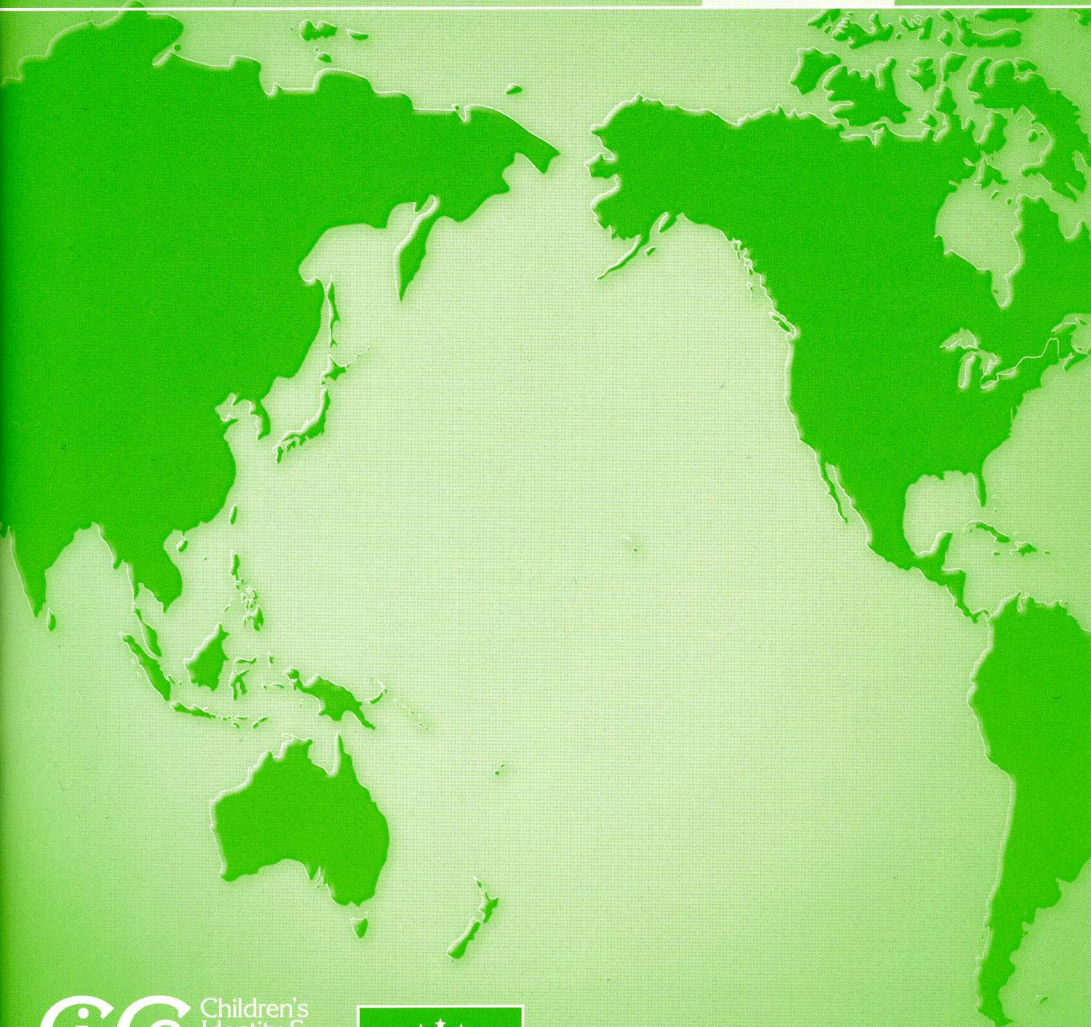


# Developing a world view of citizenship education in Higher Education programmes

Melinda Dooly, Rob Foster, Dorota Misiejuk

CiCe  
Guidelines on  
Citizenship  
Education in  
a global  
context

1



This report has been written and prepared by three members of the CiCe network:

Melinda Dooly works as a teacher trainer at the Education Faculty of the Universitat Autònoma de Barcelona, where she was International Relations coordinator and a member of the Faculty Council since 2001. She is involved in in-service education of teachers with the Institut de Ciències de l'Educació, UAB. Before coming to Spain she taught at the Universidad de San Andrés in La Paz, Bolivia and was a Research Assistant at the Unidad de Análisis de Políticas Sociales i Económicas (UDAPE) at Harvard University. She is a member of the Advisory Board of *International Journal of Learning* and Spanish National Coordinator of the CICE Network.

Rob Foster is Project Manager for Continuing Professional Development in the Faculty of Education at Edge Hill University in Lancashire, United Kingdom. Formerly a secondary school teacher, he is now developing school-based models of professional development, practitioner research and teaching and supervising postgraduate students. His main research interests are citizenship education and school-based models of teacher development, particularly comparative international perspectives on these issues. He is currently UK National Coordinator for the CiCe network.

Dorota Misiejuk has taught at the University of Białystok, Poland, in the Department of Intercultural Education since 1999. Her research interests focus on problems of identity for minority children and intercultural education and communication. She is co-author of *Bilingualism and Biculturalism* in pedagogic perspective. She is currently Polish National Coordinator for the CiCe network.

Ann-Marie Van den Dries of the University of Katho/Zuid West Vlaanderen coordinated this group on behalf of the CiCe Steering Group.

Edited by Alistair Ross, International Coordinator, CiCe

This report does not necessarily represent the views of the CiCe Network.



This project has been funded with support from the European Commission. This publication reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained herein.

*Developing a world view of citizenship education in Higher Education programmes*

ISBN: 1 899764 67 4

CiCe Guidelines: ISSN 1741-6353

August 2006

CiCe Central Coordination Unit  
Institute for Policy Studies in Education  
London Metropolitan University  
166 – 220 Holloway Road  
London N7 8DB  
UK

This publication is also available in electronic format at <http://cice.londonmet.ac.uk/>

Developing a world view  
of citizenship education in  
Higher Education programmes

Melinda Dooly  
Rob Foster  
Dorota Misiejuk

## Introduction

The publication offers guidance on how Higher Education programmes for professionals training to work with children and young people might be developed or adapted to incorporate appropriate elements of global citizenship.

Teaching citizenship education is far from homogeneous among the countries of the European Union. This creates a challenge for educators teaching the subject, especially as the concept of citizenship has taken on increasing importance as Europe enlarges and converges. The educators' role in promoting responsible citizenship is highlighted by the Council of Europe: the social agenda gives the education system a key role in developing responsible citizenship within a democratically based society for young Europeans (CoE, 2004). The relevance of such educational goals is underlined by the impact of globalisation on world citizens. An increasingly 'interconnected world' means people coexist in ever-changing societies, in which patterns of relations broaden and diversify continuously. The notion of citizenship now includes the harmonious coexistence of different communities in local, regional, national and international contexts.

Against this background the education system is an important medium through which equity, inclusion and social cohesion can be imparted. Social inclusion and active citizenship are among the three strategic goals for European education and training systems adopted by the Council of Europe (CoE, 2001). Arguably, the education system can contribute to promoting social cohesion and active citizenship through informing pupils about what it means to be a citizen. Students need to know the rights and duties entailed in citizenship and to an idea of citizenship of the country in which they live (which might be conceptualised differently in other countries). Despite apparently universal aims, official descriptions of citizenship education in different countries show a wide range of definitions and different objectives. Most aims include the development of political literacy, of attitudes and values integral to responsible citizenship and encouraging active participation in public life. But official documents show some countries focus on particular areas, such as political literacy, while others may target active participation (Eurydice, 2005). Understandably, European guidance on citizenship education has prioritised the European dimension and has given less emphasis to global aspects.

The effective teaching of citizenship education depends on the skills, knowledge and commitment of the teacher. Given the diversity of how citizenship education is incorporated into



the curriculum, the different ways in which it is shaped as a subject, the varying levels of support for teachers, and the disparate levels and means of training for teachers, it is inevitable that many teachers may find themselves lost in the vast array of approaches, theories, policies and ideas about what they should teach and do. These guidelines outline what teacher trainers should bear in mind when working with student teachers. Both teachers and teacher trainers need to be aware of how their disciplines have an impact on the world, whether or not they are working in the field of citizenship education. Helping young pupils to become responsible global citizens is the role of all educators, no matter what their specialist subject.

The story so far...

CiCe has published guidance on various aspects of citizenship education, which has been largely set in the European context, though many of strands and themes have relevance to broader, global issues.

For example, Misiejuk *et al* (2004) concluded:

It seems important to develop the teacher's sensitivity to different cultures, from Europe and beyond, especially when these cultures are present in the school environment. ... It is also fruitful to have them experiencing meeting 'others' and feeling themselves the 'other' (Misiejuk *et al*, 2004, p.5).

Teachers have to encourage adolescents to build openness and flexibility in their social roles and to confront themselves with other points of view (Misiejuk *et al*, 2004, p.13).

Kjaerulff *et al* (2003) emphasise the role of multicultural approaches to further understanding and respect between cultures in a global and a European context. They also point to the significance of cultural 'otherness':

The efficiency and quality of multicultural education will increase if students experience personally the way of life of a different ethnic group, nation or culture (Kjaerulff *et al*, 2003, p.14)

Koutselini (2002) highlighted the extent to which idiosyncratic local and national factors are an important influence:

To examine citizenship education in different countries requires the contextualisation of meaning, processes and results, because different social, economic and political conditions imply different understandings of the concept of citizenship (Koutselini, 2002, p.25)

These guidelines attempt to build on key themes and principles articulated in the previous publications in exploring global dimensions and how these relate to national and European perspectives.

## 1: Living with Globalisation

Whether we live in Europe or beyond, globalisation impacts on many aspects of our lives. One analysis expresses it thus:

... globalization is part of an ever more interdependent world where political, economic, social, and cultural relationships are not restricted to territorial boundaries... and no state or entity is unaffected by activities outside its direct control. Developments in technology and communications, the creation of intricate international organizations and transnational corporations... since the end of the Cold War have profoundly affected the context within which each person and community lives, as well as the role of the state. (McCorquodale and Fairbrother, 1999, p.736)

Rothkopf (1997) argues:

This is the first time in history that virtually every individual at every level of society can sense the impact of international changes. They can see it and hear it in their media, taste it in their food, and sense it in the products they buy. (Rothkopf, 1997, p.38).

Goods, capital, people, knowledge, images, communication, crime, culture, pollutants, drugs, fashions and beliefs now move back and forth across the globe.

This condition has a number of key elements. First, multi-national corporations are more powerful than some nations. Loyalties to global markets are increasingly more powerful than to national ones, and multi-national organisations exert a significant influence upon the economic and political development of nations, particularly, although not exclusively, those in Africa and south east Asia. A potential outcome is that definitions of citizenship may be more equated with commerce than democracy: the citizen becomes a free consumer rather than a social being contributing to a collective common good.

Linked to this is how work organisation has become multi-national and begun to reconfigure how people see their place in the world. In response to constantly changing markets and unpredictable economic, political and social events, work patterns and processes need to be flexible and co-ordinated. Bauman (1992) suggests most people feel they have very little self-determination within globalisation and this feeling of impotence can lead to political inactivity and apathy.

Running parallel to global economic change is a massive expansion in new technologies in computing, telecommunications, the mass media and publishing, which have resulted in fundamental changes in the means of knowledge production and transmission. Easy communication is widely shared and the production of knowledge becomes a central economic resource. Thurow (1999) puts it thus:

Suddenly the answer is knowledge ... The king of knowledge, Bill Gates, owns no land, no gold or oil, no industrial processes (1999, p.57).

Companies such as CNN and Sky globalise the media and the world is available nightly as the planet tunes from a rugby match from New Zealand, an earthquake in South America, a television series from the USA and a political coup elsewhere at the flick of a switch. New electronic technologies mean that people now construct and individualise culture and identity unconstrained by geo-political boundaries. Consumers create new identities through how they manage their pattern of consumption.

It can be argued that global instability in the economic system challenges the power of the nation-state. This fragments social and cultural politics: coupled with the rise of oppositional and factional groups, often characterised by pressure groups supporting particular, sometimes single issue, relating to, for example, gender, ethnicity or the environment. The outcome has been cultural pluralism and the creation of new culturally politicised groups who question the geopolitical, socio-economic and cultural principles of the nation as defining characteristics which binds people together. The politics of nationhood are giving way to the politics of identity and tribalism. The world is no longer a patchwork quilt of geo-politically bounded and defined entities.

Central in these processes is the growth in power and influence of trans-national agencies such as the European Union, the World Health Organisation, the World Bank, the IMF, NATO and the OCED. These organisations have cross-national agendas and generate complex questions about the location of power, challenging the idea of the nation-state. National forms of reference are shifting; regional, European and global identities are shaping and re-shaping political boundaries. At the beginning of the 19<sup>th</sup> Century nations were created by the elimination of differences, creating a unified national culture. Now local, regional and sub-cultural identities have shaken the basis of that nationhood. Globalisation multiplies differences within nations, making identity multiple, contingent and situational. The increasing globalisation of culture is shown through the domination of universal consumer labels, many of them American, such as McDonalds, Coca-Cola and Levis. Traditional values have been joined, overtaken or supplemented by new coalitions and by forms of consensus and conflict within a pluralistic and fragmented society.

While there has been a marked improvement in the economic condition of many European nations, data from a variety of sources (see Debomy 2001) suggests that people in Europe

are pessimistic about their national contexts and express concerns for their future in three areas:

- the speed of change and its uncertain consequences – new information and communication technologies provide both opportunities and challenges and there are fewer stable points of references for understanding the world;
- a feeling of a loss of values and cohesive social fabric – the growth of poverty among minority and migrant groups; a dilution in the values of community and solidarity; an increase in crime and insecurity caused by the creeping destabilisation of society characterised in mass population movements;
- a sense that economic liberalism has gone too far – characterised by a deterioration of essential public services (health, education, transport) in the face of market forces; the growing gap between rich and poor and the consumerism of society.

However, it is important to maintain a sense of perspective. Despite the impact of globalisation, the concept of nationhood is still the most dominant and powerful framework within which educational agendas, including those for citizenship education, are constructed. These agendas are essentially national, and they focus upon the culture, history and geography of national groups. The nation state remains fundamental to the organisation of contemporary life, including education. While nation states may have less control over their economies because of globalisation, the response has been to increase, rather than decrease, control over education. Initiatives such as national curricula are the result of direct state intervention that aim to reassert mono-cultural nationalism. Signs of the strength of the nation are pervasive and resolute; national sports teams, national armies, national politicians with national agendas. In some states children salute the national flag and sing the national anthem each morning. National, and in some parts of the world nationalistic, curriculum frameworks continue to dominate, regardless of the impact of social, cultural and economic globalisation.



## 2: The Global / Local Paradox

Evidence from a range of contexts suggests that global and parochial issues run alongside each other, sometimes giving contradictory - if not paradoxical - messages. Here are some examples:

In January 2005, €473 million was promised by the European Union (EU) for 2005 and 2006 to help Asian countries affected by the Tsunami. Another €350 million has been pledged in a to help in a longer-term reconstruction programme in the worst affected countries.

At the same time, 57 million people in the EU live below the poverty line. 31 million depend on social security. More than 17 million live in substandard housing. 2.7 million lead a nomadic existence, dependent on temporary solutions, and 1.8 million rely on hostels. Women and young people make up a growing proportion of the homeless. These figures are approximate, as little serious research has been carried out.

In the North West of England, a local newspaper reported that the Tsunami appeal had generated the largest ever response from people in the region alongside an item about an elderly man who had apparently lain dead in his apartment for up to 6 months without his neighbours noticing his disappearance.

The emphasis on the idiosyncratically local is most pronounced in the ways in which some countries demand that potential new citizens understand the country's culture and institutions to determine whether they will become accepted as members of the nation. This is demonstrated in the procedures involved in gaining citizenship of many countries: here are some examples of extracts from Citizenship tests:

### **UK Citizenship: examples of test questions:**

You spill someone's pint in the pub. What usually happens next?

- a) *you would offer to buy the person another pint*
- b) *you would offer to dry their wet shirt with your own*
- c) *you may need to prepare for a fight in the car park.*

In the 16th and 17th centuries, who came to Britain from France to escape political persecution?

- a) *hungry labourers*
- b) *Jews escaping violence*
- c) *Protestant Huguenots*
- d) *French Royal Family*

The Queen or the King can only, in a famous phrase:

- a) *revise, warn, and observe*
- b) *rule, govern, and reign*
- c) *advise, warn and encourage*
- d) *encourage, observe and advise*

*USA Citizenship: examples of test questions:*

How many stars are there in our flag? What colour are the stars on our flag?

What do the stars on the flag mean?

How many stripes are there in the flag?

What date is the Day of Independence?

Who was the first president of the United States?

Sentences for candidates to read aloud to check for 'correct' pronunciation

All people want to be free.

America is the land of freedom.

All United States citizens have the right to vote.

America is the home of the brave.

America is the land of the free.

### ***Polish citizenship law***

The 2001 passport policy states that anyone with at least one Polish parent or grandparent must be a Polish citizen and *must* therefore have a Polish passport to enter Poland.

*If either of your parents were born in Poland or ever had a Polish passport, you may be considered to be a Polish citizen by the Polish government and eligible for a Polish passport. In fact, the Polish Consulate in your home country may choose to refuse you a visa on the grounds that you are eligible for a Polish passport and therefore should put in an application for one. Please contact your nearest Consulate if you wish to obtain a Polish passport. You will need your own birth certificate, the birth certificate(s) of your Polish parent(s), the last legal residence of your parent(s) in Poland and the first legal residence of your parent(s) in the new country as well as contact information for family witnesses. If you were born outside of Poland but you are applying within Poland, you will need to travel to Warsaw to complete the process.*

The tension between identity and formal structural notions of citizenship creates situations like these. To become a citizen

requires 'public demonstration' of acceptance of terms that will allow someone to be called a 'member' of that society. Being a 'citizen' is not always a guarantee of 'full membership'; legally, citizens may be treated differently. In many states certain groups are or have been treated as second-class citizens: immigrants (Turks in Germany), isolated populations (Roma in Eastern Europe); recent economic migrants (all over Europe); divisions of nationalities (Spain, Belgium). In 2004 the Danish parliament proposed restrictions on citizenship rights: Danish-born foreigners will have to present a fully-fledged naturalisation application, like any other immigrant, to be examined on a case-by-case basis.

Most European nations do not explicitly define 'responsible citizenship' although the meaning is implicit in many official documents. 'Civic participation' is used in Latvia and Romania in official discourse about citizenship, while German, Lithuanian, Netherlands and Scottish documents refer to 'civic rights and duties'. Although national documents cite different specific aims for citizenship education, generally all official discourses in European countries refer to implicit knowledge and behaviour related to civic rights and responsibilities, associated with values such as human dignity, freedom, democracy, equality, respect for law and for others, social justice, solidarity, and participation. They might even include implicit reference to spiritual, moral and cultural development.

### 3: Constructs of Identity and 'otherness': global implications

To consider citizenship education from the global perspective one must identify a frame for discussion, including an understanding of what is meant by the terms 'society' and 'cultural identity'. Most definitions of society include the notion of an organised and coherent system of symbols that are commonly interpreted and understood within a community. Such communities are frequently nation states and this way of understanding society leads us to recognize that some kind of homogenisation of attitudes and values is a necessary element. Myths and tradition are also important to the creation of a shared morality and faith.

Misztal (2000) argues that cultures belong to societies and therefore any discourse about culture is at the same time a discussion about the society in which it is found. Some commentaries suggest significant differences between western and eastern societies in terms of how identity is interpreted. For western societies, key elements tend to be: territory ('homeland'), laws and institutions, including political institutions. Democratic rights are prized highly by and for individual citizens. In eastern traditions, the nation is more likely to be described in terms of ethnic heritage and common shared values such as religion. Such symbolic features used in a discourse of cultural identity can be the cause of problems when it comes to citizenship and citizenship education. Symbols of the culture have a special place in peoples' sense of cultural identity and these symbols are protected and defended very strongly.

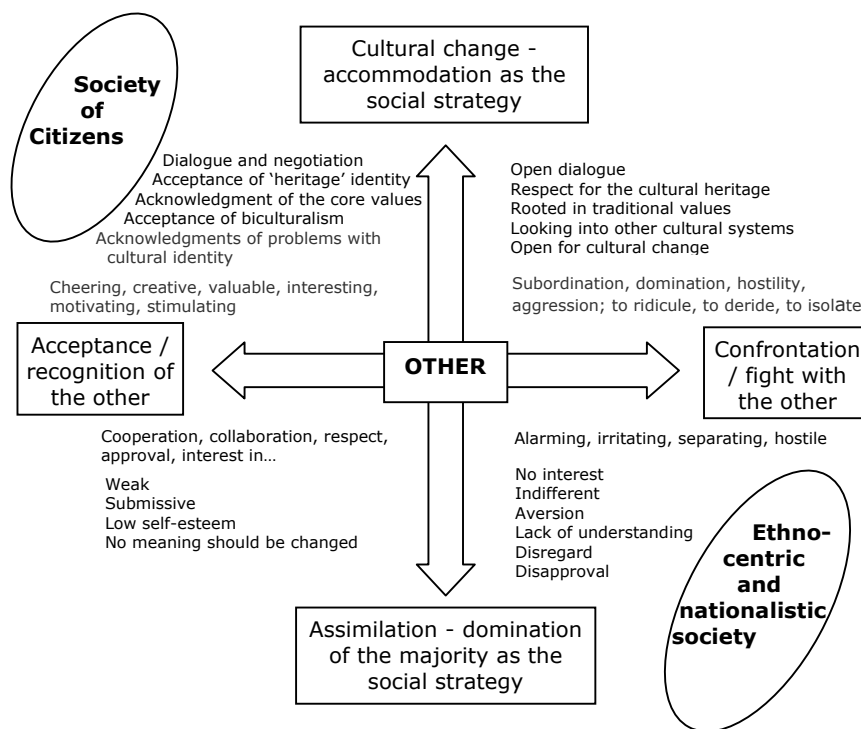
Kłoskowska (2005) claims that national identity can be defined as 'whole accessible texts of the national culture, symbols and values which creates "universals of the culture". They are structured and present to a society in a canonical core.'

Postmodernists such as Bauman (e.g. 1992, 2002) challenge these ethnocentric views. Bauman argues that the processes of globalisation and multiculturalism have undermined traditional national cultures. The transmission of traditional culture and values between the generations has been overtaken by the needs and demands of multicultural communities.

Mathews (2000) suggests a model based on the idea of a 'supermarket of culture'. He argues that cultural identity in an age of globalisation has some elements of the supermarket, that is, an array of alternatives from across the globe from which people may make a choice. Bauman (2005) sees a potential challenge to harmonious coexistence, despite this cultural plurality. He argues that such global plurality and the related phenomenon of greater

interdependence between people are a source of potential challenge to models of European citizenship. He proposes that European models of cultural identity are based in colonial history and structured around two key paradigms: first, the division between the 'civilised' and 'barbarian' worlds; and second, the tendency to want to make anyone who is different more 'European'.

It is a model of cultural identity that relies on having an 'other', someone who is different from us. Finding, discussing and living with these differences, especially when some of them seem to be in tension with each other, is one of the challenges of citizenship education. The model of the concept of 'other' shown below, developed by Jerzy Nikitorowicz and colleagues at the University of Bialystok, Poland, attempts to show the contradictions and patterns involved in the process of developing cultural identity and how an educational system can contribute to the way in which a society is built.



#### 4: A possible model for global multiculturalism in the curriculum

Banks and Banks (2000) propose a four level approach to integrate multiculturalism into the school curriculum. This is based on a commitment to moving away from 'tokenism' (viewing the other culture from a distance and focussing on 'folkloric' aspects of the other, exacerbating cultural difference) and towards a complete empathetic understanding of the other. The model is divided into four levels;

Level 1: the **Contribution Approach** focuses on heroes, holidays, and discrete elements and is the most common approach to multiculturalism in schools. The traditional ethnocentric curriculum remains largely unchanged. Cultural traditions, foods, music, and dance may be discussed and experienced but without going into detail about their meaning and significance to minority groups.

Level 2: the **Additive Approach** adds content, concepts, themes, and perspectives of minority groups to the curriculum but does not change the main structure of the curriculum. Curriculum material that focuses on diverse groups or topics may be added but this does not guarantee that the students have the knowledge to understand multicultural concepts, issues, and groups. Minority students learn little of their own history, and other students learn little of the history of minority students (or contributions of other racial and cultural groups to majority society).

Level 3: the **Transformational Approach** changes the structure of the curriculum to enable students to view concepts, issues, events, and themes from the perspectives of minority groups. This implies changes in the basic assumptions, goals, nature, and structure of the curriculum. Curriculum focus shifts from the ways that minority groups have contributed to mainstream society and culture to focus on how society emerged from a complex synthesis and interaction of the diverse cultural elements.

Level 4: In the **Social Action Approach** students make decisions on important social issues and take action to help solve them. Students feel empowered and are proactive; they are provided with the knowledge, values, and skills necessary to participate in social change. Student self-examination becomes central in this approach through value analysis, decision-making, problem solving, and social action experiences.

Without over-simplifying or glossing over complexities, for our current purposes it is useful to summarise the four levels:

Level 1 – Information gathering;  
Level 2 – Looking at the perspectives of the 'other';  
Level 3 – Understanding the perspective of the 'other';  
Level 4 – Acting on this new knowledge and understanding.

There are similar objectives within each level that facilitate the construction of knowledge and awareness within each level: these relate to knowledge and comprehension; application; and synthesis.

We now suggest an adaptation of this model for individual teaching projects on global citizenship. We do not suggest the method of teaching for these: the information can be compiled by the teacher or the students can collaborate in the gathering of the facts, data, artefacts, etc. This outline of each level does not endorse any methodology over another in achieving the objectives in each level.

### **Information gathering (Level 1)**

This would involve an examination of the many aspects of citizenship. The focus is on compiling information about citizenship and what the term encompasses thus it might include information about being a citizen (what are the rights and duties outlined in the laws of the country); what non-EU citizenship is (for those residing in EU); and brief glimpses into other types of citizenship.

- Knowledge and comprehension: Students learn facts about the topic and use this to construct more knowledge. Students acquire information about artefacts, policies, events and cultural and social elements that make up 'being a citizen' in their country. They show and develop further perspectives about the information.

*Example: Work on official demographic data of the country. Outline recognised cultural groups and their contributions to the country.*

- Application: Students can apply the knowledge to new examples and from different perspectives. They are able to analyse (compare and contrast) this information.

*Example: Explain how different cultures are recognised in the country in official documents, in media, in education, and examine stereotypes about minority groups in the country.*

- Synthesis: Students create a new product from the information.

*Example: Create output that demonstrates the contributions of different groups to the society.*



## Looking at the perspective of the 'other' (Level 2)

This level develops a wider vision of the aspects of citizenship. It deals with topics such as EU citizenship, Global citizenship, the political framework of citizenship, the judicial framework, and discourse analysis of categorisation of citizenship. It could include historical perspectives of the EU and its diversity, and the perspectives of people moving within and to the EU (eg Roma, Polish workers in Germany and UK, the Spanish diaspora during the Franco regime, Moroccans in Spain, Indian diaspora to the UK, Chechens to Poland, etc.).

- Knowledge and comprehension: Students learn concepts and themes about citizenship at different levels and in different areas (national, international, regional, etc.).

*Example: Explore factors that contribute to prejudice about various minority groups. Focus on exploring different levels: national, European and global.*

- Application: Students learn to apply information about cultural concepts and themes.

*Example: Work on contemporary artefacts such as books, songs, artwork, films that demonstrate problems faced by contemporary society (eg globalisation and child exploitation; prejudices against minority groups.)*

- Synthesis: Students synthesize information on concepts and themes of citizenship from differing perspectives.

*Example: Create output summarising differing perspectives and demonstrating differences and similarities between majority and minority discourses.*

## Understanding the perspective of the 'other' (Level 3)

At this level, students understand concepts of citizenship from the perspectives of minority groups. This incorporates global citizenship from local, national and international perspectives and from historical and cultural perspectives. It could include the study of the local region from the perspective of fluid changes in populations and history (looking especially at minority groups), to show how the convergence of different cultures has created the local area today. This is expanded to national and global level.

- Knowledge and comprehension: Students gather information on important global elements, groups, and other cultural, political, social artefacts, and understand this information from different perspectives.

*Example: Explore legal and political processes which involve illegal and legal immigrants, asylum seekers, etc. to be citizens of the country.*

- Application: Students apply their understanding of concepts and themes from different perspectives.

*Example: Create 'What if' scenarios about geopolitical arrangements through a transformation of the minority-majority perspective.*

- Synthesis: Students summarise newly acquired information and present it from the point of view of the 'other'. They demonstrate that they empathise with the perspective of the 'other'.

*Example: Produce output based on their new perspective or the perspective of another group.*

#### **Knowledge into action (Level 4)**

Students feel that they can make global changes (they take responsibility to organise themselves about an issue they decide upon).

- Knowledge: Based on information on cultural artefacts, etc., students make recommendations for social action.

*Example: Explore different perceptions of minority groups and their impact.*

- Application: Students apply their understanding of important social and cultural issues; they make recommendations for and take action on these issues.

*Example: Select a social issue. Analyse and suggest how to deal with the issue.*

- Synthesis: Students create a plan of action to address one or more social and cultural issues; they seek important social change and can critique important social, cultural and global issues, and seek to make national and/or international change.

*Example: Disseminate results of the study.*

Those interested in adapting this model to their programme need first to examine the level at which they and their students find themselves. Not all programmes will begin at level 1, nor will all reach level 4. The time to move to between different levels vary for each individual case; some projects may move through each level in a few months, while other institutions may prefer to take a year or more for each level. Inevitably, the model will have to be adapted to the circumstances in which it is being deployed.

## 5: Practical suggestions to explore the concepts and issues of global citizenship

This chapter provides an exemplar project based on the model in Chapter 4, helping students putting themselves in the position of the 'other'. We have chosen 'Becoming a Citizen' as the framework for the project. As the lecturer works through the different levels, the main focus develops till the process of 'meeting and knowing the other' reaches the point where students can put themselves in the place of the 'other' and take responsible decisions and actions, while contextualising their activities within a framework of global citizenship.

Although the original model was proposed for the school curriculum, this section shows that it can be applied on a smaller scale in Higher Education and used with students in a single class. For each level we suggest what the students should know, and how they can present their knowledge and make use of it, with examples related to the topic. We then give other examples of possible topics.

*Policies and practices when a non-national resident of the country becomes a citizen. Seeing the process from majority and minority perspectives.*

### Level 1: Information gathering

What should they know?	How can they present their knowledge?	How can they use their knowledge?
<p>Students should find as much information as possible about the topic.</p> <p><i>e.g. Students find out about the process for non-nationals to obtain citizenship.</i></p> <p>This could include:</p> <p>Facts and figures about procedures to obtain a citizenship of the country.</p> <p>It can also include information about the non-national population that makes up the country:</p> <p>Who are the non-nationals in the country? Where do they come from? What are their reasons for coming? When did they come? etc.</p>	<p>Students show an understanding of information about cultural and social artefacts, groups, and other elements, related to the topic.</p> <p><i>e.g. Students show that they have understood the way in which non-nationals have become integrated in their community.</i></p> <p>Students can present the their knowledge through:</p> <p>presentation of gathered data, presentation of quantitative figures (posters of public data on a local and national level).</p> <p>Picture displays; descriptions of towns/ cities and the different populations, descriptions of education systems, the different religions in a community, etc</p>	<p>Students learn to analyse (compare and contrast) information about cultural artefacts, groups, and other cultural elements.</p> <p><i>e.g. compare and contrast information about the process for non-nationals to become citizens.</i></p> <p>This can include:</p> <p>Displays of time-frames of immigration; collection of legislation about citizenship, summaries of media representations of non-nationals. Students should reflect on the information. Questions for reflection:</p> <p><i>Do nationals and non-nationals have the same legislation? Are there similarities between different religions in a community? How are the representations of non-nationals similar?</i></p> <p><i>How are they different? What are the origins of these representations?</i></p>
<p><i>Suitable Strategies: papers reports and presentations, lists, questions for comparing and contrasting different data.</i></p> <p>Note: At this level the focus is on demonstrating that 'information' can have two sides. This is achieved by compiling data which, when brought into perspective, highlights the different dimensions of the topic.</p>		

Sample topics and activities for Level 1:

1. Immigration to our country. Present the culture and cultural identity of immigrants in our country.
2. Explain how different cultures are recognised in the European Constitution.
3. Examine different stereotypes about minority groups in EU and outside of EU.
4. List the contributions of minority artists/leaders or other minority representatives to the community.
5. Make a step-by-step display of the procedures for non-nationals to reside and/or become citizens of the country.

## Level 2: Looking at other perspectives

What should they know?	How can they present their knowledge?	How can they use their knowledge?
<p>Students learn concepts and themes about other cultural groups.</p> <p><i>e.g. Students work with 'non-mainstream' information about minority groups and the nationalisation process.</i></p> <p>This could include information about:</p> <p>What are the central values for different groups? How is the cultural identity of different groups understood in a society and why? (interpretation of social behaviour, way of thinking etc.)</p>	<p>Students show that they understand cultural concepts and themes about the 'other'.</p> <p><i>e.g. Students create displays of different factors related to becoming citizens so that 'all sides' are given equal voice</i></p> <p>Students can present their knowledge through:</p> <p>presentation of gathered data concerning aspects of a culture different from their own. This might include 'underground' cultural artefacts (posters, ads, writing which challenges the majority perspective), etc</p>	<p>Students can apply information learned about cultural concepts and themes as a means of reflection about the 'other'.</p> <p><i>e.g. Students critique cultural concepts and themes about non-nationals and citizenship from different perspectives.</i></p> <p>This might include understanding and explaining the background of socially observed behaviour. They can discuss the political or social problems from the cultural perspective.</p>
<p><i>Suitable strategies: papers, reports, presentations, lists (exemplifying the minority perspective).</i></p> <p>Note: The focus is still on information gathering, however, the student is challenged by the compilation of data from the perspective of the 'other'. Students should also begin to reflect on the way in which their actions, feelings and behaviour are, in a large part, shaped by the society they live in.</p>		

### Sample topics of projects and activities for Level 2:

1. After reading a biography about a minority famous person, summarize the different difficulties faced by that person due to society prejudices.
2. Discuss different perspectives of society and culture with someone from a minority group: How does this person see cultural icons (e.g. a famous person from the majority group)? Why in the student's opinion is she/he so famous?
3. Find a contemporary book, song, artwork, film that demonstrates a contemporary social problem (eg. globalisation & child exploitation; prejudices against minority groups).
4. Write a play about an immigrant applying for citizenship or 'reverse case' of Europeans fleeing EU for economic reasons.
5. Create a poster highlighting the similarities and differences between citizenship laws. Compare different countries, or with EU laws or the UN charter on human rights.

### Level 3: Understanding the other perspective

What should they know?	How can they present their knowledge?	How can they use their knowledge?
<p>Students are given (or gather for themselves) information on important local, national and global situations and the way in which different groups influence and are influenced by these situations. Students are expected to be able to use this information with a level of awareness that allows them to see the 'background' of the situation, (e.g.) culture, power etc.</p> <p><i>e.g. Students analyse the different ways in which issues about citizenship are constructed by the 'intertextuality' of society.</i></p> <p>This might include knowing how to do textual analysis (newspapers, magazines and ads which the students have collected), historical and political knowledge of administrative policies affecting citizenship (from different perspectives), knowledge of literature of minority groups, critical analysis of globalisation and its effect on citizenship, etc.</p>	<p>Students understand and can demonstrate an understanding of important global concepts and themes from different perspectives.</p> <p>Students are asked to and can apply their understanding of important concepts and themes from different perspectives.</p> <p><i>e.g. Students create displays that show different narratives (textual, audio, visual) about citizenship.</i></p> <p>This can include projects about citizenship from the perspective of: textual, political, social, historical analysis, etc. Narratives (using different mediums such as texts, videos, music) can be created based on field trips and visitors, etc. Surveys about students' different experiences with citizenship issues can be made so that everyone has a better understanding of their peers' experiences and viewpoints.</p>	<p>Students can create a product based on their new perspective or the perspective of another group.</p> <p>Students are taught to and can evaluate or judge important cultural concepts and themes from different viewpoints. (e.g., minority group).</p> <p><i>e.g. Students are asked to use critical discourse analysis to discuss the different ways media represents minority groups and citizenship.</i></p> <p>This can include asking different experts in the fields of analysis (discourse, textual, political, social, historical, etc) to help the students examine the same texts in different ways. Students might be asked to do a mock trial in which the defendants challenge the legality of the procedures for becoming a citizen.</p>
<p><i>Suitable strategies: In this stage we usually use participative method and techniques in teaching/learning or narratives. Students are encouraged to explore topics and issues which lend themselves to different contrasting discourse.</i></p> <p>Note: At this level, students should work towards critical awareness of social issues.</p>		

Sample topics of projects and activities for Level 3:

1. Describe how illegal immigrants might feel when trying to become regularised (e.g. do they have to give up their cultural identity?)
2. Explain from different perspectives the social, political and cultural changes that occur when a factory moves into/away from a town (factory-owner, workers, immigrants, extended infrastructure such as shop owners, schools, etc.)
3. As a member of a minority group, write a newspaper articles responding to mainstream newspaper articles about the flood of immigrants coming to the EU.
4. Predict how the African continent geography might have been different if it had not been colonised.
5. Assume the identity of a factory owner who plans to move the factory to a country where wages are lower. From that perspective, write two newspaper articles – one from the factory owner's point of view; one from union worker. Try to find best possible alternatives.

#### Level 4: Doing something with the knowledge

What should they know?	How can they present their knowledge?	How can they use their knowledge?
<p>Students can “translate” information on cultural artefact into social action.</p> <p><i>e.g. Students are able to brainstorm ideas for areas that they would like to make a contribution for improvement, based on their knowledge of citizenship issues. They can come up with effective action plans.</i></p> <p>This might include school or community platforms, work committees, becoming members of already existent organisations, etc.</p>	<p>Based on their understanding of important concepts and themes, students make recommendations for social action.</p> <p><i>e.g. Students decide on a point of action, develop an action plan, assign roles and task points, and design implementation and evaluation strategies.</i></p> <p>This can include integration with other community members outside of the school (parents, associations, universities, other schools, political leaders, etc.)</p>	<p>Students are active citizens who can respond actively to cultural social problems of given society. They are able to react actively to cultural and social inequalities.</p> <p><i>e.g. Students create a plan of action to address an issue about citizenship inclusion; they seek important social change.</i></p> <p>This might include writing a letter to the government, suggesting abolishment of citizenship tests based on arbitrary and trivial knowledge; students could develop a campaign platform against negative representations of minority groups seeking asylum, etc.</p>
<p><i>Suitable strategies: Action plans are developed by the students.</i></p> <p>Note: The role of the teacher at this point is to provide guidance, suggestions and logistic help for the students to design, develop, implement and evaluate their chosen activities. Students should be encouraged to look 'outward' at this stage in order to contextualise their activities within the framework of global citizenship.</p>		

#### Sample topics of projects and activities for Level 4:

1. Create a workshop for different age groups of student in which they are presented with a cultural difference of given minority groups. The workshops should meet the needs of each age group.
2. Organize a film seminar/conference with films that demonstrate issues concerning human rights, immigration, globalisation issues, etc.
3. Review three to five sources on affirmative action; then write and submit an editorial to a newspaper describing your views on this topic.
4. Spend a day (or more) observing and analyzing how internationalisation of the university should be handled responsibly (to ensure equal rights, to teach about global citizenship, to ensure that internationalisation is not just for economic gain). Share the results with the university administration.
5. Examine faculty policies to see if global citizenship ideals are present. Write a new faculty policy and share the findings and recommendations with administration.



This model provides a guideline for developing programmes or adapting already existing programmes in order to incorporate relevant and appropriate elements of global citizenship. However, global citizenship education may best begin at home. Citizenship education includes analyzing the values formed in a specific society as a means of cultural identity and developing critical awareness to make informed decisions about issues important to society. The processes involved in this kind of education can not escape from stereotypes and prejudices hidden in a school (text books, system of school communication, school rituals etc.) and this can be an ideal place to begin the project by getting students to understand the subjects they are studying in relationship to the rest of the world.

For instance, in language class or history class, students can look at the way in which language and history are used to manipulate notions of citizenship or how fairy tales for small children promote national identities. In arts, cultural metaphors related to colours can be studied; in geography maps can be analysed as ideological constructs so that students understand that maps shape the way we see the world. Addressing the question of clothes used in the organisation of sports activities can be a project topic for physical education which can lead to wider understanding of cultural and gender issues. Physical science classes provide ample and fertile ground for the application of the model given in this unit. Some topics which might be addressed are: genetic engineering; animal testing; the development of drugs for diseases which are not money makers and so on. As Raubik (2001) has indicated, the application of specific mathematical exercises involving students with the concepts of citizenship can help develop to decrease prejudices and build a positive stereotype of other countries. The question is not so much which subject (in fact, any subject or even cross-disciplinary will work); the question is how. These guidelines can serve as a starting point.

## 6: Ideas Bank

- Don't try to cover every aspect of global citizenship – focus on finding the ways in which your subject is related to global issues.
- Draw out a particular dimension you can find in your subject.
- Try to find ways in which your subject is linked to the local community
- Use students as resource (their experiences & backgrounds); autobiographies; life-narratives.
- Explore political aspects of the subject you teach (how long has it been in curriculum; what are the ideologies behind the national curriculum criteria of your subject). This can even be explored with students by setting up a comparative education study.
- Before beginning, ask yourself what are some issues which can come up? Explore your own positioning on the topic beforehand so that you can openly debate these issues with your students.
- Explore long-term repercussions/effects of what your subject content will have once the trainee teacher is in the teaching world.
- Explore the national concept/expectations of your subject. For example, if your students are teacher trainees specialising in physical education, what is the national curriculum criteria for each subject (e.g. horse-back riding should focus on team-building rather than individuality).
- Explore how cultural/ethnic history of your subject can have an impact on your own students, e.g. Arabic students can explore their culture were the founding fathers of many maths and science concept used today, e.g. the algorithms used in computer science.
- Explore how your subject is reflected in local/world views.
- Make sure your planned project facilitates your students' progress through the levels of the model proposed in Chapter 4.

## References

- Banks, J., and Banks, C. (eds) (2000). *Multicultural education: Issues and perspectives*. Boston, MA: Allyn & Bacon
- Bauman Z.(1992), *Intimations of Postmodernity*, London, Routledge,
- Bauman Z.(2002), *Nowoczesność i Tożsamość. Ja i społeczeństwo w epoce późnej nowoczesności*, Warszawa, PWN
- Bauman Z.(2005), *Europa niedokończona przygoda*, Warszawa, Wydawnictwo Literackie
- Berg, W., Graeffe, L. and Holden, C. (2003) *Teaching Controversial Issues: a European Perspective* London: CiCe
- Debomy, D.(2001), *Perceptions of the European Union*, Brussels, The European Commission
- Council of Europe (2004) *European Year of Citizenship through Education 2005. Learning and Living Democracy*. Strasbourg: Council of Europe
- Council of Europe (2001) *Report from the Education Council to the European Council "The concrete future objectives of education and training systems"*. Strasbourg: Council of Europe.
- Eurydice (2005) *Citizenship Education at School in Europe*. Brussels: Eurydice European Unit
- Kjaerulff H., Monsen, L. and Vacek, P. (2003) *Majorities, Minorities and Democracy*, London, CiCe.
- Kłoskowska A. (2005), *Kultury narodowe u korzeni*, Warszawa, PWN
- Koutselini, M. (2002) Teaching controversial issues in context: Greek Cypriot student teachers' perceptions of citizenship, in Ross A., (ed.) *Future Citizens in Europe*, London: CiCe
- Mathews G.(2000), *Supermarket kultury*, Warszawa, PIW
- McCorquodale, R. & Fairbrother, R. (1999). Globalization and Human Rights. *Human Rights Quarterly*, pp. 735-736
- Misztal B.(2000), *Teoria socjologiczna a praktyka społeczna*, Universitas: Kraków
- Misiejuk D., Raubik R. and Tutiaux-Guillon, N. (2004) Citizenship Education and Identity in courses for those who will work with secondary-aged pupils London, CiCe
- Raubik R., (2001) Citizenship education in mathematics: Exercises with a European context. in *Learning for a democratic Europe*, ed. Alistair Ross, London
- Rothkopf, D. (1997) In Praise of Cultural Imperialism? *Foreign Policy*
- Thurow, L.C. (1999) Building Wealth: The New Rules for Individuals, Companies and Nations. *The Atlantic Monthly*