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01 INTRODUCTION

Global citizenship and education provide us with enormous challenges and opportunities. In many ways global citizenship and education encapsulate matters of the highest priority – it is not an exaggeration to say that locked within these fields are the ideas and issues that must be understood and enacted if we are to make a better world. Our hugely ambitious approach in this book is to illuminate and discuss some of the fundamental perspectives and approaches to the topic through multiple lenses that capture the complexity of histories, issues, and interconnections that currently play out in the lives people in the world and demand an education that supports learning how to be in this world.

The authors of this book are based in different parts of the world. We feel we have particular expertise in only some of the globe (Europe, Canada, the USA and to some extent Latin America and Australia and some of the countries of east Asia). Our reading has been deliberately expansive and we have attempted to include Africa, the Middle East, Russia, India, Pakistan and Bangladesh in our thinking and writing. But, of course, our knowledge, understandings and experiences are not comprehensive and the countries and regions that we have just mentioned certainly do not constitute the whole globe. The ambitions we refer to above need, obviously, to be carried through realistically, with a considerable degree of caution and humility.

In this introduction we aim to do several things. We will:

- outline the purpose of the book;
- discuss definitions or characterizations of key terms so that we ensure –as far as is reasonably possible – that the dynamic fields of global citizenship and education are explored coherently and meaningfully;

- describe the structure of the book indicating how our chapters align with the definitions we are using and the aims we have for the book;
- indicate how we feel the book could be used.

The purpose of the book

In this book we are aiming to make a contribution to discussions and practice relevant to global citizenship and education. We are not – as above - claiming that we will cover everything – the world is a big place and debates about what is important are not of recent origin. The ancient Roman playwright, Terence, suggested that there are as many opinions as there are people (*quot homines, tot sententiae*) and we would not find much disagreement with that basic idea (even if we would disagree with the sexist way in which he expressed it). This is not to suggest that in this book we wish simply to draw attention to the very broad range of what others have said. We have our own views and while we wish to operate inclusively we begin from a position in which we value pluralist, inclusive perspectives. While we do not suggest an ‘anything goes’ approach, we recognize that all ideas come from a particular context that is historically, socially and politically located and any work claiming to understand ‘the global’ must acknowledge that what is understood as universal is often what is dominant and not necessarily shared by others in a world impacted differently by people’s sense of their own locations, positions and relations with others. And we do see that when working with global social justice and global citizenship, some ideas and practices are better, fairer and more likely to result in equity and justice than others. The challenge in global citizenship education is to sort through what ideas matter and to explore who should - and who actually - gets to decide. In order to achieve a better world, in, and through education, we need to ensure that a commitment to different forms of social justice (as we will identify later in the book) are honoured in both substance and process, allowing for

a multitude of voices to be heard and for outstanding professional and other forms of practice to be celebrated, enhanced and brought to the attention of others. As such, we aim in this book to provide:

- Discussions of key foundational ideas and principles, drawing on ideas, experiences, and histories beyond “the west” to contribute to a perspective of global citizenship and global citizenship education that is both decolonizing and pluriversal;
- Discussions of how those ideas and issues are considered and included in key contexts (research, policy and pedagogical practice in international contexts)
- Globally informed reading lists and educational exercises that help students, teachers and others understand key ideas and develop the necessary openness to discuss multiple perspectives and worldviews.

Definitions or characterizations of key terms

The central threads running through this book are global citizenship and education. We are resisting the possibility of giving definitions endlessly of all terms relevant to these central threads and so we restrict ourselves here to outlining globalization, citizenship and education while being alert to many other key areas including community, diversity, cosmopolitanism, planetary perspectives, post-colonialism and others.

We try as often as possible to bring ‘globalization’, ‘citizenship’ and ‘education’ together in order to discuss global citizenship education. We also recognize (but do not explore to the same extent) that it is possible – and often entirely appropriate and necessary – to describe and discuss ‘globalized citizenship’, ‘citizenship education’ and ‘global education’. Each of the 3 words with which we are using as our focus – ‘global’, ‘citizenship’ and ‘education’ – is open to dynamic interpretation (across time, place and in relation to purpose). We have separate chapters on these areas. But unless we say

something generally about what these things mean then we run the risk of continuing some of the confusion and complexity that is part of debates about global citizenship and education. We want to discuss clearly and propose appropriately, and so, with some tentativeness, we suggest that:

- **Globalization** is essentially concerned with the increasing interdependence of people around the world.

This simple and possibly simplistic statement is made complex by a range of significant issues. 'Global' may have geographical meaning but simply including references to people and places in different parts of the world is not sufficient for our purposes. Global is not simply descriptive. If we were to use the word 'international' we would be emphasising the significance of connections between nation states. The 'inter' in international may be a link as opposed to an interweaving; a connection rather than a more profound coming together. If 'international' is limited and perhaps limiting then 'global' may mean – without suggesting that this is an exclusive or discrete characterization - that the understandings of and commitment to nation states have been more significantly transformed.

In order to understand economic, political, social and environmental issues that affect each of us (individually and collectively) on the planet, we require ideas and language to discuss the relations and impacts of these issues. Thinking 'globally' helps us read the world through a *multiscalar* perspective, providing important knowledge about people, systems and structures that work locally, nationally, internationally and transnationally.

Issues about government (or, at least governance) and about identity and perhaps by immediate association by particular values and perspectives are relevant (including those that are affective such as toleration and respect as well as – or, perhaps more than - the cognitive).

It may allow for a focus on particular trends or contexts through which the interdependence that has been referred to above may be achieved. Economics, technology (especially those forms that facilitate communication) and population and environment are probably some of the most important social and political contexts to consider in any consideration of the meaning of 'global'.

In order to reflect properly on globalization it is necessary to ask searching questions about it. We feel it is unhelpful for sensational claims to be made. Globalization in its current form is new mainly due to its intensity. This is, however, not to deny that there have been previous versions. Mongolia, China, Britain, Russia, Spain, Arabic countries, the USA and others have had (or have) global ambitions or capacities. The significance of these empires indicates that colonialism was (and is) a very significant globalization project. And the continuing power of the nation state - despite or because of the rise of transnational forces and institutions – should be recognized in any consideration of what globalization means.

The intentions behind the activities of nation states and other transnational actors are of relevance to how we characterise globalization. The extent to which – even today – all are involved in globalization is open to question. While everyone may be impacted by global economic, political or environmental relations, there is great disparity in how these impacts are distributed. Some argue that current global economics have created a global economic elite and a global economic poor or lower class. In this system the poor in, for example, Johannesburg and London have a more similar experience of globalization than the wealthy in these two global cities.

There are parts of the world that have had various labels (with varying degrees of acceptability) attached to them. Simplistic (and at times negatively stereotypical) terms such as the 'third world', 'low income countries', the 'global south' fail to recognize the complexities associated with considerations of the nature of globalization. Whether or not globalization is culturally as well as

economically a force for good that allows for and promotes diversity and inclusivity is highly contested. There are times when words such as 'global' and 'international' are meant to stand as some sort of quality mark: an indication, in other words, of excellence that will be of interest to others wherever they might be in the world. University-based researchers in some parts of the world, for example, are used to having their work graded as 'international' if it deemed to be of high quality. But it is possible, of course, that globalization indicates that an iniquitous and assimilatory force is being unleashed: if so, we should, of course, be wary of fostering forms of education that support its further development. The sort of interdependence we see as being part of the globalization we want is one that is aligned with justice, diversity and inclusivity. Such seemingly obvious 'good things' require much further thought and will be discussed in this book.

- **Citizenship** is a matter of one's formal legal and political status and a sense of belonging. It also entails the right and responsibility to make rights claims regarding those issues that impact one's well-being.

Immediately one can see from the above statement that citizenship is essentially bound up with particular elements. A citizen is an individual person but not all individuals are citizens. The legal status that is so beneficial in terms of allowing for the possibility of rights to be realized does not indicate that the most necessary rights have actually been included in what is deemed appropriate for those citizens. Further, the formal assignation of rights and duties to a limited number of people makes apparent its potentially exclusionary nature. Similarly, there are challenging issues in relation to a sense of belonging. Citizenship may exclude as much – perhaps more than - it includes.

The collective nature of citizenship may emerge (in what might be regarded as traditional European, US or 'western' perspectives) from issues about public and private matters as an agglomeration of individuals as opposed to applying to groups. So, for example, people may not be regarded by

themselves or others as citizens in light of their sex or gender but (in alignment with perspectives about human rights) due to their individuality. Singularity is through citizenship collectively expressed with other individuals. But the UN Declaration of the Rights of Indigenous People which is significant in all parts of the world and very explicitly in Latin America, Africa, Canada and elsewhere challenges these traditional perspectives.

The actions that are taken or encouraged give an indication of the meaning of citizenship. This connects with traditions of citizenship in which the liberal (or rights based) exists alongside – and, at times, within – the emphasis on duties or responsibilities associated with civic republicanism. Whilst useful for thinking about citizenship it is often hard to determine what meaning may be applied to an action. A simple example is enough to illustrate this complexity: is it my right as a mother/father to bring up my children, or is it a duty? Surely it is both, but the action and the perspective on that action (as well as the source of authority connected with the characterization of the action) are all important in considering the meaning of citizenship. To use another example of an issue from which we may develop our reactions to global citizenship: is it my right to fly despite the impact on many others; do I have a duty to change my actions for the collective good? And, of course, the absence of action – whether in the form of passive resistance or something else – is perhaps as indicative of participation as something which is generated more directly in an explicit form of engagement. Is not doing something, doing something? Emphasizing too greatly action, however, may serve not only to recognize positive critique but may privilege those who are better positioned than others. The very young, the very old and those with different abilities or disabilities or those who lack social or other forms of capital (including refugees, those suffering from poverty, racism, sexism and other iniquities) will not do well if certain forms of engagement are valued more than others.

The place of citizenship is important not only, as suggested above, in geographical terms relating to single or multiple local, national and global citizenships but also regarding what constitutes the public and private contexts in which actions and thoughts occur. Reliance on institutional and constitutional engagement may be an expression of civics but not necessarily of citizenship.

We wish to see citizenship aligned with our preferences regarding globalization, i.e., not narrowly bound by individualistic, nationally oriented and duty bound perspectives but instead as a recognition and drive for a justice-oriented, inclusive, collective, responsible focus.

- **Education** is the means by which we learn.

Throughout the book we will for obvious practical reasons devote most of our attention to formal, often compulsory, teaching, learning and assessing in schools. But no book on global citizenship and education can afford to ignore the vastly varied sites of learning across the world and we endeavour to explore as best we can the non-formal and informal sites and processes of learning. We explore the very different purposes and perspectives about learning. We feel that education is always *for* something. We do not develop our argument so generally as to highlight in great detail the philosophical, political and economic aspects of education that highlight the imposition through education of liberal culture, supposed economic efficiency and attempts at political democracy. But we do use these fundamental matters to outline our ideas and to draw attention to issues and ways forward. Our concern for purpose will entail describing and reflecting on the ways in which education is framed. Citizenship education may stand at times as an umbrella phrase for many different approaches in which efforts are made to help learners understand and take part in current contemporary society and so help to develop a world congruent with social justice. The major forces relevant to globalization and the key aspects of citizenship (a formal legal status and identity) provide a platform from which we may identify areas that are developed educationally. These broad framing

devices lead us to consider matters such as development, peace, sustainable development and others. And then, getting closer to immediate and direct work with learners, there is a need to reflect on – broadly phrased – curriculum construction, pedagogical development (including assessment) and evaluation.

The Structure of the Book

Our aims for this book as well as the definitions and characterizations given above provide us with a route towards how to develop our writing structure. We contextualize the notion of global citizenship education within key concepts, perspectives and educational frameworks. We discuss different ways in which global citizenship can be taught, learnt and assessed in formal and informal contexts of education. We analyse these different examples considering the different approaches to global citizenship education. Earlier debates about global citizenship education have framed matters principally in relation to western perspectives. We will attempt to meet the need to approach global citizenship and global citizenship education with appropriate expansiveness. And, very importantly, we want to write in a particular style. We aim to provide a much needed educational resource for MA students and final year undergraduates, their tutors and others. We highlight key ideas and issues and provide a practical way for students to work by themselves and with the help of peers and their tutors to develop their understandings and skills.

The above means that we have decided to, following this introduction, to divide the book into 3 main sections: key questions, concepts and dimensions; key educational frameworks; and, key issues in research and practice in teaching and learning about and for global citizenship. Section 1 contains eight chapters in which we explore the fundamental ideas and issues about globalization, citizenship and education. This Section is divided into three parts. In part 1 we deal with two key questions: ‘why global citizenship?’ (we review neo-liberal, social-humanitarian and de-colonial discourses about

global citizenship and global social justice) and 'why global citizenship education?' (we explore its fundamental nature in relation to different notions of education, globalization and citizenship). The second part of Section 1 is made up of three chapters in which the following key concepts are explored: global rights and duties; global communities and global identities. In these chapters we move beyond justifying the attention that we are devoting to global citizenship and education and instead focus more directly on the ideas that are essential in realising global citizenship. In chapter 3, global rights and duties, we explore ideas regarding the civic republican and liberal traditions of citizenship in Western societies, alternative understandings of citizenship and belonging from non-Western societies, and we include a discussion of the links between global rights and human rights and post-colonial considerations. Global communities (chapter 4) contains a discussion about the nature and expression of communitarianism and pluriversalism in local, national and global contexts. It considers global communities through a de-colonizing lens. Chapter 5 (global identities and global subjects) includes discussion of conscientiousness and imagination so that we may consider the ways in which people may or may not see themselves as global citizens. The final part of Section 1 contains three chapters that deal with key dimensions allowing us to move more closely towards the contexts through which global citizenship and education are developed. We have framed these chapters in ways that link with place, so we consider local, national and planetary issues.

Section 2 contains eight chapters in which we discuss the educational frameworks that are relevant to global citizenship education. We will explore, in turn, citizenship, social justice, development, character, global, peace, diversity and sustainable development education. These different approaches to global citizenship and education are an indication of the complex fundamental philosophical issues and also at times the political splintering of what could broadly be described as social studies. There are strong similarities across these different frameworks but also extremely strong differences. Questions of individual or collective responses, cognitive or affective

considerations and the extent of the reliance on academic disciplines or social objectives are all apparent. This complex situation has long been apparent with arguments about whether these differences reflect a healthy dynamism that is appropriate for a fast moving democratic debate or, simply, intellectual incoherence and a failure to build a platform that, in harsh political terms, will lead only to the further lowering of the status of education that strives to achieve understanding and action. The struggle for the heart of global citizenship education will probably – and rightly -never be finally resolved. By outlining the different educational frameworks we hope to clarify understanding and build a dynamic consensus, avoiding the negative potential associated with too close a reliance on a series of ‘adjectival educations’ (such as ‘peace education’, ‘development education’, ‘citizenship education’ and so on) with proponents negatively pitted against each other.

The final Section of the book focuses on issues in research and practice in teaching and learning. There are 5 chapters. We examine research in chapter 17 discussing what has been done and what needs to be done. We then, in chapter 18 explore how different approaches to global citizenship frame different curriculum constructions. In chapters 19 and 20 we focus on the detailed actions that are taken by teachers and learners. The first of those two chapters deals with community action with some attention to whole school initiatives and also projects involving those outside the school (e.g., using social media; service learning; political activism; the digital divide etc.). The second of those two chapters deals with teaching and learning methods through ‘mainstream’ subjects and discretely. The final chapter explores evaluation. This gives us an opportunity to discuss how we can determine whether educational initiatives have been successful and how we may develop recommendations for future improvements.

Using this book

Global citizenship and education are of concern to everyone. We feel, however, that probably most of our readers will be final year undergraduates and masters students in a wide range of locations. Many, but not all, will be based in education departments but we also expect students in sociology, social policy, politics and other fields are attracted to this book. There are a growing number of undergraduate courses that explore global citizenship and education. Higher education institutions are developing full degrees in International Education or Global Studies. We would hope that the tutors who work on those programmes would find this book useful as an aid to their teaching and perhaps as some support as their own insights grow.

We do not have a narrow 'party line' on how global citizenship and education should be characterized. This, we hope, is shown very clearly by the wide range of perspectives that we have included. We repeat, however, that education is not neutral and we wish to confirm our commitment to inclusive, democratic means that lead to understanding and actions congruent with social justice. Within those confines – which we cannot imagine our readers disagreeing with – we strongly wish to encourage critique of what we have written. We do not wish to encourage, simply for the sake of it, the voicing of opinions. We do want to promote knowledgeable, reflective critique that is evidence through and leads to enhanced inclusive engagement.

In order to attempt to achieve these aims our chapters are divided into different parts. Each, relatively short, chapter contains an outline of key ideas and issues; a short (4/5 titles) annotated list of key resources through which, in most cases, students would be inspired to then read the original; a practical exercise through which understanding and action is encouraged; and a further reading list (not annotated and relying on easily accessible resources). The practical exercises are either desk based or involve engagement, individually or with others face to face, virtually and at times with people from more than one country. Throughout there are explicit coverage of examples, case studies

and issues drawn from across the world. This will include examples from a wide range of education institutions (primary, secondary and higher, governmental and non-governmental international institutions and corporations and political and social movements).

One book will certainly not cover all the issues in global citizenship and education. But it is, we hope, a start and we hope that readers of our book are inspired to develop their critical understanding and commitment to making the world a better place.