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Editorial

Stella Murray

This issue of *Policy and Practice* focuses on global citizenship and looks at some of the challenges of educating people in our society to be responsible global citizens. Our rapidly globalising world is full of possibilities. New technologies and increased communications open up a world of opportunities. Peoples' lives around the world are linked more closely than ever before - whether for good or for ill - and our potential as global citizens with the ability to impact outside our national boundaries is growing expeditiously. Recognising and embracing this potential is an exciting and challenging prospect and one with which a growing number of educators are involved.

The media profile of global injustice, wars and climate change, however, presents a daunting future to our young citizens. From this world view there are many examples of conflicts being 'resolved' by the creation of yet greater conflict with cultural diversity often presented as a threat. The consequences of our interdependence are most obvious in the effects of war and environmental damage, or the injustices of international trade laws, led by an often inconsiderate consumer driven global economy. Repeated tales of global poverty can lead to a sense of superiority rather than solidarity. Saturated with images of human suffering, many people are overwhelmed by the scale of the problems involved and driven to apathy rather than empathy.

The task of the development educator is to facilitate a way forward and enable learners to embrace their role as global citizens. Perhaps instead of dwelling on 'what is wrong with the world?' we should be focusing on 'what is right with the world?'. Changes to national curricula and a recognised need across many sectors for the inclusion of citizenship education with a global agenda has meant that more people, whether through choice or necessity, are now involved in citizenship education. The Oxfam 'Education for Global Citizenship' resource presented the case succinctly:

"Global citizenship goes beyond simply knowing that we are citizens of the globe to an acknowledgement of our responsibilities both to each other and to the Earth itself. It is about valuing the Earth as precious and unique and safeguarding the future for those coming after us. It includes understanding the need to tackle injustice and inequality, and

having the desire and ability to do so actively. Global Citizenship is an outlook on life that everyone can have, at any age, anywhere in the world” (Oxfam, 2003, p.5).

Ultimately, education for global citizenship gives children and young people the opportunity to develop critical thinking about complex issues in safe places.

Increased public engagement with non-governmental organisations (NGOs) and the rise of global actions such as the Global Campaign Against Poverty and the Global Campaign for Education means that activists can participate in a civic arena on a grander scale. Though the complexities of these campaigns at policy level are often diluted to make them more marketable, the details are still there for those who wish to delve deeper. More political space and opportunities are now available for NGOs to participate in policy decision making at international level. NGOs are increasingly going into partnerships to form coalitions with a voice in places of real power. Although sometimes plagued by the restrictions of internal policies and branding, these coalitions still mark a cooperation which is long overdue and which can produce real results for the citizens involved. This issue of *Policy and Practice* has the objective of engaging with all of these diverse and often challenging issues.

The term ‘global citizenship’ can cover a range of issues and methodologies in a variety of sectors. This is reflected in the varied contributions in this issue of the journal. In particular, the following Focus articles examine a wide range of issues linked with the theme ‘global citizenship’. In his article, Chris Armstrong looks at the potential for involvement in global civil society and considers citizenship beyond the borders of the nation state. He examines the nature of global civil society as the field of engagement for global citizenship and considers the relationships between global and local forms of citizenship. Su-Ming Khoo looks at the mainstreaming of citizenship education and explores the relevance of citizenship and civic engagement to development education at third level and beyond. She also shares the exciting possibilities offered through ‘service learning’ as illustrated in the example offered at the National University of Ireland, Galway. Vanessa Andreotti’s thought provoking article compares ‘soft’ and ‘critical’ models of citizenship education and stresses the need for educators to be ‘critically literate’ in order to avoid the pitfalls of a more palatable approach. Graham Finlay argues the need for the inclusion of ‘popular development’ into development education. He encourages development educators to include debate on participatory approaches to development practice. Gerard McCann and Peter Finn give an

overview of recent developments in citizenship education across EU member states. This article considers the European Commission's need for a "shared civic identity" to facilitate economic integration. The subsequent education policies which have arisen to meet this need vary from country to country but have similar goals.

These articles represent a range of issues relating to global citizenship and development education practice. The measure of our success to produce knowledgeable, informed, skilled and above all active responsible citizens may be the positive change which comes about through their actions. Were it possible to set out the requirements of a global citizen, I would hope that values and attitudes relating to solidarity, empathy and respect would score highly. Ultimately, the ability to think and argue critically should be strongly promoted along with commitment and conviction to social justice and equity.

To conclude, the recent Irish Government's *White Paper on Irish Aid* states that:

"...every person will have access to educational opportunities to be aware of and understand their rights and responsibilities as global citizens and their potential to effect change for a more just an equal world".

Coupled with increased funding for development education activities this can be interpreted as a step in the right direction. This is a timely intervention by the Irish Government in the discourse on citizenship and presents those involved in both formal and non-formal education with the challenge of encouraging responsible global citizenship.

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Focus

Popular development, moral justification and development education

The growing sensitivity to the ways that development and developmental discourse can serve powerful interests is often under-emphasised in certain education sectors. In this article **Graham Finlay** presents an educator's perspective on the role of popular approaches to development in development education within second level education.

Introduction

In this paper, I argue for the importance of an approach to development that almost anyone concerned with development and development education will be conscious of and in all likelihood sympathetic to, but one that does not always receive sufficient emphasis in development education, particularly in second level education. This is some form of 'popular development', in which attention to existing economic, political and cultural institutions, the employment of local people and the granting of democratic control to the people who are understood to be in need of development are viewed as essential to the success of the project and to its justification. I take this term from one of the best known arguments for this practice, (Brohman, 1996) and there are a range of forms such an approach might take. These may vary from consultative roles for the traditional local elites of a particular *locale* to active democratic control, on the part of local people, over the planning and execution of the project. There are a variety of debates surrounding the concept of popular development, for example, to what extent such a policy can attempt to alter the role of traditional elites and if a democratic, but universalist approach, like Amartya Sen's, is sufficiently open to local knowledge and approaches. However, for the purposes of this article these critiques will not be the main focus. Further sections of this paper discuss how we must include an awareness of the importance of popular development. In the rest of this paper, I argue that the best reasons for giving development aid and for changing global institutions and practices as a matter of justice all require some form of popular or participatory

development. I then consider the challenge of the ‘post-development’ school and argue that its concerns can either be incorporated into popular development or rejected.

Popular development

Popular development is a strategy that rejects formal models of development. That is, a strategy that is opposed to ‘traditional’ or ‘top down’ development and also to post-development in some of its manifestations as well. Despite remaining controversial, popular development - in various forms - is the object of a great deal of agreement, both among practitioners and students of development. All of the major Irish aid agencies take care to involve people from the developing country in question in the practice of development and there is growing sensitivity to the ways that development and developmental discourse can themselves serve powerful interests. Such a sensitivity is, however, underemphasised in the curriculum of the civic education classes of the Republic of Ireland (currently only at Junior Certificate Level) and may or may not be a part of the emerging Leaving Certificate curriculum in Social and Political Studies. For example, such a sensitivity is not supported in the information sheets and action projects provided for Junior Certificate teachers and students. In large part by omitting questions about agency, many of these materials portray the individuals and groups who are to be developed primarily as recipients of aid, skills training and infrastructure.

Development education and justification

In many of our activities as teachers, it can be tempting not to emphasise this link between justification and development education. It is often assumed by advocates of humanitarian aid and development that the measurable aspects of severe poverty and inequality make the moral case for development by themselves. It seems obvious that we, the citizens of wealthy countries, should help the global poor when a small sacrifice on our part can make such a difference to their lives. However, further reflection leads many of the students to quickly become critical of the pure transfer of resources. They ask: “Shouldn’t we be teaching them skills, instead of merely giving them food?” or “We’ve spent so much over the last fifty years and things are getting worse. Is there something wrong with their governments or with them that explains why this aid isn’t helping?”. These questions are good for generating discussion, but they necessarily lead to a discussion of what the moral justification of development aid is, what specific kinds of programmes

it requires and to further questions about the power of development agencies, wealthy countries and international institutions.

In his famous discussion of how development aid might be justified, *Humanity and Justice in Global Perspective*, Brian Barry makes an important distinction between duties of humanity and duties of justice (Barry, 1989). Duties of humanity are duties to relieve ‘distress’. They do not require us to be in any special relationship with the recipient of our aid or to be connected through being members of some cooperative or otherwise common institutions. To illustrate this, Barry uses Peter Singer’s famous example (Singer, 1985) of my finding a child drowning in a shallow pond who I can rescue at no morally significant risk or cost to myself. Even if I have no connection to the child, Singer and Barry agree that I have a moral obligation to save her. Singer then goes on to argue that the facts of global poverty and the ease of the transfer of funds means that I have an obligation to do all that I can to help the global poor, as long as it does not require me to sacrifice something equally morally significant or (in Singer’s weaker version) something morally significant at all (Singer, 1985, p.259). Singer’s appeal is a pure duty of humanity: rights, borders, nationalities and cooperative practices are not relevant to the obligations the suffering of the global poor places upon us. Note that these duties are obligations, not a matter of charity. We really must give, or encourage our governments to give if that is the best way to get help to the poor and starving - as opposed to charity, where, as Singer says, “The charitable man may be praised, but the man who is not charitable is not condemned” (Singer, 1985, p.253). As Barry points out, only under this humanitarian model (and the even weaker charity model that does not require us to give) can we justifiably impose conditions on how development aid is used. If development assistance is owed as a matter of justice or entitlement, on the other hand, Barry argues that part of being entitled to some resources is the power to dispose of them as one sees fit. If it is right that I should have something, then it is right that I decide how it is used. This insight of Barry’s practically requires a commitment to giving recipient countries and groups control over the spending of development aid, which requires there to be ways in which those groups can control the process and establish priorities. Although Barry’s discussion takes place at the level of states, it might well be argued that the institutional or social situation is much finer-grained. Regional disparities, ineffective national political institutions, local culture or problems surrounding the activities of traditional elites all may require, as a matter of justice, that control over the use of development aid may devolve to a level below the level of the country and its government.

Development education at second level

The problem with much of the development education curricula for second level in Ireland is that it seems to presume that our obligations are *purely* humanitarian, or worse, merely obligations of charity. This is, perhaps, more true of many of the projects and information cards provided by development charities than the textbooks. While one of the textbooks consulted (Harrison & Wilson, 2001) seems guilty of this, another (Quinn, Mistéal & O’Flynn, 2003, pp. 140-146) acknowledges the importance of “making people the center of development” and notes that some development charities criticise established trade practices. This approach has the effect of highlighting the problems of recipient countries’ governments and weakening critical scrutiny of the practices, especially aid and trade practices, of our own governments. This uncritical attitude is part of a broader problem surrounding Junior Certificate Civil, Social and Political Education (CSPE), which is the failure of this curriculum to encourage critical scrutiny of the practices of the powerful and critical evaluation of the policies of the government of the day. To take such an uncritical approach to development is also false to one of the key lessons of any course in CSPE, the importance of the ‘interdependence’ between countries and between individuals (Harrison & Wilson, 2001, ch.7), (Quinn, Mistéal & O’Flynn, 2003, p.114). However, beyond its role in limiting critical scrutiny, the pure humanitarian perspective is unsustainable as a moral response to global poverty and inequality. This is partly for a reason emphasised by Barry: justice establishes what resources states properly own and so can properly give as part of humanitarian aid. As Barry says, “To talk about what I ought, as a matter of humanity, to do with what is mine makes no sense until we have established what is mine in the first place” (Barry, 1989, p.461). Establishing what a just distribution of resources would be and what institutions would regulate such a distribution will vary considerably depending on your theory of justice, but students do not need to develop a complete theory of justice to appreciate Barry’s point. Discussions of colonialism, international trade and interdependence will naturally prepare students for an understanding of our duties as ‘global citizens’ that goes beyond mere humanitarian assistance. In a world in which the items of a student’s lunch may come from Israel, Mozambique and New Zealand, the pure humanitarian model does not describe the world in which we live.

Development education and duty

Barry elaborates on the distinction between duties of humanity and duties of justice by claiming that duties of humanity are “goal-based” and duties of justice are “rights-based” (Barry, 1989, p.456). I think that Barry makes too much of this distinction, because moral theories that focus on goals can justify, without too much work, the structures of local control that characterise just institutions. In the practice of justice, and of development education, the most fundamental level of ethical justification will be less relevant than the considerations that might be advanced for a particular set of policies and institutions. To illustrate this, consider utilitarian approaches to development. Good utilitarian considerations quickly move us beyond the crude goal of reducing suffering that characterises Singer’s approach. Once we see justice as a matter of institutionalising a particular distribution, we see that great utilitarian benefits flow from making the redistribution of resources a matter of entitlement rather than mere transfer or donation. Setting up an aid programme as something recipient individuals and groups can reasonably expect, rather than a series of gifts a donor can abruptly stop, provides palpable benefits in terms of reduced anxiety and an increased ability to plan and brings with it all of the powers of agency Barry’s entitlement model demands. I argue that more than enough benefits to tip the utilitarian scale in favour of a rights-based approach to development flow from institutionalising a popular form of development. This is through the empowerment of communities, the increased ability to respond to changing conditions and the reduction of bad consequences from a failure to understand the cultural and economic situation of the people in need.

Rights-based theories of justice

When we consider, however, the school of thought usually opposed to consequentialist or utilitarian views, Barry’s rights-based theories of justice, we see that it also requires that we treat people as agents and allow them to participate, democratically, in development activity that is focused on their situation. In these cases, we have good reason to radicalise Barry’s call for countries to be given aid without conditions being attached. If the entitlement or rights-based model is to be fundamental, then control over the resources that are being redistributed must be granted at levels well below that of the nation-state. This is what we find when we consider the most developed rights-based approaches to development. The most successful rights-based strategy for identifying our duties to others is, of course, that of human rights and people’s rights, as embodied in various international

covenants and declarations. A commitment to human rights is also an essential component of almost all citizenship education and is, accordingly, emphasised in the standard textbooks for civic education in Ireland (Quinn, Mistéal & O’Flynn, 2003, pp.7-10; Harrison & Wilson, 2001, pp.22-30). Whether we focus on individuals’ economic, social and cultural rights - the so-called second generation of rights - or the rights of peoples or ‘third generation’ rights, including the ‘right to development’, we encounter the same commitment to human agency that grounds a commitment to popular development. It might be thought that, because the International Covenant on Economic, Social and Cultural Rights specifies rights to various goods that all human beings should receive, that the strategies that provide such goods to individuals need not necessarily take into account the views of the individuals affected. At least not in a way central to how the project is carried out. This does not describe our moral understanding of human rights. Even if human rights are often held to be inalienable - so that individuals cannot be forced to renounce or barter away their rights - they still have the right to waive their rights in particular cases. Just as I can waive my right to bodily integrity so that a surgeon can operate on me, so I can waive my right to a particular good if the provision of that good conflicts with other goods. For example, like cultural values, or if the way the relevant good is being provided is not within my control. The particular good may simply be something the individual does not want right at the moment, like food when an individual is fasting (Sen, 2001; 2004) or it may be a good that they believe to be harmful, like vaccination. In all of these cases a human rights approach requires the opportunity to refuse the provision of that good and control over the conditions under which one is provided with that good.

Democratic participation

Beyond the individual level, however, bearers of the human rights that feature in international covenants have the right to democratic participation in the public life of their society and collectively, as the peoples that constitute those publics, have the right to self-determination. Article 5 of the Vienna Declaration of 1993 affirmed that “All human rights are universal, indivisible and interdependent and interrelated” (UNHCR, 1996). This includes all of the rights that feature in the International Covenants on Civil and Political Rights and Economic, Social and Cultural Rights. Article 25 of the International Covenant on Civil and Political Rights states that all individuals have the right “To take part in the conduct of public affairs, directly or through freely chosen representatives” through “genuine periodic elections” (UNHCR, 1996). Further, both international covenants begin with

the claim that “All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development” (UNHCR, 1996).

All told, the Vienna Declaration’s claim about the necessarily democratic character of the provision of these rights follows naturally: [Article 8] “Democracy, development and respect for human rights and fundamental freedoms are interdependent and mutually reinforcing”. The importance of individual democratic participation is also spelled out in the Declaration on the Right to Development, which states that [Article 2.1] “The human person is the central subject of development and should be the active participant and beneficiary of the right to development” (UNHCR, 1996; see also Orford, 2001).

This emphasis on individual participation - which I argue requires robust, and ultimately local, democratic control - is fundamental to any rights-respecting process of development. Nor should it be suggested that I am arguing for a particular moral position merely from the existence of particular international covenants. Such covenants represent the best attempt by a large majority of the world’s nations to enshrine rights-based morality in international law. The ‘global majority’ has succeeded in making a number of these covenants, if unfortunately not all, enforceable under international law. To no small extent, these covenants represent recognition of the salience and benefits of agency by all the countries of the world and the justice-based demand, on the part of poorer countries, for some chance to participate in their own development.

Conclusion

To conclude, I want to consider the objections mounted against development under the rubric of ‘post-development’. Thinking about criticisms of development that emphasise the ways that developmental discourse controls and constructs undeveloped countries and subjects as inferior others helps to stimulate critical discussion in a classroom situation at any level and can be widened to include a critical awareness of the role of language and discourse in many aspects of students’ lives. Nevertheless, there are distinctions to be made within this literature, in terms of the import of the accounts they give of the failures of development. James Ferguson’s description of the failures of top down development in Lesotho (Ferguson, 1994) provides a compelling account of how development carried out in the absence of the participation and understanding of the people who are to be developed can go radically wrong, whereas post-development discourses that reject all ‘Western’ involvement (e.g. Apfel-Marglin, 1990) are too uncritical of local

elites. Once we focus on the role of local people's agency in controlling development, concerns about how this emphasis serves Western interests are allayed to no small extent. This is because local groups and impoverished individuals are to be given the power to renounce any developmental intervention that they see as threatening local customs or institutions. Although problems and conflicts can, of course, still arise, discussion of this possibility can aid students in thinking about various ways of resolving or coping with inter-cultural conflict.

I have been arguing throughout this paper that development education is of a piece with a critical scrutiny of the practice of development, from a discursive, institutional and rights-based perspective. As discussed, an awareness of the importance of popular development is essential. Not least because the main justifications for the development of 'under-developed countries' require it and because the justification of development programmes is essential to development education. These considerations may amount, in the end, to the demand that the normative - moral scrutiny of both our actions and the actions of our governments - has an essential role in our civic education. After all, how can we encourage Irish students to become active citizens if our development education refuses that opportunity to the citizens of the developing world?

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Citizenship in global perspective

Political identity has become increasingly detached from its 'monogamous' association with a single nation-state, and replaced for some with a system of fluid, multiple citizenships. **Chris Armstrong** examines the nature of the relationship between 'global' and 'local' forms of citizenship.

Introduction

The major task of this paper is to examine the prospects for, and nature of, a putative regime of global citizenship. As such it aims to examine whether the dichotomy between curse (globalisation) and cure (global citizenship) bears up under scrutiny. Section 1 examines the 'politics' of a putative global citizenship regime, and specifically the character of the much-vaunted 'global civil society'. Section 2 addresses the relationship between 'global' and 'local' forms of citizenship. It is shown that, despite the claims made on behalf of the discourse of global citizenship, certain parts of the emerging citizenship order remain resolutely non-'global'. Rather than 'local' sovereignty and citizenship being displaced by 'global' forms, the current global order seems to be characterised by a complex inter-relation between the two, and the political and economic effects of this division of labour are broadly conservative. This does not confirm the view of Rawls, Marshall, et al that the value of citizenship cannot organise egalitarian commitments at the transnational level, but it does imply that such a project is more complex and difficult than has often been imagined. Just as there are many possible globalisations (to echo the name of a recently-launched journal), so there are many possible global citizenship forms, some of which will have more radical implications than others.

For theorists such as Rawls and Marshall, it was taken for granted that citizenship as a practice and as an identity would be tied to the institution of the nation-state. Although the ideal of equal citizenship has a great deal of critical value, that ideal simply ceases to apply beyond the borders of the nation-state. Even if there were reasons for objecting to inequalities on a world scale, these reasons would not relate to citizenship as a value or an aspiration. Although such a view has a number of contemporary adherents, it is increasingly challenged on two related grounds.

Firstly, politicians, journalists and academics increasingly tell us we live in an 'interdependent', even 'cosmopolitan' age, the by-product of an

inexorable process of ‘globalisation’. We now share, we are told, what Held and McGrew (2002) call a single “community of fate”, such that actions in one part of the planet inevitably impact on others, and we face common problems that can only be dealt with by means of common political action. Given the increasing economic and cultural interpenetration of societies, the resolutely state-centric approach to justice and equality of communitarians and nationalists is naïve and politically disabling.

Secondly, for many commentators the dominant nation-state based model of citizenship is in the process of disintegrating as a focus of political identity and power, and as a conduit for egalitarian politics. Although the political project of citizenship has been successfully “fixed” at the level of the nation-state in recent centuries (Behnke, 1997), this link is under threat on a number of fronts. The growth of transnational identities and mass migration, the vagaries of the global economy, or the collapse of the vision of the homogenous nation-state have led to a progressive unwrapping of the citizenship “package” that characterised much of the twentieth century, based on state sovereignty, social protection and a common identity (Sassen, 2003). Political identity has become increasingly detached from its ‘monogamous’ association with a single nation-state, and replaced (at least for some) with a system of fluid, multiple citizenships. The state, we are told, is simply no longer the only meaningful player on the world stage, and although this may not imply the death of the state, it does suggest a changing role for the state, and a change in the nature of citizenship.

Assuming that both of these trends are indeed evident, the question that is posed in response is how we might ‘tame’, ‘domesticate’, ‘civilise’ or otherwise respond to these processes, thereby to recapture political control over a ‘runaway’ world. One increasingly common answer suggests that the same forces that have led to an unbundling of the project of national citizenship have opened up possibilities for imagining forms of solidarity and belonging less marked by the exclusionist histories of the modern nation-state (Purcell, 2003). On this version of events whilst globalisation is both a blessing and a curse, global citizenship offers an antidote to the inegalitarian and undemocratic tendencies of global integration. Iris Young (2000, p.273), for example, argues for “a global citizenship status for all persons, so that they would not have to depend on a state for acknowledgement of their basic rights”.

Global citizenship and democracy: The role of ‘global civil society’

“only ‘global civil society’ can be posed as a counterweight to globalisation” (Anheier, Glasius and Kaldor 2001, p.17).

“the advantage of the language of civil society is precisely its political content, its implications for participation and citizenship. It adds to the human rights discourse the notion of individual responsibility for respect of human rights through public action” (Kaldor, 1999, pg. 211).

If a global regime of citizenship is in the process of emerging, at what sites does the political participation of citizens take place? For most cosmopolitan theorists, the role of the nation-state as the locus of real power is fast eroding if not altogether terminated, and the real focal points of power in the contemporary world lie with international organisations and powerful economic actors (see Held, 1995). If this is the case, national citizenship can no longer operate as the site of a viable form of democracy or equality, and other possibilities, which are closer to the seats of real power, must be found. One possibility lies with democratic reform of existing institutions such as the United Nations (UN), taking the form perhaps of a directly globally-elected UN Parliament (Linklater 2002, p.329; see also Young, 2000). Such a project is worthwhile, but could be expected to have radical implications only if we assume that bodies such as the UN are crucial sites of transnational power. However, in the current global order multinational corporations and institutions such as the World Bank, International Monetary Fund (IMF) and World Trade Organisation (WTO) appear to many to represent the embodiment of such power. For a growing number of commentators, the democratic participation of citizens is and should therefore be expressed through the intermediaries of international non-governmental organisations (INGOs), which are able to interact with, and hopefully influence, such international governmental institutions. In re-linking global power with the concerns of individual citizens across the globe, and injecting an element of accountability and transparency into ‘global governance’, these INGOs represent the crucial focus of an emerging ‘global civil society’. For Linklater:

“attempts by INGOs to build a worldwide public sphere by participating, albeit sporadically, in global events, running parallel to

major United Nations conferences such as those held in Beijing and Rio de Janeiro advance the claim that global institutions should comply with principles of democratic legitimacy” (2002, p. 329).

Whereas the executives who attend global summits represent the real princes of global power, the colourful eruptions of popular democratic will that picket them represent their consciences, and sometimes at least succeed in making their voices heard.

A newly emerging global civil society (hereafter GCS) is usually constituted as a ‘third zone’, beyond formal politics and the market, or at least a zone where “civic initiative” mingles with “market forces” and the power-play of “state interaction” (Keane, 2001, p.35). This GCS forms an essential counterbalance to the exclusionary, inegalitarian and undemocratic nature of global power. Some rather grand claims have been made about the potential of GCS to ‘civilize’ globalisation: that it produces the key to the delivery of human rights, by supplementing that discourse with an effective account of individual responsibility (Kaldor, 1999), that it supplies an “answer to war” by defusing conflict between major powers, and that it can provide “a check both on the power and arbitrariness of the contemporary state and on the power of unbridled capitalism” (Kaldor, 2003, p.21). Indeed civil society at the global level is ethically superior to its seedbeds at the national level, for GCS overcomes the exclusionary tendencies of nation-state-based citizenship (Linklater, 1998). Such is the potential legitimising role of GCS within global politics that, for Daniele Archibugi (1998) it is the existence of GCS alone that provides the authority for global institutions to interfere in the domestic affairs of nation-states. Whereas global institutions such as the UN suffer from obvious ‘democratic deficits’, the democratic energies of GCS can act as a legitimating force for their actions and recouple economic and military power with the authority of democratic citizenship.

If a global citizenry is emerging, then, GCS is said to represent one of its primary manifestations. Naidoo and Tandon (1999, pp.6-7) have described it as “the network of autonomous institutions that rights-bearing and responsibility-laden citizens voluntarily create to address common problems, advance shared interests and promote collective aspirations”. GCS is the place where human rights connect with human responsibilities, as individuals and groups seek to mediate the terms of global integration and interdependence. This much is also proclaimed by many of the component organisations of GCS which explicitly use the language of citizenship to frame their concerns and mode of operation. There is an odd slippage in the literature, however, on the question of whether global civil society expresses

the emergence of global citizenship, or in fact engineers that emergence. Here prominent accounts of global civil society become somewhat circular, for many defenders of global civil society do see it as playing a role in creating global citizens. As Anheier, Glasius and Kaldor (2001, p.17) put it, “global civil society can be seen as an aspiration to reach and include citizens everywhere and to enable them to think and act as global citizens”. This implies a critical (and very liberal) distancing from national traditions and identities: in the new globalised world, Held and McGrew (2002, p.107) tell us, “[e]ach citizen of a state will have to learn to become a ‘cosmopolitan citizen’ as well; that is, a person capable of mediating between national traditions and alternative forms of life”.

For Linklater (1998, p.81) transnational political communities are necessary to “promote a transnational citizenry with multiple political allegiances”, and not just to give expression to those allegiances. For Keane (2001, p. 43), even more bluntly, global public spheres “enable citizens to shake off bad habits of parochialism”. Although GCS begins to look like a tremendously powerful and progressive force on this dominant narrative, its supporters do feel the need to address three tricky issues. The first is the Western bias of the nascent global civil society. As Gideon Baker (2002, p.937) puts it:

“most ‘global’ civil society organisations are actually thoroughly Western [...] and the majority of the world’s ‘citizens’ are more adequately conceptualised as objects rather than subjects of such organisations”.

Even its champions admit that the INGOs that constitute GCS are “heavily concentrated in north-western Europe” (Anheier, Glasius & Kaldor, 2001, p.7; see also Linklater 2002, p.329). Keane (2001, p.24) in fact tells us that there are “no-go areas for civil society” at the global level, where GCS has barely been able to put down roots at all (and where “parochialism” presumably still rules). However, for supporters of GCS this is generally identified as a transitional problem: in time, the organisations and practices of GCS will become more vocal and powerful in the global South, thereby confirming its legitimacy. The second tricky issue concerns what ‘counts’ as GCS and what does not. Do we include right-wing organisations such as transnational fundamentalist and even terrorist organisations, or organisations that challenge the basic principles of human rights, for instance? Opinion here is divided; some are happy to boldly define GCS as “a complex multiorganizational field that explicitly excludes reactionary - racist, fascist or fundamentalist - organizations and movements” (Taylor,

2004, p.4), whereas others are more circumspect. However, a commitment to existing ideals of human rights does seem to be hardwired into the definitions of theorists such as Kaldor and Linklater.

Finally, just how independent from the powers-that-be does GCS have to be to represent a corrective to their undemocratic tendencies? Should financial organisations, corporations and/or economic lobbying organisations themselves be included in the definition of GCS? Held and McGrew (2002, p.70) themselves point to “a significant privatisation of aspects of global governance [representing] the expanding influence of private interests in the formulation as well as the delivery of global policies”. Some have responded to this fact by defining GCS in such a way that it does not include these private voices, but it is not clear that its independence can be secured by such “definitional fiat” (Munck, 2004). On a related theme, should the INGOs considered to comprise GCS be autonomously organised by citizens, and funded by concerned individuals, or may they be sponsored, organised or even paid for, by states and transnational organisations (as many are) and still preserve their role as the democratic ‘policemen’ of world politics? For defenders of GCS these are difficult questions, but their claim remains that GCS - however constituted - represents the best hope for achieving some form of democratic politics in the contemporary global order.

Either/or? The politics of global citizenship

If a commitment to equal citizenship is to provide a framework for struggles against global inequalities, such a project in fact appears highly precarious. The claim that a meaningful global regime of citizenship is emerging - and that it represents the seedbed for a new global democratic egalitarianism - should be treated with caution, for two reasons. Firstly, to the extent that such a citizenship regime is represented by the discourse of human rights and the vibrancy of so-called global civil society its egalitarian credentials look far from certain, and as a whole the global order exhibits what Santos (1999) calls “low intensity human rights [plus] low intensity democracy”. Secondly, the supposedly ‘global’ elements of global citizenship turn out on closer inspection to be far less universal and transcendental than is often implied. The imperatives of the current world order suggest not a world in which all is global, but a world in which some things (capital, goods, information, economic elites, human rights) are constituted as ‘global’, but some things (national borders, the poor, responsibilities for ‘development’ and human rights) remain resolutely ‘local’.

By the same token globalisation appears to have transformed the terms

of national citizenship, rather than rendering it obsolete as a category of political and economic life. To be sure the social rights of the Western welfare state are becoming more and more conditional and incentivised, and social solidarity is increasingly secured instead by emphasising the common threats posed by insecurity, lawlessness, immigration and the competitive global economy. However, the relation between state power and the power of transnational economic forces is complex and variable, and some states - notably the United Kingdom - have been far more 'proactive' in 'meeting the challenges' of globalisation than others. In many Western countries the narrative of globalisation has been deployed as a lever with which to legitimise recent transformations of national citizenship, and even such equality and diversity as the modern state can still muster often serves as a useful tool for the 'rebranding' of its workforce. It may well be that the logic of state sovereignty has been transformed, but proclamations of the death of the state and of nation-state citizenship are premature, and eager acceptance of such ideas may be all too convenient for the political leaders beloved of the rhetoric of global necessity, peddling what Ulrich Beck has called "the rebirth of Marxism as management ideology".

It seems, therefore, that what best characterises the contemporary world is not a move from national to global citizenship as such, but the (often shifting) coexistence between a variety of citizenship forms, which enable mobility and choice for some, but which imply 'stability' and compulsion for others. There are differing degrees of mobility between these citizenship regimes, and such mobility may be stratified according to class, gender and ethnicity. Although this sounds like a dystopian version of Held's (1995) world of "multiple citizenships", it might be closer to the reality for many of the world's people.

All of this suggests that recourse to the ideal of equal citizenship will not be a straightforward affair at the global level, but this is not to reject the idea, as some theorists have done. Thus communitarians and liberal nationalists remind us that the nation-state remains a crucial locus of identity, social meaning and to some extent political power. Such theorists object to a regime of global citizenship because of sincere concerns over the dangers of theoretical imperialism: in a diverse and pluralist world, adherence to an abstract cosmopolitan citizenship regime amounts to complicity in the erasure of cultural difference. However, the communitarian position is vulnerable to a series of powerful criticisms itself: communitarians offer no adequate response to the genuine power of multinationals and global economic institutions, and defend images of the nation that deny the (new but also very old) fact that the nation-state has never been a simple container for political identity. The assertion of the

‘unnaturalness’ of global citizenship depends on a naturalisation of national citizenship which does not bear up under historical scrutiny (Behnke, 1997). Moreover, such theorists inexcusably neglect the strong connections between the citizenship privileges enjoyed in wealthy Western democracies and the place of rich states in a hugely unequal global economic system.

Although mainstream discourses of globalisation often obscure, legitimate or even facilitate the brutal realities of global ‘interdependence’ (and displace more longstanding concerns with capitalism, imperialism and domination), the autarchy supposed by communitarian theorists remains untenable in the current global order. Even if a revolt against global capital appeared on the communitarian horizon, and all the lines of global cultural interpenetration and inter-definition were severed, the trump card of many cosmopolitan theorists - the challenge of ecological degradation - would still demand both global principles of justice and a transformation of ‘domestic’ citizenship practices. This is not to downplay the importance of ‘local’ action, but it is to say that the world ‘out there’ is in practice a world of grand narratives and transformative visions; it just happens that the dominant visions are those of neoliberalism and the new world order. In this context even national borders are global institutions, and require defending by force as well as by moral argument.

In fact, it is likely that global inequalities cannot be adequately tackled at either the nation-state or the global level, and instead demand action at both levels simultaneously (see Harvey, 2000, p.50; Sassen, 2003). As a result, it may be that the opposition between cosmopolitanism on the one hand and nationalism/ communitarianism on the other is deceptive and unhelpful. Rather, the suspicion is that an attack on the inequalities that characterise the global system does not by definition necessitate an attack on ‘the nation’ in all its forms. It may turn out that, if it is a useful political term at all, cosmopolitanism makes sense not in terms of resistance to nationalism per se, but in terms of resistance to racism, sexism, capitalism, and the reckless transformation of the ecology of the planet we live in.

As Bhikhu Parekh (2003) puts it, this does suggest that even if we reject a system of global citizenship, some form of “globally-oriented citizenship” is a minimal requirement. One component in this turn to ‘globally-oriented’ or ‘worldly’ citizenship is likely to be a far more substantial account of responsibility than we find in the communitarian literature, and even in much of the dominant cosmopolitan literature. We might, for example, argue for the salience of the concept of ‘privileged irresponsibility’ found in feminist theory, and apply it to issues of economic justice, care, and ecological justice, and Iris Young has more recently developed an account of ‘structural responsibility’ which shares many of the same concerns. For

Young (2004), individuals who benefit from global inequalities of wealth and power have a responsibility to act in order to combat such exploitative relations, regardless of national boundaries. Such responsibilities cannot easily be traced back to individual actions, but derive from the facts of ‘interdependence’, from privilege and from complicity in oppression. Such an idea could potentially be interpreted much more broadly; certainly parallel arguments are also common in ecological theory, where ideals of (citizenly) “ecological virtue” have recently been defended that strongly challenge the consumption and production choices of “private” individuals (see e.g. Dobson, 2003). We could also apply the notion of “privileged irresponsibility”, as Tronto (1993) intimates, to reveal and to frame the struggle against processes of racial and sexual hierarchy at a transnational level.

Whilst the prospects of a truly global form of citizenship may appear quite distant, it has become increasingly common for political theorists to stress the importance of education as a vehicle for its development. Even a sceptic about global citizenship, such as Rawls, stressed that the ‘sympathies’ of human beings were not inevitably limited to members of their own nation-state, but might - and perhaps should - expand over time to take in all of humanity. The idea that educational institutions have a primary role to play in this expanding of sympathies is perhaps most closely associated with Martha Nussbaum. For Nussbaum, educationalists have a key role to play in breaking down the barriers between distinct nationalities and ethnic groups, and more positively to help in developing a global “community of dialogue and concern.” As she puts it (2002, p. 9):

“In educational terms, this means that students in the United States, for example, may continue to regard themselves as defined partly by their particular loves - their families, their religious, ethnic, or racial communities, or even their country. But they must also, and centrally, learn to recognize humanity wherever they encounter it...and be eager to understand humanity in all its strange guises”.

Nussbaum herself gives little indication of what the content of a curriculum designed to foster a feeling of global citizenship might look like (and there is, predictably, controversy over whether a *feeling* of global citizenship is all that is necessary to constitute citizenship as an identity and as a legal/political status). But her suggestions are reflective of a great deal of recent work on citizenship education on the global scale (see Osler & Vincent (eds.) 2002 for a survey of some European perspectives), and controversies are currently raging over the precise content of education for

global citizenship (see Hicks 2003 for an overview). If, as seems quite possible, the development of some very thin version of ‘global citizenship’ is a feature of the coming decades, then theorists need to critically engage with this development in order to seek out the points of tension, and to make the most of the potential it offers for egalitarian change. And in this endeavour, the contribution of educationalists may prove to be very significant.

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Development education, citizenship and civic engagement at third level and beyond in the Republic of Ireland

Despite considerable progress in strategically integrating development education at the third level sector, many challenges still remain. Here, **Su-ming Khoo** explores the relevance of citizenship and civic engagement to development education at Third Level in the Republic of Ireland.

Introduction

This paper explores the relevance of citizenship and civic engagement to development education at Third Level in the Republic of Ireland, and refers to one current initiative to ‘mainstream’ development education at the National University of Ireland, Galway (NUIG). The discussion covers four major influencing factors:

- the increasing profile of development issues nationally and globally, creating greater demands for development content across different subjects and disciplines
- concerns about a crisis of citizenship and resulting initiatives to ‘engage citizens’
- the rapid expansion and development of research and increased emphasis on external funding, ‘fourth level’ postgraduate teaching, ‘relevance’ and applied knowledge
- the introduction of ‘service learning’ which integrates civic engagement into teaching.

These developments mean that there are excellent opportunities to expand and deepen development education, but also significant new challenges for researchers, educators and students as they engage with development issues in relation to specific dimensions of research, professional education and practice and the public intellectual role of academia. The inclusion of the third level sector expands the meanings and practices of development education significantly and future strategic programming should take this into account.

Support to development education

Development education is said to have moved “from the margins to the mainstream” in the Republic of Ireland. The official government development education budget from Irish Aid has grown (from €1.4million in 1998 to €2.3 million in 2003 and €3.4 million in 2005) and a more strategic and cohesive approach is being adopted. The current scenario presents a challenging, but optimistic prospect. Development education is also supported financially by a variety of non-governmental organisations (NGOs).

A recent assessment of development education finds that there has been considerable progress in strategically integrating the third level sector, through support for teacher education, developing teaching modules, a biennial third level conference, research and support for student groups and organisations (Roche, 2005, p.50). However, this author suggests that this engagement is still at a formative stage and the distinctive contribution of the third level sector has yet to fully unfold. Remenyi’s research on the sector found the third level contribution to be less well defined than that of the primary, secondary and civil society sectors. There was insufficient knowledge about ‘best practice’ and the sector’s potential contribution to teaching, research and policy was “...yet to be fully realized” (Remenyi 1999, pp.6-7). Remenyi specifically recognized that:

“... [T]he tertiary sector has an even greater role to play in the future progress of development education as the focus shifts from an emphasis on information sharing to an increased and more sophisticated understanding of development issues and their significance for good citizenship”.

Some of the major challenges stem from the fact that higher education is itself undergoing rapid change, and this brings new considerations to development education in theory and practice. There is also a major question concerning the relationship between the broader discipline of ‘development studies’ and the specific concepts and practices of ‘development education’.

Meanings of development education

The lack of agreement about the definition of ‘development education’ is often noted (Bourn, 2003, Belgeonne, 2003). It describes a wide range of formal and non-formal education activities, including environmental, peace, human rights and multicultural education and there is some resistance to

attempts to label and ‘discipline’ development education (Bourn, 2003). Some assert that development education has a distinct and unifying values base that emphasises justice and cooperation (Bourn, 2003, p.3). Some contend that development education represents “a distinctive and radical model of learning...[It] encompasses an active, participative approach to learning that is intended to effect action toward social change” (McCloskey, 2003, p.179). This view of development education draws on Paulo Freire’s approach to popular, non-formal education for its vision, concept and practice. Freire’s *Pedagogy of the Oppressed* (1972) provided a blueprint for popular mobilisation from the perspective of the poorest and those with the least ‘voice’. His pedagogy rejects didactic methods of teaching in favour of a critically reflective, experiential, activist and mutually transformative worldview. This is a radical view of education which does not usually fit with most people’s perception of third level educational and research practices as elite, technical, theoretical and oriented towards the powerful. Development education is defined in Irish policy as:

“an educational process aimed at increasing awareness and understanding of the rapidly changing interdependent and unequal world in which we live. It seeks to engage people in analysis, reflection, and action for local and global citizenship and participation. It is about supporting people in understanding, and in acting to transform the social, cultural, political and economic structures which affect the lives of others at personal, community, national and international levels” (Irish Aid, 2003, p.12).

It is further elaborated as involving:

- knowledge, ideas, and understanding of issues that relate to global poverty and underdevelopment
- an educational process based on learner centred and interactive methodologies
- a strong values dimension based on a commitment to social justice and human rights
- action-orientation, to effect change for a more just and equal world.

This official definition blends development content and Freirian process, following a potentially visionary “...imperative to develop and describe a ‘new story’ of the human condition and of where we are going in the future” (Irish Aid, cited in Bourne, 2003, p.4). The question is to what extent can ‘mainstreaming’ and the integration of third level serve to realise this vision?

The following section explores the centrality of citizenship and civic engagement to this question.

Public and private citizenship

Citizenship is a multidimensional and dynamic concept and the literature on it is large, but this discussion will begin by making a simple distinction between two main interpretations - the liberal and the civic republican. Following Mullard (2004) we can label these 'Private Citizen' and 'Public Citizen', respectively.

The liberal idea of the citizen is that of autonomous, private, independent individuals whose participation in the public sphere is fairly 'thin', aside from voting. The liberal tradition emphasises the importance of negative liberties or 'freedoms from'. By protecting the private sphere from undue interference, a 'good society' is achieved by maximising individuals' private choices. The civic republican tradition on the other hand involves more positive conceptions of 'freedoms to' and civic responsibility. Civic republicanism is a 'thicker' version of democracy which obliges citizens to participate actively, engage with public matters and use the public sphere to further the public good.

We can additionally introduce the concept of social citizenship, and differentiate communitarian versus cosmopolitan views of citizenship. The idea of social citizenship underpins citizens' claims to particular rights and entitlements. Ward remarks that "citizenship is a living and a life process - citizenship begins with birth, and ends with death. How we engage with our citizenship is another matter" (2005, p.8). Honohan (2004) rightly observes that the enjoyment of social and economic rights does not necessarily involve the citizen doing something actively. Communitarian thinkers emphasise the obligation of each individual citizen to actively contribute to the collective good of their communities. However, Honohan is wary of communitarianism's conservative tendency to understand the 'active' citizen as the 'obedient' citizen. She makes a distinction between the 'good' citizen and the 'critically engaged' citizen, whose engagement may involve standing up against existing authority. Ward also expresses reservations about prescriptive formulas for 'active citizenship' where 'active' "...suggests participation in a range of approved and laudable activities and its opposite is 'passive', which is undesirable and reprehensible" (2005, p. 10).

Globalisation and consumerism have transformed the way in which we think of citizenship. Since the late 1990s more diverse and multilayered concepts of citizenship have emerged. National concepts of citizenship may be giving way to global conceptions (Honohan, 2002; Schattle 2003).

Alternative conceptions of globalisation have emerged as a counterpoint to market-driven globalisation, advocating the development of a new global ethic (Küng, 1998) and global civil society (Kaldor, 2003). Development issues have put meat on the bones of the idea of global civil society as new coalitions of NGOs and people have emerged to mobilise against war, unpayable debts and unfair trade. Global citizenship involves active engagement and self-identification as a global citizen (Dower, 2003, p.11). It enlarges the ideas and practices of civic republicanism beyond the traditional boundaries of state and nation. The ‘cosmopolitan citizen’ acknowledges the universalism of human rights regardless of state boundaries, and has distinct responsibilities to act in ways that contribute to the realisation of such rights.

Engaging citizens - the ‘active citizenship’ debate and education

Since the 1960s, ‘mainstream’ Irish education has arguably placed the emphasis on engagement through work and economic citizenship rather than civic engagement through critique. Dunne (2002, p.69) fears that “we may no longer be able to educate for citizenship”, as the notions of freedom and equality promised by economic growth are essentially competitive, necessarily undermining the possibility of solidarity. It is not easy to balance the three necessary roles of citizen as economic producer, as rights bearer and as an independent and yet engaged citizen. In Dunne’s view, only civil society can provide the plurality, civility and trust that are the bases for solidarity. The development of civil society is essentially an educational project, but Dunne is pessimistic about the ability of the formal education system to successfully “counter the deep-lying tendencies of society” (2002, p.87).

Development education largely deals with the question of citizenship within formal education as a curricular matter for schools, focusing on the values and attitudes necessary for **future** citizens. School pupils are largely treated as ‘not-yet citizens’. The processes, culture and institutions of schooling lack an adequately democratic and participatory ethos (see Harris, 2005, pg.32 ff.), and are perhaps more oriented to producing ‘obedient’ communitarians rather than ‘critically engaged’ civic republicans. Since the early twentieth century, progressive educationists have argued for teaching and learning practice to become more experiential, democratic, and critically reflexive. Yet the global restructuring of education since the 1980s has arguably led to the “wide scale detheorization of education”, replacing critical ‘why’ questions with technical ‘how to’ questions, and resulting in a quietist and conservative set of ‘standards’ being perpetuated in both

teachers and students (see Hill, 2004).

By contrast, the less formal voluntary and adult education sector has at its core adults who are recognised as ‘citizen learners’. Adult education is seen as an entitlement of social citizenship and also as a means to express that citizenship. Adult and community education tends to privilege the Freirian ethos of engagement, critique and reflexive practice prized by the ideal of development education. An important background concern to the civic engagement agenda is the critique of consumerist attitudes and a suspicion that such attitudes might be both a determinant and a product of the educational system. The advocacy of ‘education as an ends in itself, and not as a means to an end’ has remained an enduring core value of non-formal adult education.

Where does the third level sector fall in relation to these two models of ‘curriculum for future citizens’ versus the ‘citizen learner’? The broader public debate about civic engagement reflects long-standing concerns about the health of democracy in the face of increasing individualism and consumerism. The ‘social capital’ debate came to the fore with the public discussion of Robert Putnam’s book *Bowling Alone* (2000), which suggested that trends of civic disengagement are leading to a social crisis in America. He argued that not only were voting and party political involvement declining, but there was also decreasing involvement in voluntary work, community involvement and other associational and collective activities. A kind of moral panic pervades the discourse about political apathy and the negative impacts of civic disengagement on societal health and wealth. In the Irish context, a number of recent studies have pointed to similar declines in voter participation, political involvement and volunteering, and suggest that a new ‘work hard and play hard’ ethos leaves little room for altruism, particularly amongst younger citizens (see Cullen, 2004, p.28 ff.).

The civic engagement agenda has thus emerged out of a sense of crisis. This is accompanied by a profound unease with consumer culture, particularly where consumer choice is either being confused with, or simply supplanting, genuine civic participation - for example viewer voting in reality television programmes is actually a passive form of consumption that merely gives the appearance of engaged and democratic choice. The Frankfurt School’s (school of predominantly neo-Marxist social theory, social research and critical theory philosophies) dystopian critique of mass culture seems more contemporary than ever. In particular in its critique of consumer culture’s ability to supplant critical engagement with political quietude through the creation and satisfaction of individualised “false needs” (Adorno & Horkheimer, 1979).

Democratic renewal and civic engagement in Ireland

Putnam argued for America to engineer a return to the Progressive Era by creating “new structures and policies (public and private) to facilitate renewed civic engagement” (2000, p.403). The Irish project of democratic renewal and civic engagement is, to an extent, a product of these new structures and policies as many of these projects have been supported by American and other private philanthropic funds.

Ireland’s Democratic Audit initiative has shed some light on the debate by providing some concrete information about trends in Irish civic engagement. The Democracy Commission’s interim report (2004) found that Irish citizens are “[d]isempowered and disillusioned, **but not disengaged**”. The report makes a case for democratic renewal, though it does not present an alarmist vision of civic disengagement. While many 18-35 year olds did not vote in the 2002 election, the Commission’s final report, (Harris, 2005) found that the most prevalent reasons for this failure to vote were not necessarily attitudes of disengagement, but procedural barriers around voter registration. Their survey of public perceptions of democracy indicates that Irish people “have a strongly egalitarian sense of democracy” (Clancy et al, 2005, p.3). There is a “...sharp awareness of existing inequalities in Ireland”, “overwhelming support for the enforcement of social and employment-related rights...” such as the right to education, housing and health. Social inclusion and “a more equal society [are] seen as the single most important issue for Ireland today”.

In contrast, a free market economy is perceived by the Irish public as the least important social and political objective (Clancy et al, p.6). These survey findings are important because they do not bear out the assumptions underlying the civic disengagement argument. Two thirds of the public surveyed felt that ordinary citizens can really make a difference if they attempt to influence politics. Almost 40% of Irish people have done some sort of voluntary work and levels of community activity are much higher in comparison to formal politics. These survey findings seem to indicate that there is not necessarily a crisis of social capital. They also underline the relevance of the core values of development education to the wider Irish public and to the proposition that there are reasonable levels of civic engagement, of both local and global nature.

Civic engagement at NUIG

In 2002 NUIG launched a major strategic initiative to develop a civic engagement through the establishment of a Centre for Excellence in

Learning and Teaching (CELT) and Community Knowledge Initiative (CKI). This was funded through a €1.6m grant from Atlantic Philanthropies, the American Ireland Fund and other sources (CKI Implementation Plan, 2004).

The aims of the CKI are “to place Communities at the centre of debate” and “to educate students for civic engagement” through “**service learning**” and the promotion of a civic engagement programme for staff and students. Its initiatives include the introduction of service learning courses and a student volunteering scheme (ALIVE, A Learning Initiative and Volunteering Experience), which has attracted growing numbers of students (from around 150 at its establishment in September 2003 to around 500 in 2006). Service learning is defined as:

“an academic strategy that seeks to engage students in activities that enhance academic learnings, civic responsibility and the skills of citizenship, while also enhancing community capacity through service” (Furco & Holland, 2004, cited in CKI brochure).

In 2002, NUIG was the first non-United States (US) university to join Campus Compact, an association of 950 US universities that undertake service learning. Service learning combines practical, project and problem-oriented learning with ‘service to the community’ through projects that meet a need defined by a community group or service provider. Examples of service learning courses include a socially-responsible module for mechanical and biomedical engineering undergraduates, an International Nursing course and a new MA applied ethics course (Cultural Change and Globalisation). This reflects a transition away from narrow conceptions of formal schooling to broader conceptions of education: “...as a lifelong process which includes life skills, social responsibility, ethical and moral development and professionalization” (Kanji, 2003). Service learning provides a template for development education to engage with professionalisation, upskilling, greater accountability and outcome-driven approaches, but within a context of ethics and civic engagement.

Global development issues inspire considerable interest and engagement among lecturers, researchers and students at NUIG across a variety of disciplines, including Sociology and Politics, Medicine, Nursing, Engineering and Human Rights. Significant interest and expertise in development has built up over decades in various disciplines and departments, though the connectedness and continuity of these efforts is somewhat patchy. Much of the existing capacity for development education is connected to postgraduate training, although interest and capacity are also

present in research and educational outreach programmes. The Department of Engineering Hydrology enjoyed a strong relationship with Irish Aid between 1979 and 2000 when the aid programme supported postgraduates from developing countries to train in hydrology; however, funding was discontinued in 2000. Postgraduate courses are currently available in a number of areas relevant to development, including community development, youth and social work and human rights. The Irish Centre for Human Rights at NUI Galway was established in 2001 and now has some 30 doctoral students and over one hundred Masters students. New taught Masters programmes include an MA in Public Advocacy and Activism and MA in Applied Ethics.

Over the past two decades, a significant proportion of medical students has always opted for elective placements in developing countries. The students organise this themselves, and raise substantial funds for the healthcare facilities they visit. Student demand has led to the provision of an optional global health and development course. A vibrant interest in development issues has developed over the past few years within the student body more generally, evidenced by the prominence of development issues in student societies' events and campaigns and student demand for informal development education lectures and courses.

In 2005, lecturers, researchers and students formed a Development Education and Research Network to share interests and build a development education programme capable of linking the education, research, professional practice, and advocacy dimensions of development. This has fed into a new development education programme for 2006-2009 that will focus on providing development education that is relevant to professional education.

Development issues and the policy and research environment

Development issues gained greater political and media currency in 2004-5 due to the higher profile of debt relief, trade and the Millennium Development Goals and the widely-publicised 'Make Poverty History' campaign in the run-up to the 2005 G8 and Millennium Summits. There was a strong public outcry in response to the Irish Government's admission before the 2005 Millennium+5 Summit that it would not be meeting the UN official aid target of 0.7% Gross National Income (GNI) by 2007. Despite the backsliding on targets, the absolute amounts of aid have increased, and the amount budgeted for 2005-2007 is at a historic high of €1.8 billion. More funds mean more demand for public scrutiny and the government was prompted to draft its first White Paper on aid and development policy, and

to call for public consultation and submissions in relation to it.

The changing research environment and how it interacts with policy will be important factors affecting the evolution of development education at third level. The nature and role of the university is changing as a “new learning economy” evolves (Peters & Olsen, 2005, p.38). Third level institutions are now far more involved in research involving new and complex research structures and partnerships. The government’s Programme for Third Level Institutions (PRTL) has invested over €600 million in research capacity since 1998 and private philanthropic funds have added substantially to this. This coupled with ongoing investment has provided both enormous impetus for research and significant new challenges for researchers. Specifically, it obliges third level institutions to undertake conflicting processes of collaboration and competition in search of research funding as well as collaboration in order to form the multi-institution and multi-disciplinary research teams needed to produce fundable research with international credibility. It also creates competition as third level institutions are obliged to compete against each other for funding. Third level research funding has tended to privilege “useful knowledge” (Peters & Olsen, 2005, p.38) that is output and funder-led and short-term. The new political economy of research is driven less by traditional scholarship, with its core values of intellectual autonomy and disciplinary integrity, and more by the requirements of national funding bodies and transnational research consortia.

The research and teaching activities that traditionally fell under the heading of ‘development studies’ are facing new expectations that they will be policy relevant and ‘bridge the research-policy gap’. The research agenda is under pressure to become more ‘applied’, technical, and results oriented. Education strategies focusing on lifelong learning and professional education have significantly changed the educational landscape with a new emphasis on ‘fourth-level’ postgraduate training and research activity. How will the university regard intellectual independence and its public intellectual role and can it take on an advocacy role for development education’s avowed core values of justice and cooperation, given the new research economy? One important area of consideration is the researcher’s own role as a global citizen. There are important questions around how researchers engage in developing research and knowledge - as public or private goods and whether they relate to their professional and research activities as private or critically engaged public citizens.

In 1990, the Commission on Health Research for Development estimated that less than 10% of the global health research resources were being applied to the health problems of developing countries, which

accounted for over 90% of the world's health problems - an imbalance subsequently captured in the term the '10/90 gap'. The impetus on researchers as global public citizens is to concentrate on research that can redress this kind of inequality and injustice. However, the mainstream trend for third level institutions is towards commercialisable research and partnerships with the business sector (see Peters & Olsen, 2005). Even the non-commercial and less well-funded research in the arts, humanities and social sciences has become driven by the new pressures of competitive and project specific funding, which discourages 'blue skies' research and unimpeded academic freedom (Peters & Olsen, 2005, p.45-6). The drive to recruit students from developing countries is largely seen as a way of attracting in high international fees to benefit the corporate university, not as a strategy for sharing knowledge. This is effectively a way of increasing, not reducing, inequality.

Conclusion - the opportunities and perils of mainstreaming

Ireland's development education strategy sees "the integration of development education at third level as a necessary prerequisite for support of development education in the formal and non-formal education system" (Irish Aid, 2003). Third level institutions are seen as having a critical role, particularly in "...strengthening...the interface between development studies and development education". Their research capacity is invoked to "support and assist the integration of a development perspective in priority work areas". So far, relatively little attention has been paid to the potential of integrating development education into professional education to actively engage future educators, researchers, doctors, nurses, engineers, economists, and so on to realise their roles as global citizens. This is now set to be a key aspect of 'mainstreaming' at NUI Galway over the next few years, focussing on students, researchers and teachers as adult learner-citizens and emphasising the professions as a key area of life and learning with an important contribution to make to civil society.

Development education is being 'mainstreamed', but for the third level sector, the mainstream is undergoing radical transformations which pull it in contradictory directions. These structural changes in the formal education sector will have a lasting impact on the conception and delivery of development education. The increased profile of global development issues coupled with new teaching and learning strategies provide strong opportunities to introduce development education as content and process in a wide variety of disciplines and pathways. Mainstreaming offers greater credibility and resources to teachers and learners, but it will also involve

greater commitment, higher expectations and the possibility of being co-opted. Critical and reflective concerns are gradually emerging around the moral, affective, emotional and processual dimensions of development education, and these contrast quite starkly with professionalised, strategically-driven visions of mainstreaming (see e.g. Ikeda, 2005; Tormey, 2002).

Development education can contribute powerful dimensions of global citizenship to professional and research practice. It is not just about 'facts' and knowledge, but about the active construction of knowledge through civic engagement. In this conception, learning implies change and a process of active engagement with experience. It is more than just learning facts about the world, it may involve an increase in skills, knowledge and understanding, but it must also involve a deepening of values or the capacity to reflect (Dillon, cited in Bourne, 2003). The citizenship and civic engagement agenda has helped to revitalize the debate surrounding the public intellectual role of the university. Intellectual independence, critical thinking and autonomy are deeply held values in the third level sector. Yet the new values of policy relevance, applied and commercial knowledge and private sector funding may contradict the tradition of critical independence and autonomy. It is crucial that the sector holds on to this intellectual independence, because it is the key resource for critical engagement and for the health of civil society and public citizenship, national and global.

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Soft versus critical global citizenship education

Understanding global issues often requires learners to examine a complex web of cultural and material processes and contexts on local and global levels. **Vanessa Andreotti** explores how critical global citizenship can be an effective way to support learners in that process.

Introduction

At the end of a ‘Make Poverty History’ (MPH) training session for activists, as an inspiration for a group of about 30 young people to write their action plans, a facilitator conducted the following visualisation (reproduced from my notes):

“Imagine a huge ball-room. It is full of people wearing black-tie. They are all celebrities. You also see a red carpet leading to a stage on the other side. On the stage there is Nelson Mandela. He is holding a prize. It is the activist of the year prize. He calls your name. You walk down that corridor. Everyone is looking at you. What are you wearing? How are you feeling? Think about how you got there: the number of people that have signed your petitions, the number of white bands on the wrists of your friends, the number of people you have taken to Edinburgh. You shake Mandela’s hands. How does that feel? He gives you the microphone. Everyone is quiet waiting for you to speak. They respect you. They know what you have done. Think about the difference you have made to this campaign! Think about all the people you have helped in Africa...”

Listening to this as a Southern person was disturbing, but what was even more worrying was to observe that, when the young people opened their eyes and I asked around if they thought the visualisation was problematic, the answer was overwhelmingly ‘no’. They confirmed that their primary motivation for ‘training as an activist’ was related to self-improvement, the development of leadership skills or simply having fun, enhanced, of course, by the moral supremacy and vanguardist feeling of being responsible for changing or saving the world ‘out there’. This actually echoed one of the

sayings in a poster of the organisation that was running the course “do what you love doing, but save the world while you do it”.

Part of the reason why I felt so uncomfortable was that the group seemed to be unaware that the thought patterns and effects of ‘what they love doing’ could be directly related to the causes of the problems they were trying to tackle in the first place. This points to a central issue in global citizenship education: whether and how to address the economic and cultural roots of the inequalities in power and wealth/labour distribution in a global complex and uncertain system.

In order to understand global issues, a complex web of cultural and material local/global processes and contexts needs to be examined and unpacked. My argument is that if we fail to do that in global citizenship education, we may end up promoting a new ‘civilising mission’ as the slogan for a generation who take up the ‘burden’ of saving/educating/civilising the world. This generation, encouraged and motivated to ‘make a difference’, will then project their beliefs and myths as universal and reproduce power relations and violence similar to those in colonial times. How can we design educational processes that move learners away from this tendency?

This article aims to introduce the argument for *critical* global citizenship education. It is divided into three parts. In the first part I present Andrew Dobson’s arguments in relation to the grounds for global citizenship and his critique of the notions of the ‘global citizen’ and ‘interdependence’. In the second part, I present Gayatri Spivak’s analysis of some cultural effects of colonialism in the relationship/assumptions of North and South. In the last part I compare and contrast soft and critical citizenship education in general terms based on Dobson’s and Spivak’s analyses and briefly explore the notion of critical literacy as a significant dimension of critical global citizenship education. I argue that, for educators, a careful analysis of the context of work is paramount for informed decisions in terms of what focus to choose, but that it is imperative to know the risks and implications of the options available in order to make responsible pedagogical choices.

Common humanity or justice: The material dimension of citizenship education

Andrew Dobson is a British political author and Professor at the Open University, specialising in environmental politics. His most famous work is entitled *Green Political Thought*. He addresses the grounds for global citizenship and the notions of a ‘global citizen’ and ‘interdependence’. He starts his analysis with what he perceives as a common question in the ‘Northern’ context:

“How can severe poverty of half of humankind continue despite enormous economic and technological progress and despite the enlightened moral norms and values of our heavily dominant Western civilisation?” (Pogge, 2002, p.3 cited in Dobson, 2006, p.170).

He states that, for many in the political sciences today, it is precisely the assumptions of progress and values/morality of the West that are at the root of the problem. He poses another question: “what should (then) be the basis for our concern for those whom we have never met and are never likely to meet?”. He proposes that the answer should be framed around political obligation for doing justice and the source of this obligation should be a recognition of complicity or “causal responsibility” in transnational harm (Dobson, 2006).

Dobson argues that the globalisation of trade creates ties based on “chains of cause and effect that prompt obligations of justice, rather than sympathy, pity or beneficence” (p.178). He offers the ecological footprints as an illustration of how this operates “as a network of effects that prompts reflection on the nature of the impacts they comprise” (p.177). He also mentions unjust practices imposed by the North as a global institutional order that reproduce poverty and impoverish people (p.177).

Two of the central pleas of the MPH campaign point in the same direction. The calls for trade justice and debt relief suggested that the North had something to do with the poverty created elsewhere. However, this acknowledgement of complicity did not translate into the campaigning strategies. The use of images, figures and slogans emphasised the need to be charitable, compassionate and ‘active’ locally (in order to change institutions), based on a moral obligation to a common humanity, rather than on a political responsibility for the causes of poverty.

Dobson argues that acts grounded on this moral basis are easily withdrawn and end up reproducing unequal (paternalistic) power relations and increasing the vulnerability of the recipient (Dobson, 2006). For him, justice is a better ground for thinking as it is political and prompts fairer and more equal relations. He makes a distinction between being human and being a citizen: being human raises issues of morality; being a citizen raises political issues (Dobson, 2005).

Unlike what was suggested in the ‘Make Poverty History’ campaign, Dobson emphasises individual - rather than institutional - responsibility. He quotes Pogge (2002) to stress this point:

“We are familiar, through charity appeals, with the assertion that it lies in our hands to save the lives of many or, by doing nothing, to let these people die. We are less familiar with the assertion examined here of a weightier responsibility: that most of us not merely let people starve but also participate in starving them” (p. 214 cited in Dobson, 2006, p. 182).

Dobson also challenges the concepts of a ‘global citizen’, interdependence and world-wide interconnectedness that often accompany unexamined notions of a common humanity in global citizenship education. He asserts that they do not take sufficient account of unequal power relations between the North and the South, as Vandana Shiva states:

“The ‘global’ in the dominant discourse is the political space in which a particular dominant local seeks global control, and frees itself of local, national and international restraints. The global does not represent the universal human interest; it represents a particular local and parochial interest which has been globalised through the scope of its reach. The seven most powerful countries, the G7, dictate global affairs, but the interests that guide them remain narrow, local and parochial” (Shiva, 1998, p. 231 cited in Dobson, 2005, p. 261).

Shiva and Dobson argue that only certain countries have globalising powers - others are globalised. In this sense, the North has a global reach while the South only exists locally:

“Globalisation is, on this reading, an asymmetrical process in which not only its fruits are divided up unequally, but also in which the very possibility of ‘being global’ is unbalanced” (Dobson, 2005, p. 262).

Having the choice to traverse from the local to the global space is the determining factor for whether or not you can be a global citizen. If you are not ‘global’, “the walls built of immigration controls, of residence laws and of ‘clean streets’ and ‘zero tolerance’ grow taller” (Bauman, 1998, p.2 cited in Dobson, 2005, p. 263) to try to contain the diffusion of ideas, goods, information and peoples in order to protect specific local spaces from unwanted ‘contamination’. Thus, we end up with a one way transfusion (in its legal form at least) rather than a diffusion. As the capacity to act globally is limited, Dobson concludes that those who can and do act globally are in effect often projecting their local (assumptions and desires) as everyone else’s global (Dobson, 2005, p.264). This is well illustrated in one of MPH’s

campaign slogans: “Make History” (Whose history? Who is making this history? In whose name? For whose benefit?).

Dobson’s analyses raises important questions for global citizenship education: who is this global citizen? What should be the basis of this project? Whose interests are represented here? Is this an elitist project? Are we empowering the dominant group to remain in power? Are we doing enough to examine the local/global dimensions of our assumptions?

However, Dobson’s account also seems to oversimplify North-South relations by presenting the South as only a site for Western forceful dominance or some ‘grassroots’ resistance. In analysing the cultural aspects of the historical construction of this relationship, other critics present a more complex picture, taking into account the ‘complicity’ of the South itself in maintaining Northern dominance.

Sanctioned ignorance: The cultural dimension

A cultural analysis raises complementary questions for global citizenship education. The emphasis here is on the implications of the projection of Northern/Western values and interests as global and universal which naturalises the myth of Western supremacy in the rest of the world. Gayatri Spivak, a professor at Columbia University in the United States who has had a great impact on the theoretical development in the areas of cultural studies, critical theory and colonial discourse analysis, calls this process “worlding of the West as world” (Spivak, 1990).

Spivak argues that this naturalisation occurs by a disavowal of the history of imperialism and the unequal balance of power between the ‘First’ and ‘Third’ Worlds in the global capitalist system. The outcome of this naturalisation is a discourse of modernisation in which colonialism is either ignored or placed securely in the past, so that we think it is over and does not affect - and has not affected - the construction of the present situation.

The result is a sanctioned ignorance (constitutive disavowal) of the role of colonialism in the creation of the wealth of what is called the ‘First World’ today, as well as the role of the international division of labour and exploitation of the ‘Third World’ in the maintenance of this wealth. Within this naturalised logic, the beginning of the Third World is post-WWII “with ‘First’ World growth patterns serving as history’s guide and goal” (Kapoor, 2004, p. 669).

This ideology produces the discourse of ‘development’ and policies of structural adjustment and free trade which prompt Third World countries to buy (culturally, ideologically, socially and structurally) from the ‘First’ a “self-contained version of the West”, ignoring both its complicity with and

production by the ‘imperialist project’ (Spivak, 1988). Also within this framework, poverty is constructed as a lack of resources, services and markets, and of education (as the right subjectivity to participate in the global market), rather than a lack of control over the production of resources (Biccum, 2005, p.1017) or enforced disempowerment. This sanctioned ignorance, which disguises the worlding of the world, places the responsibility for poverty upon the poor themselves and justifies the project of development of the Other as a ‘civilising mission’.

For Spivak the epistemic violence of colonialism (where colonialism affects the coloniser’s capacity to know their situation of real exploitation) makes this sanctioned ignorance work both ways with complementary results: the First World believes in its supremacy and the Third World forgets about the worlding and ‘wants’ to be civilised/catch up with the West. In line with Said, Bhabha and Fanon, Spivak affirms that the colonial power changes the subaltern’s perception of self and reality and legitimises its cultural supremacy in the (epistemic) violence of creating an ‘inferior’ other and naturalising these constructs. Spivak illustrates that in the ‘First World’ it reinforces Eurocentrism and triumphalism as people are encouraged to think that they live in the centre of the world, that they have a responsibility to ‘help the rest’ and that “people from other parts of the world are not fully global” (Spivak, 2003, p.622).

This is echoed in policies related to the ‘global dimension’ in England in the notion that different cultures only have ‘traditions, beliefs and values’ while the West has (universal) knowledge (and even constructs knowledge *about* these cultures). The idea of a ‘common history’, which only acknowledges the contribution of other cultures to science and mathematics also reinforces this perception, which projects the values, beliefs and traditions of the West as global and universal, while foreclosing the historical processes that led to this universalisation.

This has significant implications for the notion of ‘global citizenship’. However, in terms of the reproduction of this ideology, for Spivak the class culture is more important than geographic positioning: she refers to an elite global professional class (consisting of people in or coming from the First and the Third Worlds) marked by access to the internet and a culture of managerialism and of international non-governmental organisations involved in development and human rights. She maintains that this global elite is prone to project and reproduce these ethnocentric and developmentalist mythologies onto the Third World ‘subalterns’ they are ready to help to ‘develop’. She also states that in order to change this tendency educational interventions should emphasise “unlearning” and “learning to learn from below” (Spivak, 2004).

The analyses of Dobson and Spivak are not isolated examples in their disciplines. Several academics and practitioners have questioned the ideologies behind development and global citizenship education in recent years and a few pedagogical initiatives have been developed based on these analyses. However, in general terms, the articulations between new thinking and new practices have been weak.

Soft versus critical citizenship education and the notion of critical literacy

From the analyses of Dobson and Spivak it is possible to contrast soft and critical frameworks in terms of basic assumptions and implications for citizenship education. Table 1 illustrates this comparison in *very general* terms, in order to prompt discussion.

Table 1: Soft versus critical citizenship education

	Soft Global Citizenship Education	Critical Global Citizenship Education
Problem	Poverty, helplessness	Inequality, injustice
Nature of the problem	Lack of ‘development’, education, resources, skills, culture, technology, etc.	Complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to eliminate difference.
Justification for positions of privilege (in the North and in the South)	‘Development’, ‘history’, education, harder work, better organisation, better use of resources, technology.	Benefit from and control over unjust and violent systems and structures.

Basis for caring	Common humanity/being good/sharing and caring. Responsibility FOR the other (or to teach the other).	Justice/complicity in harm. Responsibility TOWARDS the other (or to learn with the other) - accountability.
Grounds for acting	Humanitarian/moral (based on normative principles for thought and action).	Political/ethical (based on normative principles for relationships).
Understanding of interdependence	We are all equally interconnected, we all want the same thing, we can all do the same thing.	Asymmetrical globalisation, unequal power relations, Northern and Southern elites imposing own assumptions as universal.
What needs to change	Structures, institutions and individuals that are a barrier to development.	Structures, (belief) systems, institutions, assumptions, cultures, individuals, relationships.
What for	So that everyone achieves development, harmony, tolerance and equality.	So that injustices are addressed, more equal grounds for dialogue are created, and people can have more autonomy to define their own development.
Role of 'ordinary' individuals	Some individuals are part of the problem, but ordinary people are part of the solution as they can create pressure to change structures.	We are all part of the problem and part of the solution.
What individuals can do	Support campaigns to change structures, donate time, expertise and resources.	Analyse own position/context and participate in changing structures, assumptions, identities, attitudes and power relations in their contexts.

How does change happen	From the outside to the inside (imposed change).	From the inside to the outside.
Basic principle for change	Universalism (non-negotiable vision of how everyone should live what everyone should want or should be).	Reflexivity, dialogue, contingency and an ethical relation to difference (radical alterity).
Goal of global citizenship education	Empower individuals to act (or become active citizens) according to what has been defined for them as a good life or ideal world.	Empower individuals to reflect critically on the legacies and processes of their cultures, to imagine different futures and to take responsibility for decisions and actions.
Strategies for global citizenship education	Raising awareness of global issues and promoting campaigns.	Promoting engagement with global issues and perspectives and an ethical relationship to difference, addressing complexity and power relations.
Potential benefits of global citizenship education	Greater awareness of some of the problems, support for campaigns, greater motivation to help/do something, feel good factor.	Independent/critical thinking and more informed, responsible and ethical action.
Potential problems	Feeling of self-importance and self-righteousness and/or cultural supremacy, reinforcement of colonial assumptions and relations, reinforcement of privilege, partial alienation, uncritical action.	Guilt, internal conflict and paralysis, critical disengagement, feeling of helplessness.

The notions of power, voice and difference are central for critical citizenship education. Thus, for the creation of an ethical relationship with learners (and with the South), the development of critical literacy becomes necessary. I conceptualise critical literacy as a level of reading the word and the world that involves the development of skills of critical engagement and reflexivity: the analysis and critique of the relationships among perspectives, language, power, social groups and social practices *by the learners*. Criticality, in this context, does not refer to the dominant notion that something is right or wrong, biased or unbiased, true or false. It is an attempt to understand origins of assumptions and implications. In this sense, critical literacy is not about ‘unveiling’ the ‘truth’ for the learners, but about providing the space for them to reflect on their context and their own and others’ epistemological and ontological assumptions: how we came to think/be/feel/act the way we do and the implications of our systems of belief in local/global terms in relation to power, social relationships and the distribution of labour and resources.

Critical literacy is based on the strategic assumption that all knowledge is partial and incomplete, constructed in our contexts, cultures and experiences. Therefore, we lack the knowledge constructed in other contexts, cultures and experiences. So we need to engage with our own and other perspectives to learn and transform our views, identities and relationships - to think otherwise. Action is always a choice of the individual after a careful analysis of the context of intervention, of different views, of power relations (especially the position of who is intervening) and of short and long term (positive and negative) implications of goals and strategies.

In contrast with soft global citizenship education, this approach tries to promote change without telling learners what they should think or do, by creating spaces where they are safe to analyse and experiment with other forms of seeing/thinking and being/relating to one another. The focus is on the historical/cultural production of knowledge and power in order to empower learners to make better informed choices - but the choices of action and meaning (what ‘we’ are or ‘should be’) are never imposed, as the ‘right to signify’ is recognised and respected (as an ethical relationship ‘commands’).

However, as there is no universal recipe or approach that will serve all contexts, it is important to recognise that ‘soft’ global citizenship education is appropriate to certain contexts - and can already represent a major step. But it cannot stop there or the situation illustrated at the beginning of this paper will become the norm. If educators are not ‘critically literate’ to engage with assumptions and implications/limitations of their approaches, they run the risk of (indirectly and unintentionally) reproducing the systems

of belief and practices that harm those they want to support. The question of how far educators working with global citizenship education are prepared to do that in the present context in the North is open to debate.

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Identifying the European dimension in citizenship education

The concept of European citizenship has been evolving through a variety of laws and regulations. Here, **Gerard McCann** and **Peter Finn** examine the recent developments in citizenship education within the European Union policy making process.

Introduction

The idea of a European citizenship is central to the generic process of European integration and has been a current of policy making since the earliest days of the Community. Key concepts such as cohesion, harmonisation, integration, subsidiarity and transnationalism have enhanced a generally accepted definition of citizenship within the auspices of the European Union (EU) and as conveyed through its treaties. As a policy focus citizenship has been evolving through the various laws, regulations and programmes - the *acquis communautaire* - and has come to represent a distinct entity across the range of policies being developed.

In effect, Europeans can now identify their citizenship within the parameters of the EU. As a means of encouraging a distinct European identity, education has increasingly come to the fore, with a process aimed at encouraging civic participation and recognition throughout the various facets of the emerging EU education policy. As a result of the decisions taken at the Maastricht Treaty in particular, citizenship in education is now operating on a number of levels in terms of both policy and practice. This article aims to give an overview of recent developments in citizenship education from within the context of the EU policy making process. It will also assess the background to this policy and will attempt to highlight links and potentials that may exist between the differing aspects of this type of social induction across member state education systems.

The background to the EU's policy

Historically European citizenship has been a sensitive concept for the designers of EU policy and its emergence has revealed ongoing sensitivities between national governments and the supranational EU system. Two comments almost fifty years apart link the process and confirm the evolution of EU citizenship - the first, from the original 1957 Treaty of Rome, states

that the objective of the EU is: “ever closer union among the peoples of Europe, in which decisions are taken as openly as possible and as closely as possible to the citizen” (Article 151; also Article 308). The second comment is 49 years later in the 2005 Commission document *Citizens for Europe*, which sees the intention of the EU as: “involving citizens in the construction of a more united Europe and by fostering mutual understanding among European citizens” (EC, 2005b, p.8). Two seemingly clear statements on citizenship yet it has only been since the 1990s that the subject has managed to generate consensus among the different member states and institutions. Indeed, institutional tensions and political competition have dominated the way in which both citizenship and education policy have evolved in the European Union. In the lead up to the 1992 Maastricht Treaty - the Treaty on European Union - commitment had been given by all member states to the development of a Community wide education system, albeit selective in its provisions (EC Commission, 1989, p.236). This was to affect education policy as it existed within the EU, the cross-curricular theme ‘citizenship education’ which applied in terms of a ‘European dimension’ in education, and actions such as Erasmus and Comenius which sought to embed a transnational understanding of Europe.

The ideal of citizenship was central to the Maastricht project, with education becoming another vehicle for the promotion of a post Cold War *demos* in Europe. After 1992 EU citizenship was to become a ‘live’ entity with education in particular having a role in the re-branding of the community at transnational level. The treaty itself begins with the agreed priorities:

“Article A: ...This Treaty marks a new stage in the process of creating an ever closer union among the peoples of Europe, in which decisions are taken as closely as possible to the citizen... Article B: The Union shall set itself the following objectives: - to promote economic and social progress which is balanced and sustainable, in particular through the creation of an area without internal frontiers, through the strengthening of economic and social cohesion... to strengthen the protection of the rights and interests of the nationals of its Member States through the introduction of a citizenship of the Union” (Maastricht Treaty, TEU, Articles A and B).

From this point onwards, and through to the education provisions of the treaty, EU citizenship would be an accepted prerequisite in the design of policies.

For the education system this commitment to the EU citizen had specific

resonance. The programmes that emanated from the treaty served to tie together both culturally sensitive themes and selective areas of each curriculum, and were intended to encourage a ‘European dimension’ in the curricula across the continent. Certain topics and subjects were to be utilised and developed to secure EU compatibility for each member state’s system. In 1992 in a document entitled *New Prospects for Community Cultural Action* the Commission stated the policy concisely:

“Economic and social cohesion has been identified as a fundamental condition for the balanced development of the Community, and education and training have been identified as a crucial factor in achieving balanced social and economic development in all the Member States” (EC Commission, 1992, pp.11-12).

For the Commission it was quite clear that citizenship and economic integration were inexorably linked, that the prosperity of the people of the EU needed to be marked by a shared civic identity. From the member states’ governments’ point of view the question of national sovereignty was still a prominent reason for hesitating at the proposed progressive development of topics such as citizenship, and indeed the European dimension in education - viewing education as still primarily a national preserve. Attitudes did seem to soften however at national level throughout the 1990s and citizenship education in particular was to benefit from this attitudinal shift.

A useful reflection on the subject as it pertains to the European Union’s education system comes from J.A. Banks in *Diversity and Citizenship Education*, who presented the principle of citizenship education in the following manner:

“Increased diversity and increased recognition of diversity require a vigorous re-examination of the ends and means of citizenship education. Multicultural societies are faced with the problem of creating nation-states that recognize and incorporate the diversity of their citizens and embrace an overarching set of shared values, ideals, and goals to which all citizens are committed. Only when a nation-state is unified around a set of democratic values such as human rights, justice, and equality can it secure the liberties of cultural, ethnic, language, and religious groups and enable them to experience freedom, justice, and peace. Citizens who understand this unity-diversity tension and act accordingly do not materialize from thin air; they are educated for it” (Banks, 2005; quoted in Osler & Starkey, 2005, pp.6-7).

The interpretation of concepts such as citizenship can be particularly sensitive in regions that have peculiar national or cultural aspects to their education systems. For example, in the *Land* of North Rhine-Westphalia in Germany, Article One of the *Erstes Gesetz Ordnung des Schulwesens* (First Law for the Order of the School System) places “democracy and freedom” as key principles in education; in Finland the Basic Education Act (1998) highlights the development of “humanitarianism”; in Norway the Education Act (1999) focuses on “a Christian and moral upbringing”; Latvia’s ‘Concepts of Education Development’ (2002-2005) seeks to promote “a democratic and socially integrated society”; and the School Curriculum (2003) for Cyprus seeks to encourage “the harmonious development of responsible and democratic persons” (McCann & Davey, 2006, p.53). In practice twenty five education systems present scores of emphases with differing ideas of citizenship. The Banks definition is interesting in relation to the transnational interpretation that has emanated from the EU by showing its need to assert a community, a collection of states, a federation defined through a single ubiquitous citizenship which has to be nurtured in the manner of a ‘nation-state’, and the creation of European citizens. It is the key reason why the European dimension to education has taken such an indirect path to the curricula, yet has been given such prominence by the Commission.

The problem of a difference of opinion has constantly stifled debate within the EU institutions on education and citizenship, and as with most of the sovereignty related concerns, progress has usually been settled through financial constraints being placed on a project, or through long legal battles over the definitions and the legal implications of treaties. The reassertion of the competence of the Commission in terms of education policy initiation and implementation that came as a result of the Maastricht Treaty, and unlike the restrictive Single European Act (SEA) of 1986, marked a point where member states - with the notable exception of the United Kingdom - came to acknowledge the need for cohesion between key member state policies. Significantly, this process was tied to a timescale. It coincided with the completion of a number of the education and training programmes which had been established after 1986 and were set to complete their cycle. In the Commission’s review of education policy up until 1992, five areas were identified as successfully active and open to possible extension. These were vocational training/youth training; higher education and training (which was no longer distinguishable); continuing education and training; language training and cooperation with third countries/international aspect (*Official Journal of the EC*, 1992, C366/1).

Although the semantics continued to suggest a differentiation within education and training provision across the EU, the actual relationships, as Erasmus was to testify, were becoming less desperate. Circumstances were altering in favour of the Commission's interpretation of policy as transcontinental, cohesive and facilitating a platform for joint activities such as educational exchanges, funding projects and the European dimension in education. Furthermore, the revisions of the original Treaty of Rome brought to the Community a scope for the consolidation of the action programmes and a clearly stated role for the European Union in education policy advocacy.

In the lead up to and preparation for the Maastricht Treaty (7th February 1992) the Commission and Council of Ministers identified the objectives for the development of education policy within the dynamic of economic and possibly political unification. These objectives were, crucially:

- the promotion of a 'multicultural Europe' to develop a sense of belonging and to encourage a distinct European identity which could be inclusive of cultural and citizenship elements
- a 'mobile Europe' which could reflect the ethos of the Erasmus programme and aiming to provide opportunities for studying, teaching and training in other member states
- a 'Europe of training for all' to try and give all EU citizens the opportunity of life long learning (women were to be particularly targeted through this objective)
- a 'Europe of skills' was an objective which tried to open the technological barriers which prevented many from attaining employment, and where vocational training could be consolidated through technological innovation
- and finally, 'Europe open to the world', as operated through the Tempus programme which attempted to encourage co-operation between the EU and other states - with special reference for the potential member states of central and eastern Europe (EC Commission, 1989, p.236).

In this manner the EU introduced a single educational entity with its strong European dimension. The direction of EU policy post-Maastricht and through to the current programme cycle (2007-2013), was to be a refinement of these key objectives. The focus also marked a reconciliation of sorts between the Council, Commission and Parliament over the question of the role of education in the Community. Article 126 of the Maastricht Treaty detailed the agreed EU policy on education:

“1) The Community shall contribute to the development of quality education by encouraging cooperation between Member States and, if necessary, by supporting and supplementing their action, while fully respecting the responsibility of the Member States for the content of teaching and the organisation of education systems and their cultural and linguistic diversity.

2) Community action shall be aimed at:

- developing the European dimension in education, particularly through the teaching and dissemination of the languages of the Member States
- encouraging mobility of students and teachers, *inter alia*, by encouraging the academic recognition of diplomas and periods of study
- promoting cooperation between educational establishments
- developing exchanges of information and experience on issues common to the education systems of Member States
- encouraging the development of youth exchanges and the exchange of socio-educational instructors
- encouraging the development of distance education” (Article 126 of the Treaty on European Union).

Furthermore, Article 127 of Maastricht revamped the problematic Article 128 of the Treaty of Rome on the whole vexed question of vocational training, while Article 128 dealt with the issue of culture and social cohesion, difficult as it was to define and relevant as it was to the ideal of European citizenship.

Education policy after 1992 was to reside within the long term political and economic strategy of the EU and where member states’ policies were proved to be wanting in regards to the aforementioned areas of provision, the EU could act to complement state policies. While John Field in *European Dimensions* pointed out that the new arrangements “explicitly excludes harmonisation of national education systems, including curricula”, the coherence of certain aspects of education provision would suggest a more concerted system was being established than publicly acknowledged by EU officials (Field, 1998, p.58; also see Lenaerts, 1994, pp.39-41). Through to the current arrangements, education policy in practice in the EU would come to mean exchanges, vocational training, language studies and citizenship through a European dimension. In practice citizenship education has been left up to the member state governments to introduce, and across the

continent it has been designed on a national bias often with a strong European aspect. For example, in the Republic of Ireland the introduction of citizenship education was tied to the Council of Europe's promotion of active citizenship whereas in the northern jurisdiction the European dimension is far less pronounced - reflecting two regions with different emphases. Working from Article 126 the Commission was also able to propose and promote umbrella action programmes to follow through from previous successful programmes such as Socrates (see References and Bibliography). At this stage in the development of the policy a symbiotic relationship had been successfully established between education departments across the Union, the economic base of education was well aligned and the concept of citizenship was to become a new arena for integrated programmes within primary, secondary and indeed tertiary sectors.

Citizenship education and its potential for European integration

With changing educational priorities and the adaptation of curricula to instil a sense of diversity and interdependence among pupils, core themes that have emerged in EU education policy after the 1990s reflect a number of influences. Changing demographic patterns have meant that previous priorities that may have been central to political, cultural and social education have had to be 'reframed' to reflect the more diverse and plural nature of the society in which pupils live. As a result the European identity and dimension was to be given more prominence throughout schooling (EC, 2005, pp.8-9). The implementation of new curricula across the continent permitted education departments to adapt to the changing circumstances and with the introduction of citizenship education in most countries in some form, a process began which arguably serves to embed the European concept of the subject through diverse education systems. The version of citizenship education as presented in the material produced by the Commission provides learning and teaching opportunities through elements that promote a better appreciation of the individual as person, as contributor to the society and as a contributor to the economy and environment - all within the European ideal. The Commission's impression of citizenship education was also to provide a framework for the adaptation of the education systems of the ten new member states after 2004. The Comenius action, for example, which supports schools across Europe, has the specific aim of enhancing:

“partnerships, projects for the training of school education staff, and school education networks. It thus aims to enhance the quality of

teaching, strengthen its European dimension and promote language learning and mobility...”

while emphasising “certain important issues: learning in a multi-cultural framework, which is the cornerstone of European citizenship”. In effect citizenship education can be seen to be active, if understated (European Commission, n.d).

Political and constitutional changes - such as multiculturalism, regionalisation and EU enlargement - have altered the nature of social, cultural and political participation, with education having to shift emphases in order to inform pupils of the type of pluralistic and democratic society within which they live. Beyond the contingencies brought forward by EU national sensitivities, citizenship education has become a vehicle for interpreting societies, individual relationships to the structures in society, and civic engagement in general. The concept has, as with the earlier interpretations of European integration, a generally accepted political impression. This generic definition of citizenship is stated in the European Commission’s 2005 review of ‘Citizenship Education at School in Europe’ and offers a comprehensive summary of the subject:

“Citizenship involves enjoying rights and exercising responsibilities in various types of community. This way of seeing citizenship encompasses the specific idea of political participation by members of a democratic state. It also includes the more general notion that citizenship embraces a range of participatory activities, not all overtly political, that affect the welfare of communities... Citizenship is about making informed choices and decisions, and about taking action, individually and as part of collective processes” (EC, 2005, p.14).

The links between peaceful democratic society and European integration are very much to the fore in the Commission’s handling of the subject. Ján Figel, the Commissioner responsible for Education, Training, Culture and Multilingualism, highlighted the connections by coupling civic responsible behaviour, participation and a sense of inclusion. For him citizenship education was about: “Learning about the rights and duties of citizens, respect for democratic values and human rights, and the importance of solidarity, tolerance and participation in a democratic society” (EC, 2005, p.3). For Figel citizenship was something to be learned and the EU had a responsibility to educate the population into this sense of European identity. Subsequently, a new programme has been designated by the Commission, aimed at the active promotion of European citizenship and titled ‘Citizens

for Europe' (2007-2013). While acknowledging the cultural and political implications of these initiatives, the policy encourages citizenship across policy bases, including education, and is currently being implemented.

Across the European Union the principle of 'responsible citizenship' has moved towards a consensus on not only the individual's role in society, but also the role that education has to play in establishing a value for citizen participation. In Latvia, for example, the education system has adopted the teaching of 'civic attitudes', in Poland 'civic awareness', in Romania 'civic involvement', in Germany and the Netherlands 'civic rights and duties'. France, of course, has its tradition of *l'éducation civique* within its system. Also the Council of Europe has been promoting activities around education for citizenship culminating in the 'European Year of Citizenship' in 2005 (Brock, 2002, p.399). The objective of the Council's initiative was to encourage governments across Europe to reassess the role of civic engagement within the respective education systems (O'Shea, 2003). To put it another way, through education, the European identity and citizenship can be located across the curriculum in Europe.

The EU initiative on citizenship education can also be placed within global and development contexts and the attempts by various international organisations recognising the need for and possibilities of citizenship education. With the priority within member states of trying to hold to principles of national identity, global aspects - and development education - offer further opportunities. UNESCO, for example, highlights the connection between citizenship education and peaceful society. Working from the UN Convention on the Rights of the Child (1989) and its call for "...the preparation of the child for responsible life in free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples", UNESCO has been promoting peace building through the practice of citizenship.

In its concluding statement from the 2004 International Conference on Education it outlined the priorities it saw for education systems. These included:

"...the willingness and the capacity to live together and to build peace in a world characterized by inter-state and internal armed conflicts and by the emergence of all forms of violence and war" (UNESCO 2004).

The responsibility should be for what it labels "education for active and responsible citizenship". The link is therefore made at international level between peace and citizenship, education and democracy, all of which can be read into the EU's strategy.

Following on from an international acceptance of the pedagogy of ‘citizenship education’ promoted through the auspices of organisations such as the United Nations and the Organisation for Economic Co-operation and Development (OECD) - particularly since 2001 and heightened global tension - many EU governments have been promoting the subject as a catch-all discipline for topics such as human rights, equality, diversity, justice, tolerance, and peace. The emphasis across the different states has been noticeable, although the separate administrations have been working through the varied aspects of the citizenship syllabi.

For example, in the new member states of the EU the principles of freedom and democracy are very prominent and reflect the recent histories of these regions, whereas in England the multiethnic society and diversity comes through strongly; in France citizenship education highlights social integration and targets anti-social behaviour; in the Republic of Ireland with civic, social and political education (CSPE) the intercommunity aspect of society is emphasised; while in Northern Ireland citizenship education means ‘local and global’ awareness with reference to education for mutual understanding (EC, 2005, pp.17-26). The pattern is that citizenship education, while being promoted through EU programmes, emerges in various contexts in different ways, depending on governmental priorities.

Conclusion

Citizenship education as a cross-curricular theme has been given an unprecedented role in the progressively integrating education systems of the EU as a core component along with language learning, mobility and vocational training. The legal basis has facilitated a policy shift that has meant that certain aspects of citizenship education - such as civic responsibility, concepts of freedom, communal interdependence, diversity, and human rights - are becoming more noticeable in school curricula across the continent. Cultural and national bias in aspects of citizenship education remain functional aspects of the process even to the point of using the term citizenship education at national level, yet resisting the term at transnational level. The practice and implementation of this policy is however in line with other macro-policy developments progressively promoting ‘ever closer union’ and a European model of citizenship.

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European Union Education Programmes and the Legal Basis

Socrates - Articles 126, 127 Treaty of Rome; Decision No819/95/EC of the European Parliament and of the Council of 14th March 1995 establishing the

programme (*Official Journal of the EC*, OJ L 87, 20th April 1995, pp.10-24). See: http://ec.europa.eu/education/programmes/socrates/socrates_en.html

Leonardo da Vinci - Article 127 of the Treaty of Rome; Council Decision of 6th December 1994. *Official Journal of the EC*, OJ L 340, 29th December 1994, pp.8-24. See: http://ec.europa.eu/education/programmes/leonardo/index_en.html

Tempus - Council Decision 90/233/EEC, 7th May 1990, Tempus I (*Official Journal of the EC*, OJ L 131, 25.5.1990); Council Decision 93/246/EEC, 29th April 1993, Tempus II (*Official Journal of the EC*, OJ L 112, 6.5.1993) Council Decision 96/663/EC of 21 November 1996, Tempus II. *Official Journal of the EC*, OJ L 306, 28.11.1996.
See: <http://europa.eu.int/en/comm/dg22/tempus.html>

Eurydice - This action covers 30 states participating in the citizenship education initiative of the European Union and its website includes network details and funding support mechanisms.

Web: www.eurydice.org

For the full database of EU education systems see:

http://194.78.211.243/Eurybase/frameset_eurybase.html

Active Citizenship: the European Dimension - see:

http://europa.eu/youth/active_citizenship/index_eu_en.html

Citizens for Europe - see:

http://ec.europa.eu/dgs/education_culture/activecitizenship/index_en.htm

New Programmes 2007-2013 - The new Integrated Action Programme in the field of lifelong learning comprises sectoral programmes on school education (Comenius), higher education (Erasmus), vocational training (Leonardo da Vinci) and adult education (Grundtvig), and is completed by transversal measures and an additional Jean Monnet programme focusing on European integration. The proposed budget is € 13.62 billion for the total period 2007-2013. See: http://ec.europa.eu/education/programmes/newprog/index_en.html

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Education for sustainable development towards responsible global citizenship

Kirsi Lindroos and Marja-Leena Loukola

Introduction

Since the millennium the Finnish national core curricula have been redrafted and as a result providers of education have devised their own curricula based on these updated plans. Sustainable development and internationality are key areas of education within the core curricula and knowledge of environmental skills is part and parcel of one's own field in vocational education establishments. In practice, however, the learning process towards both a sustainable way of life and global citizenship is a big challenge. Schools are in need of many support measures in order to make progress in their endeavours. In Finland, strategies aimed at providing further support have been drawn up within the National Board of Education (NBE) and also in collaborative efforts between the NBE, governmental institutions and other contributors. The strategies are currently in the early stages of implementation.

Definitions of the goals of the learning processes involved in sustainable way of life and global citizenship in Finland

If we are to build our future on sustainable ground, we need to learn to maintain social, cultural, and economic well-being without depleting natural resources or overloading nature's delicate balance. It is the task of education and training to ensure that citizens of all ages have the knowledge, skills, readiness and vision that will enable them to build a sustainable and equitable future and commit to a sustainable way of life.

Finnish education policy is based on the principle of life-long learning with its points of departure being equality and nationwide participation. Such a policy strengthens the society's sense of unity, active citizenship, well-being and global citizenship. The Finnish Constitution states that everyone is responsible for nature and its biodiversity, the environment and cultural heritage. It is the task of education and training to ensure that citizens of all ages learn to function according to this responsibility.

In the Strategy for Education and Training for Sustainable Development

authorised by the Finnish National Commission on Sustainable Development in March 2006, the vision of sustainable development, education and training is one of citizens committed to a sustainable way of life. Knowledge, skills and motivation are increased in all education and training by way of the built-in sustainable development education.

Citizens committed to a sustainable way of life shoulder a life-long responsibility to develop new and sustainable working practices and working environments in every stage of their lives and in every task that they meet. In reality, they are able to weigh the ecological, economic, social and cultural effects of their choices in both local and global terms. Citizens form a society in which people's physical, psychological, social, cultural and economical well-being are looked after without depleting natural resources or natural diversity nor without overloading nature's delicate balance (Finnish National Commission on Sustainable Development, Sub-committee for Education, 2006, p. 23).

The goal of education and training for sustainable development in the Finnish national core curricula is to increase the student's readiness and motivation to act on behalf of the environment and the well-being of the individual. The goals of the varying school levels can be summarised as follows:

- to increase understanding of the connection between human well-being, economy and protection of the environment, aiming at an eco-effective welfare society
- to increase understanding of our own cultural heritage, different cultures, justice and the preconditions of trust between human groups, as well as to develop abilities for intercultural and international interaction
- to enhance readiness to detect changes in the environment, society and human well-being, as well as to identify their causes and consequences in both our immediate environment and at the global level
- to affect changes in daily practices and make a commitment to a sustainable way of life
- to improve the readiness and motivation to participate and influence decision-making as a citizen and member of the work community and other communities
- to provide the sort of vocational skills in different fields of vocational education that create the prerequisites for developing each branch of industry in a more sustainable direction.

Building the future on ecologically, economically, and culturally sustainable grounds necessitates the ability to perceive and understand things in their

entirety. It calls for a wide knowledge base of how society, trade and industry, and the natural environment work, how decisions are made, and what opportunities a citizen has to influence decision-making. It also requires the ability and courage to critically assess current practices and change practices in private life, educational institutions, public affairs, work, and free-time environments. The builders of a sustainable future need to have insight into the extent of the need for change and an ethical responsibility for national and global equality and distribution of well-being. Diverse skills in information acquisition, problem solving, communications, critical and innovative thinking, and the ability to reconcile different interests and handle conflicts are required.

The challenge of more holistic learning becomes tangible in cross-curricular collaboration, development of daily practices and the operational culture, and more frequent interaction with the surrounding society. The courage to grapple societal and economic issues and an ability to see the local activity in a global framework are necessary. Everyone must gain experience of shouldering responsibility, participating and making a difference in public affairs from a young age.

It is important to understand the significance of the everyday solutions of individuals, families and schools. The ability to seek out solutions concurrent with sustainable development can be taught in schools and different people can be made responsible for their being carried out. The entire work community can be made to commit to those solutions, with the result that the ability to learn development processes aimed at changing everyday practices and the effects of those processes remain with the students throughout most of their lives (Loukola, 2004, pp. 94-95).

Global education and sustainable development education have common goals. The global education action plan of the Finnish Ministry of Education has defined the goals of global education as, amongst other things:

- steering towards individual global responsibility and common worldwide responsibility
- support for growth into a critical and media-critical citizen who has the knowledge and skills to function successfully as part of their own community in a globalising world
- the ability to perceive the world as a whole with limited natural resources; a world in which we need to learn to save resources and distribute them fairly, equally, and equitably.

These are also the goals of sustainable development education (Ministry of Education, 2006, p. 14).

International co-operation

International treaties and processes on sustainable development concern also education and training. The strategies of the United Nations (UN), Organisation for Economic Co-operation and Development (OECD), European Union (EU), the Baltic countries, the Nordic countries and Finland on sustainable development pay attention to the central role of education and training in promoting sustainable development and their preparation and realisation has produced many co-operation networks in the area of training.

Finland has committed to the UN Decade of Education for Sustainable Development 2005-2014, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) and United Nations Economic Commission for Europe (UNECE) documents regarding its implementation and also the Baltic Sea region sustainable development education Baltic 21E programme. On the basis of the aforementioned, Finland has prepared its own national strategy for the UN Decade of Education for Sustainable Development in 2006 (Ministry of Education, 2006). The national ten year strategy takes into consideration the universities' Copernicus charter on sustainable development, which was drawn up in 1993. To date it has been signed by over 320 higher education establishments in 38 countries.

The Haga Declaration was presented at the Council of the Baltic Sea States conference for Ministers of Education held in Stockholm in March 2000. The declaration expressed the desire that education should also be included in the Baltic 21 programme as a sector of its own. The preparation of "An Agenda 21 for Education in Baltic Sea Region - Baltic 21E" began, and in 2002 the Prime Ministers of the Baltic Sea States endorsed the programme. Its aim is that sustainable development perspectives form a natural, permanent part of the education systems in the Baltic Sea States. The Baltic 21E programme defines as the general objective of education that everyone acquires the competence to support sustainable development to meet the needs of the present population without compromising the ability of future generations to meet their needs. In 2002, Finland drew up a launch plan for a national Baltic 21E programme, and at the beginning of 2006, for the programme itself. The programme doubles as a national strategy for the UN Decade of Education for Sustainable Development, and it covers the entire educational system.

The first Nordic sustainable development strategy, adopted by Nordic Prime Ministers and the Nordic Council, came into force in 2001 and was later checked in 2004. The strategy sets long-term development goals for the period up to 2020 and describes what actions the countries should attempt to focus on between 2005 and 2008. The main theme of the strategy is

sustainable consumption and production habits and the social questions of sustainable development. One of the central goals of the strategy is the promotion of education for sustainable development and the integration of sustainable development perspectives in Nordic educational systems based on the principle of life-long learning (Nordic Council of Ministers, 2004).

National strategies concerning sustainable development education since the millennium

A proposal drawn up by the Ministry of Education on a national action plan for global education was finished in December 2005. The action plan emphasizes the challenges of teaching and learning specifically on the basis of the UN's Millennium Declaration and the resulting millennium development goals, the Finnish development policy programme and the Maastricht recommendation for global education. The action plan also looks at global development questions and the handling of them in both training and the operations of non-governmental organisations (NGOs) (Ministry of Education, 2006).

The Ministry of Education drew up the strategy for sustainable development in education, which concerns the entire education system, the implementation of Baltic 21E programme and the Finnish strategy for the Decade of Education for Sustainable Development (2005-2014). It was finished in February 2006 and it contains policy definitions for the whole educational system (Ministry of Education, 2006).

The strategy for education and training for sustainable development and its implementation plan 2006-2014, drawn up by the Finnish National Commission on Sustainable Development Sub-Committee, was approved in a committee meeting lead by the prime minister in March 2006. It is a joint plan of various participants, striving to reinforce the importance of sustainable development in education and training and to provide additional support for teachers, trainers and educators. The strategy focuses on areas that require extensive cooperation within educational institutions and the combination of expertise in the field of education with that of other participants and also resources. Further resources are sought primarily via cooperation between various fields of administration, trade and industry and NGOs (Finnish National Commission on Sustainable Development, Sub-committee for Education, 2006).

Finland was one of the first countries to draw up their own sustainable development programme in 1998. The government's sustainable development programme attempted to create ecological durability and the economic, social and cultural prerequisites that come with it. The

programme has been put into action by Ministries and other public sector centres of administration (Ministry of the Environment, 1998). The evaluation of the Government's Sustainable Development Programme was performed as a broad interactive process between 2000 and 2002 under the supervision of the Finnish Sustainable Development Committee. The Committee authorised a new strategy in June 2006 whose points of departure are the combination of sustainable use, up keep and protection of natural resources, the well-being of citizens and the securing of the unity of the society. The result is a Finland of sustainable development that is skilled and can take advantage of its strengths. The prerequisites for implementation of the strategy are:

- during change the economic, social and environmental effects of sustainable development should be taken into consideration in a balanced manner
- the differing contributing bodies in society are included in the preparation and implementation of the strategy
- the implementation is secured by way of institutional systems
- political programmes and plans arising from the strategy contain an integrated evaluation of the effects of sustainable development.

The strategy contains a separate chapter which deals with education and training for sustainable development. (Finnish Sustainable Development Committee).

Increased co-operation between administrative fields

For many years in Finland partnerships between different fields of administration have been formed. Also, the Government, NGOs and trade and industry have pooled resources for mutually agreed sustainable development education projects. These projects have concerned, amongst other things, cultural heritage education, preventing climate change, re-evaluation of mobility and the protection of waterways. Good results have been achieved by combining small projects and co-operation between varying professions.

A broad-based forum for discussion between administrative officials and other civil servants, chaired by the prime minister, has been running in Finland since 1993. The Committee for Sustainable Development coordinates national sustainable development processes and promotes open debate between administration and civic societies. It also follows and takes a stand on global and regional sustainable development processes.

Administrative fields such as education, environment, social welfare, health and financial administration, the Federation of Municipalities, university teacher training, trade and industry and 14 NGOs are represented on the educational Sub-Committee. The Sub-Committee participates in the preparation of the Committee's programmes of work and incorporates the differing administrative fields in the strategies and action plans, bearing in mind the point of view and co-operation requirements of education and training for sustainable development. The Education Sub-Committee organises and prepares a plan of execution for the Education and Training for Sustainable Development Strategy just as it does the National Sustainable Development Strategy regarding training.

The Finnish model supports schools in sustainable development learning processes

In compliance with laws, decrees, and the approved distribution of lesson hours, the Finnish National Board of Education draws up the national core curriculum for pre-school, basic, secondary, upper-secondary and upper secondary level vocational education and training. Based on the core curricula, local authorities and other education providers devise their own curricula which are specified and complement the aims and core contents. The core curricula of comprehensive schools contain pre-subject defined key education and teaching areas and cross-curricular themes. They are unifying themes for education and training that must be part of curriculum subjects, common events and they must be visible in the working culture of the school. Sustainable development and internationality are cross-curricular themes that must be included in both curriculum subjects and the everyday life of the school (Finnish National Board of Education, 2003 and 2004). In vocational training and on-the-job training the promotion of sustainable development is stressed throughout all fields. Knowledge of environmental skills is part and parcel of one's own field.

It is a big challenge for an entire school to embark on the sustainable development learning process. It requires true commitment and support for leadership, purposeful organisation of work, the commitment and in-service training of the entire work community, co-operative planning between curriculum subjects, improvements to the working culture, organising co-operation with non-school bodies and planning and implementation of the process evaluation. The strategy and its action plan prepared by the Finnish National Commission on Sustainable Development, Sub-committee for Education contain many new forms of support for schools (Finnish National Commission on Sustainable Development, Sub-committee for Education,

2006, pp. 21-27).

The strategy proposes that education and training for sustainable development be named a key area in educational administration and social welfare and health administration and also in both the basic and in-service training of teachers. Expert support for teachers, trainers and educators is presented as significant in the strategies of other administrative fields and organisations. Those themes named as key areas receive the greater part of development resources.

According to the strategy implementation plan, on a national level the administrative fields and other central contributors are working on a concrete work plan to organise and consolidate communication. The aim is to purposefully direct resources and differing expertise to schools in support of the sustainable development learning process. Projects will be agreed upon and invested in collectively. Improving the efficiency of the collection and distribution of development ideas and new solutions will be agreed upon taking advantage of the networks and channels of communication of different contributors.

In 2005 the Ministry of Education and the Ministry of the Environment initiated the gathering together of collaboration groups in the provinces. By the end of 2006 the collaboration groups will draw up an action and development plan and seek out units profiled as development centres. The development centres function as regional skill centres that collect and distribute development ideas. Connections with universities and upper secondary vocational schools are important.

At the local level coordination will be strengthened to augment skills in sustainable development. Co-operation between day-care and schools providing various levels of education will be strengthened. The creation and consolidation of connections with nature and environment schools, organisations providing basic art education, organisation and associations promoting sustainable development themes, the media and experts and research in differing fields of administration and trade and industry will be supported. The aim is to expand the learning environment beyond the school and out into the society. Attempts will be made to give school-goers, students and mature students the opportunity to participate in local development activities. New technology will be taken advantage of as networking and interaction diversifies. The drawing up of guidebooks will be initiated with cross-curricular instruction and school-external bodies to ease the task of collaboration. The aim is that by 2014 all schools and educational establishments will have functioning modes of collaboration with school-external bodies.

The knowledge and utilisation of differing methods of influence and

participation are essential in the development of a democracy and in building a sustainable future. Learning to participate begins with understanding the effects of one's own way of working, participation in the planning and implementation of those plans in one's own working community and it continues as civic activity and influences the different stages and tasks in life. All children and young people should gain experience in shouldering responsibility and handling communal matters in both their own community and the school-external community. It is important to understand the effect of small, local actions even on a world-wide scale. Participation in national and international projects supports the growth into global citizenship and provides insight into global environmental and development questions. It also sheds light on the requirements and possibilities of a more just division of well-being.

The methodical promotion of sustainable development and the commitment of the working community are brought about with greater certainty when the entire working community draws up together the sustainable development plan of action. The preparation of the plan of action begins with mapping the current situation, on the basis of which the development steps can be decided upon. The development steps are concerned with leadership, tuition and daily practices. In terms of learning, it is important that both tuition as well as the operational culture support growth of a sustainable way of life and training in sustainable consumption habits. The compilation of the plan of action requires persistent work, multi-profession collaboration and definitions of responsibility.

The strategy suggests that a sustainable development programme of action be drawn up in every educational organisation by 2010. It should be part of the budget and action plan and quality assurance. The aim is that 15% of day-care centres, schools and educational institutions should have received an external acknowledgement or certificate for their sustainable development activity by 2014.

Environmental management systems offer a tool for the administration and development of an organisation's environmental issues. The best known environmental management systems EMAS and ISO 14 001 have been developed based on the needs of companies. Their administrative demands and costs are too great for most schools. Finland has about ten ISO 14 001-certified vocational education establishments or vocational upper secondary schools.

The Green Flag programme is part of the international Foundation for Environmental Education FEE Eco-Schools programme. In Finland the Finnish Environmental Education Society is responsible for running the programme, which includes just under 200 schools, educational

establishments or day-care centres. The programme in Finland is made up of 4 themes: water, energy, reducing waste and immediate environment. At the end of 2006 the theme of consumption was also included.

An environmental certificate has been developed which is suitable for the needs and operations of schools and educational establishments and is also appropriately inexpensive and light-weight for smaller schools. The environmental certification and its criteria have been developed in the Envedu project with the help of funding from the EU Life Environment Fund. The basis for the certification is the environmental criteria of schools and educational establishments (Hyvinkään-Riihimäen aikuisoppilaitos, 2004). The criteria include specific demands of school leadership, tuition and daily practices that help the schools in environmental work. The stipulations required by ISO 14 001 and the EMAS decree on operational planning, guidance, assessment and development, have been taken into consideration in the criteria. These stipulations have, however, been slackened so that they would be better suited to educational establishments. The criteria focus on the ecological area of sustainable development, in other words, the responsibility for the environment but the expansion of the criteria to encompass the area of economic, social and cultural durability has also been initiated. In this way the criteria can be utilised as a tool to aid the drawing up of the action plan for sustainable development. The OKKA foundation is responsible for the administration and development of the environmental certification of educational establishments.

Achieving certification requires a few years of systematic environmental work by the school or educational establishment. A prerequisite for the receipt of the environmental certificate is the school's self-assessment. In addition to this an independent outside auditor checks the self-assessment report and performs an assessment in the school. This outside assessment ensures that the school fills the environmental criteria. The certificate is awarded for three years at a time. The environmental certification began in 2004 and the certificate has been awarded to around 10 basic education establishments, upper-secondary schools and vocational educational establishments.

Conclusion

There is no universal model for sustainable development education. The aims of sustainable development education should be set according to the conditions of one's own culture and the local social, economic and environmental conditions. However, it is just as important to take into consideration the global dimension and also to be able to perceive the field

of global responsibility in its entirety (Finnish Sustainable Development Committee, 2006).

The responsibility for increasing environmental awareness and learning about a sustainable way of life lies with not only tuition and environmental administration but also other fields of administration, parishes, organisations and the media. Each institution has its own areas of interest within the goals of education and training.

A quality education system is the best coach for sustainable development. Investment in a training policy based on the quality of training and the principles of life-long learning ensures an increase in the abilities of humanity.

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Perspectives

Philosophy for global citizenship (P4GC) project

Arthur Capstick and Vimala John

The Philosophy for Global Citizenship (P4GC) project is a one-year action research project funded by Oxfam and which involved The Society for Advancing Philosophical Enquiry and Reflection in Education (SAPERRE), South Yorkshire Development Education Centre (DECSY) and Cumbria Development Education Centre (CDEC). The project evolved from the Philosophy for Children and Global Citizenship National Conference that was funded by Oxfam and organised by CDEC at Borwick Hall, Carnforth (Lancaster) in November 2002. Many of the issues explored and identified during the project also reflect the issues and concerns highlighted during that conference.

The aim of the project was to enable teachers and development education workers to translate and consolidate their expertise gained through Philosophy for Children (P4C) training into good classroom practice that enhances global citizenship. The project therefore focused on the investigation of P4C practice in order to identify key strategies that would facilitate effective classroom application within a global citizenship context. An important aspect of this was to observe Philosophy for Global Citizenship (P4GC) sessions and explore the relationship between the 'process' of P4C and the 'agenda' that comes attached to the term global citizenship.

Six schools of varying sizes, including one secondary school, located around Cumbria participated in the project. Whilst several schools had used the P4C approach extensively throughout their schools for a number of years others had just begun to trial the methodology with certain year groups. The participating schools were introduced to the project framework within which the classroom activities and P4GC sessions were defined.

The methodology used to explore these issues was small-scale action research. The various methodologies used in data collection are discussed and samples of the documents used are provided for reference within the report. Staff from CDEC, working with classroom teachers identified

common themes within the project framework to test out their experiences. Ideas were pooled, refined and tested in real situations.

Project activities also included a joint national seminar in Sheffield, which brought together teachers, development education workers and representatives from SAPERE. The seminar served as a platform to share experiences, reflect on activities and identify key areas for support and further exploration. The outcomes from the seminar are also included within the report.

From the issues that emerged in the discussions at teachers' meetings and the Sheffield seminar, the project team identified three key areas to explore in the report. While the recommendations resulting from the project are not definitive, they do offer direction and guidance against which practitioners are encouraged to test their own practice and experience. The report aims to explore the principles, ideas and existing practice of the Philosophy for Children approach in order to evaluate the extent to which it can be used within the global citizenship context in order to enhance learning. Its purpose is to identify and examine appropriate strategies for the implementation of P4GC and to determine how any perceived difficulties might be overcome.

The report discusses the key finding by exploring the relationship between P4C, P4GC and the Community of Enquiry. The discussion centres on the process of P4C, the possible 'agenda' of P4GC sessions and the value of the Community of Enquiry. This included a close examination of the term global citizenship and the interpretations of this concept.

The report also evaluates whether learning in global citizenship has taken place by examining examples and case studies from the project. It also makes links to three key areas underpinning the National Curriculum namely, skills, values and attitudes and knowledge and understanding. In addition, the report briefly discusses the content of P4GC sessions by considering their philosophical content and how the issue of inaccurate or controversial comments can be approached. Finally it also considers the effect of P4GC sessions on pupils' behaviour and attitudes.

The findings from the project add weight to our belief that P4C is a powerful classroom approach capable of application to a global citizenship context. We believe the resulting P4GC adds value to pupils' learning and this report serves as a useful handbook offering some practical advice and suggestions for its implementation.

As a handbook, it includes case studies, practical ideas including an extensive resource list based on 12 global citizenship concepts, websites and other useful information. This includes guidance on whole school development and classroom management. Most importantly, our findings

highlight the need for a coherent strategy to sustain the development of P4GC beyond this project both to make effective use of the fertile ground that exists within schools and, significantly, to develop the skills and support systems across the development education field.

Outside the project there is evidence that there is strong and continued interest in using P4C within a global citizenship context. The global dimension was the focus theme for a SAPERE organised P4C facilitators' network meeting earlier this year and P4C is a popular methodology within other activities such as school linking initiatives in Cumbria. Without doubt, there is great value in developing P4GC as one of the many approaches within the global citizenship curriculum both in Cumbria and beyond.

Arthur Capstick has worked in secondary education for over 30 years. He has been involved in the development of Cumbria Development Education Centre since 1999 where he shares the task of co-ordinating global activities and projects across the organisation.

Vimala John was born and brought up in West Malaysia and came to Britain in the early eighties. Her interest in global and development issues lead to her current post as Global Education Project Worker for CDEC. Vimala's particular interests are diversity and anti racist education, which are the key themes of "Keeping Diversity on Track", a school linking project she is currently working on. She has also been a key team member in the Oxfam funded Philosophy for Global Citizenship project and co-leads SAPERE accredited level 1 Philosophy for Children courses.

The report/handbook is available for £5.00 plus £1.50 p&p from:

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Global Citizenship and grassroots community development in the Democratic Republic of Congo

Lukengo Yengo Diansangu

Background

The problem with the Democratic Republic of Congo is that the transition between where colonisation found us in 1885 and the 21st century has yet to happen. When independence came in June 1960 we were ill-prepared to govern ourselves. The traditional governments we had before colonisation were hardly a preparation for running a 20th or 21st century government and state. The institutions we inherited from Belgium were alien to our culture, our mentality, how we organise our affairs, beliefs, and values. When, for example, the Belgians built roads that habit did not really slip into our consciousness. Road-building was not and never became part of our culture. Life at the lower rungs of the development ladder, where Congo is, can go on with or without good roads just as it would have done before colonisation. How do we change this? Can it be changed? Yes, it can be changed.

Education based on the Citizenship Curriculum, translated in our own languages, can prepare the ground where 15, 25, 30 years later we would learn to link our well-being, physical health with a clean living environment. In the villages where I have travelled, in my own home town in the South-Western Bas-Congo Province, and, in Kinshasa itself people did not have good toilets, or had no toilets at all. This, however we look at it, is a source of disease. For example, when I arrived in Kinshasa in January 2005 two of my relations had been very dangerously ill. They had typhoid. A good friend of mine had died of typhoid a year earlier. Yet, because the belief in witchcraft (*kindoki*) is so strong the link between typhoid and the lack of clean toilets is not always made. This link is often missing even in those people who have gone to school or have university degrees. What use has schooling been if it has not taught us to link lack of cleanliness with ill-health? How can the same education system act as the engine for meaningful development? How can that same education system equip our communities to achieve the Millennium Development Goals, for example to eradicate extreme poverty and hunger or to ensure environmental sustainability (DFID, 2005-2007)? We now have a choice before us: either, we continue

with the same failed ‘education’, or as the United Nations World Commission on Environment and Development (1987) put it:

“Education must be improved in quality and in relevance to local conditions...It should impart knowledge relevant for the proper management of local resources. Rural schools must teach about local soils, water, and the conservation of both, about deforestation and how the community and the individual can reverse it...Most people base their understanding of environmental processes and development on traditional beliefs...Many thus remain ignorant about ways in which they could improve traditional production practices and better protect the natural resource base” (The World Commission on Environment and Development, 1987, p.113).

The Oxfam *Global Citizenship Curriculum* (September 1997) has the potential to “improve the quality of the education we give to our communities and make it relevant to local conditions”. What is education in this context? Education here is about getting people who are located at the lowest level possible to look at their own lives, their immediate living environment and conditions, and, nurture the belief that they owe it to themselves to change how they think and act. ‘Consciousness awakening’, therefore, is the ultimate goal of education for development. Once that has been achieved, the role of education will be to enable communities to sustain it and pass it on to future generations. The Citizenship Curriculum can be the vehicle to ‘awaken our consciousness’.

However, it has to be taught in local languages. In fact, it is my belief that we need to find a way to use the four national languages in the Democratic Republic of Congo as the main teaching languages instead of French. It does not make sense that our children should be educated in French while French children are and will never ever be taught in English, Dutch, Spanish, or German. It is for this reason that my work on the teaching of the Citizenship Curriculum is based on the belief that to be a cornerstone for development it has to be taught in Kikongo. I am aware that we have about 221 languages in Congo (Grimes, 1996). However, we cannot continue to ignore the fact that using a foreign language, as a solution to the multitude of languages spoken in Congo, has not made the education system relevant to ‘local conditions’, and has not embedded itself in our cultural fabric. It has been like an edifice built on sand. Teaching the Citizenship Curriculum in Kikongo may not be the ideal approach to take, but is there any other choice if we want education to be relevant to ‘local conditions’?

The focus of education based on the Citizenship Curriculum

Fundamentally, the aim of teaching of the Citizenship Curriculum would be to create an environment to enable communities to fulfil the requirements that must be met to achieve sustainable development (The World Commission on Environment and Development, 1987, p.65). These are:

1. Effective citizen participation

Individuals need to be educated on the meaning of being a citizen, in the first instance. This is about nurturing a sense of duty to oneself. At the same time, it is about learning that the best way to ensure our own welfare is to engage with neighbours and others around us in order to work out how we could build healthier communities, for example. However, for participation to be the mechanism that enables us to take charge of our lives individually and collectively, it has to be built on the belief that we have both the capacity and duty to change our lives. Most of all, what needs to be understood here is that our communities operate at a level where there is an absence of ‘class consciousness’. That is, that shared experiences do not act as an impetus to bring us together to promote and safeguard our common interests. That must change, otherwise ‘effective citizen participation’ will remain as illusive as development, good government, or lasting peace have been over the last 45 years. In short, Goffaux (1986) argues that “prises de consciences collectives” (translated as “collective consciousness awareness”) has been the key to opening up new horizons and new possibilities, and, bringing about progress throughout recent human history. This ‘awareness’ has to be the foundation upon which ‘effective citizen participation’ is built. The hurdles to overcome cannot and must not be underestimated. The suffering and, above all, the erosion of fundamental human values have been so deep that it will take a long time before we develop a mentality where ‘enlightened’, rather than, ‘narrow and blind’ self-interest is what motivates our behaviour. Participation motivated by ‘narrow and blind’ self-interest is not a recipe for success.

2. An economic system that is able to generate surpluses and technical knowledge on a self-reliant and sustained basis

In this context, the role of education for development will be threefold: in the rural areas, particularly:

1. Collate traditional technical knowledge village people use to produce food to sustain themselves - what they grow, how, when, where. Very often, education has meant throwing away anything traditional as it is deemed inferior. What happens, unfortunately, is that the new technical knowledge base is not sustainable. When it disappears nothing replaces it because what was there before had been lost. In any case, we forget that no society can develop itself by relying entirely on someone else's technical knowledge base.

2. Identify with the village people themselves the limitations that their technical knowledge has and what would be the solutions to overcome them; and,

3. Identify from the outset what problems would 'generating surpluses' give rise to and assess whether solutions based on their own resources can be found. To generate surplus will have some cost on the environment's yielding capacity, for example. Education will have the role of anticipating problems and exploring mitigating measures that do not make villagers dependent on outside resources.

3. A social system that provides for solutions for the tension arising from disharmonious development

First and foremost, we need to formulate a definition of 'development' which would make sense to us. 'Disharmonious development' would not be defined unless there is a definition of 'development' to provide the benchmark on which to define either 'harmonious', or 'disharmonious development'. Secondly, we need to identify to whom would development be 'disharmonious'. From whose perspective? Finally, we need to work out how to go about building that 'social system'. In some respects, I am not claiming that the Citizenship Curriculum will provide answers to these complex questions. What I am arguing is that it will help change our mentality so that we begin to ask these questions, whether we have the answers or not. In my experience, I am not convinced that we make it our business to ask questions about what 'harmonious' or 'disharmonious development' is. In Kinshasa in 2005 a large number of people in the streets had a mobile telephone. Yet, I did not see a single landline telephone in the houses I visited or offices where I went. How can we have a proper telecommunication network upon which to build economic development without a well developed landline telephone network? Nobody that I met gave me the impression that they understood that this was an example of

what I would describe as ‘disharmonious development’. A mobile telephone call card cost about \$4-\$5.00 which could be almost half of someone’s monthly salary. Education’s function in such an instance would be to get people to ask if that was genuine development.

4. A production system that respects the obligation to preserve the ecological base for development

Firstly, we must raise awareness of the environmental degradation already occurring so that we are able to appreciate its consequences. Secondly, we must examine what solutions are possible and thirdly, we need to work out what can be done to ensure that we pass on to our children and future generations ‘a social system’, attitudes, values, beliefs and knowledge that will enable them to ‘preserve the ecological base’ upon which their welfare will depend. In the villages where I went in 2003 and 2005 erosion is a major problem. I had conversations with many people, but I do not recall people expressing concerns about the adverse impact erosion could have on their lives. Perhaps, there was not an awful lot they were able to do. The least we could do is to acknowledge that we have a big problem we must address, and, the obligation to preserve the ecological base demands that we endeavour to do whatever we can to remedy the situation. The present education system has clearly failed to foster a sense of duty to preserve the ecological base. Would it not make sense, therefore, if we try education based on the Citizenship Curriculum?

5. A technological system that can search continuously for new solutions

This will rely on creating conditions to make it possible to develop a culture where villagers would find within themselves the motivation to resolve the difficulties they face. Above all, whilst it makes sense to stick to the same old solutions, however, we need to learn to recognise when these solutions have become ineffective. Here the focus needs to be on “blending traditional and modern technologies” to produce a sustainable technological base which is not beyond the grasp of villagers (The World Commission on Environment and Development, 1987, p.138). This is to avoid what Goffaux (1986) describes as “a cultural void” between the mores and customs they have abandoned when on the one hand, new ways [structures] are introduced, and, on the other hand, the new methods which they are ill-equipped to assimilate, or master with any degree of competence, (authors own translation and interpretation from French). In ‘blending traditional and modern technologies’, however, the task will be to resolve the tension

between traditional ways of doing things and their incapacity to act as an impetus for development, and, the same traditional ways providing a way out of the ever growing and deepening crisis our communities face.

Conclusion

Citizenship participation, an economic system able to generate surpluses and technical knowledge on a self-reliant basis, a social system that provides solutions for the tensions from disharmonious development, the obligation to preserve the ecological base for development and a technological system that can search continuously for new solutions will need robust structures which should be embedded and woven into the cultural fabric. If education, in the formal context, is about “le savoir” (knowledge), “le savoir-faire” (what to do with the knowledge) and “le savoir-être” (whether education produces citizens who would make it their business to ensure the welfare of their communities), “le savoir-être” is undoubtedly where the Congolese education system has failed abysmally. This is what education based on the notion of ‘citizenship’ can begin to remedy. It will act as the engine for development which I define here as ‘a change of mentality’ we need in order to be able to provide good government in our communities, to build roads to connect our communities, and, to live in a healthy and well-looked after environment.

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The ColourWorld School Programme: From ideas to implementation

Rita Gazdag

Those aware of the operation of Voluntary Service Overseas' (VSO) Global Educators' Network in the United Kingdom have possibly become familiar with the patterns of making use of the human resource of returned volunteers (RVs) in a school environment. Although it is always very flattering when one compares the work of the PLANET Foundation (PLANET) in Hungary to that of VSO in the UK, it truly encompasses a similar mission in both developed and developing countries.

PLANET is a non-profit organisation located in Budapest with the aim of helping people find voluntary work worldwide and promoting not-for-profit ideals. Its primary objective is to function as a stepping-stone for participation in the non-profit sector abroad. However, we are also dedicated to helping volunteers from abroad come to Hungary to volunteer. The vision of PLANET is to build a strong and responsible community through international volunteer experience. Therefore, the establishment of the ColourWorld School Programme (CWSP) was by no means a far cry from the goals that PLANET pinned down in 2000.

The programme stems from a number of sporadic requests from primary and secondary school teachers who asked for volunteer-based 'story-telling' lecture-like classes or activities. After surveying the returned volunteers' intention for participation in such activities, PLANET established the programme in the first term of 2005. The goal of the ColourWorld School Programme became to present the state and culture of developing countries to the teachers and students of schools in Hungary and engage them in related activities. Moreover, it aims at introducing issues of international development (ID) to students and teachers and the difference these make to people's lives. We reach this aim through using the knowledge and first-hand experience that PLANET Club volunteers gained while they were on service abroad.

Before the first volunteer could enter schools a substantial amount of preparatory work needed to take place in order to assist schools with finding the most suitable ColourWorld RVs for classroom work. After scanning the profile of work they have undertaken we selected a list of themes to which most classroom programmes could match:

- life of indigenous people, changing cultures

- culture/lifestyle
- education and youth welfare
- natural disasters, rehabilitation and rebuilding homes and communities
- community development
- fair trade, economy of developing countries
- environmental conservation and protection
- non-profit management.

At the beginning the programme was predominantly supported by great media coverage in Hungary and PLANET also advertised the programme in several relevant venues and forums of national public education institutes. For schools applying for ColourWorld we recommend RV facilitators according to the subject taught and the interests of teachers and students. It is still rather difficult to find a good time and date around the CWSP as it had to match the school activity timing, the volunteers and the project coordinator's schedule who observes the lesson.

Fortunately enough, after the first term the ColourWorld School Programme has already won a grant from the Hungarian International Development Agency (HUN-IDA) so the second term programmes (first term of 2005/2006) came under the support of the Hungarian Ministry of Foreign Affairs.

An important feature of the programme is that not only do PLANET Club members have the opportunity to teach in schools, but it is also possible for those who worked/work for other volunteer sending and hosting organisations to do so. This feature is important as even a wider range of RVs can be introduced to students. This inclusivity also fuels stronger partnerships between PLANET and other Hungarian non-governmental development organisations (NGDOs) for example Caritas Hungary. In the first term of school year 2005/2006 20 activities took place in schools. Another factor of the CSWP is that it is not capital city centred, as ColourWorld facilitators visit as many schools outside Budapest as in it.

All throughout the programme special emphasis is placed on sharing the activities with disadvantaged students, for example facilitators taught classes in a Mental Health Vocational School in Budapest, which is a well-known secondary school for integrating drop-out young people. In this place we managed to bring about the most successful CWSP whereby we constructed one part of a school project on Discovering Differences between countries. The students have chosen three countries which they needed to compare and learn about in the context of culture, environment and development: Australia, Hungary and Uganda. A PLANET RV provided two one and half hour lessons on 'Uganda today'. The students learnt about Uganda from very

different perspectives from the RV who had spent a whole year teaching primary school pupils in a village - this gave an incentive to students to try and compare children's lives as well as learn about country profiles in the three countries. The programme further "coloured" the project by bringing a PLANET member to the classroom who originally came from Uganda but now lives in Budapest. He taught greetings, songs, dances and superstitions to students. Other interesting ColourWorld lessons in the past were: talking about a matriarchal community on a Thai island; a middle term recovery project from the tsunami on Sri Lanka; animal rescue in Costa Rica and South Asia; teaching in Cameroon; rainforest protection in Ecuador and child slavery in the world in 2006.

Although we could sum up this programme as a success story evaluation is strongly taken into consideration. Two surveys were constructed and sent out after the programme had taken place to measure the effectiveness of the programme and the satisfaction of teachers and students and their thoughts for improvement. In summary, we learnt from their feedback that the programme was seen by teachers as useful and forward-looking and they recommend it to continue. 90 % of them plan to incorporate ColourWorld in their teaching in the future; 83 % of them believe that the activity was inherently associated with the subject or the school programme (school day, cultural programme). All of them reported that they still build upon the knowledge in their lessons that students gained in the ColourWorld activity. According to the survey they reckon that the following integral parts of sustainability education were demonstrated in the lesson:

- education for democracy and peace 75%
- health Education 66%
- environmental Education 92%
- social participation and community involvement 92%
- voluntary work, individual contribution to community development 92%
- sustainable development 75%
- protection of values, traditions and culture 100%.

From the student survey it seems that 85 % of the students found the CWSP useful and enjoyable. The most interesting top themes are: 1. Animal rescue and conservation, 2. Catastrophes and their rehabilitation 3. Remote places and cultures in the world. Among all continents and regions they want to hear more about South-America. As they want to know how they can contribute effectively 67% wanted to find out more about the European Voluntary Service (EVS).

The findings of the questionnaires show that more training should be

provided to RVs on current curriculum issues and practical interactive teaching and methodological issues. Some PLANET Club members have competencies in pedagogy or have taught during their overseas work. However, some do not have pedagogic experience and for them it is important to learn skills relevant to teaching. The global education training that was provided at the beginning of last school term (October, 2005) must be continued in order to keep the teaching programme relevant to school requirements.

PLANET plans to continue the ColourWorld School Programme in 2006. The Budapest Foundation for Development in Public Education secured the programme financially for the 2nd term of 2006. Although ColourWorld themes can be integrated into biology, geography, history, philosophy and other lessons in primary and secondary education the programme could be effectively complemented with an HIV/AIDS programme. RVs naturally speak different languages and this was used in French, English and Italian lessons to exemplify that language learning is no way a problem in learning about ID. Another article could take up the initiatives of ColourWorld venues when foreign volunteers teach in Hungarian schools as the programme becomes ever more popular.

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Rita Gazdag graduated as a chemistry and environmental studies teacher from the University of Veszprém, Hungary in 1999 and worked for the Environmental Education and Communication Programme Office as a programme leader of higher education sustainability programmes. She completed her MA in Education at the University of Bath, UK. Rita has been working for the PLANET Foundation in Hungary as an international project coordinator and education officer since 2004.

The National Youth Development Education Programme and the 2005 European Year of Citizenship

Sandra Gowran

“It is better to be part of a great whole than to be the whole of a small part”.

Frederick Douglass

2005 was dedicated by the Council of Europe as the European Year of Citizenship through Education. Ireland’s formal activities under this dedicated year were carried out under the banner of ‘Citizenship2005.ie’. The Year in Ireland, which was supported by the Department of Education and Science and Irish Aid (a directorate of the Department of Foreign Affairs) provided great scope for a ‘gathering in’ of the work that has been ongoing in citizenship education for some time now across education sectors, education jurisdictions and education levels. A concluding conference in September 2006 will be followed by the publication of a report providing a compilation of this work in Ireland and neighbouring jurisdictions.

The Year has provided a tremendous opportunity to develop a comprehensive panoramic view of citizenship education and its constituent parts across sectors and levels of education. Only in recent years has reference to citizenship education come into common parlance whilst readers will be very aware that constituent forms of citizenship education such as development education have long been established. The term citizenship education is used generally as an umbrella term for an array of ‘types of education’ that encourage human flourishing and that involve developing the capacity of learners to both enjoy rights and exercise responsibilities in various types of communities from the local to the global and endeavours to ensure that people have the ability and opportunity to participate in every aspect of the life of a society.

Citizenship education encompasses the methodologies and practices espoused within development education - it is based on active learning, exploration and reflection and where possible involves people who are best placed to inform on relevant issues and topics. When one looks from the panoramic view at the various sectors and levels of education whether that be at the youth sector or the formal education sector, the community sector

or the teacher education sector it quickly becomes apparent that very often there is enormous similarity in the issues and challenges facing the policy makers and in particular, the practitioners, of these forms of education. For example, issues such as developing the capacity and confidence of practitioners in addressing issues that may bring up sensitivities within the context of interculturalism.

Often the issues are less complex and revolve around getting access to relevant resources and training; or simply finding the time in an already overcrowded programme or timetable for social justice type education. As has been referred to previously the Year has given us an opportunity to view these common threads and issues and to make recommendations to policy as to how best to address these. From our part the Year has been trying to address these commonalities by bringing the formal and non-formal sectors and different education levels together through cross-sector activities.

Small grants were advertised and awarded to various organisations, groups and schools across the sectors and levels. A major international conference held in Dublin in November 2005 (the sixth annual conference on Education for Citizenship in England, Ireland, Northern Ireland, Scotland and Wales) also provided the opportunity to not only bring neighbouring practitioners together but also to bring the different sectors and levels involved in citizenship education together to enrich each other's practice and experience.

Other activities have supported this theme and so we were delighted to work with the National Youth Council of Ireland in providing a bridge between the non-formal youth sector and the formal education sector at second level. This was an attempt to bring practice in development education across sectors 'together' or as Douglass put it to "be part of a great whole than to be the whole of a small part".

Every year for the past number of years the National Youth Development Education Programme produces excellent development education resources for use during One World Week and beyond. Up to now the packs have been developed for use within the non-formal youth sector and therefore make no explicit reference to the formal education curriculum. That said, numerous teachers use the resources to great effect in the classroom. In an effort to facilitate the use of this resource by a greater number of teachers the Youth Development Education Programme worked with 'Citizenship2005.ie' in promoting the use of *Making a Difference: Young People Participating to Change their World* within the formal second-level education sector. In doing so, this venture directly addressed three of the four objectives of the Year, namely:

- to raise awareness of how education, both formal and non-formal, can contribute to the development of democratic citizenship and participation
- to strengthen commitment to Education for Democratic Citizenship and Human Rights Education
- to encourage the development of initiatives and partnerships that provide access to best practice and sharing of knowledge.

The theme of the pack is as the title suggests, centred on ‘youth participation’ and, how young people are participating locally to tackle poverty globally. Selected as usual by young people the theme is perfect for addressing issues of citizenship within the formal curriculum. In order to support teachers in using the resource book of activities a special insert has been developed by curriculum support personnel in Northern Ireland and the Republic of Ireland. They have endeavoured to outline the curriculum links and benefits for teachers and students in using these activities in subjects such as civic, social and political education, geography, religion and local and global citizenship; and in Leaving Certificate Applied and Transition Year programmes. The pack was promoted during One World Week from (19 - 27 November 2005) and has been disseminated directly to teachers in Northern Ireland and the Republic of Ireland and by curriculum support teams.

It is hoped that this small venture in bringing the formal and non-formal education sectors together will provide a platform from which continued bridging will emerge and whereby experience and expertise can be shared across education sectors.

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Seeing the bigger picture of local and global citizenship

Wendy Young

The “coherent, enjoyable, motivating and relevant” revised Northern Ireland Curriculum aims to empower young people to develop as individual contributors to society, the economy and the environment. The curriculum review identified the need to reduce fragmentation and increase relevance and skills development:

“As we move into a world in which knowledge is proliferating at a fantastic rate, we simply can’t keep adding to the curriculum. We need to add by subtracting and by giving young people the skills to connect learning and to learn more for themselves” (Drake, cited in Council for Curriculum Examinations and Assessment (CCEA), 2003, p.3).

“Learning for Life and Work” is placed at the centre of the revised framework; this area encompasses Education for Employability, Local and Global Citizenship and Personal Development. The inclusion of Global Citizenship is a welcome addition to the Northern Ireland Curriculum:

“In an era of human history in which global interdependence is one of the defining characteristics, it is time for our understanding of citizenship-and citizenship education - to expand as an ideal that more closely befits the world we have created” (Pike 2001).

The predecessors to Local and Global Citizenship, the cross curricular themes of Education for Mutual Understanding and Cultural Heritage, “had the potential to encourage the development of learning to live with differences in a spirit of acceptance, fairness and mutual respect” (Richardson, 1996). They had an important but solely local focus and, according to a University of Ulster evaluation, were found lacking in the areas of human rights and political education. Michael Arlow identified concerns surrounding the use of citizenship terminology in a ‘contested society’ such as Northern Ireland and yet also recognised it is in the:

“discovery of commonality and difference between young people in different cultures that students could begin to understand the reality of interdependence and to see themselves as Global Citizens as well as Citizens of the UK or Ireland” (Arlow 1999).

This defined, hopefully not confined, place in the revised curriculum, for young people to “see themselves as Global Citizens”, has given the non-governmental organisation (NGO) community an opportunity to encourage and support the delivery of development education. They have responded “almost in an overdrive producing resources” and have been recognised as having a crucial role to play in supporting the delivery of global citizenship in schools (CCEA, cited in Coalition of Aid and Development Agencies (CADA) 2004, p.39). The Centre for Global Education has responded to local and global citizenship requirements by developing an interactive web-based resource called the Big Pic. This resource is inclusive of all components of local and global citizenship that is: Diversity and Inclusion, Equality and Social Justice, Democracy and Active Participation, Human Rights and Social Responsibility and has made concomitant training available to all users. The Big Pic (www.bigpic.biz) went live in January 2004 and has had over 35,000 hits to date (a hit represents the downloading of one activity). The final section of the site was installed in June 2006.

The site hosts games, quizzes and activities addressing local and global issues. For example, ‘Diversity Street’ challenges the user to consider many different viewpoints surrounding local issues of ethnic diversity, equal rights, and migrant workers. Attitudes and stereotypes are exposed and the user is invited to concur or disagree. In ‘Global Connections’ users identify the many ways they connect to places and people all over the world simply by the food they eat and things they use. ‘The Piggy Bank’ exposes the economic problem of debt repayments for many developing countries while the ‘Super Market Sweep’ activity and the asylum seekers presentation provide examples of how users can help make a positive difference by taking action. External links to other NGO websites provide additional information, for example to Oxfam’s Cool Planet and the Save the Children websites. Teacher and youth work sections are provided to give context to the site and guidance on best practice.

The site has definite formal sector roots but is now also promoted to the non-formal sector. The Department of Education Youth Strategy 2005 - 2008 envisions young people “participating as active citizens” and “promotes outward-looking youth work by developing awareness of global citizenship.” Consequently youth groups were consulted in the piloting of activities and the inclusion of youth work guidance material ensures that the

Big Pic is an effective global youth work resource. As feedback from youth focus groups shows:

“The Big Pic addresses and raises important issues that everyone should be more aware of”.

“The website makes me want to learn more about the Global World”.

“The site is excellent and raises issues that we all tend to not think about”.

Whatever the user group and in whatever context, the Big Pic allows users to focus on local and global issues and to make the connections between those issues and their everyday lives. It encourages experimental and participative ways of learning, the development of creative and critical thinking skills and engagement with real issues. Local and global citizenship is placed in the central framework of the revised Curriculum and provides an invaluable forum for development education. However, “Citizenship has suddenly become the carrier for everything” and there is a danger that global citizenship will become secondary in importance to local concerns or even that “the claims of citizenship - whether national or global in orientation - will largely be ignored while schooling is oriented to the imperatives of the global economy”(Osborne, cited in Pike 2001, p.30). Will the ultimate products of this “coherent, enjoyable, motivating and relevant” revised Northern Ireland Curriculum, be active and engaged citizens or consumers who find their sense of identity and belonging in what they have rather than what they do or who they are as individuals?

“This is an important time and opportunity in young people’s lives to create and deepen their interest in current affairs and issues of social concern and to help them examine and clarify the conflicting values they see around them” (CCEA 2003).

If young people are to clarify and respond to the conflicting values within society and even within their education the bigger picture must always be kept clearly in view.

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“What makes a global teacher?” Examining student responses to development and intercultural education

Barbara O’Toole

Introduction

The need to prepare teachers for working in multicultural contexts in an increasingly globalised world is one that all of us working in education would acknowledge as being of significance. It is something that particularly exercises us on the Development and InterCultural Education (DICE) Project, as we are concerned with both development and intercultural education.

DICE works with student teachers in the four Dublin colleges of education (primary) and has links with Mary Immaculate College in Limerick. The Project delivers courses in development and intercultural education, some of which are elective while other courses are a compulsory component of an Inclusive Education Module in Years 2 and 3 of the BEd in the Trinity-associated colleges (Coláiste Mhuire, Froebel College and The Church of Ireland College of Education). This paper will explore some of the challenges that we have encountered in our work in initial teacher education, focusing on our input with student teachers, and will also draw on some of our experiences of working with college lecturers and practising teachers. The paper will also describe some of the responses that we have developed to these challenges.

Challenges and responses in relation to content and focus

Within preparing teachers for working in an increasingly globalised world, there are two competing demands on course design and on the focus of delivery. Mainly that there is a danger that the urgency of ‘local’ needs can push an exploration of the ‘global’ off the agenda or down the list of priorities. The immediacy of these needs means that it is critical for DICE to have a response to these issues as they arise but also to consider the project’s primary task of promoting both development and intercultural education.

One of the on-going challenges therefore, is to ensure that preparation for the ‘multicultural context’ does not take precedence over a development education perspective. There can be a tension between the dual demands of

‘development education’ and ‘intercultural education’, and the perceived urgency of the intercultural agenda can heighten this tension.

In acknowledgement of that tension when DICE commissioned a Literature Review in 2005, it was entitled *Global and Justice Perspectives in Education*. Early on it emerged that little, if any, literature used the focus or concept of ‘global and justice perspectives’. Rather, literature focused more specifically on either development /global, intercultural or citizenship education. We identified ten core themes in the field of development/global; intercultural and citizenship education:

1. Development
2. Sustainable development
3. Interdependence
4. Cultural identity and diversity
5. Human rights and responsibilities
6. Discrimination, racism, prejudice
7. Equality and social justice
8. Peace, conflict and conflict resolution
9. ‘State of the world’ - geographic, economic, political, social, and environmental knowledge
10. Migration

By working with these ten core themes, practitioners are drawing the strands of development and intercultural education together under a common framework in which the local and the global become intertwined and interconnected.

Another response lies in course design. In recognition of the immediacy of students’ concerns with local issues we begin the course with a module exploring just that. Immediate concerns can be used as a ‘way in’ and also as a means of underlining the importance of this work with students. Courses or sessions then move beyond the local and extend into looking at development education themes such as exploring the concept of ‘development’; teaching about distant localities; teaching about ‘natural’ disasters; human rights education and so on. However, while this approach provides an entry point with students, it is also possible that the interest of many students will not extend past practical and immediate classroom concerns of incorporating global awareness into their teaching. This leads to the all-important question, “what makes a global teacher?”.

The examples that follow are drawn from evaluations on completion of an eight to ten-week module delivered to Year 2 BEd students. Often students drew from their Teaching Practice experiences. Student comments

on this first session in their end-of-term evaluations included:

“It is a good idea to have clear information on various cultural differences and I learned a lot about the various cultures in Ireland to aid me when teaching children of various cultures”.

“As Ireland is changing so rapidly, it is important that teachers promote equality to the next generation”.

“I wouldn’t have really thought there was a major need for intercultural education so this lecture opened my eyes to the need for this type of education”.

Classroom application: The development of skills

The following comments highlight a point often made by students on DICE courses. That is that the *classroom application* of ideas and concepts is of paramount importance to them and is often the deciding factor about whether they have found a session useful or not. For example:

Teaching about ‘natural’ disasters:

“...I thought it could be very useful topic to integrate into History, Geography, SPHE, English”.

Simulation activity on food/population distribution globally:

“...I will try this activity during my next TP [teaching practice] as I think it conveys the message of unequal distribution of food very clearly”.

“The game was great, very hands-on and useful to use in the classroom, really showed powerfully the reality of the division of food”.

While this is a very small sample of student evaluations, and certainly more structured investigation would be required over a period of time, it is consistent with feedback that DICE regularly receives from students on completion of courses. It is often apparent that what matters first and foremost to students is the potential applicability of the material to teaching; if they can use it in the classroom then it is valuable. Whether that relates to

development or intercultural education appears to be of secondary concern, for example:

“A lot of ideas given for an ‘ideal world’ but not many for teaching practice which is priority for all at the moment” (Overall course comment).

“(I would like) more designing and planning our own lessons and approaches” (Overall course comment).

A student may respond very positively to particular practical aspects of a course, but a longitudinal study would be required in order to see if this interest was maintained past the particular lesson activity or topic. Furthermore, DICE cannot shape a course purely around the practical application of ideas. Development and intercultural education is concerned with knowledge and attitudes as much as with skills, so it is imperative that we build students’ knowledge base in courses. This is despite feedback that shows that theoretical discussions are often less popular with students:

“Found it hard to relate the ideas to the classroom” (Feedback on ‘Exploring Culture’).

“Interesting, surprising facts; not classroom usable though!” (Feedback on ‘Development’ session).

“Found that it was too theoretical too soon.” (Feedback on ‘Exploring Culture’).

Attitudinal development: “What makes a ‘global teacher’?”

In addition to knowledge and skills, the third aspect which DICE courses aim to develop is attitudinal. This leads back to the earlier question: “What makes a global teacher?” In other words, why is it that some students will go on to incorporate a global and justice dimension as an integral part of their teaching, while another student who may have attended the same courses, will see this aspect as peripheral or irrelevant to their practice? The answer possibly lies in this third area of attitudes. The motivational factor is the key to whether a student will a) build on her /his knowledge base in relation to development and intercultural education and b) acquire the necessary skills to incorporate the perspective into teaching. Some of the students will have learnt interesting activities which they may use as one-off or sporadic

exercises. Others will go on to develop an *approach* to their entire teaching career.

Some of the material in the Literature Review *Global and Justice Perspectives in Education* (2005) is useful to consider in the context of motivation and attitude. The literature review presented and analysed Irish and international literature on the factors which influence teachers' incorporation of global and justice perspectives in their teaching. As would be expected, whole-school issues such as ethos and leadership figure strongly as facilitating factors, as do aspects such as time, make-up of the student body, and the availability of resources.

The DICE literature review has found that certain life experiences can influence a teacher's value system and how they incorporate this into their professional environment. This in turn can determine the extent to which their teaching methodologies reflect global and justice perspectives. The researcher cites her own research with practising teachers (Fitzgerald, 2003) to highlight this:

“For those teachers who did not have the same life experiences, they did not exhibit the same awareness of social injustice, or a desire to bring about change in society...The underlying cause of this differentiation between the two groups of teachers was found to lie in a differing value system between the teachers, arising from having different personal experiences in life” (Fitzgerald, 2003, quoted in Literature Review, DICE 2005).

Nevertheless, we cannot assume that the only students who will go on to incorporate a global dimension are those who already have a disposition towards these values as they *commence* their BEd. We must also hope that our input will have a positive impact on the attitudes of many students, including those not previously disposed. The attitudinal component of DICE courses therefore remains of central importance as well as being one of the most challenging aspects of the work. Part of that challenge is the need to engage students at an emotional as well as at a cognitive level, often within the constraints of relatively short courses.

Is emotional engagement possible over one term, with students meeting in large groups for one hour each week? Interestingly, some of the feedback would suggest that some attitudinal changes were occurring:

“I think that if anybody had any prejudices before going to these lectures, the lectures would probably open their minds more...”
(Overall course comment).

“Really opened my eyes as to how unfair the world is...” (Session on Food).

“Seemed very obvious initially but made me think much more deeply over the following weeks of the issues raised” (Introductory session).

These comments suggest that including an experiential and discursive dimension in sessions is a critical response to the challenge of addressing attitudinal issues. Further work would be required to ascertain whether the students who responded in the way described above already have a predisposition towards social justice issues. A minority of student responses would indicate however that engaging with concepts such as social justice is a little more difficult:

“Introduction task (visualisation about moving to a new country) was very drawn out and required much too high a level of concentration than most of us had at that time of the day” (Session on migration).

“I find the content is strongly associated with Geography and therefore should not have so much time allocated to it” (Overall course comment).

Conclusion

Preparing teachers for working in multicultural contexts in an increasingly globalised world is one of the crucial challenges facing teacher educators today. Attitudinal factors are fundamental to this, and while life experiences may be central to attitudinal change, college courses can support this work in a very real way. Courses on development and intercultural education may challenge some students’ attitudes yet may also provide essential support for those students who already have a predisposition towards issues of social justice. For those students, DICE sessions may provide a dedicated space in which to explore matters of importance to them, about equality and justice, whether local or global, and gain tools for incorporating these issues into their future teaching.

This small scale evaluation of student responses to DICE courses reveals the need for a more structured longitudinal study which could explore the issues in greater depth. In 2005-2006 the DICE Project administered a baseline survey to students undertaking modules in development and intercultural education across some of the colleges of education, the results of which are being analysed at present. This will

provide some insight into students' knowledge of and attitudes towards social justice perspectives in the second and third years of the BEd, opening the way for follow-up work to take place. It will also inform our thinking about further design and development of modules. It is crucial for teacher educators, especially in the area of social justice, to continue to develop our courses in order to best educate student teachers for working in increasingly diverse settings, in the wider context of a globalised world.

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The **DICE project** works to integrate development and intercultural education within initial primary teacher education, and operates across five colleges of education in the Republic of Ireland. It seeks to foster and develop programmes which equip educators within that sector with the necessary skills, knowledge and attitudes to include global and intercultural perspectives within primary schools.

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This is an edited version of a paper originally read at a conference on *Linking the Global and the Local: Education for Development in a Globalising World* at Dublin City University, March 2006.

Viewpoint

What is global citizenship?

Sue Christie & Andy Griggs

Introduction

Whether as a ‘subject’ to be taught at school, or as a wider philosophical concept, the field of global citizenship is extensive and complex. The term ‘global citizenship’ can mean different things to different people and can be engaged with in a variety of ways. For the Environmental Education Forum (EEF), however, the importance of environmental education (EE) as an essential element of global citizenship education cannot be undervalued.

Environmental education and development education

In Northern Ireland, way back in the twentieth century there was EE and there was development education (DE). Neither had a high profile generally or in the curriculum, but both were seen as important - indeed vital - by those promoting them. The trick was how we could get them delivered within the curriculum and not seen as something the teacher did if s/he wanted a field trip or a guest speaker. A huge amount of excellent work in both areas was carried out through the auspices of Education for Mutual Understanding, which provided funding for cross community (i.e. citizenship) work.

When the new curriculum began to be developed in the late nineties citizenship became a major component. The goal of both EE and DE practitioners then became to ensure that citizenship included our disciplines, and was not restricted to ‘community relations’ as we euphemistically call it. This seems to have been accomplished, and the resulting new curriculum places significant emphasis on Education for Sustainable Development (ESD), which certainly encompasses both EE and DE, and is very much concerned with ensuring that the students of today will become good global citizens of tomorrow.

The question remains whether this new curricular area will ensure this result and include the vital areas of EE and DE in the education of all young people in Northern Ireland. It offers the opportunity, and with a statutory

duty for ESD now enshrined in law and established duties on all departments, including Education, to deliver, we feel that it will. However, there remains a need to train both new and existing teachers in delivery of this complex area and to demonstrate how it can tie in to delivery of existing curricular subjects.

An example recounted to us by a local primary school teacher again demonstrates the difficulty of engaging everyone as to the importance of teaching ESD in the new curriculum. At a recent training session for in service teachers on the implementation of the revised curriculum, one particularly aware teacher asked the ‘trainers’ to enlarge on the area of ESD. The reply came back that they themselves were somewhat in the dark and had received little training or direction on the subject. This clearly shows that there will need to be much more work carried out over the coming months and years by all of us to direct, inform and support teachers, both as trainees and in service, as well as the education establishment itself if the crucial need to deliver ESD across the curriculum is to be realised. We also remain concerned that ‘if it isn’t examined it won’t be taught’. We are yet to be convinced that existing subject-specific delivery will ensure effective transfer of the cross-curricular themes fundamental to its understanding.

A question of expediency?

Certainly the profile of sustainable development has risen greatly in recent years (as well it needs to) and it is therefore convenient to be able to tie the environmental themes into this broader and increasingly high profile agenda. It is increasingly recognised at all levels that problems facing our society and world are complex, integrated and significant and that a piecemeal approach will not suffice. Poverty is indeed a serious social issue, but cannot be disentangled from environmental degradation, health or economic drivers. We are all now aware that these matters are inter-related to such a degree that it is impossible to tackle one without regard to the impacts of and on the others.

The threats to our communities, our civilization and indeed our planet from a variety of sources are increasingly recognised, not only by the scientists and activists but also by the general public and even politicians. Environmental stories which used to be relegated to either the ‘good news’ slot at the end of local news or horror stories of fish kills are now commonplace; there are probably few people in Northern Ireland who have not heard of climate change and the threats it poses, although fewer will recognise what they need to do about it or their role in bringing it about. Recently the BBC ran a poll on which of four issues was ‘the most serious

threat' - poverty, aids, terrorism or climate change - and climate change 'won' by a large margin. There is no better example of the complexity of inter-relationships than the causes of climate change and the steps that need to be taken to address its effects.

We would thus submit that it is not possible any longer to teach 'environmental education' without addressing the social and economic causes and impacts. Certainly children can learn about their environment, but if this is taught without regard to the impacts that people and their activities have upon it, the field becomes sterile. Biological surveys need to be more than cataloguing that which we are losing!

Can we teach local environmental subjects without addressing global aspects? Can people be good 'global citizens' without recognising their environmental impacts? Is it possible to divorce environmental impacts from those of people? No longer; the environment is a crucial factor determining our quality of life, and our every aspect of our lifestyle has impacts upon our environment, locally or globally. To take good care of their environment our young people need to be good 'global citizens' and fully realise their impacts and responsibilities, and in order to be good global citizens they must realise that we live on a finite and delicate planet.

The **EEF** was formed in 1996 by the Environment and Heritage Service in response to calls from (mostly) environmental NGOs to provide a networking and forum body where ideas could be exchanged and a stronger voice could be articulated to promote the idea of EE to those devising and delivering Northern Ireland's curriculum. It provides newsletters for members, schools and youth groups, organises conferences and meetings and provides training for future teachers through all the teacher training institutions in Northern Ireland. The EEF comprises nearly 100 members from all sectors.

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If you have any points you would like to raise in response to this or any previous Viewpoint articles, please contact the Editor on capacity@centreforglobaleducation.com

Reviews

Gender and the Millennium Development Goals

Edited by Caroline Sweetman

Reviewed by Mary McDermott

This collection of nine papers examines the Millennium Development Goals (MDGs) from the perspective of gender; specifically, the degree to which they articulate or undermine the hard-won treaties, covenants, and relevant conventions of the 1990's which establish women's rights as human rights. With regard to the MDGs, the contributing authors repeat a common fundamental position. It is that the MDG's fall very far short of an integrated and systemic approach to the generation of just, global, economic, social, cultural and political systems for all people, in particular, systems, policies and practices which acknowledge women fully. They eschew predictable patriarchal clichés: that 'inter/trans/national' or 'economic' development must come before women's rights can be 'catered' for. Indeed, they challenge the idea that such development, even when apparently in progress, bears a causal relation to the equality and empowerment of women. Conversely, they observe that development will not occur until these rights are integrated into policy and practice. Crucially, they observe, that violence against women and their sexual and reproductive rights are ignored in the MDGs to the detriment of women specifically, to hopes for successful development policies and practices generally and to the establishment of justice globally.

Sweetman's editorial summarises succinctly the difficulties in assessing whether, how and why women's organisations, activists and academics should engage with the MDGs at all. Like all debates about where to focus energy and action for equitable social change, these articles reflect the 'inside/outside' dilemma, a debate re-visited in the first issue of this journal in Bourn's article 'Development education in an era of globalisation' (Bourn, p.55). Should feminists ignore the MDGs or engage with them? What has resulted from ignoring them and how should/can they be assessed, implemented and maximised in favour of holistic gender-sensitive, development theory and practice?

In general terms, the authors converge on a pragmatic position: the

MDGs are here to stay and offer the available common framework for the immediate future. Their overall assessment is that the rights-based positions arising from established treaties and conventions must provide the conceptual framework for interpreting the MDGs. At the same time, the MDGs provide concrete goals, targets and indicators against which progress on women's rights may be established and assessed in specific contexts. Several authors attend to the urgency, for development education and advocacy, of avoiding 'aggregated and averaged' methodologies in assessment and research. Reading these articles it is apparent that assimilating the MDGs into a broader, more rights-based, orientation will be hugely time-consuming - they embody the difficulty. Clearly, experience, optimism and pragmatism are necessary companions in this venture - reflected in the authors' positions.

The contrast between Painter and Antrobus, for example, is marked. Painter is quite directive in her assertion that engagement with the MDGs, however flawed, "should" be the approach taken, giving well articulated arguments which any activist could use in advocacy and educational work. While Antrobus, with characteristic ability to draw real life into her analysis, repeatedly sets her pragmatism against a deeper radical feminist position. This is refreshing in a sometimes exhausted and verbose bureaucratic universe.

Similarly, the contrasting articles which focus on education by Aikman/Underhalter/Challender and Johnson bring to light the profound ambiguities surrounding the belief implied in MD Goal 3 that gender equality in access to education will generate an equitable society. Aikman et al challenge the idea of access alone as a solution, calling for a thoroughgoing transformation of curricula, pedagogical practice, school-community relationships and national networks/structures, in order to establish a society where girls and women, as students and teachers, are truly empowered. Johnson, on the other hand, through his Belizean case study, observes that educational equality has not in any way translated into equality in employment (uptake and stability) or wages for women. Antrobus corroborates this Caribbean experience. They observe that a change in the 'condition' of women does not necessarily induce a change in their socio-political 'position'. In the light of this, Aikman et al, open up the centrality of ideology at the heart of gender apartheid. On this note, all the authors agree that the rise of neo-liberalism and economic/political/religious fundamentalisms is the MDG matrix, casting populations as needs-based stakeholders, rather than rights-based agents. Women in particular suffer from this retrenchment, quite literally bearing the devastating consequences, at all levels.

This collection offers a useful text for advocates in particular. The range of argument and close reading of international documents in conjunction with national studies makes this text a substantive and valuable development education resource.

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Sweetman, C (ed.) (2005) *Gender and the Millennium Development Goals*, Focus on Gender Series, Oxfam GB.

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Vulnerability and Violence: The Impact of Globalisation

Peadar Kirby

Reviewed by Stephen McCloskey

There has been an extensive amount of recent literature on the subject of globalisation, which may make informed readers weary of a new text on the subject or uninformed readers unable to assess the relative merits of the competition. However, Peadar Kirby's insightful treatment of the subject offers fresh analysis to the more seasoned exponents of political economy, international development and the social sciences, and a comprehensive, accessible guide to globalisation to those new to this area of discourse.

Peadar Kirby has become an articulate and prominent voice on the left in Ireland through his previous work on Irish economy and society, Latin America and development theory and practice. In his new book he introduces the concept of vulnerability as a means of capturing more accurately the societal impact of globalisation as states have increasingly prioritised the market over social needs. Kirby suggests that "vulnerability may be a much more appropriate category to capture the distinctive ways in which the economic, social, political, cultural and environmental changes associated with the term 'globalisation' are impacting on all of us, especially the poor, while the term 'violence' constitutes both a cause of vulnerability and also an expression of it".

Educators working in the field of international development regularly characterise their working objective as eliminating poverty through social justice and inclusion. But if pressed, could we define our notion of poverty and outline the causes of social injustice in a meaningful way? We can reach for the United Nations' annual Human Development Report to statistically analyse macro trends in social and economic development but how far does this data reflect the impact of decreased social cohesion and security at a micro level?

Kirby convinces us that an understanding of vulnerability can identify what matters to the poor and what they regard as the underlying threats to their social wellbeing. These threats include the erosion of assets - education, health, family, community, land, the environment - that collectively represent the fabric of society. Therefore, "[p]oor people's fears derive from a lack of assets and from anxiety about their ability to survive in increasingly unpredictable and insecure environments". Kirby outlines many of the now familiar causes of this anxiety including a rapacious

consumerism that fosters individualism, debt and the illusion of success. Where we once consumed to live we now live to consume with corporate-driven globalisation re-fashioning the individual's relationship with the state.

The post-war Keynesian social compact that allowed a modicum of state regulation of market forces and creation of the welfare state was largely dismantled by the Thatcher and Reagan administrations, with the former famously declaring that "there is no such thing as society". This neo-liberal dictum consigned the losers in the new era of globalisation to look to the market rather than the state to resolve their problems.

Kirby argues that the absence of a social compact and prioritisation of the market has created identity politics at a micro level with mixed results. Social groupings are emerging on the basis of common interests or beliefs such as religion, language and indigenous values and can either progressively challenge the causes and effects of vulnerability (the Zapatista Movement is a good example) or violently assert their identity (as in Rwanda or the Former Yugoslavia) and add to social polarisation. The essence of vulnerability is its capacity to analyse the wider cultural, psychological, environmental and political outcomes of neo-liberal globalisation which often defeats more conventional approaches to poverty analysis.

Kirby maintains a persuasive theoretical basis throughout and the book is rooted in an impressive range of multi-disciplinary sources. Each section of the book is supported with inlaid boxes containing useful examples of how the issues interrogated are manifested in society making them useful reference sources.

The book's conclusions include a positive enthusiasm for the alter (not 'anti')-globalisation movement which has "put the proponents of neoliberal globalisation on the defensive and opened new spaces for mobilising the powerless". It is rightly argued that the gravity of environmental denudation and growing social polarisation means that "this is not a time for tinkering... but a time that calls for more bold and fundamental transformations". In advocating agency and action Kirby advises that we should all "firmly ground ourselves in the conviction that we are living and working not to sustain the present order but to transform it".

While this book is ostensibly targeted at third level education and would enrich any course on development, political economy and globalisation, it has a relevance, like the subject in hand, that impacts on all of us.

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Kirby, P (2006) *Vulnerability and Violence: The Impact of Globalisation*, Pluto Press, London.

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Images of Tanzania - A Photo Pack for Primary School Teachers

Produced for Cumbria Development Education Centre and Cumbria Healthy Schools by Clare Greenwood

Reviewed by Lizzie Downes

Clare Greenwood's *Images of Tanzania* is a resource pack consisting of a booklet and a CD-ROM of 47 digital images, 22 of which are included also as A4 photographs. The photographs are drawn from summers she spent teaching in Tanzania with a Catholic religious order. The publication is well-meaning but flawed, and its usefulness is limited.

The quality of the photographs at the centre of the resource varies from poor to average: some of the prints are clearly pixelated; others are out of focus or simply bad quality or dull reproductions. One image includes the photographer's finger smudging a corner. In my view several are not of sufficient quality to merit classroom use.

Unfortunately many of the poorer quality images are the more interesting ones. In some cases, the accompanying notes, which are on the whole very informative, paint a much more fascinating picture than what the actual image shows, e.g. the construction of a wattle and daub house. The pack's cover image is ambiguous: it is unclear what the child is holding, or what the context of the image (which appears to have been cropped) is, and there is no caption to clarify. The prevalence of high-angle shots of children, the lack of close-ups overall, and the absence of people's names in the captions suggest to me unequal power relationships between photographer and subjects.

As the booklet lacks an introduction, the objectives of the resource are not immediately obvious. There is patchy background information on Tanzania, alongside more concrete suggestions for teaching approaches. The section 'Using the photographs' gives appropriate ideas for different levels, and pinpoints exact UK curriculum units where the different photo-related themes might be relevant. Parallel niches could be found in the Republic of Ireland's Primary Curriculum.

Although development education is not specifically mentioned, 'global issues', human rights and citizenship curricular opportunities are. With a critical photo-literate focus, a few of the images and ideas could facilitate a development education approach to the subject areas signposted, e.g. Geography, PHSE, Science, and circle time for younger learners.

Suggestions for teachers of early learners are largely helpful: "guide the

children to look for the unfamiliar”, “explain alternative ways of doing things” (for example, “some Tanzanian houses have nets rather than windows to keep out the insects”) and so on. However, setting up young children to “write a list of statements about life in Africa” - which can then be challenged by the teacher “using evidence in the photos” is, in my view, an approach destined to reinforce the very stereotypes it claims to challenge.

The design is somewhat inconsistent, and there is scant bibliographic or reference information in the resource, beyond a footnote crediting the photographs to the Greenwood family. There are no page numbers. Neither is there a publication date, and the comparative data on life expectancy and infant mortality, which credits the World Bank website, has no access date. Such omissions could reinforce unconscious notions that we are looking at images of a ‘static’ place, untouched by time and development.

The map of Africa showing only country names and borders is of limited use. A map of Tanzania showing bordering countries does not indicate the featured towns and villages, and is too small to be pedagogically useful. The apparently random inclusion of diagrams of “a ventilated improved pit latrine” and “water filter assembly” is both intriguing and puzzling.

The image categorisation into ‘homes’, ‘daily life’, ‘water’, ‘education’, is teacher-and curriculum-friendly, but like many packs of this kind, the emphasis on rural living with minimal reference to city life is misleading. I wonder how a child of Tanzanian origin would respond to these images.

The truest and surely most interesting images of Tanzania might have been captured had the camera been put in the hands of some of the children in the photos: a real Southern ‘perspective’.

Lizzie Downes works part-time with Comhlámh on the project ‘Compass - Development Education in the Primary School’. Lizzie has a particular interest in the photographic representation of the Global South.

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Contributions

The Editorial Advisory Group invites readers with experience of development education and related areas to contribute:

- suggestions for future themes or Viewpoint topics
- articles for submission for any section of the journal
- suggestions for resources of any type to be reviewed letters.

Submissions are welcome from development organisations and activists, academics, formal and non-formal educators, statutory policy-makers in education and development and civil society groups in Ireland, Europe and the Global South.

Types of Articles

Readers have a choice of article to submit from the following types:

Guest Editorial

The Guest Editorial is usually 800-1000 words and allows a personal reflection and comment on the issue's main theme whilst highlighting and linking key points and arguments from the Focus articles. Personal interpretation of the theme and articles in the Editorial is important and this may range from an overview of the issue, to a challenge for readers or a projection for the future.

No editing duties are required.

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The Focus section contains articles that relate to the theme of the issue and are usually between 2,000 - 4,000 words. These peer-reviewed articles should examine the key debates and issues relating to the main topic. As these articles will be reviewed, these articles should be of a good standard of English with a well-structured argument and demonstrate a clear understanding of the key issues under discussion. It may be the case that occasionally articles may not be of a suitable standard for the Focus section, but are still of interest to readers and will appear in an alternate section of the journal.

Perspectives articles

The Perspectives section contains articles that are usually between 800-1600 words. These articles may or may not relate to the main theme of the journal. They may include discussion of good practice, challenge or expand on arguments from previous issues, examine differing theories about a topic, or highlight current research.

Viewpoint articles

This section allows two authors to examine and debate a different particular point of view, issue, or policy development for each issue, which relates to the main theme of the journal. These contributions are usually between 800-1000 words.

Resource Reviews

A variety of types of resources are reviewed by readers in this section. Each review is usually 750 words.

Guidelines for submissions

If you wish to submit an article or review to Policy and Practice, please contact the Editor at the address below. Detailed submission guidelines for each type of article are available on request. The Editor reserves the right to edit all submitted articles for space.

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Policy & Practice: a development education review

The journal is published twice a year. It aims to facilitate reflection and discourse on development education practice in the island of Ireland and to help address the capacity and communications deficit in the development education sector. The journal features a range of in-depth contributions from within the development sector and mainstream education on aspects of development education practice such as methodologies, monitoring and evaluation, the production of resources, enhancing organisational capacity, strategic interventions in education, and sectoral practice (for example formal, youth, adult, community, Minority Ethnic Groups and media).

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The Centre was established in 1986 to increase local awareness of international development issues. The Centre aims to use education as a means of challenging the causes of poverty and inequality in both local and global contexts by working with all sectors of education. Its main aims are:

- to act as a resource for research and education on global issues
- to support the ongoing work of groups and organisations that foster social and economic equality at all levels
- to facilitate networking and cooperation with relevant agencies and groups
- to provide training and resources on development issues
- to encourage the use of development education methodologies to bring about change at a local and global level.

For further information on the Centre's education services and resources please contact the Information Officer on the address above or email info@centreforglobaleducation.com

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