structure diversify. Chinese traditional curriculum structure is relatively simple, requires courses being occupied by most of the content, dominating the world, the current curriculum reform in China broke this situation, integrated curriculum, school-based curriculum, and elective courses occupy a certain proportion, which provides an opportunity for the curriculum and teaching of global education. We propose that the new curriculum standard and textbook compilation could consider the dimension of cultural globalization, in order that students can learn more knowledge and skills about internationalization. Meanwhile, in the development of an integrated curriculum, school-based curriculum and elective courses should be appropriate with some global education theme,

such as environmental education, education for peace, international understanding education, multicultural education, human rights education, innovative education, and strengthen bilingual education, especially in oral English teaching.

Thirdly, we should develop localized courses actively. Development of globalization course does not exclude the localization of the course. They are the unity of contradiction. For the advanced educational theories and curriculum theories and models of the world, we should combine them with actual learning practices other than stiff transplantation, to achieve the best dialogue realm. Only with dialogue, human beings can share the world civilization and ensure that their research is scientific and advanced. National characteristics such as Chinese traditional virtue education and Chinese folk culture are very welcome to the world, which are important content of localized courses.

Fourthly, we should continue to implement the three grade curriculum management system of national, local, and school, to further enhance the reform of curriculum management system, promote the curriculum decision-making power sharing, and strive to improve the professional level of teachers, especially to improve the research ability of teachers and capacity of curriculum development. So that school teachers can have more time and energy on social development and global issues, in order to keep pace with the times.

Lastly, education administrators in China should create favorable conditions for the implementation of global courses. In the implementation of global curriculum, schools should provide some hardware for teachers, such as a sufficient number of computers, broadband network, the books (including e-books), pictures and information that can reflect the content of globalization, language lab, and so on. Meanwhile, on the psychological level, global cultural atmosphere is very important. To strengthen the initiative of the implementation of school curriculum, fully mobilize the enthusiasm of schools, teachers, and students, and encourage teachers to carry out global education, state and local educational administrative departments should conscientiously do a good job to the overall guidance and necessary supervision. At the same time, education administrators need to facilitate teacher training in educational theory about globalization, Globalization is inevitable as the new trend in today's society, we only have to adapt to it in order to change it.

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