



# **Global Citizenship Education**

Goals and Challenges in the New Millennium

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By Soon-Yong Pak

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- Badar Al Kharusi (Assistance Director General, National Career Guidance Centre, Ministry of Education, Oman)
- Shem Bodo (Peace Education Specialist, Association for the Development of Education in Africa)
- Jean-Bosco Butera (Director, Africa Programme, University for Peace, Ethiopia)
- Alicia Cabezudo (Professor, University of Rosario, Argentina)

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1. See the following link, [http://www.unesco.org/new/en/education/resources/online-materials/single-view/news/unescos\\_seoul\\_consultation\\_deepens\\_understanding\\_of\\_global\\_citizenship\\_education/#.Us-AmtJdVZg](http://www.unesco.org/new/en/education/resources/online-materials/single-view/news/unescos_seoul_consultation_deepens_understanding_of_global_citizenship_education/#.Us-AmtJdVZg)

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- Swee-Hin Toh (Distinguished Professor, University for Peace, Costa Rica)

Without the valuable comments each of the participants has added to the table, this volume would not have been possible.



The image features a dark grey background on the left and a lighter grey background on the right. On the right side, there is a large, abstract graphic consisting of several overlapping, semi-transparent circles of varying shades of grey. The text is positioned within this graphic area.

Introduction

**The 'Global' in the Contemporary  
Debate on Education**

## Introduction

### **THE 'GLOBAL' IN THE CONTEMPORARY DEBATE ON EDUCATION**

If the proverb “it takes a village to raise a child” holds true, it will take a metaphoric ‘global village’ to nurture and raise future generations of ‘global citizens.’ It is a gargantuan task, because there is no consensus on how we define ‘the global,’ much less ‘global citizen.’ Furthermore, scholars not only hold different views with regard to proper definitions of globalization, they also disagree on its scale, causation, chronology, impact, trajectories, and policy outcomes (Steger, 2009). For example, if we analyze the different understandings of the historical genesis of the term, there are those who regard ‘the global’ as a relatively recent phenomenon, while others may claim that we have already been ‘global’ for a very long time. The former usually focuses on recent breakthroughs and accessibility in ICTs (Information and Communication Technologies) that have enabled us to overcome spatial and temporal barriers and spurred massive movements of information, population, and goods on a global scale. The latter tends to point toward ample historical evidences that have engendered vocabularies such as the Silk Road, Trade Wind, pidgins, great empires, etc., which attest to the interconnectedness and

interplays between distant places and people that have ever been present for numerous centuries. In either case, 'the global' is very real, and it seems to be accepted as a reification of an all-encompassing concept about interconnected existence across time and space.

Moreover, the very notion of a 'global village' suggests that a world once divided into geographically, economically, culturally and politically distinct nation-states is witnessing the gradual dissolution, both literally and figuratively, of its regulated territorial borders. The intensification of worldwide social relations means that local happenings are shaped by events occurring far away and vice versa (Steger, 2009). New economic realities that necessitate international division of labor and transnational cooperation, often embodied in the forms of multinational corporations, have enhanced our 'global' consciousness. There is heightened awareness of possible common global crises, be it in the form of armed conflicts, man-made calamities, or natural disasters. Catastrophes of all kinds in any part of the world invite immediate international notice, and the ripples are almost always felt far and wide.

Against this backdrop, the topic of 'global citizenship' has emerged as a possible shift away from how we conceive of schooling as a means to instill a sense of national citizenship among people within defined national borders, to a way to promote broader sense of inclusion into a global community facing common contemporary challenges. In other words, the global imperative is associated with a heightened discourse of global responsibility and a heightened call for explicit responses to contemporary globalization in educational theory and practice (Pashby, 2008).

Moreover, a need to respond educationally to common global problems has led to a sense of a global imperative in education (Pashby, 2011).

Globalization, "regardless of how we define it or what stance we take, has direct consequences on teaching and learning, schooling, education policies, and reform" (Koh, 2004: 335). In short, education in general and schooling in particular are being increasingly pressured to respond to and engage 'the global.' The Global Citizenship Education (GCE) is, in more ways than one, the embodiment of such a response.

Among many important reasons for the emergence of GCE as a focal point of global education at this crucial juncture, first and foremost is the direct influence of the Global Education First Initiative (GEFI). The GEFI, launched in 2012 by the UN Secretary-General Ban Ki-Moon, includes GCE as one of its three priorities. Within UNESCO, education for peace and sustainable development is being proposed to be the overarching goal of its education program for the next eight years, with empowered global citizens as an objective (UNESCO, 2013). There is also a strong possibility to include GCE in the post-2015 development agenda discourse and targets as part of the knowledge, skills and competencies required of learners in the new millennium.

Although the outcome document from the Technical Consultation on Global Citizenship Education was mainly used as a frame of reference in outlining the concept and content of GCE, this book attempts to complement and build upon the common perspectives that emerged from the consultation. For instance, it explores the possibilities in establishing theoretical underpinnings of 'the global' and its relevance to education. Also, examples of GCE as it is conceptualized and practiced in the Asia-Pacific region will be presented. While theorization and praxis of GCE have yet to take full shape, this book will serve as a reference and a starting point for further discussions that hopefully will facilitate more tangible outcomes in the near future.





Chapter 1

# What Is Global Citizenship Education?

## Chapter 1

# WHAT IS GLOBAL CITIZENSHIP EDUCATION?

### Defining 'the global' and 'globalization'

The term 'global' brings to mind a force that compels a macro understanding of our existence that extends beyond the immediate locality. At the same time, to suggest that we live in a 'global' era where interconnectedness dictates our social and economic realities requires understanding of the micro-processes at work that enable individuals and societies to tap into the global network. Therefore simple grand statements such as "the global age is upon us" do not help to define the functional semantics of the term 'the global.' In short, 'the global' is still very much a contested concept. Numerous theoreticians and practitioners in different fields have tried to come up with a more graspable notion of 'the global' that can be applied to most situations. However, such comprehensive usage may in fact lead to more difficulty in finding an agreeable definition.

Amidst the confusion, Steger (2009) suggests that we adopt the terms *globality* and *global imaginary*, the former to signify a social condition, and the latter to indicate people's growing consciousness of belonging to a global community. While such creative terminology enhances our capacity

to understand ‘the global’ through categorical refinement, they may actually distract us from working towards a convergence of meaning that defines ‘the global’ with praxis in mind. Instead of inventing new vocabulary or stringing together words to refine the meaning of an existing concept, the objective here is to define ‘the global’ in practical terms with GCE in mind. For the purpose of conceptual clarity, it would perhaps be better to approach the term in ways where we regard ‘the global’ as a dynamic process rather than a state of being. In this light, if we are to better comprehend ‘the global,’ it is suggested that we first closely examine the term ‘globalization.’

Globalization denotes an ongoing, uneven process with an indistinct beginning and no end point. It is not beyond comprehension, but at the same time it offers no easy singular definition that will satisfy most people or work in most contexts. Globalization is indeed “a complex and highly contested term—and one that is widely used but open to multiple interpretations” (Crossley & Watson, 2003: 53). Some underscore the positive effects of globalization (cf. Meredith & Hoppough, 2007), while others focus largely on the negative consequences that are left in its wake (cf. Weber & Barma et al., 2007). Little (1996: 48) offers a useful framework of ideal-typical patterns for economic, political and cultural globalization laid out in the chart below (fig.1).

There are still more skeptics who assert that globalization is in large part an exaggerated myth (Hirst & Thompson, 1996). The skeptics suggest that the world economy is now less connected than it was during, for example, the colonial and cold war eras, and that globalization is nothing more than free market ideology (Crossley & Watson, 2003). But many others view globalization as a unique phenomenon that necessitates nation states to

Figure 1. Ideal-typical patterns of globalization

<b>Economic globalization</b>	<ul style="list-style-type: none"> <li>· Freedom of exchange between localities with indeterminate flows of services and symbolic commodities</li> <li>· The balance of production activity in a locality determined by its physical and geographic advances</li> <li>· Minimal foreign direct investment</li> <li>· Flexible responsiveness of organizations to global markets</li> <li>· Decentralized, instantaneous and ‘stateless’ financial markets</li> <li>· Free movement of labor</li> </ul>
<b>Political globalization</b>	<ul style="list-style-type: none"> <li>· An absence of state sovereignty, and multiple centers of power at global, local and intermediate levels</li> <li>· Local issues discussed and situated in relation to a global community</li> <li>· Powerful international organizations predominant over national organizations</li> <li>· Fluid and multicentric international relations</li> <li>· A weakening of value attached to the nation-state and a strengthening of common and global politics</li> </ul>
<b>Cultural globalization</b>	<ul style="list-style-type: none"> <li>· A deterritorialized religious mosaic</li> <li>· A deterritorialized cosmopolitanism and diversity</li> <li>· Widespread consumption of simulations and representations</li> <li>· Global distributions of images and information</li> </ul>

[Source: Little, 1996: 428]

respond in ways that allow them to engage more effectively with powerful non-territorial agencies (i.e. multi-national corporations, international non-governmental organizations) and economic forces. Despite the contested terrain of globalization, if we consider the unprecedented volume of world trade, increased personal mobility and wide accessibility of ICTs, we can imagine globalization to be both fluid and forceful, generally moving towards greater integration and interdependence. Globalization may have existed well before the age of information technology, but such new trends have certainly made intensified globalization feasible only in the last few decades. Furthermore, we cannot expect to stop the wave of globalization from reaching all corners of the globe.

We live in an age where we actually experience the effects of globalization daily as consumers, producers, traders, educators, etc., but few of us bother to understand the forces that are at work in the global environment. We tend to simply accept the globalization process in its present state. We are anxious about where globalization will take us, but at the same time also try to stake claim to the fruits of globalization. There have been ongoing debates over whether globalization is a positive development for the world community, as both critics and proponents of globalization bring solid arguments and evidences to the table. According to Steger (2009), globalization refers to the expansion and intensification of social relations and consciousness across world-time and world-space. In other words, globalization is a process where time and space are compressed to make other peoples' lives and conditions relevant to one's own. It is also a consciousness of being interconnected. Likewise, 'the global,' if we extrapolate the core concept of globalization, refers to both

real condition and state of being that brings together a sense of interconnectedness and contemporaneity.

### **Conceptualizing 'global citizenship' and GCE**

The proliferation of global conceptions of citizenship in its diverse perspectives and ensuing constructions has often engendered ambiguities and inconsistencies in the use of the terminology 'global citizenship.' An agreed upon general definition of global citizenship has yet to be developed. For instance, Dill (2013) suggests that we see global citizenship from its features as global consciousness and global competencies respectively while McIntosh (2005) suggests that we associate global citizenship with capacities of mind, heart, and body. Some have called global citizenship 'citizenship beyond borders,' or 'citizenship beyond the nation-state.' Others have noted that 'cosmopolitanism,' as a term, may be broader and more inclusive than global citizenship. For instance, Cabrera (2010) looks at global citizenship as individual cosmopolitanism. Still others opt for 'planetarian citizenship,' focusing on the global community's responsibility to preserve the planet. The confusion is amplified by the diverse social/cultural/political contexts within which the conceptions of 'global' and 'citizenship' are appropriated, along with the different prioritization of global imperatives by different entities. While the term 'citizenship' calls to mind a committed membership in an identifiable collective, the much more inclusive 'global citizenship' is used ambiguously and understood differently both within and across contexts. It is often subject to a wide range of interpretations in the varying contexts in which it is appropriated and promoted.

But more imperative than articulating the boundaries within which GCE takes place is for us to confront the differences in how we construct the very notion of GCE. Is GCE a conflation of the two discrete meanings in ‘global’ and ‘citizenship education’? Or is it a conflation of the terms ‘global citizenship’ and ‘education’? Upon first glance, the former infuses elements of the global—how the global imagination works at the local level in affecting the individual subject’s actions—to existing citizenship education, while the latter emphasizes idealized models of global citizenship and cosmopolitan identity that we attempt to appropriate into educational contexts. The confusion is exacerbated as theorists draw from a wide range of disciplines and perspectives to explain the different constructs.

Furthermore, the meaning of ‘global citizenship’ is often tied to a set of binary opposition in our conception of the ‘global.’ On the one hand the spatial and temporal convergences allow us to envision the world as moving toward greater homogeneity, while on the other hand newly acquired global awareness exposes and intensifies the diversity and heterogeneous human condition. Globalization is at once a force for homogeneity insisting on the adoption of universal standards, and also a force for heterogeneity that is punctuated by diversity. While the former causes a great deal of anxiety for those who wish to safeguard local cultures and sensibilities against the tide of globalization, Singh reminds us that globalization “is not a predetermined force that pushes and molds local contexts into uniform shapes” (2004: 103). Such a paradoxical conception can be traced back to the centrifugal and centripetal forces inherent in the progress of globalization. Likewise, GCE has to accommodate the dichotomous views of homogeneity and heterogeneity that pervade the contemporary discussions on the global condition and

citizenship.

Perhaps more importantly, if we are to make sense of the paradoxical combination of the ‘global’ (i.e. no territorial boundary demarcations and no governing political entity) and ‘citizenship’ (i.e. membership to an exclusive collective governed by a central political authority) we may need to focus beyond the identity aspect of global citizenship. Identities today are “constructed and reconstructed both locally and globally simultaneously, and school education contributes in various ways to maintain, construct, reconstruct, and sometimes to destroying some identities” (Okuma-Nystrom, 2009: 37). What is clear is that global citizenship does not entail a binding legal status. It refers more to a sense of belonging to the global community and part of common humanity, with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility at the global level. Thus global citizenship should be seen as an ethos or metaphor rather than a concrete idea that reminds us of status or membership. The meaning of ‘citizenship’ in this respect should be considered in line with the concept of ‘civic duty’ or ‘civic volunteerism,’ the ethos of which is to put the collective before the individual. If we apply the notion of ‘civic duty’ to global citizenship, it should underscore an ethos of humanity that considers the wellbeing and survivability of the human race as a priority over regionalism or nationalism. According to Dill (2013: 50),

*The global consciousness element of global citizenship... creates lofty moral expectations: it consists of an awareness of other perspectives, a single humanity as the primary level of community, and a moral conscience to act for the good of the world. The global citizen in this*



*discourse is a moral ideal, a vision of a person who thinks and acts about the world in specific ways: as a universal community without boundaries whose members care for each other and the planet.”*

As noted above, the idea surrounding global consciousness suggested by Dill points toward the need to view global citizenship as an ethos. In this light, global citizenship can, and is expected to, generate actions and engagement among, and for, its members through civic actions in the public good to promote a better future for all mankind. It is also necessarily based on and respects the universal values of human rights, democracy, justice, non-discrimination, diversity, and sustainability, to name just a few. Likewise, understanding global citizenship as a term that brings forth positive action for tackling common global problems and mitigating conflicts, drawbacks, and difficulties faced by the global community will be a first step in delineating the boundaries of GCE.

## Chapter 2

# Why Does Global Citizenship Education Matter?



## Chapter 2

# WHY DOES GLOBAL CITIZENSHIP EDUCATION MATTER?

### Why GCE now?

Intensified globalization and fluid geopolitical situation along with accessible ICTs have necessitated a forward-oriented, yet reflective and critical approach to education from a global perspective. However, macro approaches that deal with global education have tended to be comparative in nature with nations as the units of comparison. Furthermore, student achievement scores that rank nations as publicized by PISA, TIMSS, and the like seem to dictate such comparisons. Yet quantified general data often overlook the human and cultural dimensions of education that account for underlying philosophy or rationale of the local educational milieu. This is evidently a problematic issue that is of enduring significance if we are to understand the impact of globalization on education. We can attribute the call for GCE to three main contributing factors.

The first has to do with the shifts in education discourse. Education in the context of 'the global' is readier than ever to incorporate non-cognitive

elements such as values and attitudes, vis-à-vis cognitive knowledge that emphasizes academic achievement and skill-sets to meet labor market demands. Moreover, the education community is questioning the relevance of education in actively resolving social, political and global issues. The expected role of education in the globalized setting has therefore become more comprehensive to include peace, human rights, equity, acceptance of diversity, and sustainable development issues. Furthermore, ideological imperatives in the wake of intensified globalization urge educators to identify global problems and find ways to provide learners with the skill sets necessary to solve them. The discourses concerning globalization have necessitated critical examinations and further discussions within the education field to examine schooling, empowering pedagogy, social justice, and education policy reforms in the age of 'the global.'

The second contributing factor is increasing interdependence and interconnectedness of people and places. We are witnessing an unprecedented amount of virtual activities that connect people and places. Advances in ICTs have accelerated the pace of information exchange, commerce, and living in general. People are able to connect and interact with others around the world in real time, regardless of the distance between them. Such a novel phenomenon has contributed to and intensified the perception of being inter-connected and living beyond local perimeters. At the same time, there is noticeably increasing interdependence across the globe. Participation in sub-regional, regional and international global governance bodies has created new economic, political and cultural arenas that extend beyond the national borders. Notable increases in the flow of people venturing outside their homeland in the forms of travel, business, study abroad, and transnational migration

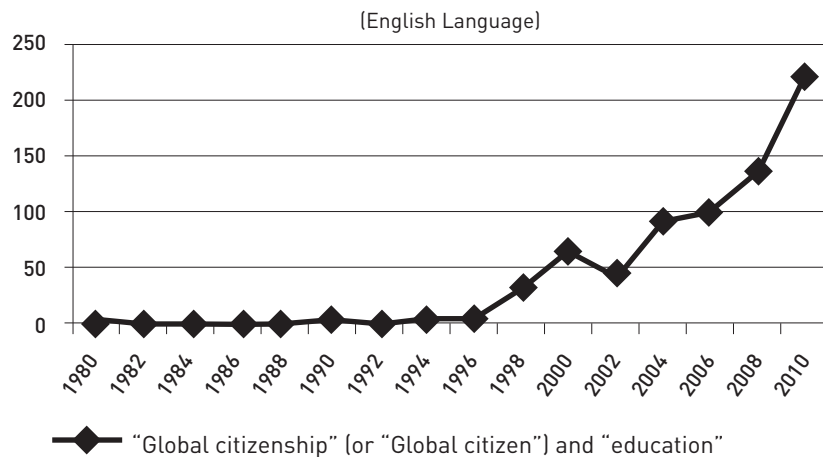
are making receiving communities more heterogeneous or 'glocalized,' and the necessity of learning how to live and thrive together has become more acute. Also, international commerce has thrived on division of labor among different regions, free flow of capital by way of investments, and diminishing trade barriers, all of which has benefited from globalization. For instance, a car manufacturer will build cars from factories that are dispersed in different continents, using parts from different sources around the globe, and with workers who were educated in different national education systems, with investment capital flowing in from various individuals of different nationalities. The end product will then be sold through dealer networks all over the world utilizing regional marketing firms and sales outlets. What this example demonstrates is that global trade can no longer be sustained without the interdependence and interconnectedness that are the hallmarks of today's global realities.

Finally, we must note the ongoing global challenges that necessitate dialogue and collective action at the global level. The expansion of democracy and democratic values globally has led to an accompanying demand for civil rights at the national level by citizens. Social movements, such as the Arab Spring of 2013, have demonstrated the collective power of citizen action clamoring for greater freedom and democracy. At the same time, tensions and conflicts among populations which have causes and impacts beyond national boundaries do not seem to diminish. In fact challenges to sustainable development, including climate change, water shortage, political instability, etc., are demonstrating the need for cooperation and collaboration among nation states regardless of their geographical and geopolitical locations. Recognizing those challenges has called for collective action at the global level.

## Mapping out the parameters of GCE

The parameters of GCE can be rather ambiguous. Yet there can be a functional conceptual boundary within which the debates on the utility and importance of GCE can take place. In fact scholars from many different disciplines—philosophy, political theory, economics, sociology, and education—are “embracing versions of global citizenship education as the solution to various worldwide problems” (Dill, 2013: 13). As a matter of fact, issues relating to GCE seem to be garnering attention and growing in influence as demonstrated by the rapid increase in newspaper references of global citizenship and education in the last decade (fig.2). This is a positive sign that the public is gradually becoming aware of the presence of the various discussions and discourses on global citizenship that relates to the education sector.

Figure 2. Global citizenship and education in major world newspapers



[Source: Dill, 2013: 14]

Yet there is a rather wide range of meanings and roles that can be associated with GCE. To fully explore such meanings and roles presupposes an understanding of the often interchangeable application of multitude of labels used to describe global citizenship. Examples of such labels are, world citizenship (general), cosmopolitan citizenship (ideational), post-national citizenship (chronological), and transnational citizenship (spatial). Furthermore, GCE complements and refines the ethos of both Education for Sustainable Development (ESD) and Education for International Understanding (EIU). ESD calls for a move toward greater sustainability of the planet through education with emphasis on the essentials for sustaining life. EIU aims to engage intercultural dialogue and promote understanding of diverse cultures of the world in its practice and form thereby enhancing self-reflection and embracing differences. It serves to mitigate antagonisms, physical conflicts, North-South divide, etc. by enlightening people on the gift of diversity and the benefits of cooperation while guarding against the pernicious effects of avarice and commoditization. EIU also satisfies intellectual and theoretical curiosity about different worldviews and cultures. Both EIU and GCE in general help to promote cross-regional and cross-cultural understanding and cooperation through increased sensitivity of, and sympathy for, others.

But GCE takes such understanding as a basis for inducing a sense of duty and volunteerism for the common good of humanity. GCE is also intertwined with a number of overlapping education sub-fields including democratic education, peace education, environment education, and human rights education. Consequently, in order to avoid fragmentation, the parameters of GCE may need to be drawn more widely than those that

apply to ESD or EIU.

The goal of GCE can be much more specific. GCE aims to empower learners to engage and assume active roles both locally and globally to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world. Furthermore, GCE needs to provide a transformative experience, giving learners the opportunity and competencies to consider their rights and obligations to promote a better world and future. It draws upon learning from other transformative education processes including EIU and ESD. Transformative education requires transformative pedagogy that encourages learners to analyze real-life issues critically and to identify possible solutions creatively and innovatively; supports learners to revisit assumptions, worldviews and power relations in mainstream discourses and consider people/groups systematically underrepresented/marginalized; focuses on engagement in action to bring about desired changes; and involves multiple stakeholders, including those outside the learning environment in the community and in the larger circle of the society. In many settings, teachers will need to undergo additional training and support in order to effectively deliver such pedagogy, which extends beyond the traditional boundaries of teacher training.

As for the feasibility of implementing GCE, the contents can be delivered as an integral part of an existing subject (e.g., civics or citizenship education, social studies, environmental studies, world culture, world geography) or as an independent subject area altogether. The contents should deal with core competencies that include knowledge, cognitive skills, communicative skills, behavioral capacity, and capacity to empathize (fig.3). Effective implementation requires a sustained policy

support and pedagogical guidance. The learning environment should promote links to communities (both local and global), and link learners to real-life experiences (e.g., community-based humanitarian activities, student foreign exchange programs, etc.) as alternative or complementary paths to learning.

**Figure 3.** Core competences of GCE

<b>Knowledge</b>	· Understanding of specific global issues and trends · Knowledge and respect of key universal values (e.g., peace and human rights, diversity, justice, democracy, non-discrimination)
<b>Cognitive skills</b>	· Critical, creative and innovative thinking
<b>Communicative skills</b>	· Aptitude for networking and interacting with people of different backgrounds and origins
<b>Behavioral capacity</b>	· Capacity to launch and engage in proactive actions
<b>Capacity to empathize</b>	· Caring, tolerance, benevolence

[Source: UNESCO, 2013]

See the following link, <http://unesdoc.unesco.org/images/0022/002241/224115e.pdf>

## GCE in the Asia-Pacific region

According to Goh, “While the character and citizenship education literature in Asia and the Pacific often mentions intercultural understanding and global-mindedness as desirable outcomes, few models exist that translate effortlessly into citizenship curriculum or classroom pedagogy” (2012: 395). In the case of South Korean high school curriculum for example, “although the selected curriculum document alludes to the importance of international understanding and of global citizenship education, its primary objective is to provide students with knowledge and skills for national competitiveness and to uphold, rather than weaken, national identity in reaction to global pressures”(Sung & Park et al., 2013: 285).

In order to shed light on the implementation issues of GCE, it would be helpful to look into how GCE is construed by region-specific perspectives and goals within the Asia-Pacific region. Surely the Asia-Pacific region spreads across vast lands and bodies of water and consists of very diverse cultural and ethnic groups, which makes direct comparison somewhat problematic. However, a cursory nation-to-nation comparison is quite possible as the expectations and implementations of GCE will reflect regional and/or cultural differences. Some of the striking trends and highlights are noted (fig.4).

In spite of the striking differences that result from what elements within GCE are primarily emphasized, some noticeable commonalities, among others, that cut across the Asia-Pacific region can be identified. First, GCE is deemed neither a compulsory subject nor a stand-alone subject (Ainley & Schulz et al., 2013). It is practically embedded in many subjects such as history, social studies, religion, language, etc. In addition, increasing

Figure 4. GCE in Asia and the Pacific by sub-region

Southeast Asia	<ul style="list-style-type: none"> <li>· <b>Religious education</b> as required subject (Malaysia, Indonesia, Brunei Darussalam)</li> <li>· <b>Buddhist teachings</b> taught in public schools (Thailand, Myanmar)</li> <li>· <b>Civics and citizenship education</b> (Malaysia, Indonesia, Philippines, Singapore)</li> <li>· <b>Thailand:</b> <i>Thai Youth Readiness Preparation for ASEAN Strategies (2013)</i></li> <li>· <b>Singapore:</b> <i>Character &amp; Citizenship Education (2010), Singapore 21</i></li> </ul>
East Asia	<ul style="list-style-type: none"> <li>· <b>Moral education</b> as mandatory subject (Korea, Japan, China, Mongolia)</li> <li>· <b>China:</b> <i>EIU (Education for International Understanding) as key education initiative</i></li> <li>· <b>Korea:</b> <i>EIU adopted as Major Extra-curricular Theme (2009 Revised National Curriculum)</i></li> <li>· <b>Japan:</b> <i>EIU &amp; ESD well-integrated into national curriculum</i></li> </ul>
South Asia	<ul style="list-style-type: none"> <li>· Focus on <b>spirituality</b>, due to the religious and cultural atmosphere of the region</li> <li>· <b>Bhutan:</b> <i>Educating for Gross National Happiness (GNH)</i></li> <li>· <b>Sri Lanka:</b> <i>Education for Social Cohesion and Peace adopted as national policy</i></li> </ul>
Central Asia	<ul style="list-style-type: none"> <li>· <b>Civic education</b> initiated and practiced by international &amp; local organizations</li> <li>· <b>Religious and moral education</b> practiced widely in schools</li> </ul>
West Asia	<ul style="list-style-type: none"> <li>· <b>Religious values</b> well-reflected in national education system (Iran, Pakistan)</li> <li>· <b>Pakistan:</b> <i>Human rights &amp; Peace education emphasized in the National Education Policy (2009)</i></li> </ul>

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- The Pacific
- **Value education** integrated into **arts** and **physical education**
  - **Environment & sustainable development** highlighted in national curriculum
  - **Emphasis on the value** of community and relationship among people and nature
  - **Vanuatu**: *New curriculum will introduce Civic and Citizenship Education (2013)*
  - **Australia**: *Australia in the Asian Century White Paper (2012)*
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(Source: Asia-Pacific Centre of Education for International Understanding, 2013)

interest in and attempt at human rights education, peace education, etc. both in school and out-of-school settings has contributed to making learners aware of and practice some of the important aspects of GCE.

Secondly, many countries in the region tend to put greater emphasis on moral virtues and spiritual values (Lee, 2009). At the center of self-discipline and self-improvement, core principles of moral education and values education, lies an assumption that a good person is also a good citizen. This inclination toward developing personalities and internal qualities has led to relatively low levels of action-based learning and public participation.

Thirdly, GCE, more often than not, is interpreted quite narrowly to mainly denote competence in foreign languages and/or ICTs skills. Rather than developing critical thinking, creativity, cultural intelligence, and intersubjective understanding necessary to adapt to a rapidly changing world, learners are expected to excel in those communication tools that enable them to compete successfully on a national and global scale.

Linguistic competence and ICTs skills can be regarded as supplementary tools that can facilitate GCE, but are not necessarily the core themes in themselves.

Fourthly, implicitly and explicitly, citizenship education rather than global citizenship education dominates school curricula. Well-entrenched nation-centric citizenship education geared toward fostering good national citizens often fails to translate into fostering good global citizens despite the fact that common and interconnected challenges of the 21st century requires trans-border values and attitudes.





Chapter 3

**Key Issues and Challenges of  
Global Citizenship Education**

## Chapter 3

# KEY ISSUES AND CHALLENGES OF GLOBAL CITIZENSHIP EDUCATION

### Key issues and challenges in the implementation of GCE

An attempt at outlining the implementation guidelines for the practice of GCE that reflects the contemporary relationship between globalization and education entails significant challenges. Implementing GCE requires a combination of understanding the conceptual framework and a concern for policy and practice that is contextually sensitive to geopolitical realities.

Given that GCE is most prevalently theorized as part of pedagogy for formal schooling, the concept of citizenship is generally taught as national citizenship first. At the same time, it is difficult to describe the notion of global citizenship that is not merely an extension of and thus rooted in national citizenship. Therefore we cannot realistically expect individuals to simply cast off their national identity in favor of global citizenship by taking a few GCE classes. Nor does global orientation to citizenship education be at odds with, or implemented at the expense of, established national citizenship education. Moreover, we cannot conceptualize citizenship as something that can be simply extended from the local to the national to the

global, because such process is hardly linear. Therefore the practice of GCE should be something much more than knee-jerk responses to globalization by the education sector, such as simply adding token international content or activities to existing curricula. In other words, educational responses to global citizenship that do little more than add some international content into citizenship activities will no longer suffice.

Compounding the complexity in the implementation of GCE is the fact that very often people's perceptions of the 'global' situation are neither idealistic nor innocuous. The best intentions of those who advocate GCE are not immune to the criticisms that question simplistic idealism and imagined solidarity. There is a significant need for GCE to adopt a level of self-critique and critical consciousness-raising that addresses the power relations embedded in the growing inequities associated with trends of globalization. In this context, the true measure of success for GCE will rest on how we sensitize issues of power relations and the processes of knowledge construction, along with teaching general knowledge about the global situation. Glossing over the issues surrounding global power inequities goes against GCE principles in that one of its declared roles is to combat a general ignorance of global concerns.

Despite the notions of inclusion and mutuality embedded in GCE, the possibility of unintentional byproducts in the actual practice of GCE that educators should inform themselves of are; surreptitious ethnocentrism (culture), trivialization of power relations (politics), and ahistorical paternalism (social). This implies that GCE will have to continuously balance between diverse voices that clamor for recognition in today's world context, given that the values assigned to the global citizen can be reproduced in schooling policies and practices in a variety of ways. This

calls for a sustained critical attentiveness to power relations and knowledge constructs that may privilege the voices of some but not others. GCE needs to reflect the voices of diverse stakeholders from different regions, sectors and populations. A network of stakeholders, who could meet for periodic discussions, can help continually renew interests and hone the objectives of GCE. In this sense, a strong network and expertise must be made available at all levels (community, national, regional, and global levels).

Other areas that merit attention here are ongoing tensions within GCE which are not irreconcilable. Varying in form, the tensions revolve around the fundamental question of how we can promote universality such as collective identity and duty, while respecting particularity such as individual rights or competencies. One tension especially relevant to GCE is whether it should promote global community outcomes or outcomes for individual learners. The former position highlights what GCE can contribute to the world, while the latter focuses on what the area can do for individual learners as per their acquisition of "the new millennium skill sets." This debate is an offshoot of the question on how to promote, simultaneously, global solidarity and individual national competitiveness or how to reconcile local and global identities and interests. In countries where identity is a sensitive issue and solidifying the national identity itself can become a challenge, room for promoting a sense of citizenship at the global level could be limited, although this does not necessarily belie a lessened desire of the individual members of these societies to connect and interact globally.

In this light, research and dialogue could facilitate the reconciliation of local and global identities and interests. The notion of "de-centering" is

also an approach to these questions. Emphasizing the gradual process to de-center learners from their local realities and connect them to, and provide them with a vision of, other realities and possibilities can be a valuable educational effort in itself. Such an approach will view 'the local' and 'the global' on a continuum rather than as separate entities, closing the conceptual gap between the two.

### **Suggested strategies for integrating the 'global' into the learning experience**

In the end, there can be no singular definition or theoretical framework that can satisfy educators of all types in coming to terms with the characteristics of GCE. Nor can we expect to sort out the confusion by constructing an all-encompassing typology to identify and distinguish the diverse conceptions associated with GCE. Nevertheless, we can still map out a course in which GCE will yield desirable results in ways that can make it beneficial and meaningful. As a first step, in its implementation GCE should not confine itself to a narrow set of responses to both the macro- and micro-level changes that we are witnessing around the world. In fact, curricula and intervention packages that highlight the utility and possible future course of GCE have to consider the fact that national citizenship is still an apodictic force and education still largely serves the nation state.

In many ways, practice is farther ahead than conceptual clarity. Under such circumstances, broader sharing of information and experiences at regional and global levels, including evaluations, would be of value. While GCE is concerned with imparting the knowledge of the world and one's

interconnectedness with others, it should not be confined to the context of formal schooling. Furthermore, if the content of GCE mainly focuses on the acquisition of individual competencies, there is the chance that it will be viewed as catering to the needs of an emerging class of transnational elites bent on acquiring valued forms of knowledge and cultural capital for their personal benefit. Therefore in order to make GCE meaningful for everyone, I suggest two key methods of educational practice that should facilitate the effective implementation of GCE. One is to consider GCE as a lifelong learning experience, and the other is to utilize creative new literacies in order to maximize its relevance.

GCE will be most effective when it extends beyond the teaching-and-learning confines of the school classroom and becomes a part of one's lifelong learning experiences. While it is important to reach the learners early in their life stages of social and affective development, GCE should not overly be concerned over the education of youth as its only main goal. Because the notion of global citizenship is neither fixed nor immutable, what one learns in the school today under the banner of GCE may have much less bearing on the situations of tomorrow. The evolving conditions of the present and how individuals define and organize themselves as global citizens from within these ever-changing configurations require lifelong learning and sensitization. A lifelong learning perspective is crucial for all forms of GCE. This is in line with the idea that GCE can be delivered in all modes and venues of delivery, including formal, non-formal and informal education. In short, GCE as lifelong education operates as a resource for reinventing oneself in order to accommodate the changing conditions of contemporary living in the wider global context. Becoming a lifelong learner means committing oneself to education on an



ongoing basis, which has significance when global citizenship is approached as a pedagogical concept rather than a mere instructional theme. GCE should focus on providing individuals with knowledge and habits that they can call upon at various points throughout their lifetime. Imagining oneself as a subject in the process of ongoing reinvention allows individuals to remain alert, flexible, and responsive to new forms of challenges the global community faces.

GCE will also benefit from utilizing creative new literacies. New literacies involve the use of diverse media platforms and technology to enhance our reading and understanding of the current global milieu. It represents a new kind of pedagogy based on 'reading' the global condition in ways that are meaningful at the local and individual level. A good example is using social media platforms to enhance learning experience as part of GCE. Along with time-tested methods of learning, new avenues of teaching and learning are possible through accommodation of popular culture and virtual worlds. Designing a culturally responsive curriculum that caters to the ethos of GCE does not mean teaching a set of fixed notions on an ever-evolving global condition. Instead, more focus should be given to how we capitalize on popular culture genres and themes that connect the world, through which the possibility of intercultural dialogue can improve. In this sense, teaching media literacy that connect media culture with new literacy learning allows individuals to become adequately mobile, flexible and adaptable, and at the same time be aware and in control of the risks associated with the global condition. In the end, a sense of natural and neutral global citizenship will arise when global connectivity is promoted through creative utilization of new literacy mediums.



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