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Education for World Citizenship – Preparing Students to be Agents of Social Change

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Abstract

Newly published materials on World Citizenship Education developed by a CiCe working-group will be presented. Our booklet targets a wide audience including teacher trainers, teachers and student teachers. It provides the theoretical background, key concepts, international agreements, models, curricula and a bank of classroom activities for World Citizenship Education

An expanded version of this paper can be found in the CiCe booklet 'Education for World Citizenship: Preparing students to be agents of social change, CiCe Guidelines on Citizenship Education in a global context, 6' which includes among other things some practical ideas omitted here for lack of space. The booklet is published on <http://cice.londonmet.ac.uk/members/PubsCice3.htm>.

World Citizenship Education: A Utopian Idea?

European vs. World Citizenship: Are We Building Walls or Building 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? Is it more difficult for a German to get along with a Frenchman than with a Mexican? What about the decentralisation of decision making? Does world citizenship imply the removal of local control over local issues?

European Citizenship has sometimes been characterised as a 'stepping stone' to global or world citizenship. Some describe themselves, as 'global citizens'. 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? For example, the United Nations has no sovereignty to grant world citizenship.

World Citizenship- Not a New Concept

Philosopher Martha Nussbaum traces the history of World Citizenship Education back to Ancient Greece. Already cynic philosopher Diogenes claimed to be "a citizen of the world". The Stoics followed the same line and claimed that World Citizenship Education is valuable for self-knowledge. 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 also makes us more inclined to see beyond "national traditions and identities" and recognise what is most worthy of respect in people (Nussbaum, 1994).

Words Guide our Perceptions

Identity, loyalty, independence, right and wrong, such words are filled with emotional content, fraught 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. Do the translations of the word 'globalisation' really have the same meaning to Finns as it does to Spaniards?

A standardisation of the terms used 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 all stress various nuances of the term. As indicated above, Global Citizenship Education is often considered to be a synonym to 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 necessarily 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 which all humans must take responsibility for. Thus, the choice of terminology is to avoid equating global education with global/world citizenship education. World Citizenship Education is also easier to communicate since it is based on a very 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.

Theoretical Background

Humankind as One Entity

Although we have become accustomed to dividing people according to their race, nationality, class or countless other divisions, they are not scientifically defensible. Philosopher Charles Taylor challenges readers in his book 'Sources of the Self' with the question: If humankind is to be divided in some way, how and on what grounds can it be done? After exhaustive discussion he shows that, "it would be utterly wrong and unfounded to draw the boundaries any narrower than around the whole human race". (Taylor, 1989 p 6-7). It is not only humanists who see mankind as one. Genetic anthropologist Luigi Luca Cavalli-Sforza, et. al. states, "...the idea of race in the human species serves no purpose" (Cavalli-Sforza and Cavalli-Sforza 1995, p. 237).

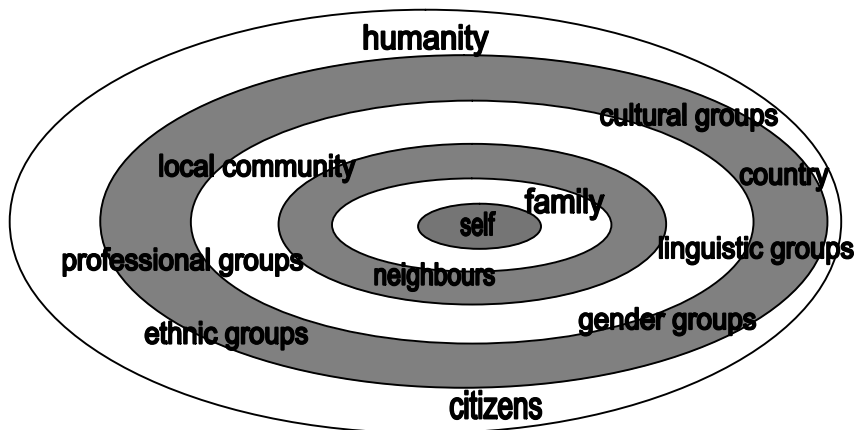
We are slowly waking up to this reality. According to The State of the World's Children 1995, humankind has slowly begun to realise itself as one entity. An overview of the work left to achieve and the progress made in the situation regarding children states:

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." (United Nations, 1952. UNICEF, 1995, 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 occurrences, worldwide, of racial, class, caste, gender, religious and political divisions and discriminations humankind is one.

Concentric Loyalties

An individual has multiple loyalties. Martha Nussbaum (1994) refers to the Stoics who suggest a model of concentric circles. First one is drawn around oneself, the next according to the individual and cultural context takes in, for example, one's immediate family, then in order extended family, neighbours or local group, one's fellow countrymen, ethnic, linguistic gender identities. Outside all these circles is the largest one that of humanity as a whole. Our task as citizens of the world will be 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.



Multiple loyalties of an individual (based on Nussbaum, 1994).

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

By looking at ourselves through the lenses of the other, we come to see the following:

- 1) What in our practices is local and not necessary more broadly or deeply shared? She looks, for example, at the concept of family in relation to UN International Year of Family
- 2) Nations are closely intertwined for basic goods and survival itself. There needs to be global planning, global knowledge and the recognition of a shared future. This involves respect for local traditions and commitments.
- 3) Respect for human dignity and the opportunity for each person to pursue happiness.
- 4) We undercut the very case for multicultural respect within a nation by failing to make respect for the broader world central to education

Education for Intercultural Citizenship

As an example of the many neighbouring concepts included into World Citizenship Education we would like to draw attention to the similarity between World Citizenship Education and Education for Intercultural Citizenship. Michael Byram (2006) builds this concept onto his own theory of Intercultural competence consisting of attitudes and feelings, behaviour, knowledge and skills. As a consequence Byram adds action: willingness and ability to become involved with people in making things different and better. Byram argues that Intercultural citizenship education means education for interculturality. He is questioning the given 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 does not simply abandoning our own perspectives but rather becoming more conscious of them (p 2).

The Multicultural State

Will Kymlicka draws our attention to the intercultural citizen and the world citizen. According to Kymlicka (2003) Multicultural States are characterised by three elements. They:

- repudiate the idea that a state is made up of a single national group, but rather belongs equally to all citizens,
- spurn policies that assimilate or exclude members of minorities or non-dominant groups
- acknowledge historic injustices against minorities' and offers some rectification for these acts (p.150).

According to Kymlicka an intercultural citizen is a person who is willing to approach and learn from both local interculturalism and cosmopolitan interculturalism. Local interculturalism is the more challenging of the two especially in contexts where there is a long history of mistreatment and mistrust

between peoples (p.160). The pursuit of a cosmopolitanism which explicitly views the world as a whole rather than as local groups is also important. Both are necessary. Kymlicka suggests:

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 another neighbouring concept, Multicultural Citizenship Education, which helps students learn 'how to act to change the world' (2001, p 9).

Banks makes it amply clear that 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).

According to Banks we need to help students:

- To develop thoughtful and clarified identifications with their cultural communities and nation-states
- To develop clarified global identifications and deep understandings of their roles in the world community
- To understand how life in their cultural communities and nations influences other nations and the influence that international events have on their lives
- To develop understandings of the interdependence among nations in the world today, clarified attitudes toward other nations and reflective identifications with the world community.

What is World Citizenship Education?

A New Form of Education

Davies and Reid (2005) advocate the need to develop a new form of education for world citizenship. In order to achieve this goal, we must be aware that simplistic educational proposals cannot be accepted, such as those suggesting that educational responses to globalisation can be achieved adding some international content or global education activities into citizenship education programmes. Because the process of globalisation is developing and generating new forms of citizenship, educating for world citizenship must be in the agenda for citizenship. Analysing the different meanings and contexts for being a citizen in a globalised world is an important challenge that must be faced by educators, researchers, teachers, students, policymakers, etc. As some authors have recently argued, educators have the responsibility to prepare students to face the challenges of being citizens of this globalised and interconnected world (Davies, 2006; Davies & Reid, 2005; Dunn, 2002; Robins, Francis and Elliot, 2003; Smith, 2002; Yamashita, 2006).

Being Agents of Social Change

Abowitz and Harnish (2006) analyse the multiple, shifting meanings of citizenship through the discourses of some contemporary theoretical and curricular texts related to citizenship and citizenship education. They examine how different discourses and meanings of citizenship are related to teaching practices in the last years and how these different types of 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.

One of the frameworks that ascribe meaning to citizenship and that are beginning to shape and challenge citizenship education is related to the “transnational” or more global dimension of citizenship. Within this framework, transnational citizenship focuses on the local, national and international communities, stressing the multiple overlapping networks of interaction between them and the interconnection and interdependence between people of different cultures. This multi-level citizenship rests on individuals who have formed agency and membership from different political and social communities at a variety of different scales (local, regional, national, transnational) and having also multiple identities and forms of citizenship. This transnational dimension adds a more complex identity for students in which schools should prepare them to face the challenges of living at the same time as citizens in local and national communities, and also in a globalised world. Students should be ready to address global issues and recognise humanity in all its diverse forms, creating climates beneficial to local and international democratic processes (Nussbaum 1994, 1996). Rather than learning about various cultures and differences among cultures, global/transnational education displays the distinct ways in which people of different cultures are interdependent on each other, focusing also on those aspects related to inequality and conflict issues, and analysing them in a critical way.

What is the Relationship between World Citizenship, European Citizenship and National Citizenship?

From a systems perspective, a person already has many overlapping loyalties with little perceived conflict as we have pointed out in the previous section. We have full rights and obligations as members of our family, as residents of our neighbourhood, our city and our state, for example. They involve decision making and actions 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. On a local level we can decide on how local activities such as schools are organised. 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 developed at times of nation building, periods laden with the building of national consciousness. This 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 yet leave certain leeway for application and adaptation. Unless the national curricula sets world citizenship education as a clear aim with a place of its own and a need for assessment of its realisation, it will take second place. Teachers will need to justify their time spent on world citizenship education which provides tools for students to function as pro-active agents in an ever shrinking world. A look at the national curricula of Sweden, Spain and Finland shows the current situation in three European countries.

Sweden

Swedish national curriculum states that all teachers in all subjects should adhere to four overriding perspectives which should permeate all education at all levels. The perspectives are: the historical, the international, the environmental and the ethical. At least the three last ones highly apply to intercultural and multicultural education as well as to global education.

In the national curriculum the term education for ‘fundamental values’ (*värdegrunden*) is used for citizenship education since 1994. It is based on The Convention of Children’s Rights and the Declaration of Human Rights and is taught as a separate subject as well as a cross-curricular theme. Schools are assigned to three democratic roles: to teach students democracy, to operate democratically themselves and to educate members of society who are able 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 harmonise with political and ideological goals (Sandström Kjellin & Stier, 2008, p101).

Spain

The recent introduction of Citizenship Education as a new statutory subject in the Primary and Secondary School Curriculum sets among its primary objectives the need to prepare 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 that among the primary and secondary educational objectives is the importance to prepare students for the active practice of citizenship and the respect for human rights.

The implementation of this new specific subject in the national school curriculum as *Education for Citizenship and Human Rights* states that among the citizenship competences to be developed are to

understand the features of today's societies, its growing diversity and its evolutionary character, in addition to demonstrate 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. [...] helps to support the formation of the pupil's own cultural identity and his or her own part in Finnish society and a globalising world. The instruction also helps to promote tolerance and intercultural understanding" (all quotes, p. 12).

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

Conclusion: Moving Forward

This paper shows that World Citizenship Education has a firm foundation in the past and an essential place in the future of education. 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.

These sentiments are mentioned in our curricula but in the daily life of school schedules, World Citizenship Education can get lost without a place of its own. That is, in addition to the mention of

World Citizenship in the value base of the curricula, goals should also be set in world citizenship education in other parts of the curricula such as, for example, media education, foreign language education, civics and history. Looking at our course content with new “world citizen’s” eyes can help us and our students to see anew our history and our future, and perceive connections and relationships which we did not see before. Additionally, World Citizenship courses provide an opportunity to learn on a different scale, where the holistic approach to upholding rights and obligations is the central focus using other course content as examples.

National programmes of action are needed to bring clarity to the domain of global citizenship education and to the roles of those involved. It is vital to promote practical implementation, provide support to stakeholders and researchers, create and consolidate networks, clarify resource allocations and to develop monitoring and evaluation, thereby bringing about effective procedures.

The global citizenship education perspective should be included in major education: research, cultural, sport and youth policy lines and social policy lines. The practical realisation of global education should be included in early childhood education, comprehensive school, vocational institutions, higher education, especially in the education of teachers, social workers, legal and health professionals.

Research in how to do world citizenship education, in theory, in practice and in teachers’ professional development must be supported. Civic organisations and other civil society actors can offer their support in their work as providers of global citizenship education. A strengthening partnership between the public administration, business, the media, civic organisations and other civil society actors must be established. There needs to be an increase in funding, and other resources needed, for the development, promotion and diffusion of global citizenship education. It entails creating procedures for quality and impact assessment to monitor systematically and evaluate analytically the effectiveness of global citizenship education. Most of 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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