

Education for World Citizenship: Preparing students to be agents of social change

Margaret Trotta Tuomi, Liliana Jacott
and Ulla Lundgren

CiCe
Guidelines on
Citizenship
Education in
a global
context

6



This Guide has been written and prepared by a CiCe Network Working Group

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Socrates		

CiCe Guidelines on Citizenship Education in a global context

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Introduction

As we learn to understand our inherent part in a dynamic, global society, questions arise about the relationship between world or global citizenship, European citizenship and national citizenship. This booklet hopes to clarify this question, both in theory and in practice. It will include a critical approach to the subject as well as practical ideas on how to present it to others.

It is directed towards course designers and lecturers in specific faculties in Higher Education Institutions: a broad audience, from teacher trainers and students of World Citizenship Education, to other interest groups such as social and health services, legal aid workers and youth workers, and to all those interested in the society at large.

Other CiCe working groups have examined related questions in global/world issues in citizenship and identities. This is the 6th in a series of CiCe booklets on this theme. They can be found under <http://cice.londonmet.ac.uk/members/PubsCice3.htm>.

- 1 *Developing a World View of Citizenship Education in Higher Education Programmes*
- 2 *Citizenship Education: Identity Issues in a Time of Diaspora, Migration and Settlement*
- 3 *Identity and Citizenship: The Impact on Borders and Shifts in Boundaries*
- 4 *Identity and Citizenship: impact of borders and shifts in boundaries*
- 5 *Religion and Citizenship Education in Europe*

World Citizenship Education: A Utopian Idea?

Looking back

In our not so distant past, parents and grandparents died preserving the sovereignty of our homelands. Now we find ourselves voting in European Union elections and bound by European Union directives. In addition to our national heritage, we discuss our European identity and are increasingly aware of our global obligations. Does love for one's country have a place in a global society?

Do we need a global history? Do we need to agree on the past in order to go forward together? Rather than rewriting history we must look it "in the eye" and recognize that there are multiple perspectives on history which should be respected.

European vs. World Citizenship: building walls or bridges?

Is the idea of European citizenship simply an extension of national borders to include the borders of Europe? Are we tearing down walls or just rearranging them? Does the notion of European citizenship prevent global responsibility or promote it? Is it easier to point the finger at human rights violations in Africa and ignore them in our own neighbourhood, such as in the case of the Roma, discriminated against across Europe? Does world citizenship imply the removal of local control over local issues?

European Citizenship has sometimes been characterized as a 'stepping stone' to global or world citizenship. Citizenship and rights are often identified with particular territorial bodies that confer and protect rights, typically nation states. But the European Union also confers rights on citizens that supersede the legislation of national governments. What does this mean in terms of the curriculum agenda for schools in citizenship education, and how do professionals need to be prepared to deliver this?

World Citizenship- Not a New Concept

Martha Nussbaum traces World Citizenship Education back to Ancient Greece. Diogenes claimed to be "a citizen of the world". We will solve the problems of our own (group/nation) and see ourselves more clearly "when we see our ways in relation to those of other reasonable people". World Citizenship Education lets us see beyond "national traditions and identities" and recognise what is most worthy of respect in people (Nussbaum, 1994).

Global level collaboration started long ago. The International Postal System is a good example of this, as are hurricane warning systems, infectious diseases control and international aid programmes.

Words guide our perceptions

Identity, loyalty, independence, right and wrong - words like these are filled with emotional content, with possibilities for a multitude of interpretations, and ripe for conflict. Words are used differently. Diverse local and national conventions of the definitions of terms confuse rather than enhance communication. Translations confound the issue. Does the translation of the word 'globalization' have the same meaning for Finns as it does for Spaniards?

Take the words 'patriotism' and 'nationalism': some will use 'patriotism' positively to express pride and love for one's homeland, an essential and valuable element of the world as a whole. For others it describes extreme nationalism. The word 'nationalism' will by some people be used in a negative sense, meaning exclusive love for one's country and its native citizens at the expense of other nations and to others it indicates something positive.

A standardization of the terms used in World Citizenship Education would be valuable for the development of the field:

Human Rights Education,
Education for Equality,
Peace and Media Education,
Education for Intercultural Understanding,
Education for Sustainable Development,
International Education,
Intercultural Education,
Cosmopolitan Citizenship Education and
Global Education

are some examples that stress various nuances of the term. As indicated earlier, Global Citizenship Education is often considered a synonym for world citizenship education. The term world citizenship education is used here to distinguish it clearly from Global Education- an academic field which is education about global issues but does not necessary involve education for global/world citizenship. Global/world citizenship acknowledges the interlinking local, national and global aspects of citizenship. It is a political concept, an active commitment to the world which all living beings have in common and for which all humans must take responsibility. This choice of terminology avoids equating global education with global/world citizenship education. World Citizenship Education is also easier to communicate since it is based on the familiar term 'citizenship' which inherently includes both rights and obligations: benefits and requirements inherent in citizenship. It is based on a holistic approach that there is only one humankind and that global problems require global solutions.

An example of the current confusion in terminology, and how value-laden words can be, the extract below is from a forthcoming national guideline from an anonymous ministry. The term World Citizenship Education was rejected as being too controversial. Instead Global Education was chosen though what is defined is, in fact, World Citizenship Education. It is a very clear example of how World Citizenship is a political issue:

...global education means activity which guides towards individual and communal global responsibility; the ethic of a world citizen, which is founded in fairness and respect of human rights. It supports growth to act as a critical and media-critical citizen, promotes national and international interaction, inter-cultural dialogue and learning from one another; global education is a process helping us understand and appreciate difference and different cultures and make choices that promote development, helps to see the earth as an entity with limited resources, where one must learn both to economize resources and to share them fairly, equitably and equally increases knowledge and skills which help us understand the ever globalizing economy and influence the rapidly changing economy and its social and cultural ramifications, enhances initiative rising from an individual aspiration to work for a better world and from hope of its realization, and comprises human rights education, equality education, peace education, media education, intercultural understanding, questions relating to development and equity, and education for sustainable development.

Theoretical Background

Humankind as One Entity

Though we are used to categorising people according to their race, nationality, class or countless other divisions, these are not scientifically defensible. In *Sources of the Self* the philosopher Charles Taylor asks if humankind can be divided, and on what grounds. After much discussion he concludes "it would be utterly wrong and unfounded to draw the boundaries any narrower than around the whole human race". (Taylor, 1989 p 6-7). The genetic anthropologist Luigi Luca Cavalli-Sforza also concludes "...the idea of race in the human species serves no purpose" (Cavalli-Sforza et al. 1995, p. 237).

The *State of the World's Children* (UNICEF, 1995) suggests humankind has slowly begun to realize itself to be a single entity. This overview of the progress made in the situation regarding children and the work left to achieve states:

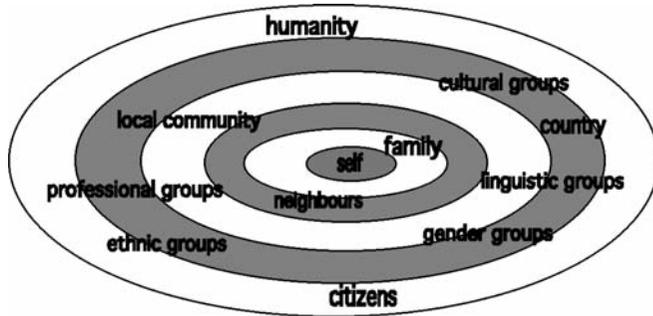
These achievements were but a vision when the United Nations was founded. In 1952, the United Nations' Report on the World Social Situation stated that "the world was being made one", and endorsed the hope of the historian Arnold Toynbee that "the 20th century will be chiefly remembered in future centuries not as an age of political conflicts or technical inventions, but as an age in which human society dared to think of the welfare of the whole human race as a practical objective", UNICEF, p. 54.

The process of dealing with the problems of the world as a whole continues today in meetings such as the Millennium Summit and the Millennium Forum. Despite countless worldwide examples of racial, class, caste, gender, religious and political divisions and discriminations, humankind is one.

Concentric Loyalties

An individual has multiple loyalties. Nussbaum (1994) refers to the Stoics' suggestion of a model of concentric circles. The first is drawn around oneself, the next, depending on individual and cultural context, takes in the immediate family, then extended family, neighbours or local group, fellow countrymen, ethnic, linguistic gender identities. Outside all is the largest circle, of humanity as a whole. Our task as citizens of the world is to "draw the circles somehow towards the centre" making all human beings more like our fellow city dwellers. We need not give up our special affections and identifications; rather give the circle that defines our humanity a special attention and respect.

Nussbaum offers four arguments for world citizenship, rather than democratic/national citizenship, education's central focus:



- 1) Looking at ourselves through the lenses of the other, to see which of our practices are local and not necessarily, more broadly or deeply shared: for example, the concept of family in relation to the UN International Year of Family.
- 2) Nations are closely intertwined for goods and survival. We need global planning, global knowledge and recognition of our shared future, respecting local traditions and commitments.
- 3) Respect for human dignity and the opportunity for each person to pursue happiness.
- 4) The case for multicultural respect is undermined by failing to respect the broader world central to education.

Education for Intercultural Citizenship

As an example of the many neighbouring concepts in World Citizenship Education, we compare World Citizenship Education and Education for Intercultural Citizenship. Michael Byram (2006) builds these into his theory of Intercultural Competence, based on attitudes and feelings, behaviour, knowledge and skills. To this, Byram adds action: a willingness and ability to work with people to make things different and better. He argues that Intercultural citizenship education means education for interculturality, that questions the conventions within which one lives:

It could be an unsettling experience [...] to take up others' perspectives by reconstructing their perspectives for ourselves and understanding them from within. An intercultural citizenship education will promote a deeper and enriched understanding of one's own identity and not undermine it. It is not simply abandoning our own perspectives but rather becoming more conscious of them (p 2).

The Multicultural State

Will Kymlicka examines the intercultural citizen and the world citizen. He argues multicultural states are characterized by:

- repudiating the idea that a state is composed of a single national group, but rather belongs equally to all citizens,
- spurning policies that assimilate or exclude members of minorities or non-dominant groups,
- acknowledging historic injustices against minorities and offers some rectification for these acts (2003, p.150).

An intercultural citizen is willing to approach and learn from local interculturalism and cosmopolitan interculturalism. Local interculturalism is the more challenging, especially in contexts with a history of mistreatment and mistrust between peoples (p.160). Cosmopolitanism explicitly views the world as a whole rather than as local groups. Kymlicka sees both as important:

If we accept that mutual understanding is difficult to achieve, particularly in a context of deep cultural difference and histories of mistrust, then the aim of intercultural education should not primarily be deep mutual understanding, but rather acknowledgement of the (partial) opaqueness of cultural differences, and hence the necessity for groups to speak for and govern themselves, and the necessity of finding ways of co-existing that can be accepted by all (p.165).

Multicultural citizenship education

James Banks uses a linked concept, Multicultural Citizenship Education, for students to learn "how to act to change the world"(2001, 9). Because of the growing diversity in society, citizens will need:

knowledge, attitudes and skills required to function in their ethnic and cultural communities and beyond their cultural borders and to participate in the construction of a national civic culture that is a moral and just community that embodies democratic ideals and values, such as those embodied in the Universal Declaration of Human Rights. Students also need to acquire the knowledge and skills needed to become effective citizens in the global community (p. 6)

Banks suggests we help students to develop:

- thoughtful and clear identifications with their cultural communities and nation-states
- clear global identification and deep understanding of their roles in the world community
- understanding of how life in cultural communities influences other nations and the influence of international events
- understanding of interdependence between nations, clear attitudes toward other nations and reflective identification with the world community.

What is World Citizenship Education?

A New Form of Education

Ian Davies and Alan Reid (2005) advocate the development of a new form of education for world citizenship. To achieve this requires more than simplistic educational proposals, such as the addition of some international content or global education activities into citizenship education programmes. Because globalization is generating new forms of citizenship, educating for world citizenship must be part of the agenda for citizenship. The different meanings and contexts for being a citizen in a globalised world challenge educators, researchers, teachers, students and policymakers. Educators are responsible for preparing students to be citizens of this globalised and interconnected world (Davies, 2006; Davies & Reid, 2005; Dunn, 2002; Robins, Francis and Elliot, 2003; Smith, 2002; Yamashita, 2006).

Key concepts of World Citizenship Education

The table presents some of the key concepts, skills and competences, values and attitudes that can be promoted through World Citizenship Education (Davies, 2006; Oxfam, 1997). Most of curricula and programmes of study are concerned with teaching the active components of global citizenship, related to such issues as human rights, social justice, conflicts and cultural diversity. In most of the world citizenship curricula there is an increasing requirement to 'think globally', leaving out the need for students to live in contexts of diversity, interdependence, inequalities, conflicts and global change. From this perspective, students should argue and think critically, take an active role and contribute to the communities in which they participate, recognise the importance of resolving conflicts in a constructive and peaceful way, develop a critical attitude against unequal distribution of development, take into account different perspectives when analysing and explaining situations and events, understand the world as an interconnected global community and evaluate the possible effects of some actions and decisions taken can have at different levels.

World Citizenship Education

Key concepts	Skills and competences	Values and attitudes
<ul style="list-style-type: none"> ● critical and active world citizenship ● global interdependence (between people, social groups, nations); global change ● cultural diversity ● agency ● multiple identities and loyalties ● social justice and equity ● human rights ● social responsibilities ● dynamic cultures ● culture and conflict ● conflict resolution ● majority and minority cultures ● sustainable development 	<ul style="list-style-type: none"> ● development of critical thinking ● ability to actively and justly resolve conflicts ● skill to evaluate the role of the media in their portrayal of the world ● ability to critically analyse various media sources ● appreciate the importance of actions aimed at achieving peace and the development of peoples ● recognize the importance of laws and international agencies in conflict resolution ● develop a critical attitude toward the unequal distribution of development and rejection of inequalities between individuals and peoples of the world ● understand the world as a interconnected global community with its political, economic, social and environmental implications ● active participation and contribution to the community at different levels - from the local to the global ● takes into account multiple perspectives for explaining situations, events, etc. ● respects customs and ways of life different than their own and can express solidarity with the people and collectives in disadvantaged situations 	<ul style="list-style-type: none"> ● commitment to social justice and equity ● respects and values diversity ● concern for the environment ● a sense of identity (multiple, nested, overlapping identities) ● takes responsibility for their actions ● highly motivated for change and willing to influence decision-making processes at global and local levels in addition to effects on individuals' lives ● empathy for feelings, needs and lives of others in different countries ● respect for cultural diversity

Being Agents of Social Change

Abowitz and Harnish (2006) analyse the multiple, shifting meanings of citizenship in the discourses of some contemporary theoretical and curricular texts related to citizenship and citizenship education. They examine how different discourses and meanings of citizenship relate to teaching practices in recent years and how these discourses have shaped citizenship education in schools. From this perspective, citizenship is a contested concept linked to social, cultural and political changes that have been produced over time in different societies.

The Meaning of Transnational and Global citizenship (Abowitz and Harnish)

Focus	Citizenship, agency, identity	Agenda for citizenship	Curricular approaches
<ul style="list-style-type: none"> ● local, national, and international communities ● interconnectedness, interdependence, between inhabitants of different cultures, inequality, conflict ● multiple, overlapping networks of interaction ● global, international, cosmopolitan, transnational, intercontinental, are concepts often linked to a boundless area that emphasizes the wider and larger contexts that people share 	<ul style="list-style-type: none"> ● a citizen is someone who identifies not only with his/her own nation but also with communities of people and nations beyond the nation-state boundaries ● agency and membership transcends regional or national borders ● multiple identities and loyalties, multi-layered identities and forms of citizenship ● participation in local associations, global organizations (NGO's, international organizations, etc) ● transnational citizenship is linked to histories of migrancy and is based on the evolution of human rights 	<ul style="list-style-type: none"> ● education for agency and membership in local, national and international organizations ● an active citizen analyses and weighs social and political decisions considering both local and more global possible effects 	<ul style="list-style-type: none"> ● global/transnational curricula move from a national/region-centred perspective to a more trans-regional or global perspective ● students learn about their own country as interdependent with other communities and nations rather than isolated ● students learn to analyse problems of interdependence, inequality and conflict between different groups, communities, societies, nations ● students learn to be aware of the existence of multiple perspectives when analysing different situations, events, etc., in which different groups of people participate

One framework that is beginning to shape and challenge citizenship education is the “transnational” or global dimension of citizenship. Within this, transnational citizenship focuses on local, national and international communities, stressing multiple overlapping networks of interaction and the interconnection and interdependence between people of different cultures. This multi-level citizenship rests on individuals with agency and membership of different political and social communities, on a variety of scales (local, regional, national, transnational), and with multiple identities and forms of citizenship. This transnational dimension creates more complex identities for students, and schools should prepare them to face the challenges of being simultaneously citizens in local and national communities, and in a globalised world. Students should address global issues and recognise humanity in its diversity, creating a climate beneficial to local and international democratic processes (Nussbaum 1994, 1996). Rather than learning about cultures and differences, global/transnational education displays distinct ways in which people of different cultures are interdependent on each other, focusing on aspects related to inequality and conflict, and analysing them critically.

The Relationship between World Citizenship, European Citizenship and National Citizenship

From a systems perspective, a person has many overlapping loyalties with little perceived conflict, as described earlier. We have full rights and obligations as members of our family, as residents of our neighbourhood, our city and our state, for example. These involve decision making and action at different levels. At the family level, we decide on how to educate our children, what school to send them to, how to organise our lives and our finances. On a local level we can decide on how local activities such as schools are organized. On a national level, national policies are determined. World Citizenship speaks of the rights and obligations that we all have as citizens of the planet. An initial start at this can be seen in the United Nations. These issues include, for example, fairness in trade and commerce and the stewardship of the environment.

The Role of the National Curriculum in World Citizenship Education

Educational systems have traditionally been linked to nation building, in periods of building national consciousness. The need for enhanced national identity often leaves traces of nationalism rather than internationalism in the school system. National curricula provide guidelines and set standards and goals for teachers and schools but leave leeway for application and adaptation. Unless national curricula set world citizenship education as a clear aim and assess how it is realised, it will take second place. Teachers need to justify the time spent on world citizenship education which provides tools for students to be pro-active agents in an ever shrinking world. The national curricula of Sweden, Spain and Finland show the current situation in three European countries.

Sweden



The Swedish national curriculum requires all teachers in all subjects to adhere to four overriding perspectives that permeate education at all levels - the historical, the international, the environmental and the ethical. The last three of these apply to intercultural and multicultural education, and to global education.

In the national curriculum the term 'fundamental values' (*värdegrunden*) has been used for citizenship education since 1994. It is based on The Convention of Children's Rights and the Declaration of Human Rights, and taught as a separate subject and as a cross-curricular theme. Schools have three democratic roles: to teach students democracy, to operate democratically themselves and to educate members of society to function in a democratic society (Sandström Kjellin & Stier, 2008, pp 69-73).

The national curriculum refers to a global rather than a European dimension in citizenship education, an orientation that is widely reflected in teacher training courses (*ibid.* p 70).

Education is not about citizenship but for citizenship and thus an ideological and normative project. It aims to provide young Europeans and teachers with the necessary competences to navigate a multicultural and globalised world. [...] Citizenship education is not about transmitting collective values and attitudes by means of the school system, but also about transforming them so that they harmonize with political and ideological goals (Sandström Kjellin & Stier, 2008, p101).

Spain



The introduction of Citizenship Education as a new statutory subject in the Primary and Secondary School Curriculum has as a primary objective preparing students to assume their duties and responsibilities, to know and exercise their rights with respect for others, to practice tolerance, cooperation and solidarity among people and groups, to communicate with others, to strengthen human rights as common values in a pluralistic society, and to prepare for the exercise of democratic citizenship. This Educational Act (LOE 2/2006), established the importance of preparing students for the active practice of citizenship and to respect human rights.

The implementation of this in the national school curriculum as Education for Citizenship and Human Rights includes citizenship competences to be developed by students, to

understand the features of today's societies, its growing diversity and its evolutionary character, in addition to demonstrating an understanding of the contribution that different cultures have made to the evolution and progress of mankind, and have a sense of belonging to the society in which they live. In short, students should develop a sense of global citizenship compatible with the local identity.

Finland



The current National Core Curriculum for Basic Education (2004) states that

the underlying values of basic education are human rights, equality, democracy, natural diversity, preservation of environmental viability, and the endorsement of multiculturalism. Basic education promotes responsibility, a sense of community, and respect for the rights and freedoms of the individual.

Instruction, while based on Finnish culture, must

take into account the diversification of Finnish culture through the arrival of people from other cultures. [...] and help to support the formation of the pupil's own cultural identity and his or her own part in Finnish society and a globalizing world. The instruction also helps to promote tolerance and intercultural understanding" (all quotes, p. 12).

While these goals are included, as in Spain, in the "values of basic education", there are no courses in either Global or World Citizenship Education, so it is left to the discretion of the teacher as to when and how these goals should be realised. More specific guidelines for implementation would assure that all students would receive training in this area.

Some Key International Agreements and Statutes

International agreements and statutes play a role and offer valuable materials as they show the extent to which the co-signers have reached a consensus on goals to be achieved. For example, United Nations documents are politically negotiated and subsequently sanctioned by its national constituencies, what appears in the final documents are those points on which all cosignatory parties can agree, giving a gauge of what the nation states are currently willing to see achieved.

A comparison of a few of the articles in the Universal Declaration of Human Rights and A Universal Declaration of Human Responsibilities, (<http://www.interactioncouncil.org/>) gives an example of this:

The United Nations Declaration of Human Rights

(<http://www.un.org/Overview/rights.html>) is one of the first such documents which was negotiated in 1948 at the end of the Second World War. While a valuable document, it has been criticized for focusing only on rights and not on the reciprocal obligations which, by definition must be fulfilled. A look at alternative "Declarations of Obligations" and similar documents can offer an alternative perspective and a valuable starting point for discussion. For example:

Universal Declaration of Responsibilities of Human Intercourse

<http://www.laetusinpraesens.org/docs00s/respon.php>

Declaration of Human Rights	Universal Declaration of Human Responsibilities
Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.	Article 2. No person should lend support to any form of inhumane behavior, but all people have a responsibility to strive for the dignity and self-esteem of all others.
Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance	Article 15. While religious freedom must be guaranteed, the representatives of religions have a special responsibility to avoid expressions of prejudice and acts of discrimination toward those of different beliefs. They should not incite or legitimize hatred, fanaticism and religious wars, but should foster tolerance and mutual respect between all people.
Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against all types of discrimination in violation of this Declaration and against any incitement to any form of discrimination.	Article 14. The freedom of the media to inform the public and to criticize institutions of society and governmental actions, which is essential for a just society, must be used with responsibility and discretion. Freedom of the media carries a special responsibility for accurate and truthful reporting. Sensational reporting that degrades the human person or dignity must at all times be avoided.

Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms General Assembly resolution 53/144

[http://www.unhchr.ch/huridocda/huridoca.nsf/\(Symbol\)/A.RES.53.144.En](http://www.unhchr.ch/huridocda/huridoca.nsf/(Symbol)/A.RES.53.144.En)

An interesting and useful document written in 1948, at the same time as the Universal Declaration of Human Rights was ***A Bahá'í Declaration of Human Obligations and Rights*** (<http://www.bic-un.bahai.org/47-0200.htm>). This offers valuable insights for discussion.

Documents from UNESCO are very useful, such as Our Creative Diversity 1995, the ***UNESCO Declaration of Cultural Diversity*** (2001), EFA –Projects Education for All. Our Global Neighbourhood, the ***Report of the Commission on Global Governance*** is a useful tool.

The Declaration on the Rights of the Child

<http://www.unhchr.ch/html/menu3/b/25.htm>

Maastricht Global Education Declaration 2002,

http://www.globaleducation.ch/english/pagesnav/framesE4.htm?PL&pages&PL_.htm

Year of Cultural Dialogue in Europe (2008),

http://www.interculturaldialogue2008.eu/406.0.html?&redirect_url=my-startpage-eyid.html

The ***United Nations Millennium Goals*** are a good example of a collective endeavour to raise the consciousness of the few with more to be more aware of the needs of the poorest on the planet.

The Millennium Goals

- ① Eradicate extreme poverty and hunger
- ② Achieve universal primary education
- ③ Promote gender equality and empower women
- ④ Reduce child mortality
- ⑤ Improve maternal health
- ⑥ Combat HIV/AIDS, malaria and other diseases
- ⑦ Ensure environmental stability
- ⑧ Develop a global partnership for development

Working to achieve these goals on a global level, however, does not diminish or make work on the local level redundant. Enhancing awareness of the need for the promotion of gender equality, empowering women and improving maternal health in our own lands is not in conflict in promoting the same process in developing countries.

From Theory to Practice: How is it done?

One of the challenges in citizenship education is how to transfer theory into good practice. These three models can structure the curriculum with a World Citizenship perspective.

Three Models which could be Transferred to World Citizenship Education

- (1) In 1997 Banks proposed five "dimensions of multicultural education":
 1. Content integration – using examples and content from a variety of cultures and groups to illustrate key concepts
 2. Knowledge construction – activities to help students understand their implicit cultural assumptions and biases, which influence how knowledge is constructed
 3. Prejudice reduction – helping students develop just values and attitudes; done best when students are young.
 4. Equity pedagogy – when teachers modify teaching to aid academic achievement of diverse racial or cultural groups
 5. Empowering school culture and social structure – conceptualising the school as a complex social system encompassing the curriculum, teaching materials, teachers' attitudes and perceptions. To effect school reform the entire system must be restructured (p.69-70).
- (2) In 2000 Banks and Banks suggested a model for global multiculturalism in the curriculum. (See CiCe booklet 1 in this series (see pp.11-19). They describe a four-level process:
 1. Information gathering: compiling information about citizenship which students use to produce a new product.
 2. Looking at the perspective of the 'other': students develop a wider understanding of citizenship and synthesis concepts and themes of citizenship from differing perspectives.
 3. Understanding the perspective of the 'other': students summarize newly acquired information and present it empathetically from the others' perspective.
 4. Knowledge into action: students become agents of social change. They create and implement a plan of action to address an area in need of social change.
- (3) Banks, et al. in 2001 identified twelve principles for teaching and learning in a multicultural society:
 1. teacher training should help understanding of the complex characteristics of minority groups and how they influence pupil behaviour
 2. schools should ensure that all students have equitable opportunities to learn and meet high standards
 3. the curriculum should help students understand that knowledge is socially constructed, reflecting experiences
 4. extracurricular activities should be available to all to help foster intercultural relationships

5. groups drawn from all strata of students should be created to improve inter-group relations
6. students should learn about stereotyping
7. students should learn about the values shared by virtually all cultural groups
8. students should acquire the social skills necessary to interact effectively with students from other ethnic groups
9. school should provide opportunities for diverse students to interact socially, with a reduction in fear and anxiety
10. decision making in school should be shared widely, the school community should learn collaborative skills and dispositions to create a caring learning environment
11. leaders should ensure that all public schools are funded equally
12. teachers should use multiple culturally sensitive techniques to assess complex cognitive and social skills.

A History Curriculum with a World Citizenship Perspective

Some subjects are more difficult to present from the World Citizenship Perspective. This example of a World History curriculum uses the work of Dunn (2000, 2002). Global history: Promoting a world-centred history curriculum for the development of global citizenship replaces the description and comparison of different cultures with questions that lead students to understand the complex, large-scale changes that have shaped our world. Dunn discusses the emergence and development of world history in school curriculum and describes three competing models of world history:

- The traditional western heritage model,
- Different cultures model or Multicultural model,
- Patterns of change model or World centred history.

The Multicultural model was proposed in response to the Traditional western heritage model, in which the history of the world was equated to the history of Europe, leaving out important parts of humanity. Although this model is more inclusive, it is a descriptive study a comparison of different cultures, rather than the study of world historical changes and social processes. The Patterns of change model encourages students to ask searching questions about the human past, comparing patterns of change and continuity in different cultures, and to be aware of the histories and achievements of particular peoples or cultures.

The global and world-centred history curriculum proposed by Dunn is presented as a challenge for developing a “curriculum for our border-crossing, migration-prone, multiple-identity- taking planet, not one that relies on old-fashioned, essentialist, historically lifeless categories” found in some current national or world history school curriculum. Most educators who advocate the importance of promoting global citizenship education are not opposed to national

sovereignty or the elimination of nation-states. They defend the idea of a citizen who cares about contemporary affairs in the whole world, not just in her own nation, and who understands our global community. If students are to make sense of global, transregional and local interconnections and relationships and understand and explain global issues they must have the necessary conceptual tools, skills and competences.

	Traditional Western Heritage Model	Different cultures model / Multicultural curriculum	Patterns of change model / World-centred history curriculum
Focus	<ul style="list-style-type: none"> ● the history of the world was equated with the history of Europe ● traditional national history curriculum in Europe 	<ul style="list-style-type: none"> ● the study of 'other cultures' ● broader and internationalized curriculum 	<ul style="list-style-type: none"> ● the exploration of large-scale changes in the world ● examines the broader worldwide processes of globalization
Inclusivity	<ul style="list-style-type: none"> ● socially not inclusive curriculum ● different peoples and cultural groups are excluded in the curriculum 	<ul style="list-style-type: none"> ● inclusion of different peoples and cultural groups that have been excluded in the curriculum ● socially inclusive curriculum ● sensitive to diversity (ethnic groups, women, working people, alternative life styles...) 	<ul style="list-style-type: none"> ● inclusion of all peoples and cultures ● recognition of historical and cultural diversity
Central aims	<ul style="list-style-type: none"> ● transmit a shared heritage of values, institutions, great ideas, etc., derived from peoples of the Ancient Mediterranean and Europe ● western civilization is presented as having better institutions and values than other civilizations 	<ul style="list-style-type: none"> ● the study of 'other cultures' through comparing cultures with one another ● descriptive study of 'other cultures' ● there is no attempt to develop the study of different societies or cultural groups within a more explanatory framework 	<ul style="list-style-type: none"> ● the study of social processes and historical changes in the world; analysis of ways in which human groups are interconnected with one another ● explanations of change: students look for explanations of change, rather than simply describing some elements of different cultures or making lists of their glorious events and achievements ● students should become aware of world histories ● more attention to transregional or global interconnections beyond the framework of national history

	Traditional Western Heritage Model	Different cultures model / Multicultural curriculum	Patterns of change model / World-centred history curriculum
Some examples	<ul style="list-style-type: none"> ● in some societies history curriculum combines the traditional 'western civilization approach' with a national historical approach ● history curricula in schools could cover 'our' Western, European, Spanish, or French history from the Stone Age to the present 	<ul style="list-style-type: none"> ● history courses have been revised for including the histories of those groups excluded from the official histories, such as the African, Asian, Latin-Americans, Muslims, etc. 	<ul style="list-style-type: none"> ● focus on the explanation of more global processes and patterns of change - the nation-state is not considered the basic framework for historical analysis and interpretation
Some problems, limitations, challenges	<ul style="list-style-type: none"> ● the narrative framework leaves out an important part of humanity; it is not an inclusive world history ● very limited historical awareness for understanding a globalised world; lack of multiple and global perspectives ● students do not learn to contextualize the topics of their national history curriculum within more comprehensive contexts of world and global history 	<ul style="list-style-type: none"> ● descriptive investigations of other cultures, rather than explanations of change ● romanticizing the 'great empires' of Africa, America or Asia, in which all the people were living in a kind of ideal harmony between them 	<ul style="list-style-type: none"> ● students should learn to connect their knowledge of particular topics, events and facts to broader frameworks of development and causation ● the aim is not to develop a totalised universalistic world-history

Practical examples in the teaching of the History of Islam

How might a world-based curriculum approach Muslim history and society?

Teachers would not represent it as an ossified culture that was glorious long ago, but then declined. They would not have their students dress up in white sheets and go on pretend pilgrimages to Mecca.

Instead, they would undertake lessons and activities that situate the history of Muslim peoples in the history of the world; that explore changing political, economic and cultural developments over time; and that recognize Muslims groups and individuals as historical actors, not puppets acting out a culturally determined destiny. (Dunn, 2002)

How do history school textbooks traditionally narrate Islamic culture and Muslim history? School texts have traditionally associated Muslim development in 1000-1500 A.D. with the growth of European towns, trade and civilization. But this school historical narrative ignores some themes, such as:

Between 1000 and 1500, Muslims merchants, missionaries, scholars, armies and migrants moved across Eurasia and Africa. These groups established new states, cities, farming societies, learning centres, and commercial networks, a process that led to a greater increase in the number of Muslims in the world.

By about 1400, Muslims societies nearly spanned Afro-Eurasia, and Muslims acted as the principal mediators in long-distance exchanges of goods, ideas, and technological innovations.

This dynamic and fascinating story, one that history students surely should investigate, cannot be crammed into a “Middle East culture” category nor treated as a sub-theme in the narrative of medieval Europe. It’s a hemisphere story that requires a hemisphere frame. (Dunn, 2002).

A Bank of Classroom Activities for Students

A Model for Action

Understanding includes students’ cognitive knowledge and affective knowledge. Personal engagement and ownership of issues on the other side of the globe is what World Citizenship Education is all about – as true for small children it is for university students. The United Nations Children’s Declaration of Rights can be taken as an example. These rights affect their peers in other countries, as well as themselves and their friends. The same cognitive and affective approach can be used with all students and all professional perspectives.

Phase 1: To create an emotional approach the teacher starts by investigating students’ personal experiences of the area, for example by giving key concepts (such as human rights or equal opportunities). What do you think about when you hear this? Write your individual thoughts for five minutes. Form small groups, share and discuss your writing. In a plenary the teacher could lead a discussion and, with the help of the students, draw a mind map. What are neighbouring concepts in the same area?

Phase 2: Distribute specific cases, created by the teacher or from newspaper articles, and discuss in groups: How did you feel? Why is it like this? What could be done? (Include emotions, contextual conditions and possible actions).

Phase 3: With the help of teacher, documents, internet or other sources, each group digs deeper into the question: Why is it like this, from a historic, economic, social, moderate or religious perspective? Students put themselves into the perspective of others. Is the press distorting what is going on? Can they be sure of the perspective being presented?

Other ideas:

Have the students check the (English) web site of the main newspaper of that country. How is the same topic portrayed?

Compare conditions in our own country. How were they some time ago? Promote the awareness of our current ideologies and those of people in the past.

The depth of this will depend on the level of the students and their ability to be critical. Their report may be a poster, a web page, an essay, a letter to the editor, an article or a thesis.

Phase 4 Groups share their product with the others. All groups write comments for the other groups.

Phase 5 What could I personally do now and in the future? (Action oriented learning).

Phase 6 Some individual or group oriented concrete and practical action carried out.

Phase 7 Evaluation: What did we learn? How do I/we continue this process?

Discuss Human Rights violations in your own countries - the rights and responsibilities of traditional minority groups, immigrants, men and women. Connect this to practical work- injustice in Africa and inequality in our own classroom.

Identity and Tolerance

Concentric Circles: ask students to draw their own concentric levels of identity, self, family, neighbourhood, etc. What is important to them? How much does it match with their neighbour? Each concentric circle shows the scope of 'inclusion', widening from the level of family, to community, city, national and to a global level. Each wider level takes the other identities within. Identifying oneself as a World Citizen is inclusive of, rather than in conflict with, being a member of a certain family, having pride in one's home town, or a deep patriotism towards one's homeland. The step to a global level may be new, but the movement to include wider levels of identification is a process that has happened often before.

Family History Project: Banks describes a project in which students reflect on how race, class and gender influenced their family and personal histories, to help them challenge and critically analyse the mainstream meta-narrative they have learned in school. He also considers how to show respect for students yet also challenge their world view (2001, p. 12).

Dilemmas to Ponder: What would you do in these situations?**The Child with Two Mothers**

A teacher tells of a student whose family arrived to the country as refugees. After arriving, the father informed the authorities that he had a second wife and their children still in his country of origin. Under the family reunification agreement his entire family - his two wives and their children were reunited. The teacher said that she had to consider her reactions very carefully, and how she would report this to school staff and students. Polygamy was completely outside her ethical "road map": but at a review meeting with the student, her father and two mothers, it was clear that the student was well loved and cared for. The child did not seem to suffer from the situation, even though the teacher was unsure which woman was her biological mother. The teacher decided that she would do her best to protect the child from any ridicule. How would you handle the situation?

Crossing over the line?

A family arrived with a son and a younger daughter. The parents wanted their daughter to show respect for her older brother by serving him his lunch tray in the lunch room. The teacher said that this was crossing over the line of equality and that each child should carry their own tray. Was this a situation of respect for family traditions or gender inequality? What do you think?

These dilemmas are ideas which to stimulate new actions and practices, according to the group and circumstances involved, and the resources available. CiCe Book 2 in this series has many good ideas, see also CiCe Book 1: <http://cice.londonmet.ac.uk/members/PubsCice3.htm> and the books listed in the appendix.

Conclusion: Moving Forward

World Citizenship Education has a firm foundation in the past and an essential place in the future of education. We need to clarify and standardize our terminology so that we can collaborate more easily. World Citizenship Education is deeply connected to having a world-embracing perspective scrupulously upholding, not only my rights and your obligations, but also your rights and my obligations.

There are references in our curricula, but in practice World Citizenship Education can get lost without a place of its own. As well as World Citizenship in the value base of the curricula, world citizenship goals are needed in parts of the curricula such as media education, foreign language education, civics and history. Examining course content with 'world citizen's' eyes helps us and our students to see connections and relationships which we did not see before in our history and our future. World Citizenship courses are an opportunity to learn on a different scale, where an holistic approach to upholding rights and obligations is the central focus.

National programs of action will bring clarity to the domain of global citizenship education and to the roles of those involved. This will help promote practical implementation, support stakeholders and researchers, create and consolidate networks, clarify resource allocations and develop monitoring and evaluation, bringing about effective procedures.

A global citizenship education perspective should be included in educational research, cultural, sport and youth policy and social policy. Global education should be included in early childhood education, comprehensive school, vocational institutions, higher education, and especially the education of teachers, social workers, legal and health professionals.

Research in the theory and practice of world citizenship education in teachers' professional development must be supported. Civic organizations and others can offer support as providers of global citizenship education. A strengthening partnership between the public administration, business, the media, civic organizations and other civil society actors must be established, with an increase in funding, and other resources for the development, promotion and diffusion of global citizenship education. We need quality and impact assessment to monitor systematically and evaluate analytically the effectiveness of global citizenship education. Above all, an honest look at our past and our future shows us that no matter how mighty our nation-states become, we cannot go forward alone. A holistic approach, using all the resources available on the planet, is needed to solve the global level problems before us.

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For Further Ideas

- Brander, P. et al. (2004) *Education pack: Ideas, resources, methods and activities for informal intercultural education with young people and adults..* Council of Europe.
- Hicks, D. and Holden, C. (Eds) (2007) *Teaching the Global Dimension. Key Principles and Effective Practice*. London: Routledge.

Valuable Links

- A Bahá'í Declaration of Human Obligations and Rights (1948) <http://www.bic-un.bahai.org/47-0200.htm>
- CiCe booklets links: <http://cice.londonmet.ac.uk/members/PubsCice3.htm>.
- The Declaration on the Rights of the Child <http://www.unhcr.ch/html/menu3/b/25.htm>
- Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms General Assembly resolution 53/144.
[http://www.unhcr.ch/huridocda/huridoca.nsf/\(Symbol\)/A.RES.53.144.En](http://www.unhcr.ch/huridocda/huridoca.nsf/(Symbol)/A.RES.53.144.En).

Education for Global Responsibility,
http://www.minedu.fi/OPM/Julkaisut/2007/Education_for_Global_Responsibility.html?lang=en

Global Eye <http://www.globaleye.org>

International Civic and Citizenship Education Study: <http://iccs.acer.edu.au/>

Maastricht Global Education Declaration 2002,
http://www.globaleducation.ch/english/pagesnav/framesE4.htm?PL&pages&PL_html

Our Creative Diversity 1995 <http://tigger.uic.edu/~victor/reviews/creativediversity.pdf>

Our Global Neighbourhood. Report of the Commission on Global Governance. 1995.
<http://sovereignty.net/p/gov/gganalysis.htm>

Oxfam 's Cool Planet Website <http://www.oxfam.org.uk/coolplanet>

Universal Declaration of Responsibilities of Human Intercourse
<http://www.laetusinpraesens.org/docs00s/respon.php>

A Universal Declaration of Human Responsibilities, (<http://www.interactioncouncil.org/>

UNESCO 1974, 1995 EFA –Projects Education for All,
http://portal.unesco.org/education/en/ev.phpURL_ID=56011&URL_DO=DO_TOPIC&URL_SECTION=201.html

UNESCO Declaration of Cultural Diversity (2001),
<http://unesdoc.unesco.org/images/0012/001271/127160m.pdf>

The United Nations Declaration of Human Rights
 (<http://www.un.org/Overview/rights.html>)

Year of Cultural Dialogue in Europe (2008),
http://www.interculturaldialogue2008.eu/406.0.html?&redirect_url=my-startpage-eyid.html

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5. Religion and Citizenship Education in Europe

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