GLOBAL
CITIZENSHIP
EDUCATION

The school
as a foundation
for a fair world

Edited by
Marco Galiero, William Grech and Dominik Kalweit

Index

Introduction

Marco Galiero

Can education help children and young people to become aware of themselves and the world in which they live? Should it help them understand the causes of poverty, and interests that bring about the destruction of the environment? Should it help them fight racism, chauvinism, homophobia and any other form of exclusion? Do we aspire, through education, to cultivate in our young people a sense of respect, interdependence and global responsibility?

Desiderio de Paz Abril, Escuelas y educación para la ciudadanía global.
Una mirada transformadora, 2007

We have entered a new age that is characterised by many phenomena and processes that are particularly difficult to interpret, and which have introduced in our lives numerous and pervasive innovations that, apart from being of a material nature, are also of a conceptual as well as paradigmatic nature. In fact, for most of us, this age is characterised by insecurity and instability. This creates a sense of anxiety in different areas of the human experience: in the sphere of work, ones recognition within society, ones role in society, and in interpersonal relationships.

As some of the more cynical thinkers of our time have pointed out, the devices put in place by the community to safeguard the individual are being sacrificed to make way for individual freedoms, be they real or perceived. Anxiety and fear gain ground and then seep into the dimension of personal security as the certainty of collective security falls apart.

In the current context technologies, while appearing to be capable of solving every problem, in reality increase the differences between those having access to the knowledge and the

technologies themselves, and those who do not. If on the one hand the opportunities for movement are increasing, on the other grows a feeling of precariousness. While the globalised market offers the possibility of acquiring products coming from far-away and disparate places, the differences between the rich and the poor become more pronounced, and not without consequences. At a time when we seem to know persons well even though we have never met them, we are finding ourselves not being in the habit of sharing opinions and things with those with whom we interact closely (in material terms) in our daily lives. While we seem to have an opinion on anything that happens in the world, we often think of politics as an area that is exclusive to a small number of decisions makers.

The dynamics of the contemporary world and our current position as human beings impose on us the necessity to rethink the foundations on which rest our notions of individuality, society, solidarity, citizenship and identity. In the meantime, there is an increasing awareness of the unsustainability of the current model of development. It is a model that has created, and continues to create, a long series of voids and side effects on the cultural level, as well as on the economic, social, political and the ecological levels.

Has education changed with respect to the above situation? Is it changing or has it still to change? Can we continue to perceive the role of education today in the same way as it was up to a few decades ago?

In the recent past, the school has played a fundamental role in the construction of national identity, especially through the creation in the various areas of every state of a common linguistic and cultural milieu. However, today it must take under its wing the analyses that shed light on the constant innovations brought about by the globalised world. It must analyse a number of issues: the inadequacy (or the great difficulty at best) of the nation-states to provide solutions to global problems; the democratic *impasse* resulting from the gap between democratic representation and political-economic power; the dynamics that have an influence on our local context and our life itself; the meaning of the term "identity" (that formal education today cannot avoid revisiting in depth), particularly in multicultural societies that are also heavily influenced by the media.

How can we build and put into practice an education that is adequate to our times? How can we ensure that this education, in the medium term, will contribute substantially towards improving our immediate contexts *and* the global one? It is necessary for schools to give special priority to these questions, and to delve deeper into those analyses that allow us to read into our present with a critical mind and to reflect upon it with a pedagogical mind frame. This is necessary in order for the school to make way for fresh approaches through which to carry out its socio-cultural task. To this end, the school must not isolate itself from what happens outside its boundaries and it must stay in touch with its local context while also maintaining a wide-enough perspective that keeps in mind the unavoidable relationship between the local and global dimensions.

It is necessary for the school to be part of the complex dynamics of today's world as part of the solution and not as part of the problem. It would achieve this by developing individuals who are autonomous and critical, and having a free, independent and non-conformist outlook. It is also necessary to ensure that the sociological concept of *socialisation* would not be synonymous with blind or passive acceptance of the dominant culture. It is only through education – a formal education in particular – that a significant change can take place. Education is one of the strategies (possibly the only one) that can generate changes in values, attitudes and social behaviour.

In light of the above, and considering the fundamental role played by the school as an institution, the focal point would be the formation that the new generations would have the possibility to build for themselves throughout their scholastic journey. Hence, the discussion on the educational objectives that the school needs to achieve and the method it will employ to reach these objectives becomes crucial. From here rises the urgency of a critical reflection on the school: on the concepts, approaches and structure on which it is based; on the pedagogical and didactic "terrain" in which it has its roots; on the content that it transmits and the form through which this is transmitted. However, it is likewise essential that the school also focuses its attention on the relationship between the itself and the "world-society-context" in which it finds itself.

Taking all the above into consideration it becomes necessary to reflect rigorously on the relationship whereby the dominant educational model appears to be connecting educational objectives to the demands for the market, rather than being directed towards the values and the society that we would like to build. It is precisely in consequence of such "taming" that it would appear, that today we are experiencing a technocratic, fragmented and dehumanised conception of education. Inevitably, this leads to the creation of persons who come to mirror this practice.

On a positive note, what could seem like a vicious circle does not necessarily imply the absence of a concrete possibility of the improvement of society (also in global terms) in the direction of solidarity and shared responsibility. In fact, through the school – the institution responsible for the formation of the young generations – it becomes possible to turn humanity away from a path that leads it (and in particular, the poor of the Earth) more and more into an "inhuman" condition and towards division, violence, separation, competition, and confrontation. This is possible also thanks to the involvement of all those education professionals that believe in the importance of their role at the socio-cultural and political level.

To support a new model of citizenship requires going beyond the boundaries of the state. It would also require basing one's actions on the full awareness of the dignity intrinsic to humans, on their belonging to one local and global community and on their active involvement in the construction of a sustainable and fairer world. The above means that the idea (and *ideal*) of global citizenship has to be promoted and put into practice. We are also aware of the fact

that a change to this effect is possible in practice but it involves much work, professionalism, passion and conviction.

The global citizenship to which we aspire, both as an ideal and in practice, can and must be tackled first and foremost by the school. There are two simple reasons for this, namely because:
- it will never develop naturally. All the more so since we are leaving the formation of values, attitudes and the behaviour of the new generations at the mercy of the oligopolies of communication and free time, for the sake of avoiding indoctrination and allowing independent thought and freedom of our children;
- for many pupils the school context will be one of the few, if not the only one, where they could benefit from positive experiences of solidarity towards and with others.

Of course, an education in citizenship and participation requires a conception of the school and the educational effort that would be different to the current one. It is about putting into practice an educational model that would be in keeping with the world to which we are aspiring to build. In short, this is what we refer to when using the term "Global Citizenship Education" and it is precisely what our reasoning focuses on. It is the result of a decades-long process that has brought numerous educators to think and put into practice in the schools – frequently with the backing of the work of non-governmental organisations (NGOs) – various examples of educational models that are presented as alternatives to the technocratic practices that express the current dominant socio-economic model. This initiative is about the development education, intercultural education, popular education, the education of values, human rights education, education for sustainability, education for peace, education for gender equality, etc. The pedagogical proposal of Global Citizenship Education aspires to integrate in a coherent and challenging vision all these themes, keeping them in a close relationship with one another and taking into consideration the (increasing) interdependence of human beings living in a planet whose sustainability is under threat.

The above reflections, and this very book, are the fruit of a process that was triggered off by the joint effort of four European development NGOs, namely Cidac, Inizjamed, Intermón Oxfam and Ucodep within the frame of a project co-financed by the European Commission. These organisations set for themselves the objective to promote the acknowledgment and the inclusion of the contents and the methodology of Global Citizenship Education in the formal educational contexts in their respective countries, in order to kick-start a process of change in attitudes, values, and the beliefs of the pupils.

Thanks to the initiative and efforts of the above-mentioned four organisations, and through various meetings and seminars carried out over the last three years in Spain, Italy, Portugal and Malta, groups of educators have been able to come face-to-face with each other, exchange experiences and reflect on the role of formal education with respect to the challenges of our times. During the course of the said activities, the four organisations have strengthened their

conviction that the necessary changes in the school could only come about if they are addressed at the most basic level, namely through the efforts of the teachers (that is, even before those of the pupils and their families). Of course, all those ultimately involved in the process must undertake their respective tasks. However, it is the teachers who must be the catalysts in the process of change, and efforts towards research, innovation, and political changes must come from their midst. To this end, they must assume the role of "intellectual transformers" and "ethical-social players" geared towards achieving a responsible model of citizenship that takes into account humanity and the Planet.

On the basis of these initial ideas, and driven by the necessity to come together in our capacity as teachers and other educators in a common network, we gradually developed a name for our efforts and aspirations – *the network of educators for global citizenship*.

As pointed out previously, this publication is also the fruit of the experience that has brought together, to discuss and collaborate, teachers from several countries and varying scholastic levels and activists from NGOs engaged for years in the educational sphere, as well as in the area of International Development Cooperation. It gathers the experience of "weaving" a net that connects educators - aware of the strategic importance of formal education – who have organised and are organising themselves in various countries in order to train themselves and others, and to contribute to the transformation of society that becomes fairer and just, starting from the school.

Among the other experiences, the publication contains that of a key moment in the process. This took place in July 2008 in Cortona, a small and beautiful Tuscan city close to the border with Umbria, and in which many educators shared the benefit of what was the *first international encounter of educators for global citizenship*. The Cortona experience, in which around ninety teachers coming from Spain, Portugal, Malta, Italy, the Dominican Republic and Costa Rica have participated, was one of the stages – the starting point, in fact – of a process and a relationship that it is our aim to develop at the regional, national and international levels.

In this publication, therefore, one can find theoretical cues put forward at Cortona that encourage educators to share their experiences and to compare the work done by different groups. The entire meeting, which lasted two whole days, was in fact characterised by such work, and this continues at the national levels. Throughout the meeting, the participants debated on the pedagogical and didactic discourse, each providing their respective experiences in the field. These experiences were also the basis around which various exchange workshops were organised, and during which the most effective strategies for working in a network were discussed. Of course, such discussions had the aim of developing and promoting an education that strongly contributes to create globally-aware, responsible, active citizens, having a sense of solidarity and feet firmly planted in the new century and looking (proactively) towards a horizon of human dignity, justice and equity.

As is always the case in education, theory and practice contribute towards redefining the school, today. In fact, in line with this statement, this publication has two parts. The first part contains contributions of a theoretical type, whereas the second part concentrates on the educational experiences of the participants in the Cortona meeting.

In the first part, Antonio Nanni very poignantly introduces the central theme of the need of an education that moulds global citizens capable of bringing about change (1.0). His reflections make way for the theoretical contributions of Franco Cambi and Oscar Jara Holliday. Cambi elaborates on the importance of an "intercultural culture" as a formative key of a citizen capable of living responsibly at the same time a local, national and world-wide citizenship (1.1). Jara, on the other hand, in a first essay discusses the aspect of education for social change as based on the Latin-American experience (1.2) and in his second essay (1.4) discusses the importance of networking to achieve mutual learning and to move in the same direction. The third theoretical essay (1.3) was developed and formulated as a joint effort and is the result of a comparison of experiences among educators of various countries. It synthesises our position on Global Citizenship Education in the school.

The second part of this book contains the description of the practical experiences. In fact, this part concentrates on concrete educational initiatives carried out in Spain, Portugal, Italy and Malta, and on the observations that the experiences inspired in those who organised and experimented them. Thus, it will be possible to compare the respective experiences.

The Cortona experience was enriching in terms of new stimuli, observations and motivations. Taking this experience as a starting point, we should continue working together, discussing with and teaching each other, and deciding together which roads to take in order to promote an education of change and to be on the front line in the fight against injustice: in short, the path towards an Education for Global Citizenship.

Section 1
Global Citizenship Education
in the School: Some Reflections

1.0 Towards an Education of Change

Antonio Nanni [1]

In this brief introduction I will limit myself to putting across just a few thoughts; thoughts on change, the media, and the climate of fear and insecurity that brings about fatalism and that impedes change. In my opinion the concept of "change" is the most original to be included in the 1998 curriculum by Oxfam, especially since the report by the UNESCO International Commission on Education for the Twenty-first Century chaired by Jacques Delors did not include this concept.

The Delors Report speaks about learning to know, learning to do, learning to live together and learning to be. However, it makes no reference to the need of **learning how to bring about "change"** as the Fifth Pillar of Education. It is now highly important for educators to be aware that real change always starts from within oneself and **only those persons who are already "new" are, in fact, capable of innovation**.

How many of us have managed to leave the 20th century behind us and are making an effort to adapt our thoughts and ideas to be equipped for living in the 21st century? How many of us have gone through this "exodus", this "trans-portation" that could be termed "**cognitive migration**"? On the other hand, how many of us are still prisoners of the ideologies of the past?

The educator who really believes in change is always seeking to update him/herself, to acquire cognitive antibodies, i.e. powerful ideas and reproductive words. I am referring to words such as "pluriverse", "glocalism", "bastardisation", "economic degrowth", "resilience" and so forth. However, it is not the lexical aspect that is most important but the semantic, i.e. the alternative vision and the epistemological structure that is contained in it.

A similar argument could be made for a great number of very popular words that would need to be redefined. Among these are terms like: "culture", "development," "identity", "citizenship", "secularity" (*laïcité*), "public ethics", etc. Moreover, each and every consideration we make about the need to change reality has to take into account the new **context of the media**. This is to say that the **media** are not just vehicles of information connecting the different parts of the world to one another but **new forms of power** that guide the citizens of the world. There are many factors that point towards a shift from a representative democracy towards a democracy of opinion whereby **no one represents anyone** and whereby political parties, unions, associations and movements are going through a crisis.

---

1   Antonio Nanni is a pedagogue, a lecturer of Philosophy of Education and Educational Studies, the Co-director of CEM (*Centro di Educazione alla Mondialità*) and Coordinator of the Centre of Studies of ACLI (Union of Christian Associations for Italian Workers). Nanni is the author of several publications on interculturalism and was a member of the Ministerial Commission on Intercultural Education.

This radical individualism might be the reason behind Bauman's reference to a fluid society and Touraine's reference to a post-social society. In such circumstances of a disintegrated and deconstructed society, the individual is at the mercy of the media. Politicians exploit opinion surveys to gain the consent of the citizens, thus transforming democracy into "**opinion-cracy**" (the power of the survey). The terms "media populism" and "media-cratic regime" have been coined specifically to refer to this system.

In the current setting it is clear that educators today are up against a very difficult, not to say almost impossible, challenge. I agree with Neil Postman when he states that school fulfils its objective only when it **acts as a counterweight to power** by deconstructing and rebuilding ideas, providing the young with an opportunity to choose between a traditional and conformist way of thinking and one that is free and far-reaching.

Some examples of divergence are "de-globalisation" (Walden Bello) as opposed to globalisation; "degrowth" (Serge Latouche) as opposed to development; the gift culture (the Mauss group) as opposed to market competition. All this goes to show that it is far from easy to effectively make way for change; not only because of the conditioning exercised by the media but also because of the conditioning brought about by the climate of fear and insecurity that reproduces a helplessness and sense of resignation that change can ever happen.

Today's educators must become aware of the fact that fear is not just a psychological factor, but most importantly, it is a political one, as already pointed out by Hobbes, Karl Schmidt and, in more recent times, by the American Neo-cons. This implies that the school should focus more on the **code of emotions** and at educating on emotions because, as stated by the Chilean biologist Humberto Maturana, it is emotion rather than reason that actually drives people to take action. Therefore, a rational and cognitive driving force would not be sufficient and education needs to make use of the emotive spring of passion to empower the current young generation to act.

This is why it is so important to **empower** our youth to react and to equip them with **resilience**, by strengthening their imaginative ability to hope, presenting them with positive experiences and personalities like Mohammed Yunus and the self-development of the most poor and of women through "micro-credit". If we would like to create an education of change first and foremost we should start from within and go through a "**reform of our thinking process**" (E. Morin) that would enable us to approach the 21st century rationally and freeing ourselves of 20th century ideologies and kick starting a **new ecology of the mind**. Being free citizens capable of building our society's future, so much under the influence of the media, means being able to conceptualise a school and an education acting as a **counter-power** and a pillar of freedom.

In order to reignite the motors of change and to open a new strategy of hope that would enable us to **get out alive from the time of spent passions** we need to give more importance to the emotional and relational sphere.

Educators should once again become 'dangerous' and culturally 'subversive' members of society in order that, as stated by the pedagogue Jerome Bruner, education strengthens the sense of "opportunity" in citizens as opposed to any form of determinism. An educator cannot afford to accept being considered an employee or a public officer. Motivated and committed educators that refuse to relegate themselves to the trench or to the fortress and who are not afraid to fight from the outpost or to take risks in our complex society are essential in the development of the new generations into global citizens.

1.1 Citizenship and Interculturalism Today

Franco Cambi [2]

Three citizenships and the intercultural individual

The present multi-faceted age (post-modern, globalised, multicultural etc.) gives every individual, in his/her capacity as citizen (aware and active) of this complex world, a new *idea* and *awareness* of citizenship. This is a pluralistic idea, simultaneously asymmetric and concentric, and therefore problematic, as well as being incomplete and, therefore, unsettling, disturbing and difficult to manage. Every individual is a citizen within three social spheres, three particular areas to which s/he belongs. However, each individual becomes so in ways that are increasingly integrated, yet conflicting at the same time.

At the most basic level of an individual's identity is the sense of belonging to a local society, a community forged through language, traditions, frame of mind, lifestyles, etc. At this level the city, the region, and the geo-historic area are the basic reference points for each one of us. It is the 'habitat' that gives a sense of security and sharing, but at the same time tends to be inward-looking. Thus, it could lead to discrimination, suspicion towards minorities and diversity, and perhaps even persecution. Nonetheless, it still remains the very basic, even primitive, component of the identity of each and every individual.

At the second level there would be the national, and then, the international identity (such as the model of the European Union, or the West) which is both political and cultural. At this level the individual is part of a community that is *larger* and *pluralistic* and that, while giving due importance to tradition, focuses more on rules that were established by mutual agreement. It is the global institutions, the laws and the civil *ethos* that are developed as a joint effort that is of primary importance. The nation emerges here, not as a myth or mere ideal, but as the final objective of rules and institutions, both collective and regulatory, and thus present in the lives of a particular people or of various peoples (as is the case with the EU) or various states (as in the United States of America) or different ethnic groups sharing common traditions (the West – as informal as it may be, culturally or not). At this level, citizenship acquires a wider scope by becoming accessible to more groups and comes to adhere to a higher and well-defined set of regulations: the Constitution.

On a third level there is global citizenship. This is linked closely to Balducci's 'global man' concept, which makes *humanity* common to the different peoples, instilling among them dialogue and understanding**,** exchange of ideas and convergence notwithstanding the difficult, non-linear and complex process required to achieve this. It is a process whose main players

---

2   Franco Cambi lectures on General Pedagogy at the University of Florence. In the Italian context of pedagogy, his contribution is among the most authoritative and respected. His "Manual" of the history of pedagogy is the one that is most frequently used in Italian universities. During his term as President of the Tuscan branch of IRRE (*Istituti Regionali Ricercha Educativa* – Regional Institutes for Educational Research in Italy) he coordinated the Project QuID (which stands for *Qualità e Innovazione Didattica*, or Didactic Innovation and Quality).

are international organisations (the UN in particular) and the culture of human rights that, although moving with slow progress, is in constant progress nonetheless. The resulting profile is that of a global, inter-ethnic, international and, above all, a politico-ethical citizenship. This would develop hand in hand with globalisation, provided that this development process is free from fundamentalism and the clashing of civilisations, and if due value is given to the intercultural development of the increasingly globalised (or rather 'world') citizen. No doubt, the process is still in progress and is an uphill journey. However, an inter-cultural outlook could facilitate matters while showing itself to be *essential*, yet *radical/challenging*, but also presenting it as *possible*.

On the basis of the above (1) today's notion of citizenship is threefold and expresses its three elements dialectically: through tensions and clashes, as well as dynamic integrations and 'syntheses' that would be always open to re-evaluation. In this way a new and more challenging form of citizenship comes into being, one that presents itself as a condition and a task; (2) at the core of this new, complex citizenship lies interculture as an aid to integration, to the building of an identity that is pluralistic and one that would be inclined to discuss, and to an identity that is self-regulatory within its rather complex framework. Through its 'mediation' interculture brings together different ethnic groups, cultures, etc. It also ensures that every individual would be capable of living this complex notion of citizenship while remaining open to discussion: taking it as a challenge and as a matter of utmost priority.

Awareness, mind and ethos
Inter-culture is the transition from a mere *co-existing of cultures* within the same geo-historic area (based on tolerance but where the cultures remain distinct from one another) to an *active interaction of cultures* (always inclined towards creating new communities living side by side). Interculture is the key to putting into practice a pluralistic idea of citizenship that would be free from tensions (or one with less conflicts), and is the only real link between the local, national and global levels. It would be the solution that would bring together different ethnic groups, cultures, traditions and peoples, and thus making it increasingly possible to respect pluralism, approach differences with the necessary respect, and be more focused on solidarity rather than on hierarchies, exclusion and discrimination.

Interculture should not limit itself to being a static model, be it theoretical and/or practical, abstract and/or concrete. It should become a *strategy*, establishing the areas of theory and action; it must become a phenomenon in the sense that it needs to make its necessity felt on various 'fronts', as it is only through the resulting *integration* that a culture of interculture could come to life. This should be our aim in terms of politics and, more importantly, from a pedagogical perspective. This is because it is the latter (be it political, social, institutional, cultural, individual, etc.) that has the duty of giving life to a *culture of interculture*.

There are three lines of action that give life to a pluralistic and tensional neo-citizenship that is nonetheless free from exhaustive conflicts and remains within the framework of collaboration and solidarity, namely:

1. The creation of a *new awareness* that gives due importance to differences, confrontation, dialogue, understanding; an awareness that is open, complex, geared towards the new and what lies ahead. Moreover, it would be an awareness conducive to structured discussion. This awareness would not be easy to develop, as it requires a new set of characteristics, a way of keeping in touch, a new hierarchy of values unlike that of the past and the highest point of which is the continuous search for regeneration rather than security and certainty.

2. The development of an open mind that adopts a pluralistic approach (be it in the type of intelligence, cognitive style and logic); a mind equipped to be critical and to discuss and critically dialectic and one in which metacognition and critical reflection would be its *telos* or purpose. Being complex by definition, this mind would seek its identity through referring to past actions but also through critical displacement and constant reinvention. This would be the only frame of mind that would be equipped *for* 'interculture' and which lies inherently *in* 'interculture'. This is the only frame of mind suitable for the pluralistic, possibly conflicting, and yet integrated citizenship typical of our time. It is not a 'ready-made' mind – it must be nurtured, developed gradually through a formative process and requires the right places (both physical and abstract) where it can be formed.

3. The creation of a new ethic, both in terms of custom as well as organised values; an ethos connected to pluralism, to relativism and to dialogue aimed at solidarity. This new ethic would be geared towards understanding, responsibility, solidarity, and positioned to serve a set of ethics being followed today but capable of forging them dialectically and making them more interactive. In this context relativism is not characterised by scepticism and/or nihilism but by collaborative pluralism and anti-dogmatism, and solidarity becomes the meeting point for dialogue and collaboration within the perspective of reciprocity between groups, ethnicities, cultures, faiths, etc.

The above three pedagogical challenges at play are complex and difficult. It is the job of politics (theoretical and critical) and of pedagogy (critical) to provide the tools to win these challenges and to define the aims to be reached. This is in keeping with our times, also bearing in mind that this situation cannot be changed at will.

In school and beyond

It is in the school that issues of intercultural development related to awareness, the mind and ethics can be made into strategy and kept active. Here, the desired culture could be created, through an exercise in citizenship and the promotion of the concept that 'everything is intended for everyone and belongs to everyone'. It is only in the school that a culture of change could be *instilled and spread* and that this complex process of change could be *structured*. Moreover, the school must be cutting-edge in terms of the awareness of the urgency and complexity of the matter. It must also be fully aware that no other 'lay' or secular agency (for want of a better term) could take on this task in the same far-reaching, and at the same time, critical and operational, ways as schools can. The school has a high level of responsibility to bring about a

cultural change to introduce present and future generations to interculture. This is at the same time a *duty* and *urgently required*. The school must function as an *organic* whole and adopt a *critical* approach. One cannot ignore the fact that today the school has lost its position to the media as the central place of education. Nowadays, the 'education' offered by the media (they mould individuals, make them conform to styles of thought, of action and of being they create) has more impact than the education offered by schools. The media even tends to replace the role of the family through vicarious experience; it takes up all the space that should be allocated to knowledge and thinking, imposing itself like a Moloch of contemporary education. However, in spite of this reality, one cannot change the fact that the school is the ultimate place where young individuals are trained to think, introduced to high and reflective culture, and where they are first exposed to a democratic and civic form of socialisation based on an ethical code. It is irreplaceable in this role. Moreover, it has the obligation to also counteract the influence of the media from an ecological viewpoint and offering alternatives to it (as Postman points out). The school should be a place for critical learning, with an approach that focuses on the concept of 'learning to learn', for problem solving but also and above all, for developing a higher awareness and the mastering of a phenomenology of culture which would be critically transmitted. To this end, the school must be and become intercultural in itself, producing critical minds open to a new vision of a pluralistic and dialectic culture, although, strictly speaking, this has always been the function of the school in its capacity as 'lay' or secular agency, one inclined to research and critical transmitter of culture and, more so, of cultures. Today its remit could be broadened to include interculture and (disinterested) globalisation, of which interculture would be the key factor. No doubt, schools are aware of this role and that it is through them that this ideal must be constantly *sustained*, *guarded* and *promoted*. In fact, this is the main concern of pedagogy, applied intercultural pedagogy in particular. It should also aim at changing the frame of mind of the media and the same civil society that it is part of. It should target the Press, cinema, TV programmes, radio (i.e. all those methods of communication that make culture and, by implication, mould mentalities). It could also be achieved through associations and local politics.

The objective to be reached remains the same and this is to give body to a new and complex citizenship that subscribes to interculture which, in turn, develops through pedagogical reflection. The latter would then become the active regulator of the various contexts, with the school as the starting point. This is the only way to bring about changes in culture and mentality, and also to instil an awareness of our times, that could be translated into a *radical change* in the anthropological, cultural and political sense. A difficult challenge lies ahead but it is one that, for a long time, pedagogy has been addressing and continues to do so through a *sound reflective approach*. The involvement of pedagogy in this challenge ensures that the goal can be implemented and would be the realisation of a utopic dream, as opposed to being merely relegated to a level of utopia. On the contrary, intercultural pedagogy helps us keep our feet on the ground while aiming high and far, thus being simultaneously responsible for achieving change and the culture of hope that drives the challenge. This is the sense of hope for equality, community, and living side by side in peace and in solidarity.

Paths of development

The inevitable question that one asks in this context would be: which paths should schools follow in educating the students in the concepts of intercultural citizenship and interculture as "the culture of cultures"? One identifies four main routes, namely:

1. The opposition to (and elimination of) prejudices characteristic of a rigid culture that are often subconscious and stem from a scepticism of diversity and a conviction of superiority. These are recurring elements that fade into insignificance when put in contrast with the point of view of relativity and dialogue. These negative elements are to be found in every culture and must be always monitored closely and with a critical approach.

2. The creation of a curriculum that is increasingly globally-oriented and that also covers the literary, scientific and historic aspects of human experience. This would be done with a view to bringing together the various bodies of knowledge and a global culture with all its aspects, tensions and differences. By taking this approach, one would not fail to become aware of the inadequacy of the traditional way of teaching history – be it in this country or all over the world, as Giuliano Procacci recently reminded us.

3. Training the mind in complex thinking and not only systematically in terms of a web, in grids and in a way that it brings synergy, but also in terms of a catastrophe, a labyrinth and a rhizome, meaning the removal of an (old) order in favour of to the proliferation of difference. This means equipping the students with all the necessary instruments for them to still be able to act in situations of an 'open complexity', that do not offer any apparent solutions. This is a pre-requisite for a well-developed mind in the age of interculture. The path to achieving this goal is difficult to follow, yet it remains very urgent to embark on.

4. Creating minds, awareness and ethics open to the value of difference which naturally emerges from socialisation at school. This gives life to a community that is open, critical, even self-critical, and not only does it seek the integration between groups but also their cross-fertilisation.

The above are the four processes that shift intercultural pedagogy from 'prologue in heaven' (Faust) to a concrete institutional/scholastic function, and making it possible to fulfil such a necessary and effective transition.

Towards global citizenship?

Among the three levels of citizenship which the individual, irrespective of social context (as influenced by exchanges, interests, information and, perhaps, lifestyle and thought) is required to assimilate and put into practice (which is already in itself difficult, and all the more so with reference to the variety of cultures) is the third level of citizenship – the one that relates to global citizenship – and is still at a conceptual stage. Hence, it must be handled carefully; it must be cultivated, taught and applied – both in theory in practice. It is the most advanced and difficult frontier to achieve. It needs constant reminders and active work.

First of all it must be defined better in its form of principle and model thus placing it in its own identity and value. Father Balducci himself placed the primary 'telos' of such a mentality, culture and citizenship within the process that goes from confrontation to dialogue and then to openness. Such citizenship (which advocates cooperation and mutual support among peoples in a state of peace and collaboration, but also in a state of freedom from underdevelopment and from cultural exclusion) gains in effectiveness and efficiency when these principles are combined with those of solidarity and human rights. It also advocates mutual respect and the mutual ability to do away with any remaining reservations towards any type of axiology, mentality or culture which however are setting new standards of respect, collaboration and integration. Human rights are one such example; limits which cannot be breached by politics, religion or culture and which are increasingly connected to the matrices and effects of each collaboration. These should also be acquired by the different cultures.

On one hand the dialogical perspective is turning out to be difficult to implement because of resistance to change, because it is unhabitual or because of prejudices (although it can certainly be transmitted through education to groups and individuals). On the other hand, the perspective of solidarity is making a stuttering progress along paths frequently interrupted by resurgent selfishness, hegemonies and imperialisms (old and new). In spite of this, the human rights perspective is still to be instilled in institutions, in culture and in individuals even though it is repeatedly given impetus by new economic and cultural policies. Establishing human rights means fixing a common point among cultures and social actions beyond which it would be ethically and legally illegitimate to go. This would also serve as basic and fundamental starting points. It also means establishing it for that Anthropos which is the producer and inhabitant of culture and of social activity, but never just their 'function' or a 'pawn'. This leads to the problematic concept of 'who is man' – a problem which can be solved by moving away from the 'individual', which within the same intercultural dialogue becomes ever stronger. Every 'individual' is liberty, meaning autonomy and initiative, and as such demands respect in body and conscience. Such boundaries of an individual are never to be violated.

Therefore, global citizenship is delineated as a developing frontier even, as a challenge and as a complex task that has to be placed at the core of political, cultural and educational processes. It is a task fuelled by three factors – dialogue, solidarity and human rights, and brought forward through decisions and the ability to solve problems together through the bringing together of cultures.

The challenge and the dialectic
Global Citizenship is in itself a challenge. It is also a challenge in the connection which it has to build with the two other forms of citizenship (local and national – which do not cancel each other out but actually strengthen each other) as it has to integrate with them and at the same time differentiate itself from them. The citizenship problem therefore becomes today, pluralistic, tensional, complex, loaded and deviational with scraps hailing from the past. Within this context it must therefore be seen as a challenge; a project for the future

(which is already born here and now), a constant task that has to be re-thought, re-launched, re-organised and kept alive and active within the many regulatory and/or operational bodies.

Such a challenge is also dialectic and it is this dialectic which brings the task back from utopia to reality, to the historic condition, to social action and to the building of common goals. Dialectic means tension/opposition/negation and integration/synthesis/fusion and it contains both meanings. And both meanings are in play. It means opposing oneself to separation, withdrawal, prejudice but also the formation of common aims, processes for building them, ways of spreading them and instilling them (in consciences, cultures and institutions). Hence dialectic becomes a synthesis (still keeping differences alive).

Such a model of dialectic challenge is above all operationally difficult. But it must be *thought out, clearly followed, adopted and rendered operative*. This is where the responsibility of pedagogy is fundamental. It must make itself the pedagogy of citizenship through the political (but never as a subordinate), the social (as its interpreter and guide) and the same institutions (which it guides towards this model solution in contrast to problems of a fixed nature and constant complexity). It must be a pedagogy that finds with resolution and pride its already platonic identity: to act as a reformulation of the human person as conscience and aware of itself and as an open and dynamic self (Socrates). Moreover, humanity becomes once again a socio-political project connected to models of co-existence, integration, belonging, rationalisation of its own belonging (*The Republic*) and the recognition of values and social norms which keep individual and collective action stable (*The Laws*). It has to be the principal interlocutor of that 'Prince' which has become today even more global, complex, articulated and also elusive, but in respect of whom pedagogy itself has to develop and strengthen its own task of building an Anthropos that is ever more personal, full of responsibility and dialogic/ solid/human and a *society* itself more dialogic/solid/human. Without the presence of pedagogy (which tutors the Anthropos) the political tends to fatally impose itself as the only binding factor, directed by the logic of power and not by that of emancipation and respect.

The advent of 'Global Citizenship' is an opportunity to rethink the connection between subject and citizenship but also the link between politics and pedagogy/education/formation. This rethinking needs to be carried out in the dialectic way that is in keeping with the state of challenge that the present model of co-existence finds itself already. This needs to be done today, but more so tomorrow.

1.2 Education and Social Change: the Challenges

Oscar Jara Holliday [3]

The contemporary educational issues being faced in Latin America have come to a point where various socio-historical factors are converging. As it has been said previously, at this point of the new millennium we are not in an age of change, but in a 'change of age'. All spheres of life and thought are being subjected to new circumstances and questions. Within this framework of great changes in the global scenario, in a context marked by the neo-liberal globalisation, the citizens of the Latin American sub-continent find themselves to be undecided between anxiety and hope, without having come to terms with the aspirations created by western modernity and without clear prospects for the future. As a rule, globalisation always went along with the expansion of the capitalist system but, in the present neo-liberal context, this process leads us to a world of values where competition and the market become the fundamental points of reference, and therefore, offering "new meanings and constructing new subjectivities", a concept that is directly related to the efforts and meanings of all that is educational, in a moment in which we inevitably come to suffer the consequences of the capitalist model in the devastation of the Planet, which is being brought about through the energy and food crises, global warming and the increase of social inequalities, amongst others.

Over the last 60 years, the Latin American countries were subjected to constant changes in the concepts and strategies of the educational systems, in a constant attempt to adapt them to the matrix idea that education and knowledge are essential factors for our development. Regrettably, this failed to produce significant results in terms of improvement for the Latin Americans. In the past decades, the neo-liberal reforms imposed by the international financial institutions heightened the old problems producing a "breach in the educational structures", deepening the educational divide and turning the educational system into a pyramidal structure.

In view of the above, and on the basis of the particular conditions of our context, we are facing one of the primary concerns of the last decades in the world. This is the defining of the role *being* played, and the role that *could* be played, by education in the present international context; establishing which primary aims and objectives it should have and which type of knowledge and abilities it would require to face up to local, *and* global, problems, challenges and new situations. Where would education fit in this new context characterised by change? The report commissioned by UNESCO that was carried out by the International Commission on Education for the 21st Century presided by Jacques Delors[4] seeks to answer this question. The said report begins by setting out that in regard to the present challenges, education is an "essential instrument" towards enabling humanity in its progress towards the ideals of peace, liberty and social justice, and to face and overcome the tensions between a) the local and the

---

3 Oscar Jara Holliday is Director General of the Alforja Centre of Studies and Publications in San José, Costa Rica, and Coordinator of the Latin American Programme of support for the Systematization of Experiences of CEAAL (Latin American Council of Adult Education). Email: oscar.jara@alforja.or.cr

4 DELORS, J. *et al* (1996). *La educación encierra un Tesoro*. UNESCO, Paris.

global; b) the universal and the particular; c) the traditional and the modern; d) the long term and short term e) the necessity of competition and the issue of equality and opportunities; f) the spreading of knowledge and experience and mankind's ability to assimilate; g) the spiritual and the material.

The current unprecedented situation calls for a rethinking of our vision of education and an in-depth evaluation of the relevant factors that can contribute towards an alternative educational proposal, that go beyond its shapes, modalities or administrative systems. *It is important to embark on a process of research and reflection based upon the philosophical, political and pedagogical foundations of a new educational paradigm that gives direction to the efforts oriented towards social change and the complete development of persons in preparation for the building of new social structures and new relationships between individuals* based on justice, equality, solidarity and respect for the environment. All this would be in acknowledgment of the fact that the present model of society, which is very much in keeping with the model offered by Northern countries, is a model of society that cannot be universalised and is clearly inadequate to be applied to all the diverse ways of life.

Taking Latin America as a starting point, the building of a new educational paradigm implies choosing an epistemological option that would allow us to rethink global challenges starting from José Martí's "Our America", to reclaim through the "Point of view of the defeated" (Leopoldo Zea) the strength of a continent that is "infinitely creative" (J. María Arguedas) where "magical realism is part of everyday life" (G. García Márquez) and where it would be possible to imagine a plan of society that would be "neither a copy nor a mould, but a heroic creation" (J. Carlos Mariátegui). In brief, an epistemological break-up and a political statement that would imply "choosing the people as a subject" (J. Luis Rebellato), capable of building "history as a possibility... because we are not simply subjects of history, but equally its subject" (Paulo Freire). An ethic of sharing and exchange of ideas, a potential for a new world, in the present context acquires meaning and viability only if it starts from those who are currently marginalised and who could make their own the idea of "a global responsibility aimed not towards the survival of the species, but to the achievement of a really human life, and radicalising democracy in the global society" (A. Ibáñez). In this transition from one millennium to another, the relation between education and social change and the importance of a coherent ethical-political and pedagogical action do not present themselves merely as themes of analysis and study, but also as a decisive theoretic-practical need. This is about replying, *vis-à-vis* the creation of a global citizenship, to the question *"What type of education is required and for which kind of social change?"*

1.2.1 Social change and education

A new world is taking shape in the transition from this millennium to the next. It has its origins in the historical coinciding towards the end of the Sixties and the mid-Seventies, of three independent processes, namely: the information technology revolution, the economic crisis of both capitalism and state control and their

subsequent restructuring, and the flourishing of social and cultural movements, such as anti-authoritarianism, the defence of human rights, feminism and environmentalism. The interaction of these processes, and the reactions that these triggered off, brought about a new dominant social structure (the network society), a new economy (the informational/global economy), and a new culture (the culture of virtual reality). The logic inherent to this economy, this society and this culture underlies in the social action and the institutions of an inter-independent world.[5]

As suggested above, it is a commonly-held view that we live in an age of fast and intense changes on a global scale. What a few decades ago was considered as a 'post-industrial society', has now come to be termed 'information society', 'communication society', 'knowledge society', 'globalised world', 'global village', etc., all of which are terms that are used in everyday language and do not need to be explained. There is a whole series of diverse approaches that try to understand and analyse this historical moment, tackling the different aspects of this age of profound modifications. It is from there that, once again, crops up the insistent need to link closely the educational efforts to the need for social changes.

The notion of social change has been studied and defined in many different ways in various disciplines. Hence, it can be considered a *multi-dimensional concept*, that is, a process wherein various influences interact. In fact, there is a general consensus that social change does not come about by any single factor or phenomenon.[6] Different definitions agree in their presenting society as a system of multiple and diverse relationships, for which change makes reference to the modification of these same relationships; these definitions can be distinguished from one another mainly through the kind of modification that they emphasise. For example, Anthony Giddens makes reference to "alteration in the underlying structure... over a period of time", as a preliminary to the point that "in order to decide how much and in which ways a system is in a process of change in the case of human societies, one must show to what extent there is a modification of the basic institutions during a given period."[7] On the other hand, John Farley defines the notion as follows: "Social change is the alteration of patterns of behaviour, of social relations, institutions and the social structure at different points in time."[8] Castells specifies that "a new society comes into existence whenever it becomes possible to observe a structural transformation in the relationships of production, those of power and in the relationships of experience."[9] On the basis of these approaches we move forward towards identifying:

---

5 CASTELLS, M. (1998). *La era de la información. Economía, sociedad y cultura*. Vol. 3. Alianza Editorial, Madrid, pp 369-370.

6 GIDDENS, A. (1999). *Sociología*. Alianza Editorial. 4a Ed., Madrid.

7 Giddens, A.: *ibid*, 1st Ed., p. 668. Italics in the original.

8 FARLEY, J. E. (1990). *Sociology*. Englewood Cliffs, N.J., Prentice Hall.

9 Castells identifies the main characteristics of the change taking place in the contemporary world, namely: the transition to relationships of production of "informational capitalism" through processes of productivity and

---

a) the factors that influence social change; and
b) the different levels and types of social change.

Giddens points out that, although no single approach can explain the nature and the diversity of social change through the history of humanity, it is nonetheless possible to identify "the factors that have been persistently influential in social change, namely the environmental aspect, political organisation and the cultural element". It is precisely because of this that the *interrelation between the different factors* becomes decisive when one considers that its role and weight in the structural modification of the relationships of the social system can acquire different characteristics for each age. This situation therefore leads to the statement that "the changes that are taking place in today's world are causing all cultures and societies to be more interdependent than hitherto".

With respect to the *levels and kinds of change* one can identify the following three aspects: the first is that we can speak of social change that involves a change *in* society (a partial modification in relationships within the same structure or social system) or, more radically, a change *of* society (i.e., a change that would require the building of a new system that would be different to a previous one). This would enable us to derive more clearly the notion of social transformation or social revolution. A second aspect to be considered is the existing difference between the social changes that are produced as a result of the relation between the dynamics and movements present in the elements of the system (meaning that *all the social systems are undergoing constant change)* and the social changes that are created deliberately by the players, the driving agents who trigger off specific processes.[10] The third aspect is related to the scope of the above-mentioned changes and their interrelation, such as the relations between the changes on the personal, group and social levels, and the changes at 'micro-social' and 'macro-social' levels, whose interrelation can be very variable and complex.

Finally, we need to take into consideration the mark and value attributed to social change; capitalism offers a stereotyped view whereby 'novelty' or 'innovation' is identified with

---

competitivity; the change in the relationships between social classes where these are characterised by a tendency to increase social inequality and polarisation, and in the resulting social exclusion; the crisis of the Nation-State as a sovereign entity and of political democracy with the disappearance of the welfare state, with a transference of the power relationships from the political system to the "cultural codes through which persons and institutions perceive life and take decisions"; the crisis of the patriarchal society and the radical redefinition of the family, gender relationships and sexuality, and moving towards a model of social relationships "built primarily by the real relational experience" more than by models or codes of behaviour. Castells states: "The changes in the relationships of production, power and experience converge towards the transformation of the material foundations of social life, space and time". Op. cit, pp. 374-384.

10 This could be the case of a revolutionary process that would be pushed and driven by a movement and organisational structure that foresees, plans and supports it. Rather than referring to a particular moment, it could also be a *plan of change* managed and maintained by specific players. Any possibility of deliberate change would depend on the set of actions and the relationships between the players and the social subjects, between those who formulate it and the connection with existing forces, between the dynamics favouring change and the dynamics of resistence, etc. In other words, between the multiplicity of objective and subjective factors that develop as part of a whole *process of change*, whereby each element will be given meaning and likelihood of being successful only in respect to its relations with the whole, at each specific step or moment.

'development' or 'progress'. Hence, the changes brought about by neo-liberal globalisation would mean 'social development' and 'social progress' and this is the basis for the belief that we are experiencing 'increasingly advanced' levels of society. Needless to say, from a critical perspective the technological discoveries and scientific innovations, the acceleration of the impact of the information revolution on our lives and the globalisation of relationships (owing to the prevalent neo-liberal capitalist logic in the present process of globalisation) are causing symptoms of regression in the quality of life and under-developed human relations. Therefore, the current social change ("this age of change" or "this change of age") poses a threat to the survival of the species and contributes towards a constant decrease in the human side of relations.

Being fully aware of the above-mentioned contemporary dilemmas and the theoretical challenges with which they present us, we will now go back to the question of the position of education in this age of change:

Two conflicting views and perspectives emerge automatically:

I) Adaptation

This view maintains that we need *an education that could adapt itself to this changing world*. It is the proposal of the international financial organisations; the prevailing idea and the *instrumental rationality* paradigm of Jürgen Habermas, according to which education is seen as yet another product that must contribute to qualify the resources of human capital so that societies be equipped to successfully face the challenges of competition and innovation.

II) Contribution to change

The second view, on the contrary, asserts that we need an education that would contribute towards changing the world to make it more human. It is the perspective that promotes the training of persons to become agents of change, and having enough strength to effectively influence economic, social, political and cultural relationships. This is the perspective of the *ethical and emancipating rationality* (Habermas), and which reaffirms the fundamental importance for it to be:

a) **An education aimed at creative participation**, in the sense that it promotes and contributes to the development of the ability to influence reality (economic, social, cultural, environmental) to the extent of transforming it, and that it enables practice to be closely related to theory, and reflection to action;

b) **A participatory and critical education**, in the sense that it is carried out through a collective and critical effort that would include dialogue to actively produce, through the prominent involvement of the participants, new ideas and new ways of thinking, and attitudes, sensibilities and proposals of action that would make way for the generation of the ability to transform. (It is to be noted that an authoritarian education that aims at knowledge acquisition without dialogue, hinders the development process towards the creation of persons capable of being agents of change.)

In short, it is about 'an alternative education' for 'an alternative model of development'; a view of the world, of life, of the relationships between persons, societies and countries based on

equity, justice, respect to diversity and to economic, social, political, cultural, environmental and the right of self-determination of all nations. It should be a model of development that, depending on local, national, and global conditions, would have as centre of reference the persons, their (essential) needs, their hopes and dreams, their rights.

It is to this perspective that the body of research regarding *popular*[11] *education in Latin America* subscribes, and which sets out proposals for an education that allows persons to develop as active social players that would be in a position to:
a) break away from the prevailing social order that has been imposed on us as the only historical possibility (that of neo-liberal globalisation);
b) question the current stereotypes and ideological and ethical patterns that are held as absolute truths (e.g.: individualism, competition, the market as a regulator of human relations, etc.);
c) learn and 'unlearn' as the situation requires (availing oneself of a capacity to think, the tools to enable one to aim for a higher level of learning, as well as a learning methodology, rather than passively assimilating 'pre-fabricated' content).
d) be imaginative and create new contexts and relationships with those with whom we interact, be it at home, in the community, at work, in the country, in the region;
e) develop a rational, emotional and spiritual potential as men and women, to overcome a patriarchal and chauvinistic society and thus building new power relations in everyday life, the local context, within the social system and in the rapport with nature.

1.2.2 Education, morality, ethics and politics
By acknowledging the perspectives outlined above regarding popular education in Latin America, we declare ourselves to be in favour of a 'human-oriented' social change. This involves the effort of men and women in search of meaning and of a fulfilled life and the consolidation of an ethic with the human being at its centre, which is in contrast to the logic of the predominant neo-liberal model that places the market at the centre. In other words, we are fully accepting the ethical implications on which the political character of education is based, as follows:

---

11 The sociologist Helio Gallardo proposes two definitions to the term "popular" in this context: on the one hand, there is the notion of "social people" (groups that suffer any form of inequality or injustice, such as oppression, discrimination, exclusion, exploitation, etc.) and, on the other hand, the notion of "political people" (a group that struggles to eliminate the above-mentioned inequalities). Therefore, a "popular" education makes reference to those political-pedagogical processes aimed at overcoming power struggles, oppression, discrimination, exploitation, inequity, and exclusion. Seen in a positive light, it is any educational process that seeks to build relationships that would be equitable and fair, and that respects diversity and equality of rights. By this second definition, we accept that we are not the "objects" of popular education, but its "protagonists".

Giulio Girardi underlines this when he states: "The term 'popular education' could have at least two definitions, namely: education of which we are the objects (the educated), and education of which we are the protagonists (the educators). I am inclined towards the second of the two, which is at the basis of liberation education. Hence, I feel it necessary to shift attention from popular education to liberation education and its political meaning, which is opposed to the other education model – which could be termed "integrationist" – and the political meaning of the latter. The above is my interpretation of popular education, in particular education in its role of ideological and political struggle". *Educazione Popolare, terreno decisivo di lotta ideologica e politica*, a speech given during a commission meeting on education and politics (*Educazione e politica*) held at Università Roma Tre, May 2005.

In terms of Western philosophy and thought, the Greeks are considered to be the first to have laid out systematically ethics and its relation to education. Hellenic thought always made the

connection between these two aspects of the human experience, as they were perceived to lead to the "*arête*", or *virtue* – the achievement of excellence in all facets of human life, the paradigm of perfection.[12]

Morality, in itself, has always been present in the human consciousness, in the sense that when in contact with others a person comes to exercise a particular behaviour that in the eyes of the rest of the community is labelled as 'good' or 'bad'. Ethics, if seen as a *critical reflection over morality*, comes to be seen as the product of the philosophical theorisation on the ideal for human life, which would be manifested through the behaviour of the human being. As maintained by Savater, "ethics is about knowing how to live a good life or the art of living (...) morality is the coming-together of the behaviour and norms that you, I and some of those who surround us tend to accept as true. Ethics is the reflection on why we consider them to be true and the comparison with the moral code of other persons..."[13]

If seen in the above light, ethics and morality cannot be part of the intimate sphere of individual subjectivity, but are part of a larger social body, which is, the society and the age in which one lives. As a matter of fact, going beyond the respect of the norms of coexistence and of conformation of guidelines of social identity (morals), the statement, the upholding, the setting-up, the making explicit and the communication of (ethical) principles and values mean a human creation that supports and makes possible a life common to all the human race. Thus, while morality contributes towards the adaptation to given conditions in history, ethics supports the drive for change in *the constant quest for the meaning of existence*.

Ethics, in brief, implies the upholding of a perspective that aspires towards the achievement of the most fundamental *aims*: from the realisation of a good life, to the achievement of excellence in all aspects, towards the search for happiness. Ethics is a point of reference for human beings living in a society, in order that the society could become increasingly human. It is in this context that the relationship between ethics and education lies, a relationship that is understood as a *comprehensive training of persons towards the full development of their abilities*.

The need for ethics among human beings is linked to a series of tensions or contradictions – that can be experienced only through history – with respect to the meaning of life. These tensions are present between idea and fact, feelings and judgements, passion and reason, the

---

12 According to Aristotle*,* there are two kinds of virtue: that of discernment, and the other of character. The virtue of **discernment** comes into existence through education and continues to develop through it, given time and experience. The virtue of **character** is born out of common practice, from which originates the term "ethics"; this comes from the Greek word *ethos* which means custom, habit, mode of behaviour. In his *Nicomachean Ethics*, Aristotle presents it as the virtue of character, the ideal to which every human being should aspire in order to "live in this world".

13 SAVATER, F. (1997). *Ética para Amador*. Mexico, Ed. Ariel, p. 59.

---

close and the distant, the self and the other, the individual and society, and the private and the public. These tensions will lead us to assert and question ourselves, and embark on life-long quests to both seek to adapt to the society in which we live and also to change it. Education and politics emerge in the development of this process as essential factors for the conquest of a more human-oriented world, in which each and every one could live as befits human beings (with the individual possibly also contributing towards this goal).

On the basis of the above, education and politics become *means* towards the *ethical end* that we pursue, and that seek to give meaning to our life and the history that we are bound to make on both an individual and a collective level. However, the upholding of ethics is not an end in itself but a teleological vehicle as part of a utopic aspiration within the historical context. Utopia and reality, are therefore dynamic opposites of our behaviour in history, between which our certainties and doubts contend with each other in the quest of coherence *vis-à-vis* the "art of knowing how to live a good life", a quest that would meet its *paths of realisation* in education and politics.

In this context education, be it academic and non-academic, plays a decisive role as an area of socialisation, in the transmission of moral norms, of adaptability (i.e., a reproducing agent of the prevailing common sense) but also in the developing of an identity, the forging of an autonomy, of an awareness of the particular within the universal, in the developing of the ability to change, in the upholding of ideals. Without ethics, education has neither direction nor support. Therefore, education cannot be considered if not within the framework of the meaning of human existence and of the quest for its fulfilment in history, as a fundamental instrument in the practice of the "art of living a good life", both as fate and as a possibility, and as a must and as a project.

One recalls that, according to the famous definition of Aristotle, the human being is essentially a "political animal" that only fulfils himself/herself within the collective context, as a "citizen of the *polis*". Therefore, thanks to education, politics can be experienced as an expression of and exercise in liberty and the coexistence between persons, and thus promoting conditions for the happiness of all, as part of a society governed by ethical principles such as responsibility, autonomy, awareness of common needs, the search for coherence, justice, equality, and respect for economic, social, cultural and environmental rights of all men and all women, of all ages and all ethnic groups.

1.2.3 Means and ends in the relationship between ethics, politics, and education
From a formal perspective, the means are the preliminary for a higher achievement or goal and, therefore, it would be necessary to ensure that they are both appropriate and effective. On the other hand, taking a historical and dialectical perspective, the goals *influence, steer and justify* the means. They are complimentary. Moreover, teleology does not feature at the end, but is the actual catalyst, the mover of the initial action. It is for this reason that the logic of this relationship goes beyond the mutual and the causal and is defined more in terms of

coherence and building of meanings; of inter-dependence and of tension in motion. It is in this dynamic relationship that *all* the elements of the process come into play, a process that is always considered as a *construct* and a challenge for *creation*.

On the basis of the above we choose to place ourselves in the perspective of the Zen archer[14], for whom the target at which he is aiming, the tension of the bow, the arrow that will make the journey between himself and the target, and the archer himself, are all part of a defined whole where the goal of gives *meaning* to the means and the action gives *meaning* to the player and presenting him as such. This tension involves action that, in its entirety, is in keeping with the 'archer's' aim of creating a space for freedom. Hence, in the means-end relationship between ethics, politics and education, we must also consider the intimate and various connections between all the elements that constitute such a relationship. Moreover, it would be essential to take into consideration the creation of spaces of freedom in which the conditions that make it possible for education and politics to bring about social change are generated; that these are seen as a constructive force as opposed to a repetitive and mechanical action that promotes the determining and conditioning factors that characterise the prevailing context.

Taking the perspective and the needs of popular education in Latin America, ethics is not an abstract discourse that supersedes the essential values that one should learn. On the contrary, ethics should be the utopic aspiration that would give meaning to all the elements of educational and political tasks of the immediate present. To this effect, Ricœur points out that "the ethics of politics is nothing else than the creation of spaces of freedom (…) I have no difficulty in thinking of democracy in ethical terms, given its teleological point of view."[15]

The quest for ethics, therefore, involves a choice towards transforming reality and ourselves as an essential part of it. It implies our choice of men and women to develop as agents of creativity and change that enjoy relationships of equity and justice. It also implies the coming into being of liberating processes that help release any suppressed potentials and aspirations. Therefore, it involves the developing of a liberating education, based on the belief that this commitment to education, in its fullest sense as a dynamic and active factor and creator of agents, would be instrumental in the formation of men and women capable of redefining history through processes of social change.

1.2.4 The role of education towards a democratic power relationship

In popular education one often refers to the 'political dimension' of education. On the other hand, however, it has been argued that politics is not 'a' dimension of popular education, the latter being, *in itself*, political. In this respect, Freire qualifies his position as follows: "In my opinion, education is a political-pedagogical process, that is, a process that is political in essence but is presented through pedagogy".[16]

---

14 See: HERRIGEL, E. (1997). *Le Zen dans l´art chevaleresque du tir à l'arc*. Paris, Éditions Dervi.

15 RICŒUR, P. (1985). Ethique et Politique. *Esprit*. N.101, p. 4.

16 Interview: *Paulo Freire en Buenos Aires*, Ceaal, 1987

The political element makes reference to *power relations* that are at the basis of the interaction of the diverse elements present in all human relations[17], and that are directly linked to the potential of transforming us into *agents of change having an impact on society and history*. Therefore, in the education process the relations of power that are at play have direct consequences in the development of human capabilities and even their suppression.[18] In brief, any education that is part of a cultural and political process contributes to the development of a particular culture, a way of thinking and being sensitive to the world and life, an intellectual and moral direction that seeks to be hegemonic, one that tries to widen the consensus on the basis of ethical awareness as put forward by the structured spaces of the "*civil society*" as defined by Gramsci or of an "active citizenship", as they would most probably be termed today.[19] Therefore, education should not use neutrality as a pretext to exempt itself from assuming a role that, in reality, it is duty bound to assume.

From the philosophical point of view, Ethics, Education and Politics constitute a 'triad' all parts of which are interdependent, and in which Education is destined to be the factor that is dynamic, active, and that creates and develops agents having the ability to build (with reference to a utopic perspective) a context for humans with more human-oriented possibilities. It is precisely for this reason that 'Education' and its role in history goes beyond the processes of teaching and learning, the school system, reasons and judgements; and also beyond teachers and pupils, norms and regulations. This is precisely why the ethical, political, pedagogical research behind the various initiatives taken in popular education in Latin America aim at creating an *educational paradigm that would be different to the prevailing one*.

Within the above-mentioned paradigm (the paradigm of a *liberating* popular education), the development of the ability to create and transform plays a fundamental role, and for this the achieving of 'autonomy' would be essential. In this respect, Giulio Girardi states the following:

> *Popular liberation education presupposes that, all individuals*
> *– irrespective of their social context – are capable of intellectual*
> *and functional autonomy.* […] *The task of liberation education is*

---

17 "Truth and Power." Interview by Alessandro Fontana and Pasquale Pasquino. Trans. Colin Gordon. In *FOUCAULT, M., & GORDON, C. (1980). Power/knowledge: selected interviews and other writings, 1972-1977. New York, Pantheon Books.)*, pp. 109-133. Interview conducted in June 1976.

18 A democratic, critical, liberating education helps to train individuals into developing the ability to change social relationships around the world. An education that is authoritarian and that weakens and hinders the development of autonomous individuals. See: FREIRE, P. (1970). *Pedagogia del Oprimido*. Tierra Nueva, Montevideo; FREIRE, P. (1996b). *Política y Educación*. Mexico, Siglo XXI; FREIRE, P. (2000). *Pedagogía da indignacão*. São Paulo, Unesp; APPLE, M. (1982). *Educación y Poder*. Piados, Barcelona.

19 GRAMSCI, A. (1972). *El materialismo histórico y la filosofía de Benedetto Croce*. Buenos Aires, Nueva Visión.*; GRAMSCI, A. (1971). *La politica y el estado moderno*. ediciones de bolsillo, 162. Barcelona, Ed. Peninsula; PORTELLI, H. (1973). *Gramsci y el Bloque Histórico*, Mexico, Siglo XXI; GUIBAL, F. (1981). *Gramsci, filosofía, política, cultura*. Jesús María, Lima, Tarea; PONTUAL, J. P. (1995). Construindo uma pedagogia democratica do poder. *La Piragua. Revista latinoamericana de educación y política*. N. 11, Santiago, CEAAL (*La Piragua* is a Latin American magazine about education and politics).

> *precisely to highlight and give value to any hidden potential. [...]*
> *Driven by a strong belief in the intellectual and moral potential*
> *of the working classes, liberation education makes itself effective*
> *through the practice of freedom. This type of education does away*
> *with distinction between the educator and the learner and views*
> *the learner as educator and the educator in an ongoing process of*
> *learning. This method can be referred to as 'cross-education' or*
> *'mutual education'.*[20]

In fact, Paulo Freire also compels us to rethink the whole logic of the teaching-learning process, and states that "*teaching is not the passing on of knowledge*"[21], on the basis of which his critique of the 'depository' concept of education is founded. This is not feasible precisely because the unilateral transmission of information that is then memorised and repeated does not necessarily translate into a real educational process, nor is it truly conducive to real awareness and knowledge. Moreover, it is also not feasible because knowledge is an active process in which we absorb new information according to the information we have assimilated previously, and therefore developing processes of identification, association, symbolisation, generalisation, reaffirmation or rejection *vis-à-vis* the old and the new.

Through popular liberation education we perceive learning as a creative task, thanks to which new knowledge is presented and revised and, more importantly, thanks to which we establish and renew ourselves as persons, as agents capable of thinking, feeling, taking action, and bringing about change. This is precisely why teaching cannot be reduced to simply divulging content, meaning that it must promote an elaborate process that creates the right setting for analytic learning. Freire states:

> *This setting implies or demands the presence of educators and students*
> *that are creative, catalysts, restless, curious and perseverant in their*
> *quest for knowledge, yet humble… the students must be transformed*
> *into constructive individuals who, like their mentors, the educators,*
> *could also participate in the process as agents of change.*[22]

The generating of conditions conducive to critical learning implies total commitment on the part of the educator, that would be part and parcel with a complete process geared towards developing capabilities; a process for which a disposition towards taking the risk of sharing research and questions, as opposed to merely statements and denials, would be essential; it would be of utmost importance to recognise that it is impossible to have an answer to everything and, hence seek to stimulate an analytic approach to research, pass on a sense of concern and non-conformist attitudes:

20 GIRARDI, G. (2005), *op. cit.*

21 FREIRE, P. (1996a). *Pedagogía da autonomia, saberes necesarios à prática educativa*. São Paulo, Paz e Terra, p. 52.

22 FREIRE, P., o*p. cit*., p. 29.

The democratic educator should not exempt him/herself from the duty of reinforcing the student's ability to be critical, to not be a passive learner, and be able to question.

In view of the above, the democratic educator would be more of a *challenger* than merely being a 'facilitator'. This concept, which has become very popular in Latin America, probably has its origin in the quest to find an alternative to the extremely domineering image of the educator, and also to highlight his or her role as the motivator of the group. However, in practice, the opposite tends to be reinforced. This means educators who do not expose their respective questions or positions and who remain *outside* the group and its commitments, dedicating themselves to 'facilitating' the process or, to a worse degree, put themselves *above* the group by dominating the discussion, and therefore limit themselves to ensuring that the group assimilates the topic 'with little effort'.

When trying to see ourselves as 'the challengers' we would need to assume the role of players in the process, that is, being individuals who would be active and committed towards the persons with whom we work, being open to their situation, to all their doubts, to their choices and to the alternatives available. Hence, it can be concluded that the group sets the initial 'challenge'; the members of the group 'provoke' with their questions, their interests (or what they find uninteresting), their knowledge, their acknowledgment or denial of the topics to be addressed, their perception of us (our role, our abilities or our behaviour) their expectations, their utterances or their silences, etc. Their very presence in the educational space we are responsible for is already a challenge in itself.

Feeling challenged by the students with whom we work is, perhaps, the basic democratic attitude that we should assume so as to create the right *learning conditions and predispositions* or, according to Freire, "create the possibilities" for the production or developing of knowledge; being aware that we cannot be expected to know absolutely everything about the content to be covered, that the group is already in possession of a degree of knowledge, and that it has its own questions and needs. We must also feel confident that we can meet the challenge because we have prepared ourselves as best as possible, and that we are safe in the knowledge that we have the necessary criteria, tools and methodology to undertake the task creatively and with a critical attitude. In brief, we must be open to establishing an 'educator-learner' dialogue.

Above, we have established the basic requirements for challenging the group, in particular through questions, suggested methodologies, resources to enable us to cover more elements of information and new perspectives, discussing their statements and denials, inspiring a debate based on their perceptions; introducing additional content on the basis of our good command of the topic, helping to synthesise ideas, working towards a process of reflection that progresses towards a more complex and profound level. To these, we must add encouraging the ability to be critical, research, exploring and developing individual and collective learning patterns, from which we would also benefit. Thus, every challenge that we present, should inspire a

new answer that, in turn, would become – in terms of a dialectic spiral – yet another challenge to us, the educators, the challengers – in other words the learners.

Paulo Freire makes constant reference to this non-conflicting relation between the educator and the learner that should go beyond the basic dialogue that should be present between the two (with the resultant extreme belief that there is no distinction between the educator and the learner, to which Freire used to answer that if it were so it would not be possible to distinguish between them). Freire goes beyond appearances, and sets out a dialectical unity between teaching and learning, between the teacher and the learner, and synthesises it by stating:

> *Those who teach learn through teaching, and those who are learning*
> *teach while they learn.*

He goes even further by considering both sides as active agents in this process:

> *It is necessary that* […] *right from the start it would be made clear*
> *that, within the diversity of the role of the agents involved, the trainer*
> *comes to be re-trained while training, and those being trained are in*
> *fact trained and train while being trained.*[23]

It is my belief that, to avoid the above becoming an empty slogan, it would be necessary to take a deeper look at this central concept:

a) Perceiving those who teach and those who learn as two dimensions present in a permanent process, both in educators and learners, and understood as challengers in the path of building and producing knowledge.

b) Taking this view as a challenge in the quest for an ethical-political and pedagogical coherence, with which we strive to develop ourselves as human beings who place themselves in a paradigm of development of knowledge in opposition to the current prevailing paradigm that is authoritarian, vertical and taut with respect to the spreading of knowledge. The pedagogic position that is expressed in this perspective of mutual challenge is inspired by a profound ethical-political conviction that we also take from Freire. This is the conviction that as humans we are historical beings in a history that is still to be determined, and is more a 'time of possibilities' of which and in which we have the potential of being agents of change, builders of a future we would like to experience and not merely objects in a history that others have decided for us. Therefore, the consistency that we seek to put into practice as challengers-challenged in driving the processes that would generate learning conditions and predispositions, would require a rigorous methodology that can never be prescribed, or tied down to a scheme, a model or a combination of techniques to be applied; it is, on the other hand, a form of expression that is ethically rigorous:

> *We cannot consider ourselves searching, decisive individuals that*
> *break away, that choose, that act as historic agents, individuals*

---

23 FREIRE, P. (1996a), *op. cit.,* p. 25.

> *capable of bringing about change, if we do not see ourselves as ethical agents.*[24]

c) To revisit, from a dialectical point of view, the simultaneously prescriptive and democratic meaning through which Freire affirms with the same emphasis, the responsibility of teaching as a part of the responsibility to learn:

> *Anyone maintaining that the educator does not have the responsibility to teach is a demagogue, lies or is incompetent… but the issue is whether we know if the act of teaching is an end in itself or, on the contrary, the act of teaching is only a fundamental moment of learning…*

d) Incorporating the systematisation of one's own experiences, a self-critical reflection over one's performance, as a permanent aspect of one's own development as generator of learning:

> *In the life-long development of teachers, the self-critical reflection on their performance is pivotal. It is in adopting this approach that one could improve one's next performance.*[25]

Choosing a popular liberation education is, therefore, *a choice for social change, of which this same (new) education is part*. It is a choice that calls on us to have faith, to believe that the ethical values can be achieved in history, and that we educators share a responsibility to see them through.

> *It is not liberation education alone that brings about social change, but there cannot be social change without a liberation education.*

> *Paulo Freire*

24 FREIRE, P. (1996a), *op. cit.,* p. 19.
25 FREIRE, P., *op. cit*, pp. 43-44.

1.3 Global Citizenship Education in Today's School (Position Paper)[26]

The world we live in and its challenges

The awareness about an unsustainable development pattern has increased exponentially over the last forty years because we have developed an understanding of the fact that we are living beyond our own means and beyond our planet's and our ecosystem's capacity to sustain us. The development model adopted by the rich countries in the Global North helps poverty to take root and to take away the self-determination of Southern countries. The sharing of power, of resources and of wealth is always more unequal.

Over one billion persons, the majority of whom are women, live on less than a dollar (€0.67) per day, more than 800 million people are undernourished and over two and a half billion persons do not have access to safe and clean water or to sewage systems. Poverty and social exclusion are however not exclusive to the South and have also an impact on economies that are in transition and on industrialised countries.

Gender discrimination is still rampant across the world at the social, cultural and economic levels. Sometimes it even permeates the institutions of a country.

The world is going through historical processes that are transforming our habitat from its foundations in a fast manner. The fact that today's men and women are more connected and interdependent could give rise to an increased awareness of interconnectedness and the participation in a single community with a common past and a common destiny. It seems easier for them to understand that they form part of humanity as earth's inhabitants. Several experiences are taking us towards from 'the world we live in' to 'the world we want to live in'. Today we have the opportunity to create new spaces and to motivate critical thought, democratic debate, alternative solutions, sharing of experiences and joint efforts. Some of the predominant trends of our contemporary world offer us a number of 'new' opportunities, but at the same time they raise questions that make us aware of a number of challenges for us and for the future generations.

---

26 This Position Paper was written by the *Conectando Mundos* Consortium.

The challenge posed by globalisation

We are living in an ever globalised world, from the trade market to communications. This brings about great risks to participative politics, for economies and for local cultures. Globalisation as a development model, which is unfair and unsustainable, is bringing about the centralisation of capital, thus bringing about disproportionate poverty, social exclusion and forced migration as it obeys the logic of the free market and neo-liberal ideology (based on individualism, instability and competitiveness). There is therefore an urgent need to enact a strategy for sustainability without any further procrastination that would also not be defined by the free market ideology. It needs to effectively eradicate poverty and guarantee equal opportunities to everyone. However, we are also aware that there is not only one unequivocal interpretation of globalisation. This calls for discernment between several points of view, some of which actually emphasise the enormous participatory and potential of global processes.

The challenge posed by the media

The advent of information and communication technology (ICT) and its ever increasing sophistication has widened the opportunities of many but it has also widened the divide between those who have access to knowledge and information and those who do not have such access. This has further increased social exclusion. Information is playing an ever increasing role in forming public opinion and social consensus: mass media and the new media are ever more significant and are one of the most important keys towards public debate in the modern day global 'agora'. It is therefore fundamental to analyse the rules governing the global communication system, to reduce as much as possible the digital divide and to encourage and promote information models and channels that are more accessible, more democratic and pluralistic. The vast opportunities resulting from the new technologies call for citizens, who besides being competent, need also to be critical and responsible.

The multicultural challenge

The 'glocal' societies are increasingly becoming more pluralistic and heterogeneous giving the opportunity for diverse identities, cultures and religions to live together. Cultural diversity is a richness and is simultaneously an educational, social and political challenge that addresses the model of integration and social cohesion that is planned to be reached through an intercultural process. As opposed to the assimilation being put forward by a number of political and social actors, it is necessary to develop together a shared civic ethos, regulations for a public ethical system, which starts from intercultural dialogue, and which makes it possible for everyone to share the same pluralistic society in cohesion; a society that takes into consideration the interests, needs and the cultural identities of its minorities.

The challenge posed by the relationship between technology and ethics

Undeniably, scientific and technological progress in fundamental sectors such as medicine and communications has contributed to a marked improvement in the quality of life. However, it is also necessary to guarantee universal access to these scientific advances. Technological advances, particularly those that relate directly to basic human rights, need to be put at the

service of the people, above any economic or commercial interests, while contributing to equality of opportunity.

In fact, the current developments of scientific and technological research put across a number of ethical questions. Technological warfare and security issues, nanotechnology and biotechnology are eliciting complex debates that cannot be ignored. Technical research and investments many a times do not have the common good as an overarching aim but serve the interests of those who are financing that research: the creation of genetically modified organisms, for example, has at times enriched the producer and forcing those communities that have used them into commercial traps, moreover without any guarantee about the safety to the health of consumers; pharmaceuticals that are essential for saving lives remain inaccessible to a large part of the world's population because they are 'protected' by patents.

Is it possible to reconcile technical research and progress with an ethics that is in favour of persons and the planet?

The environmental challenge

The ecological texture of our time is beginning to be torn apart. This is witnessed by a loss in biodiversity mainly brought about by deforestation, uncontrolled exploitation of fishing and the negative effects of our consumerist and wasteful lifestyles on the environment, on our health, but even the trend towards the privatisation and the liberalisation of humanity's common goods such as water and crops. There cannot be any future for the human race without it being respectful of and caring for the environmental system that all of us make part of: this is the reason why any future project must be eco-compatible. The myth of economic growth and progress has not as yet guaranteed its own promise of a high quality of life and the eradication of poverty, but is on the other hand putting the future of the planet at risk. Fighting environmental damage, fighting the causes of climate change, the decrease in biodiversity and advocating for the right to access to water and to the other fundamental needs by everyone, entails a commitment from all the actors (citizens, schools, governments, business companies and civil society) to build a new cultural, social and political context that entails the concept of economic shrinking besides new personal and communal lifestyles that are more balanced and responsible.

The challenge posed by violence and war

Violence and war have been rehabilitated as plausible options within the mind of an increasing number of people and communities: armed humanitarian missions, preventive war against fundamentalist terrorism, surgical war, missions with the aim of implanting democracy and the clash of civilisations are concepts that are increasingly being popularised across the world by the political and economic powers that be. While military spending is at its highest, whole populations are living excessively violent situations with several conflicts being triggered or perpetuated by the interests of the few. Only a prudent and sensible multilateral policy that courageously defends the most vulnerable, and that provides a real primacy to the United Nations, can give any hope for the ditching of war as a solution and the support of all of the

human rights for everyone. However, this must be accompanied by growing and maturing vigil civil society able to denounce and mobilise itself and aware of its own strength.

The challenge posed by sexism

Women are the ones most affected by poverty and those persons who have real difficulties to access opportunities. Girls are left behind in a number of contexts, especially in access to education and gender inequality tends to increase towards to higher levels of education. Work placements that carry the least prestige are in their majority filled by women while men dominate the places in authority that have decision making power. All over the world women are the most likely victims of violence in all its forms. This type of discrimination is being promoted much more frequently than it can be assumed, mainly through the continuation of stereotyped roles that do not bring about changes to the traditional relationship between men and women. Balanced gender relationships are essential to facilitate equal opportunities, shared responsibility, but also to overcome the patriarchal system and to fight the opposition of androgenic knowledge systems.

The challenge posed by governance

This is a challenge for the political class at all levels at once: local, national, European and international. The traditional political categories have become obsolete and there is an increased need for a new architecture of power management. Should we want the future institutions to be given a new lease of life, we should start from active participation of citizens, of civil society, the reformation of the role and the structures of political parties, the establishment of a healthy and transparent relationship with economic power, the value of the diversity of thought and behaviour and of multicultural dialogue, and other effective direct or representative means of participative and critical democracy.

The educational challenge

All the above challenges are levelled at all of us and we all have to carry our own responsibilities. However, certain educational contexts have a strategic value and occupy an essential role and have to be sustained in all possible manners.

School is one of these contexts and as such it must be furnished with all the necessary resources in order for it to assume a positive and active role in enabling persons to reply to these challenges. Those persons who are working in schools must be provided with more resources, more tools, more thought provoking contexts especially if these same persons are interested and committed in strengthening the school's social and political significance.

Together with school, the family is another pillar in the educational system. These two institutions must interact and debate the values they are putting forward. They must also collaborate within the educational process in order to avoid schizophrenic dynamics brought about by different educational and behavioural theories put across by the two.

Civil society and non-governmental organisations are yet another means whereby persons can live up to the challenges under focus here. Such organisations work contemporarily in geographic, economic, social, political and cultural contexts that are very diverse and they are aware of the local and global aspects of the human experience; two aspects that are closely interlinked and having hazy boundaries. NGOs have assisted dedicated teachers and educators for the last couple of decades and have all the intention to continue doing so. However, these organisations have to learn to work more 'with' the school instead of simply 'within' the school, and adopting long-term strategies. This collaboration will widen and improve the work that these have already shared – information, development of methodologies, support of common activities.

School and civil society must find an educational working relationship that would enable them to deal with the challenges of our world in a coherent and cooperative manner.

In this view, let us look at the current educational scenario to define our proposals for the evaluation of the educational system in order for it to become the most efficient and effective response to the contemporary challenges.

The current educational system

Several activities and projects implemented by small groups of teachers or single schools constitute interesting pilot studies of a transformational education. However, in the majority of cases, these are just isolated experiences and the prevalent dominant educational reality in our countries is still very far away in its characteristics from the one that is actually needed to prepare citizens to face today's challenges.

In fact, at present:

- education is not about understanding reality but **about accumulating compartmentalised knowledge through specific subjects presented as unconnected from each other** and detached from any context;
- **the text book** plays a dominant role, actually replacing the teacher, in defining and choosing the educational 'conceptual contents' and in selecting the material which is most suitable for students to work on, missing out on the key education elements of practical and behavioural processes;
- **the languages of the 20th and 21st centuries** (audiovisual, informatics) have been integrated in an irrelevant, improper manner due to the fact that the educational system is still almost always verbal;
- the educational system does not provide a democratic experience, being still based on **hierarchical relationships** and on a disciplinary organisation of the school that is isolated from the familial, cultural and social contexts;
- the teachers are also increasingly experiencing a **loss of their moral and social role** while seeing also an increase in responsibilities and expectancies from society;

- the **teacher-student relationship is the most critical**. The teacher is still the one that passes on strictly pre-defined subject-related knowledge to a student who is not as yet considered a 'person' in its completeness (i.e. intellectually, emotionally and physically). The student is expected only to receive, categorise and show 'possession' of the contents, without being given the opportunity to participate in the construction of knowledge;
- school remains **a place of instruction, ever more addressing employability**, while **the conversational and transformational learning method is sidelined** which would require from the teacher to adopt a more complex role of experimentation, tutorship, animation, etc.

Luckily enough, there are a small number of teachers and educational officers at managerial level that carry out innovative experiments and proposals that tend to promote a different type of education.

Global Citizenship Education: a Realistic Solution

From Development Education to Global Citizenship Education
The effort to include a global perspective in the schools' syllabus has been happening since a couple of decades – and *is* happening today - also with the cooperation of extracurricular educators who, for example, work with non-governmental organisations and who bring to the classrooms 'a taste of the world' through what is known as Development Education. Through this, they raise the awareness of students (but also that of the teachers) on issues regarding the unbalances between the political and economic global North and South and on their interdependence. Actually, it is Development Education that acts as our starting point given our commitment in the educational field as non-governmental organisations.

This document embraces and utilises the 2004 definition suggested by the Development Education Forum according to which "Development Education is an active learning process based on the values of solidarity, equality, inclusion and cooperation. It presents people with an opportunity to set on an educational voyage that starts from a basic awareness of the priorities of international development and of sustainable human development, passes through the understanding of the causes and effects of global issues, and ends with a personal commitment through informed action. It encourages a full participation of all citizens towards the eradication of poverty from anywhere in the world and towards the fight against exclusion. It's aim is to influence economic, social and environmental policies at both the national and international levels in order that these same policies be fair, sustainable and based on respect for human rights."

The evolution of Development Education is a historical process with clearly identifiable of stages and approaches. Some of these stages (or there characteristic features) have followed each other in a linear manner within a number of activities of the various actors that were

involved, while in others they have converged. We will now try to provide a historical overview of the five generations or approaches of Global Citizenship Education.

The first generation of Development Education (1940s and 50s) is characterised by a mainly **charitable and somewhat patronising approach**. The organisations were mainly humanitarian and religious in nature and focused on conflicts and humanitarian aid. The 1960s gave way to the **developmental approach** advocating for phased growth and believing in the need for underdeveloped nations to modernise in order for them to reach the prosperous level of the North. This period witnesses the birth of development NGOs that begin to propose collective participation of the beneficiary population as a strategy. They also started to disseminate information on their projects in the South. They are criticised for their Eurocentric perspective and for their failure to criticise the existing model of development. During the seventies **development education** became more **critical** and promoted **solidarity**. Together with the decolonisation processes that entail front-line participation of citizens, the contemporary model of development is criticised and a new economic order is advocated for. Underdevelopment is interpreted as a structural consequence of international relations and of the unbridled development of rich countries. The **humane and sustainable model of development** of the eighties developed in the light of increasingly proven social inequalities. It throws doubts over economic globalisation and the hegemonic model. Alternative models of sustainable and humane development are proposed from the social movements of he North and the South. The UN Conference on the Environment and Development in 1992 defines the essential role of education in the adoption of a respectful development of the common natural environment. All these principles were reaffirmed by the 2003 Johannesburg Summit which highlights once and for all the primacy of **an education for sustainable development**. In the meantime, through the World Social Forum and the 2003 protests against the war in Iraq, millions of citizens from across the globe make a strong request for global justice. At this point, Development Education is challenged to provide educational proposals that would support a global vision of international problems. This is why many organisations, including us four (that is, Cidac, Inizjamed, Intermón Oxfam and Ucodep), are feeling an urgent need to sustain and implement a **Global Citizenship Education** that provides all the tools that will help the citizens understand globalisation and its effects. They are proposing an instrument that presents a wide variety of alternative proposals while developing strategies of cooperation that entail political activism on generic as well as specific themes. Today we can consider Global Citizenship Education as a common heritage of Peace Education, Human Rights Education, Environmental Education, and so on, that have evolved and interacted. The effort to include a global perspective in the school's syllabus has evolved in the past decades Human dignity is a value shared by all persons and which gives them the fundamental right to live freely and in appropriate conditions for developing themselves as individuals and as members of their community, in respect of all the human dimensions.

The proposal put forward by Global Citizenship Education
The concept of Global Citizenship supports a new model of citizenship based on the full

awareness of dignity inherent in every human being, on her or his affiliation to a local and a global community and on the active commitment to achieve a world that is more just and sustainable. Global Citizens are persons who are capable of *LEARNING through connecting*, of *DOING through thinking*, of *LIVING TOGETHER through awareness*, of *BEING through becoming*, of *CHANGING through imagination*.

The proposal of Global Citizenship Education developed by several organisations from around the world seeks to integrate in a coherent manner development education and human rights, education on sustainable development, peace education, intercultural education and gender education, while respecting the direct relationships between all these areas as well as the ever increasing interdependence between human beings on a planet whose sustainability is threatened.

In the following, we are reflecting on some characteristic elements of Global Citizenship Education.

In defence of human dignity
Human dignity is a value shared by all persons and which gives them the fundamental right to live freely and in appropriate conditions for developing themselves as individuals and as members of their community, in respect of all the human dimensions.

A perspective on human rights
Global Citizenship Education is built on the premise that a better and just world is possible only if Human Rights will be respected in full. It is essential to develop further the strategies that will break the vicious circle of poverty, lack of capacity, powerlessness and conflicts, transforming it into a virtuous circle within which all persons are able to hold responsible those people that are responsible, are willing and who have the capacity to protect, defend and put into action human rights.

Global and local interdependence
Educating global citizens implies raising awareness and understanding of the interdependence of problems afflicting the planet: local actions have a global effect; and vice versa. Any activity we do or stop doing has a direct effect on the future of others; this makes us responsible of the future of mankind and of the planet, within a concept of global citizenship that integrates the local and the global dimensions (citizen of the planet / citizen of the area where one lives). Global Citizenship Education supports exchange and twinning opportunities within the school environment precisely to facilitate an understanding of the above concept.

Cosmopolitanism and complementary identities
We promote the respect for diversity as a form of mutual respect of a complex vision of identities. Identities are dynamic and are built around multiple and different senses of belonging. Global Citizenship Education tries to develop a cosmopolitan or global citizenship

within children and youths in order to bring to an end the current bipolar logic that contrasts universal and particular identities and proposes an 'us and them' approach. A cosmopolitan or global citizenship opens itself to 'the other' and to the common good. It feels it has to fight against all types of injustices and discrimination.

A political and ethical proposal

Global Citizenship Education is an ethical and political proposal to transform society through the development of a committed citizenship, starting from the school. Many a times the educational system has been considered as one of those key institutions responsible for dishing out dominant values and social inequalities. However, Global Citizenship Education emphasises that the educational system can be a central element for change, a space for communication and for the creation of knowledge. It can help the students to build visions that would stop the unjust dynamics such as neo-liberalism or cultural hegemony.

This has helped the development of the concept of schools as "public democratic spheres" directly related with the concept of teachers as "intellectuals who bring about change", public intellectuals, on the basis of a conception of school life as a "form of cultural politics": far off from a neutral or technocratic concept, the educational system is committed to the values of equality, critical citizenship, democracy and economic and social justice.

A bet in favour of democracy and dialogue

Global Citizenship Education challenges the traditional relationships between the various actors in the educational system. It is a proposal that emphasises democracy and dialogue at all levels. The educational system is seen as an opportunity to develop a global and democratic citizenship that succeeds in involving all the actors. However, this concept needs a radical change in the traditional relationships between students and teachers, between teachers and educational authorities, etc, in the organisation of the school and in the elaboration of the curriculum.

Education that develops emotional skills

Global Citizenship Education includes education that develops emotional skills within the educational practical approach as the fundamental component of cognitive development and the learning of cohabitation, and thus it integrates thinking, feeling and acting abilities.

The Importance of Global Citizenship Education in Today's Schools

Within the educational system, Global Citizenship Education is a proposal that goes beyond the study of some material from a minor subject within a huge body of subjects of compulsory schooling. It also goes beyond regular 'incursions' by educators from outside the school environment introducing awareness raising courses within extracurricular activities. It is an educational option that aims at developing a coherent proposal on *the way to educate*.

In its opening part, the *Delors Report* states that, when faced by the several challenges of our times, *the educational system represents an essential tool for the progress of humanity in its path towards peace, liberty and social justice, and it is a path towards an appropriate human development that could help bring about the eradication of poverty, of misunderstandings, of injustices, of inequalities, of oppression and of war*.

This is why there exists the necessity to change the central vision of education and to reconsider its function in its entirety: the development of a person, that in its wholesomeness learns to be, to think, to feel and to act. The educational system needs to reclaim its humanising and global dimension, giving a sense to our lives, to our actions, to our relationships, and taking responsibility for the creation of a just and sustainable world.

We are in favour of an educational system that stimulates within the student a wide understanding of himself and of the world, while offering him elements to contribute towards a fair society. The student would thus be able to question about the structural causes of poverty and exclusion and, consequently, on how to fight these, we conceptualise the school as a central social actor in this process.

If we want to attain this goal, the educational system must be changed and it must move towards a critical approach based on dialogue, through the use of **methodology**, creating conversational and participative relationships, promoting educational spaces built around the human dimension which children and youths would be known and appreciated as individual persons. It must bring about greater flexibility in the time and place of the school, establishing more democratic relationships in the **roles and relationships** between students and teachers, making life for them much easier when accepting the role of targets of the pedagogical processes.

In short, this means that we need to change the school into a space of exchange, reflection, socialisation and projection that promotes knowledge as a collective construct, that values the skills and experiences of all actors of the educational community, and not as a mere individual strength. This means that we need to change the educational system until the curriculum and the school itself become a learning and participative 'community' that leaves room for the integration of students, teachers, families, local governments, associations and NGOs. The educational system needs to change with the aim of becoming part of the solution to the problems identified until now.

Recommendations

We will take part as actors in dialogue with all the other stakeholders to sustain, affirm and implement Global Citizenship Education within the educational system.
Keeping in mind and recalling all the published European documents and commitments, particularly:

- The Council of the European Union Resolution on Development Education (2001);
- The Maastricht Declaration (2002) that had promoted the recognition and integration of Global Education as an essential tool for the citizens to understand and participate in a critical manner to a global society;
- The European Conference on Public Awareness Raising (2005) and the one on Development Education (2006) during which all the participating European Member States committed themselves to elaborate at the same time a European strategy and national strategies on Development Education and agreed on the necessity to integrate Development Education within formal and informal curricula of the educational systems;
- The European Consensus on Development (2005) promoting a communitarian vision on global development, reaffirming the commitments of the EU towards the eradication of poverty, and indicating the eradication of poverty and the attainment of the Millennium Development Goals as primary objectives of the Community's development policy;
- The European Consensus on Development Education (2007), a declaration that was elaborated in collaboration between civil society, the European Parliament, member states of the European Union and the European Commission, and that provides the first strategic document on Development Education and awareness raising in Europe on a local, regional, national and European level.

Keeping in mind and recalling the significant commitment of those teachers, educators and civil society organisations that worked incessantly with children and youths emphasising together with us the urgent need to introduce Global Citizenship Education in schools as a concept and also in practical terms.

We ask for an ever wider recognition of Global Citizenship Education. In this view, we highlight a number of specific areas within the formal educational system that could be improved and we propose the following recommendations:

Curriculum and educational organisation
Within a world in which contemporary life and knowledge are ever evolving and ever more complex, there is an urgent need for a Global Citizenship Education meant as a cross-cutting and interdisciplinary educational process that finds its way into existing subjects as well as in new interdisciplinary projects promoting learning through themes that are socially relevant. We are living in a time wherein diverse levels and identities intersect on the individual and the collective level. In this light, Global Citizenship Education calls the educational system to be rooted in local experiences, and to give more attention, offer a wider understanding and present relevant experiences from persons and communities while involving all the socio-educational actors.

*We call upon the **national and local political authorities**, together with the **teachers** and **civil society** to commit themselves to put into practice these recommendations.*

Methodology

Due to its inherent characteristics, Global Citizenship Education requests methodologies that are

- active (learning to be, to know and to do);
- interactive (through discussions and debates);
- in favour of experimentation (focused on real challenges for children and youths and for the whole society);
- critical (encouraging critical thinking based on values and beliefs while supporting autonomy);
- cooperative (strengthening the joy of mutual learning, for networking and for solidarity);
- using a socio-affective approach (improving the learning of emotional skills) and
- participative (giving voice to different actors, while recognising their roles and encouraging their critical and creative involvement).

The methodologies proper to Global Citizenship Education develop all these abilities that are to be passed on to children and youths in order for them to be able to respond well to present challenges.

Within this educational process the students must act as the converging points of all objectives, all motivating factors and all exigencies.

In order to face this challenge and this responsibility, the teachers and all the educational actors are to be granted the opportunity to achieve and strengthen adequate abilities in relation to their mission. Specific Initial and in-service training in Global Citizenship Education is a key factor for the whole of the educational process and an essential support for the teachers and school leaders to understand, to aim at and to practice subjects that can be very complex, interconnected and/or controversial.

As didactic material has an effect on the day-to-day educational practices and constitutes an essential help for the teachers they have, on one hand, to eliminate any type of messages and references that discriminate or that encourage stereotypes, while on the other, they have to go through a rethinking and a renewal of content and form, receiving the values and principles of Global Citizenship Education.

It is relevant to carry out an evaluation of the coherence between the values and proposals, between the declared principles and values and the reality in schools, between the objectives and the strategies, between theory and practice, between content and form.

*We call upon the **national and local political authorities**, the **teachers**, the **publishing houses** involved in the production of textbooks, the **universities** and the **NGOs** to commit themselves to put into practice these recommendations.*

Roles and relationships

Global Citizenship Education within the formal educational system requires a democratic, participative and open environment within the school. Within this environment, all the actors – students, teachers, administrators, educational officers, families – are to be recognised as citizens that can play a leading role within the educational process and are to be encouraged to share their experiences, their thoughts and their proposals for improvement and to promote joint initiatives.

This educational system has a role to play in the building of a global citizenship and in the transformation of society. It needs to do this in collaboration with civil society and with social movements in a manner that gives value to and recognises the diverse abilities and that respects the specific role of each part, making use of the fruits of creative and motivating interactions.

Therefore, committed, critical, change promoting teachers are needed who consider education as a creative activity, who, from the perspective of daily reality, prepare for freedom, the individual growth and the common good, who are working in a collaborative manner and in a network so as to generate the processes which are necessary for change; and who bring forward a movement for the transformation of education, involving the entire educational community within the respective schools.

In those contexts where media are powerful educational agents which have unprecedented accessibility and distribution of information and opinions, it is essential to learn to utilise and to interpret them in a critical manner and to contribute to the creation and strengthening of alternative media that are able to encourage attentive, active and socially involved lifestyles.

*We call upon the **national and local political authorities** and **the media organisations** together with the **teachers**, the **students,** their **parents** and **civil society** to commit themselves to put into practice these recommendations.*

1.4 Networking: Weaving Strengths and Collaborations

Oscar Jara Holliday

This reflective proposal is based on what I have learnt as a result of the experience obtained through direct participation in various networks over the past twenty years. One of these in particular is the experience in Alforja (the Central American-Mexican network for popular education) which was founded in 1981, and of which I was coordinator until 1998[27].

Our network was inspired by four fundamental convergent points: *a dynamic and welcoming socio-political context; a practice and attitude favouring disinterested commitment; a disposition for shared learning; and an action that is practical and non-bureaucratic*. These 4 points helped create the setting for the various groups within our institutions to start to live intensely the experience of sharing the challenge of achieving a totally unprecedented goal. All this was built on learning and on pooling in of our practices and thoughts. In this context, I would like to emphasise the idea of sharing a common challenge and the development of a system of mutual learning.

It was necessary to unite in order to take up this challenge which, taken individually, would have been overwhelming. Our goal was achieved through intense involvement that was gradual and consistent, by avoiding unnecessary pressure from inflexible organisational structures, by sharing generously what each and every one of us had at our disposal, and by accepting to undertake enormous tasks and responsibilities with the conviction that together it would be possible to face them with relative ease. We created training programmes, visited rural and urban areas, carried out research, restore historic memory, produced educational material and organised workshops, seminars, meetings, etc. We interwove various elements and our strengths to an extent that unwittingly, and I daresay very spontaneously, brought into existence the Alforja Network. It became a meeting space and served as a context for group work and strategic planning that, since the day in which the name was established officially on 28 May 1981, suffice it to say (lest I take up too much space relating its progress over the years) is still in existence today.[28]

---

27 Alforja is not an acronym. It is the name given to a type of bag (made of leather, straw or fabric) which farmers in many countries carry on their shoulders or on backs of horses, mules or donkeys. The bags usually contain supplies, tools, seeds, books, etc. We were inspired to use the word for the name of our network in view of its property of being a useful accessory in certain cultures to transport items from one place to another.

28 The network is currently composed of CEASPA (Centro de Estudios y Acción Social de Panamá) which is the regional seat; CEP (Centro de Estudios y Publicaciones Alforja de Costa Rica); CANTERA (Centro de Educación y Comunicación Popular de Nicaragua); CENCOPH (Centro de Comunicación Popular de Honduras); FUNPROCOOP (Fundación Promotora de Cooperativas de El Salvador); SERJUS (Servicios Jurídicos y Sociales de Guatemala); IMDEC (Instituto Mexicano para el Desarrollo Comunitario de Guadalajara). See: www.alforja. or.cr and www.alforja.or.cr/centros/cep

On the basis of the guiding principle outlined above, and making reference to other initiatives in which we participated, I would like to put forward the following points for thought in the hope that they would inspire a debate in which all groups involved participate and in which a critical approach is adopted:

1. Networking is *a modus operandi* that requires the interweaving of relationships, learning, collaboration, and "tying knots" towards the creation of a context that would allow openness, diversity and a space common to all, which would be conducive to the further creation of new initiatives, proposals and efforts.

2. Networking requires that emphasis is placed on the *process of creating meeting points and joint action* rather than on an organisational structure, which would be of secondary importance to the dynamics of the various processes (which entail dynamic, multi-dimensional and complex elements). Therefore, the overall process is not about building networks in order to "throw them" and "fish" others (be it persons or organisations), but to invite them to participate through further initiatives that would contribute towards improving the dynamics of the network.

3. It is essential to share *strategic objectives or goals* that would entail making a joint effort to overcome challenges. Strategic objectives or goals would mean results that would be better than those that have been achieved so far with respect to a given situation.

4. It is the strategic objectives or goals that set in motion the dynamic factor in networking and not the networking process itself. It would not make sense for the network to be inward-looking; on the contrary, networking should be *outward-looking*, efficient and effective. Hence, the kind of effort and the intensity that should characterise the networking process would depend on the extent of our influence in changing the situation that is considered to be the start of our journey and transforming it into the set objective.

5. Networking requires assigning different types of *functional coordination*, in which each participating party brings that which is their own and which they are most familiar with through actions, projects and concrete fields of work. Without the necessary actions, the 'knots' in the network will 'come loose'.

6. Notwithstanding the above, networking also requires that any *differences are respected and given their due*. This approach would help enrich and strengthen the process, precisely since in this manner it can be ensured that new and relevant elements particular to one party or another could be introduced without being imposed at the expense of others. It is for this reason that discussion, planning and structuring of objectives and relative actions are important. Similarly, being specialised in the task one is given is important in order that efforts and capabilities are as complementary as possible.

7. It is not to be taken for granted that all the persons and organisations coming together to work on a particular initiative are in total agreement on all points *a priori*. It would therefore be necessary to *encourage that all views are expressed* in order to find the

common points, as is characteristic of networking, but also to identify any differences and address them. Giving due attention to differences with a view to resolving them would prove to be a great strength whereas if, on the contrary they are ignored, it could backfire in the long run. A consensus that would be arrived at too hastily or too easily is not conducive to good networking. A disagreement that would have been addressed inadequately when it first arose could resurface with greater force at a later stage precisely because any tension felt initially would have been kept latent for a long time.

8. It is required to make an effort towards *identifying all the possible converging points* and to try to establish inclusive *basic consensuses* that would aid the group in reaching 'minimal agreements' based on the criterion that nobody is entirely in the right or entirely in the wrong. Therefore, it would be necessary to always focus on the 'common ground' that would ensure that one's position is in keeping with that of the next person or organisation.

9. Encourage *a dynamic and mutual learning spirit*. This would require not only a willingness to share one's knowledge and expertise, but also to be willing to listen to and assimilate what others are sharing. Therefore, it would be important to be both critical and self-critical in this respect, and thus not only would it be possible to exchange descriptions or retelling of the respective experiences but also to actually share what was learnt through the experiences related by others. This task, which is part of the process of systematisation and intended as a critical reflection over one's practice, is fundamental for networking. This is because it makes way for a developed outlook based on the sharing of thoughts within the group.

On the basis of the above and in the words of Paulo Freire, networking means putting in place the necessary *conditions and the predisposition* for learning. Networking also serves the purpose of offering a theoretical context, in direct relation to every practical context, which would make it possible to reassess what we experience – characteristics, inter-relations, roots and needs – with a critical mind.

10. It is very important to promote *processes and mechanisms that lead towards the accumulation of experience*. This could be achieved through registering and sharing records of the work done, synthesising the points of agreement, and leaving evidence of the evaluations and projects. By failing to follow these procedures, it often is the case that mistakes are repeated and it would be difficult to build new 'steps' that would make it possible to proceed to new challenges. This is the cornerstone in the process of systematising experiences aimed at extracting and assimilating the relevant lessons learnt through a critical approach to experience.

11. The construction aspect in the process of networking is neither linear nor uniform; on the contrary it is variable and asymmetrical. Hence, it would be fundamental *to maintain a very intense communication dynamic*; one that facilitates contact between the various players for them to continue to offer and receive regular contributions, keep up-to-date with events, new proposals and decisions. This can be achieved by using all possible communication tools, such as handwritten and electronic letters, meeting in person, etc.

12. Ensuring that any action taken would be *transparent* to all, even if it would mean making mistakes or revealing difficulties. Networking cannot take place if it is not based on mutual confidence. Of course, this confidence does not happen automatically and it must develop part and parcel with the work relationship (one must also bear in mind that it can also be lost). Only honesty, frankness and the ability to take criticism strengthen the relationships in a network.

13. I feel it is necessary that *the networking process also includes various types of and requests for animation and coordination.* Networking can only exist if supported by initiatives, proposals, reactions, agreements and disagreements; all of which can be transformed into action plans. The wider the distribution of the tasks of animation and coordination (including the greatest possible sharing of responsibilities), the greater the sense of ownership and the more dynamic will networking be to all those who participate. Nonetheless, it would be fundamental to be equipped with guidelines and reference points that would be common to all (provided that the points are not prescriptive or inflexible) in order to maintain the established bond. I do not believe in fragmented networks resulting from isolated initiatives that only occasionally choose to form part of the larger group, and then pretend to be 'democratic' and not accepting that others embark on joint coordination and bonding initiatives. I believe in relationships that are democratic, where the various parties are on an equal level, and which involve a two-way pooling of resources and efforts. In this type of relationship, although each party contributes on equal terms, the roles of leader, decision-maker and motivator, as well as other responsibilities, would be nonetheless necessary.

14. As in other spheres of life, there are also *power relationships* in the networking process. However, this is not to say that these power relations must follow the model of those that prevail in the capitalist, unjust, exclusive and authoritarian societies. On the contrary, they can be democratic and synergetic power relationships, conducive to mutual 'empowerment' among the participants and the 'empowerment' of the process itself in general. Moreover, capabilities increase in the same way for all who participate and not only for one group who deems fit to impose its decisions. In the context of networking, power relationships create the setting whereby the various capabilities can be combined to achieve better results in terms of more opportunities for action than if a specific group would achieve if it were working alone. In addition to this, these relationships make it possible for the participants to conclude each meeting and task feeling enriched with new resources that would enable them to face new and more complex challenges.

15. In short, networking entails a *culture and vision of change* and is an expression of this. Hence, we can think of the network as an organisational culture; and this not only in general or theoretical terms but as an element present in our everyday life in our work and life in general on both an institutional and personal level. In brief, the networking process requires us to give our best, thus also contributing to our own development as individuals. In this way, we would be capable of changing ourselves as persons, as part of our commitment towards processes of change that target the social, economic, political and cultural relationships that are part of our lives.

Today's challenges are huge and go beyond the traditional struggle for justice, equity, peace and human rights. The 21st century, which is marked by contradictions and global dynamics, and by the predominance of an economic, social, political and cultural model that can neither be applied universally nor considered sustainable, is calling on those of us who believe that another world is possible to work within the framework of another political culture and to create other power relations applicable to all the various contexts we experience. By putting into action a different ethic that would place the human being at the centre and also adopting a global conscience, networking could become an effective and efficient option for effecting changes at both a local and a global level. Community work, sectorial organisation, the strengthening of electronic communications around the planet, the setting up of organisations, institutions and social movements, and networking (person to person or connected in cyberspace) all present us with a significant opportunity to confront social exclusion and to create global and local citizenships in every corner of the world.

Section 2
Educational Experiences
for the Creation of Global Citizens

2.0 The Exchange of Experiences to Build Knowledge

Marco Galiero

> *Our experience tells us that in a network, it would be necessary to*
> *create processes and mechanisms to gather our experiences and to*
> *exchange what has been learnt.*

Oscar Jara Holliday

Based on the precious observations put forward by Oscar Jara – both through his essays in the first part of this publication and through his participation at the first international meeting of the network of educators for a global citizenship (Cortona, 19-21 July 2008) – we propose to work at the "weaving" process, at the constructive crossing of the threads that are our experiences as educators and our observations. To this end, in the following pages, we are presenting some educational experiences and appraisals resulting from the critical observation of the various paths towards an education for a global citizenship.

There is now a certain level of awareness of the fact that, tackling in class themes that are crucial and of a social relevance at a global level (human rights, discrimination and integration, climate change, critical consumption, respect for the natural environment, waste separation and management, alternative sources of energy, etc.) is very important if the students are to become aware of the interconnected world in which we live. There is no doubt about the importance of this. However, if one learns democracy mainly by practising it, it is quite clear that this in itself is not enough to bring about in adolescents and children effective changes that contribute to their becoming citizens who are more aware, responsible, active and willing to help others, with their feet planted in the 21st century, and capable of changing our society for the better and using a democratic approach. It is in this respect that due importance be given to how the school is structured, what it is like in class, being together, how to build the learning experience and how to harness the dynamics of relationships. In this light the didactic element is essential. In fact, it would be fundamental to implement a teaching approach that would allow the students to be central players in the process of learning and in their own paths of development. Therefore, by this definition, it is important that the teacher's role is of a facilitator for the learning process and of transmitter of 'ready-made' content.

As highlighted by Jara at the Cortona meeting, it is even in the setting outlined above that we must be cautious. It is important to be careful to avoid the small 'traps' that lie hidden in the words we use, and which could bring about misunderstandings. There is the risk that the notion of 'facilitation' is understood as putting oneself *outside the group* (as 'methodological facilitators' with the sole task of ensuring the smooth running of the process) maintaining a 'detached' and 'neutral' position *vis-à-vis* the themes tackled in class and the resulting debates. Worse still, there is the risk that the said notion be understood as putting oneself *above the rest of the group*, with the facilitator being one who 'already knows' and – thanks to their knowledge – allows the members of the group to easily learn the concepts in question.

However, contrary to these perceptions, it is deemed fundamental to be a member of the group with a 'predisposition' to learn. Rather than limiting oneself to stimulating others, one must feel stimulated by those persons with whom one interacts in the course of the educational, creating a 'virtuous circle' whose centripetal force is the will to learn mutually and from the situation. In the same sense, the process of educators working in a network is more than about merging the various competences, but more about (a 'time' and a 'space') building knowledge and to develop ourselves into persons willing to learn. All this would be based on a strong common vision.

The second part of this book is in fact an expression of what has been put forward in its first part. This section presents the reader with past experiences, educational proposals, paths, appraisals and observations made by teachers. In short, all that could offer to the reader practical ideas through which s/he could reflect on the effectiveness or otherwise of the points highlighted, on the consistency of actions carried out *vis-à-vis* theoretical convictions, as well as *vis-à-vis* the actual act of schooling. The intention of this part of the book ***is not*** to give model experiences (that might be replicated) but with a view to offer a stimulus for critical thought on what actually happens in real schools (be it in the positive or the negative) on what might be the weak / strong points in the various approaches, on the various outcomes which, in any case, would be paths or educational processes that contribute towards the creation of individuals that would be responsible, active, aware and showing a sense of solidarity on a global scale, motivated towards understanding and fighting injustice and inequity. Rather than proposing models, it would seem more interesting to seek to place our focus on the learning that comes from practice and from the development of the activity itself, and from its reading *a posteriori*. It is only this mode of learning that leads to the creation of an original model in itself, autonomous but not autocratic; a model that is nonetheless continuously subject to revision in the light of every future experience). In fact, in the exchange of experiences there is always the risk of limiting it to a reciprocal narration of what was done in class (or whichever context one operates in). Thus, it would hardly prove to be enriching to those who live and teach in a different context, with a different class, different colleagues, having different requirements and available means, and so on and so forth.

In addition to the above, there is also the risk of naturally wanting to exchange only the good practices, meaning that there is the strong tendency to present to others exclusively (or at least in the majority of cases) the positive aspects of what has been made. One might ask, "What is a 'good practice'? When is a practice 'good'? Is it when everything that has been foreseen is achieved? Or else, when we have not 'obtained' what we had thought or planned but instead we have learnt enough from the experiences made in order to avoid many mistakes in the future"? If what actually happens turns out to be more important than what was envisaged, it is actually in the distance between the project and its process of implementation, in putting aside the gaps between what we wanted to achieve and what has effectively been achieved that is the most potentially enriching part of such an experience. It is thus that the educational action acquires a 'double meaning'; and above all, it is thus that the educator gains the possibility to learn much. However, this is only to be achieved on condition that there is a critical reviewing, a careful examination of oneself and of the path taken from the planning and formulation stages

of the action, its implementation and, eventually, to any developments that were not planned or envisaged. An analysis of the process of the experience could take us much further than any evaluation that would merely consist of a 'simple photograph' of the aftermath of a didactic journey. Such an analysis would allow us to develop deep theoretical observations and to build knowledge that can be exchanged. It would compel us to deconstruct and interpret what happened, to set ourselves challenges and to push us further beyond our limits towards being analytical educators rather than just (passive) educators.

As pointed out earlier, pooling our knowledge with the aim of discussing together what has been exchanged is considerably different to submitting a series of accounts of educational initiatives, however successful they may have been when carried out. It improves the actual sharing process (the pooling of observations, lines of thought, the emotional factor – becoming a sort of 'intimate' exchange that contributes to the creation of relationships) and its results (that is, how much each one can learn from the critical thought of another educator – even if related to an initiative that is not possible to undertake in one's context – or from debating the process with the other!)

In the following pages, we will seek to nurture the exchange (and future exchanges) starting from the various educational paths and approaches carried out in Spain, Italy, Portugal and Malta. They are very different experiences (in terms of type of practice, inventiveness, required commitment, the involvement of other players even, perhaps, in terms of incisiveness) but nonetheless pooled together – each in its own way and according to the available means – with a view to contribute to the creation of a global citizenship whereby individuals would be responsible, active and in solidarity with one another.

We will start by outlining the educational project that has involved the majority of the educators in a network in favour of Global Citizenship Education, namely *Conectando Mundos*, which offers a virtual space of real participation and cooperation between classes in various countries around the world.[29] Here, in particular, we offer an account of a qualitative evaluation process of its impact, following which contributions of some of the participating teachers regarding how they organised and experienced their involvement in this educational proposal or how, as stimulated by it, they have given life to their own initiatives and practices. After this, the reader is presented with other educational experiences and observations on the lessons learnt by individual teachers or coordinated groups who, picking up on the various opportunities and each according to their experiences, have organised their respective didactic line of action keeping in mind some of the requirements of Global Citizenship Education.

This is a small contribution that, we hope, could offer a stimulus for rich critical and self-critical comparisons in future meetings of the network of educators working for a global citizenship, always open to absorbing new experiences and developing.

---

29 *Conectando Mundos* is an educational proposal created and tested by Intermón Oxfam in Spain. Ucodep, Cidac and Inizjamed have actively contributed during the last four years to making this intiative an international programme.

2.1 *Conectando Mundos*:
A Global Citizenship Education Experience through ICT

Anna Duch[30]

The school can no longer be seen solely in terms of the physical boundaries of the school perimeter. A virtual network is starting to emerge that, step by step, is giving shape to a new structure and it is a network to which we should give due attention and importance. The introduction of Internet in the classroom gives way to a wide range of opportunities relating to pedagogical methodologies, to strengthening the relationships among different classes and communities, to managing the sense of awareness conceived while in school, and so on.

Among the characteristics of this virtual framework that we are constructing are the following: the creation of a school works through an internal network first of all, and then as part of a network of other schools; the creation of web portals offering education content and services promoted both through public and private initiatives that would be incorporated in the 'eco-system' of the network; the presence of the parents and their participation in school life through this medium; the new types of preparation, development and support of long-distance teaching/learning initiatives; pupils' access to the available content and their participation in the various activities offered by in this new scenario.

The *Conectando Mundos* educational proposal seeks to redefine the school as a 'human net' composed of parents and guardians, educators, and students teaching and learning through interacting with each other. The human components of this net would be individuals who consider team work and exchange of opinions to be fundamental for achieving the goals of the educational community. They would also share the conviction that the school generates awareness and that this would be one of the most important fruits of the network. Thus, a new scenario takes shape whereby, in addition to oral communication between parents and guardians, teachers and pupils, an educational net would be put to use, making it possible to communicate without necessarily all those involved being present at the same time.

There is already a relatively large number of students, from different and distant parts of the world, who are working together on the project and who have shown themselves capable of understanding the many points of view and to enrich each other within the framework of the 'sum' of the respective realities, which is becoming less local and increasingly global. However, sharing would not be possible if there is nothing to offer to start with. In fact, there is an increasing risk of indiscriminate imitations, as is the risk of taking up conflicting values that are not well-grounded. In the age of globalisation it becomes particularly important to reaffirm one's culture, to be aware of who we are both on the individual level and that of the community, and to take an interest in one's values. In this way, we secure for ourselves a sound

---

30 Anna Duch works at Intermón Oxfam and is the Coordinator of the *Conectando Mundos* educational proposal.

and fixed point of reference that would equip us to adequately accept new developments.
In this light, and in seeking to apply the awareness of one's local context to the global dimension, it appears to us that the *Conectando Mundos* experience acquires particular significance.

Methodological proposal

This section will highlight the key points around which *Conectando Mundos* revolves, namely:

a. **being part of** a virtual school community motivates students very much, and learning becomes easier thanks to the opportunity of students from different parts of the world communicating with each other and form friendships; the students come into contact with other geographic, cultural and social realities as related first-hand by the persons actually living the different realities rather than merely reading about them in text books.

b. Our idea of educational networks focuses on the concept of a **human network** rather than the IT network. Technology is just the tool that facilitates the exchange of ideas and documents, and the forging of relationships among the participants.

c. The aim of the NGOs organising the *Conectando Mundos* project is **to facilitate communication and encourage action** among the schools from the different countries in order that all the participants contribute towards a culture of peace and the creation of a fairer society.

d. Through the project, the teachers try out **new teaching methodologies** that have been created through Information and Communication Technology (ICT). These methodologies are at the basis of the various activities and can be also 'recycled' to apply to other didactic contexts if required.

e. *Conectando Mundos* involves the training of teachers and students in ICT. The training would not be merely towards acquiring the necessary IT skills to work at the project but also – and more importantly – **to discover new methodological options arising from cooperative learning** and from the new information structure brought about by ICT by way of its new approaches towards researching and managing information.

f. The project offers the teachers pedagogic orientation, suggestions for their work with the students and continuous ICT activity in order to ensure that participants do not lose interest.

g. The new methodologies that have been developed, as inspired by ICT and the project, have contributed towards the creation of a **new educational paradigm**. This has been summarised in the following table:

	Current Paradigm	**New Paradigm**
Knowledge	The teacher passes on knowledge to the students	The acquisition of knowledge as a result of a joint effort by teachers and students
The students	The students as 'vessels' to be filled with the content that the teachers 'pours' into them	The students as active and creative agents in search of and building their own knowledge
Learning	Learning is essentially…. whereby external motivation is required.	Learning is a social 'event' and requires a community dimension to develop an intrinsic sense of motivation
Relationships	Teacher-student relationships are impersonal	Personal/direct interaction among students and between students and teachers
Context	Competitive, individualistic	Cooperative learning in the classroom and with other school communities

Conectando Mundos has come into being with the aim of utilising the new technology to create processes of work characterised by cooperation, and using a democratic and participative approach. The activities come to life through a different interactive context conducive to the participation of students with varying geographic, cultural, economic and social realities and their exchange of experiences, etc. through the ICT medium. The project is based on the conviction of its contributing towards the creation of a **global citizenship**, a term that refers to individuals who are familiar with the complexities of our world and who are aware of the role as citizens of this world, including their rights and duties. By implication, they would be capable of objecting to any form of social injustice, of respecting and giving due value to diversity as a source for human enrichment, of knowing the 'modus operandi' of the world at various levels, in particular the economic, political, social, cultural, technological and environmental. In addition to these, such individuals would also be capable of being responsible for their own actions and to give their share in terms of participation and commitment (through their community) on both a local and global level; all this towards bringing about a world that would be fairer and more sustainable.

The general objectives of the *Conectando Mundos* project are listed below:

a. To encourage an experience of **participation in politics** whereby young people get the opportunity to become familiar with various democratic instruments.

b. To encourage **intercultural dialogue** among young persons living in different social and geographic contexts.

c. To create a suitable setting for cooperative work through **ICT**.

d. By thinking on one's own context, and by being conscious of the reality lived by other participants, to **become aware of the presence of poverty** and **the unfair distribution of wealth** in order that, together, participants formulate a proposal with a commitment to eradicate these problems.

e. To encourage the **collaboration between students and teachers** from schools around the world towards making them aware of each other, share the different realities and discover problems in common with reference to the motto "Think globally, act locally".

The educational proposal for each edition of *Conectando Mundos* revolves around a topic relevant to global citizenship and which would make it possible to work on the set objectives. The editions held to date covered the following topic: rights of workers, peace, water and climate change. This year's edition (2008/09) addresses the current development model, with a particular focus on energy and transport.

The *Conectando Mundos* project is divided into three phases. The **first phase** is dedicated to the training of the participating teachers and its main aim is for these to familiarise themselves with the virtual setting and with the various educational activities (that would be elaborated upon in class). This phase is also intended to enable the said teachers, who hail from schools in different parts of the world, to make contact with each other.

The **second phase** addresses the work with the students via ICT. The activities were designed to be finalised over the Internet but it should first be developed in the classroom or on site. *Conectando Mundos* offers participants the opportunity to get to know different approaches to the world, but it also requires the students to know how to hold discussions and to meet each other half way, especially in relation to their classmates. Through debate and reason we seek to develop a collective commitment towards the creation of a fairer and more harmonised society. The final result of the work covered in the classroom and of that uploaded on the website would bring us towards meeting points that would make it possible to come up with conclusions and commitments.

The educational programme is designed for students from primary and secondary schools around the world aged between 6 and 17 years. Since the different countries follow different educational systems it was deemed best to set activity levels according to age rather than grade. We have established 5 age groups (6-8, 8-10, 10-12, 12-14 and 14-17 years) each of which is composed of a number of learning communities or working groups. The educational programme, which revolves around these communities, and the related guidelines are adapted to the respective *age* groups. The *Conectando Mundos* website is available in seven languages, namely: Italian, Spanish, Portuguese, English, Catalan, Basque and Galician. Moreover, to facilitate the communication process among the participants, the site also offers online

translators. It is up to the various learning communities to establish the language/s to be used during the course of the programme.

The **third and last phase** consists in participating classes from the same country/region actually meeting in person. These encounters provide the right opportunity for the participants to get to know each other, share experiences and thus taking the respective efforts to a wider audience.

Moving on to statistics, it was observed that from one edition to the next the number of participants increased. In the last edition (2007-2008) the number of students taking part was 15.694 and these came from 18 countries, namely: Spain, Portugal, Italy, Dominican Republic, Malta, Tanzania, Colombia, Kenya, Peru, Argentina, Cape Verde, Honduras, Morocco, Mexico, Chile, Ecuador, Brazil and Paraguay. The table below shows a breakdown of these:

Country	Number of classes that signed up	Number of classes which actually participated
Spain	444	380
Portugal	125	111
Italy	40	37
Dominican Republic	32	23
Malta	24	19
Tanzania	32	5
Kenya	6	2
Colombia	2	2
Peru	2	2
Argentina	2	1
Cape Verde	1	1
Honduras	1	1
Morocco	1	1
Mexico	1	1
Chile	11	0
Brazil	1	0
Ecuador	1	0
Paraguay	1	0

A total of 727 classes from a total of 312 schools signed up to participate. These were subdivided into 88 groups which worked together on the programme. Each group was made up of 8 to 10 classes from different countries and speaking different languages. Nonetheless, a number of the classes that signed up did not participate eventually. This was due to various reasons, mainly because activities clashed with other activities in the respective school calendars, or because of Internet connection problems, the teachers having an already very heavy workload, and other problems.

As indicated previously, the main activity was preceded by a training course for the teachers, for which 80% attended. A number of discussion groups were set up with the aim of nurturing right from the start an active communication among the participating teachers. A total of 1,110 contributions were registered.

A short pause along the way
In planning every edition we included an evaluation stage, which would be carried out with the teachers and students using different approaches for these two groups. The evaluations, which were held both through the website in person during meetings, were generally very positive and contributed towards improving every subsequent edition of the project.

Having stated the above, *Conectando Mundos* is like long journey that requires us to take a pause along the way to make sure that we are going in the right direction. Hence, in the 2006/07 edition we embarked on an in-depth evaluation of the project. This was possible through the support and collaboration of INCYDE (*Iniciativas de Cooperación y Desarrollo*) which is a team of consultants specialised in the field of social projects. The parties involved were the members of the NGO Intermón Oxfam and all participating teachers and students from the Basque Country, in Spain.

The results obtained from the evaluation process proved to be useful in a number of contexts. Firstly, for the teachers choosing to take part in this process with their students and for the coordinating organisations of the project to the extent that the evaluation itself becomes an educational process towards working to achieve a citizenship that is both active and responsible. Secondly, the evaluation process proves to be useful in that it offers tools and ideas for implementing further evaluation processes concerning the respective educational contexts so as to learn from one's experience with the aim of improving it.

The evaluation process was organised into the following stages:

I. The first steps of the evaluation process

1. Taking the decision to make the evaluation

2. Analysis of the project and of the educational materials

3. Setting up the Evaluation Team and plan of work

II. Structuring the evaluation process

1. Evaluation criteria

2. Hypotheses, indicators and questions

3. The players (i.e. our 'travel companions')

4. Tools

III. The evaluation process in practice

1. Meeting the classes

2. Elaborating on the draft evaluation document

IV. Post-Evaluation

1. Sharing the evaluation

2. Deciding on the changes

3. Dissemination

We identified two levels of evaluation criteria. The first of these was about criteria regarding Development Education (DE) that have been grouped into 6 distinct, yet related, categories referred to as "Dimensions", as follows:

Dimensions of GCE	Evaluation Criteria
The Pedagogical Dimension	• Methods, procedure and planned action plans; • The educational project is to be planned out and developed with attention to detail, having clear-defined objectives, indicators and results, and which could be contrasted with traditional educational practices; • The process can be repeated once the project has been completed; • Continuous revision of methodologies, procedures and initiatives within the larger educational project
The Political Dimension	• The risks taken by the various NGOs in their respective educational processes; • Opportunities and stimuli in the educational processes for the participants become actively Involved in strategies and initiatives aimed at social change; • Participation of individuals and organisations from the political North and South in the educational processes.
The Cultural Dimension	• The educational processes and their respective cultural contexts; • The realities of the political North and South to which the project makes reference; • The concepts and values on which is based the educational process; • The political North and South as revealed in the course of the process.
The Dimension of Continuous Innovation	• Gathering of points of awareness obtained from one's experience; • The participation of the various players in the evaluation and systematisation processes; • Adequate means to put into effect the said evaluation and systematisation processes.
The Gender Dimension	• The presence of women and gender discrimination; • The explanation of the causes of gender conflicts; • Chauvinistic stereotypes that put women at a disadvantage; • Participation and power among women and men in the social and political contexts; • The ability of the organisation and of individuals in positions of responsibility to adopt the right gender approach within the various NGOs and projects regarding DE.

The 'Political South' Dimension	• The active participation of individuals and organisations from the political South in DE processes; • Participation in DE processes of groups originating from the South but that are based in the political North; • The promotion and reinforcing of the relationships and exchanges between groups from the South and those from the North.

The second level is constituted by criteria regarding effectiveness and efficiency, so as to make it possible for the analysis to go beyond educational criteria, and thus allowing us to focus on the planning concepts. The table below outlines the said criteria:

Additional Evaluation criteria	
Effectiveness	The extent to which the set objectives were achieved
Efficiency	Results obtained and the means through which they were attained (analysing and evaluating the results achieved with the respect to the resources used)
Impact	The general impact that the initiative had on the environment - the positive and the negative effects, the expected and unexpected, the direct and indirect, and any unduced or side effects
Applicability	The application of the results and objectives of the variour initiatives to the respective contexts
Sustainability	The sustainability of the positive effects of the project
Participation	Opportunities and level of involvement of the various individuals and groups taking part in the process, the effect of the latter on the participants and the extent to which these contributed towards strengthening it
The theory behind the programme	Analysing our educational practices in the light of the theorecial structure that supports them
Extent of scope	Analysing the themes and components of the DE projects and how these are present across the various initiatives and processes (gender, environment, Human Rights, etc.)

The last criterion used was that regarding **the logical framework of our educational proposal**, as seen in our overall vision, in the educational project or in documents containing the key points that we wish to achieve through our work, the values and principles that inspire us, etc.

Conclusions and suggestions resulting from the evaluation

The conclusions obtained from the evaluation are organised according to the 'Dimensions' identified in the previous section. However, it would be necessary to bear in mind certain important factors.

The first of the above-mentioned factors is the diversity of situations, points of view and perceptions, etc. as represented by all the players in the process. The influence that this diversity had on the evaluation process could be seen through the fact that conclusions reached and proposals made were channelled through the respective analyses of the various participants. This result is due to the flexibility of *Conectando Mundos*, which is precisely a well-organised proposal that was developed with attention to detail, while being flexible and versatile. In fact, it lends itself to being applied by the various schools according to the respective opportunities and, hence, the modes of application and the results could prove to be very different.

Another important element is the time factor. In some cases, it was possible to only dedeicate a few hours per week to *Conectando Mundos*, whereas in others the team of teachers required more time to coordinate efforts over and above the ICT activities, namely to relate to other groups and tune in to the other proposals. There was a general concurrence about the fact that the timeframes were not long enough to obtain the full impact of the efforts taken.

The third and last of the factors to take into consideration is the incorporation of *Conectando Mundos* into the main school programme and curriculum. In those schools that put these conditions into practice it was possible to note the presence of greater possibilities that translated into a larger number of participating teachers and a more pronounced interdisciplinary interface. All this contributed to improving the work approach and, consequently, its impact.

Further to the above, the tables below present the results obtained through the evaluation process. These are divided into 'Conclusions' and 'Suggestions', with the latter being displayed in two sections: one one side are the suggestions regarding the teachers and schools and, on the other, those regarding the NGOs responsible for *Conectando Mundos*.

The Pedagogical Dimension
Conclusions

a) A certain amount of time is required to learn, practise, perfect and change and, eventually to note the impact. In fact, *Conectando Mundos (CM)* contributes towards change.

b) The influence of *CM* on the dynamics of coexistence can be seen in practice in the way that it finds its place in the school side by side with that which is already in place.

c)   The process of reading, reflection/discussion and agreement/votation that *CM* offers contributes towards group work/effort, interrelationships and towards encouraging the teacher to assume the role of facilitator.

d)   The fact that classes choose to take part in *CM* helps ensure involvement and a sense of responsibility towards the activity; a factor that is in keeping with the notion of Education for Global Citizenship, for which the involvement of the students is essential.

e)   *CM* explores opportunities available through internet that the development of a global citizenship and the use of new technologies that respond to objectives and contents related to interculatural and Global Citizenship Education.

f)   The website was attractive and the virtual tutors aroused the students' interest, even acting as binding factors. The students focused on the theme being covered (in the case of the edition under evaluation it was "Water as a resource for all") on the interest and entertainment derived from *CM*, and on the 'fun' factor of getting to know persons from different countries.

g)   The participating teachers put more emphasis on the content concerning the environment and the education on values that on the aspects related to global citizenship.

h)   The teachers' feedback on the training phase was positive in that it helped in their approaching the website and in preparing the activities. They commented on the time restrictions hindering active participation in the forum and adequate exploration of the website in order to fully benefit from the potential of *CM*.

i)   The meetings in person were most valuable for discussing, delving deeper, exchange views on *CM* and draw relevant and useful conclusions. This helps the teacher-student relationships.

j)   The influence of *CM* is felt less as the circle of action becomes wider, that is from the classroom to teachers to the school (meaning the school administration, other teachers, non-educational staff) to the families, to parents' associations, to the community around the school and finally to the locality.

Suggestions aimed at the teachers and the schools	*Suggestions aimed at the coordinating NGOs*
a) To spread the word about and highlight the work on *CM* outside the classroom through different means, eg. through posters, school magazines, blogs, etc. and to discuss it with the other teachers in order that the work would be coordinated among the different areas of studies so as	a) To aim at increasing participation in *CM* in terms of number of schools and number of countries, in particular from the political South, so as to enhance the exchange between countries.
	b) To allocate more time to each activity, particularly since some

to tie it to other initiatives in the school.

b) To dedicate most of the time to going in depth on the themes before proceeding to offer suggestions and solutions (the teachers felt that the time allocated to this aspect was not sufficient).

c) To incorporate *CM* into the educational plan/curriculum of the school. The more *CM* would be made part of the curriculum, the work of the various teachers and part of other challenges and activities in the school, the better.

d) To promote the diffusion of the activities among the families, the area, and the local government.

e) To put forward concrete activities that would require the involvement or actual participation of the parents/guardians, thus ensuring that some of the activities extend to the families (be it those inspired by the website, as well as those organised by the individual schools).

f) Creating activities in the school that would be promoted by the very youngsters who would have taken part in *CM*, activities that would be run by the rest of the students in order that those participating in *CM* obtain visibility (eg. a lesson for the youngest pupils involving story-telling, drawings, self made resources, group development of posters featuring ideas and commitments elated to the theme, etc.).

groups encountered difficulties in keeping the pace from one week to the next, given the time allowed by the syllabus, and difficulties from the IT point of view.

c) To insert in the programme more slots for real-time communication among the participants to allow direct exchanges, as through chat.

d) The actual presence of the NGOs in the schools would facilitate the incorporation therein of *CM*, provided that it is the teachers who request it.

e) That the training of the teachers would cover more aspects regarding global citizenship.

f) To promote a deeper look at the student/teacher relationships in order that the teacher becomes more of a facilitator and that the two parties work together. The necessary reflection could be triggered off at various points: be it during the teachers' training course, during the meetings with the teachers, throughout the execution of the *CM* process, or through the various materials and publications, etc.

g) To promote mechanisms that would motivate the teachers to participate in the training course and the forum (perhaps organising a face-to-face meeting for the participants and the NGO representatives come to build a strong rapport with each other, etc.).

h) To use the face-to-face meetings among the students as meeting opportunities for the teachers as well.

i) To encourage the undertaking of initiatives related to *CM* aimed at local governments (information and awareness campaigns, related announcements, etc.).

The Political Dimension
Conclusions

a) Through the *CM* process, the students become players in the educational proposal beyond the classroom walls and also spread the word.

b) It is important to define what the proposed content and initiatives are to achieve, so as to proceed accordingly to the various activities with a view to promote a change in attitudes and behaviour, and to observe any developments.

c) The proposals in the *CM* educational guide regarding the various initiatives, commitments and criticisms that go beyond the project's didactic activities were not sufficiently employed. The other projects being undertaken in the school somewhat disturbed the smooth flow of work.

d) *CM* is an additional option that, in conjunction with other projects and initiatives completed within a specific timeframe, helps generate a critical awareness.

e) To ensure that the work brings about any changes, it would be necessary to progress gradually in order that efforts in the schools would be driven by a forward-looking mindset.

Suggestions aimed at the teachers and the schools

a) To encourage communication with teachers from other other schools or those from departments within the same school, and even with the administration, to work across boundaries and improve coordination.

b) To utilise the *CM* project to encourage those students interested in voluntary work (be it with the coordinating NGOs, be it within their area or locality); to apply the *CM* experience to any other projects undertaken by the school (NGOs, world games, multiculturalism, etc.) and vice versa.

c) It would be interesting to propose concrete commitments, possible together with the teachers and the rest of the school, which the students would reinforce and put into practice with a view to obtaining results. The commitments could be suggested by

Suggestions aimed at the coordinating NGOs

a) To stress the importance of the ideas, proposals and contributions put forward by the youngsters and proving to them that that the coordinating NGOs have truly taken their output on board.

b) To keep promoting the work carried out with the teachers, beginning with the network of teachers interested in Development Education and Global Citizenship. It is these individual that can contribute to this theme, ensure a presence in the respective schools, offer an exchange of experiences, etc.

c) A significant section of the teacher who participated in the evaluation process did not highlight the relationships between the political North and South, global citizenship, and solidarity. Among other reasons, this could be due to the fact that this

the teachers, and perhaps inserted into one of the forum pages or in one of the activities. After a number of months (eg. at the start of the following scholastic year or Christmas – just as long as it would be before the training course for teachers involved in the subsequent edition of *CM*) the students would be contacted to quantify the progress made.

d) To promote meetings with politicians in the local government spheres, for instance a meeting with the Local Council Board, in preparation to which a number of questions would be submitted. In this manner, the work would go beyond influencing the sphere of school and family to influence the socio-political sphere.

was taken for granted; it could also be the case that, since the topic in hand was directly related to the ecological sphere, it was was not deemed relevant to give the theme a broader scope by linking it to global citizenship. It would be rather interesting if the coordinating NGOs were to place more emphasis than hitherto on the global citizenship aspect with the teachers, in order that these be brought to see its relevance to the topic chosen by *CM* for any given edition, possibly through the forum, the training, or as part of a relationship (eg. by facilitating the creation and strengthening of a network of teachers and other educators) etc.

d) To propose, at some point in the forum or any of the activities, concrete commitments that the students, and even the teachers and schools, would reinforce and put into practice with a view to obtaining results. After a number of months (eg. at the start of the following scholastic year or Christmas – just as long as it would be before the training course for teachers involved in the subsequent edition of *CM*) the students would be contacted to quantify the progress made.

The Cultural Dimension
Conclusions

a) *CM* proves to be flexible and adaptable to the different realities, languages, rythms, etc.
b) Cultural exchange is possible, given that the school participating in the project hail from various countries. However, on notes the need for participation in the project by schools from the political South.
c) The diversity in origin of students in the same class is, in itself, conducive to cultural exchange.
d) In some cases, the teachers were aware that they were working towards promoting and practising intercultural dialogue, and also to arouse a mutual interest. In other cases, one could only note an exchange of views.

Suggestions aimed at the teachers and the schools	***Suggestions aimed at the coordinating NGOs***
a) To give more prominence to the Basque language in the activities and comments (editor's note: this evaluation process was carried out in the Basque Country). b) It would be necessary to do more in terms of questioning of stereotypes and in terms of enhanced cultural exchange thanks to the potential of the website.	a) To give clearer indication, through the various *CM* contexts, of what is meant by "international dialogue" in order that the initiatives are taken with a sharper awareness about what still has not been achieved in certain cases

The 'Political South' Dimension
Conclusions

a) *CM* seeks to promote the participation of schools from the political South on an equal playing field and in dialogue with schools from the political North.
b) There is less participation by schools from the political South (mostly because of the different school calendar) and this hinders their presence and, subsequently, adequate exchange between the political South and North.
c) As a result of the *CM* project, the students developed different perceptions of the political South, namely:
• There were those who focused on injustice and inequality, and proceed to self-criticism;
• There were those who stressed the element of misery and felt compassion;

- There were those who referred to an element of passiveness in the political South;
- There were those who brought out the potential for action and initiative in the political South.

Suggestions aimed at the teachers and the schools

a) Give visibility to and welcome the "opinion of the South", as conveyed through the contributions of participating students attending schools in the North, but originating from countries in the political South.

b) To dedicate some time, prior to beginning the *CM* activities, to motivation and 'breaking the ice' in preparation to the actual activity, presenting the fact that the students might get to know other students from the countries in the political South (through the particvipation of the latter) as stimulating factors. This preliminary would, of course, be adapted to suit the age of the students and the reality of the school. Moreover, it might be a good idea to include in the preliminary stage an exchange between classes from the same school that are participating in *CM*.

c) To promote, in schools numbering students from other countries and cultures, activities in which these as well as their respective families participate, particularly by relating experiences with reference to education for global citizenship, and going beyond the mere folkloristic aspect.

Suggestions aimed at the coordinating NGOs

a) To continue portraying an increasingly positive and active image of the political South (as opposed to what is so often portrayed in the media), even stressing and reflecting on the realities of injustice and inequality, and working towards eliminating expressions and perceptions of the South, such as "the poor ones" – in keeping with the vision of global citizenship.

b) Continue to exert efforts in order that the materials and activities would be created by persons from the South. Encourage and motivate the teachers to become familiar with these materials, and that they would be aware of their background in order that they might convey this to their students.

c) To include the political South in a larger number of points within the *CM* process – from the planning stage right up to the final evaluation.

d) To give visibility to and promote the political South as active player in the themes related to the environment.

e) Not only should *CM* make its player sensitive to the realities of the political South but – to keep in line with the challenge to achieve a global citizenship – it should also promote a stonger presence and participation from countries in the South. This could

be done through cooperation with the South, contributing towards the infrastructure of schools in the political South involved in *CM*, and linking the educational efforts in the political North with those in South. In order to work towards global citizenship one must also rely on the countries in the South – this gives 'added value' to the *CM* proposal.

The Gender Dimension
Conclusions

a) *CM* pays much attention to its choice of vocabulary and expressions in order that no gender feels excluded. There is a good balance of genders in the virtual tutors – there is Hassan, a boy, in the edition under evaluation and a girl called Amanda, not to mention the balance in gender of the various little animals (such as the snail).

b) A number of teachers commented that, since there were no gender-related problems in their classes, *CM* did not have any impact in this respect.

Suggestions aimed at the teachers and the schools

a) To introduce the perspective of gender across the board, starting from the argument related to the educational proposal or the project on which the teacher is working with the students.

Suggestions aimed at the coordinating NGOs

a) To continue including the gender aspect all the more openly: the respective roles of men and women, the difference in effect of issues dealt with regarding the respective groups, continuing to give visibility to the role of women in terms of witness accounts, etc.

b) To continue presenting a balanced presence of boys and girls in the pictures/images, the materials, as characters and virtual tutors, in the same way that the choice of language pays attention to the gender factor.

The Dimension of Continuous Innovation
Conclusions

a) It has not been deemed necessary to specifically evaluate the *CM* activities carried out with the children. The only exception was made in the case of 2 schools, since the time at their disposal was limited.

b) It would be important for the online evaluation, as made possible through the *CM* website itself, also includes quantitative and qualitative elements (as was the case in this edition). Moreover, the students should participate as well as the teachers.

c) The teachers provided positive feedback on the evaluation process described in this text. They highlighted in particular the importance of the workshops with the students, as these provided the setting whereby the students' work and observations were duly acknowledged (based on the notion of "What they've got to say is important – theirs are not just words"). In addition to this, the said workshops make it possible for the students to realise that their work is also relevant outside the classroom.

Suggestions aimed at the teachers and the schools

a) To evaluate aspects connected to *CM* with the students.

b) To ensure that the participation in, and the contributions to, the *CM* process be taken into account in the marks given for the subject into which the activites have been incorporated, provided that the evaluation criteria would be in keeping with the *CM* objectives and methodologies.

Suggestions aimed at the coordinating NGOs

a) To continue creating contexts whereby the results obtained from the evaluation process be redirected to the teachers and spread throughout the sphere of Development Education. Steps in this direction have already been taken and these took the form of teachers' workshops, participation in events dedicated to evaluation, and through this very document.

b) To offer a specific evaluation for the students through the website.

c) To allocate resources to the evaluation and systematisation of other long-term proposals from NGOs which bring to light the role of these NGOs and their link with the impact of the proposal.

d) The evaluation is part of the experience and not a separate element. Hence, it would be advisable to also introduce a qualitative interim revision and evaluation.

Bibliography - weblinks

www.conectandomundos.org

Evaluation document of the 2006/2007 edition of *Conectando Mundos* held in the Basque Country (in Spanish): http://www.intermonoxfam.org/cms/HTML/espanol/979/Evaluación_Conectando%20mundos.pdf

Document regarding the 2006/2007 evaluation process held in the Basque Country: http://www.intermonoxfam.org/cms/HTML/espanol/979/081017_Viaje_Evaluación%20conecta%20mundos.pdf

2.2 A Maltese Experience on Climate Change within the Context of *Conectando Mundos*

Marisa Pace [31]

Embarking on the project

When my head teacher invited me to participate in the *Conectando Mundos* educational project, I was somewhat taken aback. At that time, I knew very little of what the project entailed and was worried that it would interfere with the planning of my lessons. Being in my first year of teaching the idea sounded daring, yet I decided to take the plunge. I considered it as an opportunity to gain experience in conducting class projects and a chance to learn more about the issue of climate change.

I teach in the Primary school of a small village in Malta, Għargħur. This meant that I had a small group of children to deal with. In fact, my class consisted of a total of eight pupils (four girls and four boys) who were eight years old. This was encouraging, as it meant less effort in managing the activities.

My love towards nature and interest in Environmental Education was the driving force that motivated me to engage in the preparations for the project. Climate change was already on everyone's lips, but very few eight-year-olds had thought about it. From my experience with children I knew from the outset that this was going to be a completely new topic for most of them.

One of the main aims of the project was to create awareness of the environmental crisis that the whole world is dealing with, namely global warming, and its consequences on the environment and society. I was aware that many children were oblivious to the ecological harm the inhabitants of the developed world were causing through their daily practices. I planned to use various media to introduce the concept of global warming to them. When I started collecting information, I realised how little I knew about the issue, myself. The more I researched, the more I became aware of how vast the subject matter was and of the amount of preparation this project entailed in order to be done properly. It was evident that a number of preparatory lessons were needed to pave the way for the *Conectando Mundos* activities.

With 'global warming' in the background, we investigated the concept of melting and solidifying, went around the globe and explored the continents, the North and South Poles, sailed the oceans and learned about different nations and different cultures. These were all interesting lessons, which the children enjoyed doing since they all involved a number of hands-on activities. This launching pad, which took us approximately two weeks to complete,

---

31 Marisa Pace is a teacher at Għargħur Primary School, within Maria Regina College. She can be contacted by email on cmm@maltaforum.org.

was necessary to enable the children to follow the online activities and subsequently comprehend the aim of the project.

Through this process, the children were encouraged to go beyond the village mentality, even beyond the island mentality, and to consider themselves as global citizens. The children also developed a broader perspective of the environment. They no longer pictured just the school garden and the trees surrounding their village playground when asked about the environment. They started to mention wild animals, mountains, lakes, forests, deserts and all sorts of wildlife that do not form part of their immediate environment or of that in the Maltese Archipelago.

The project

Of course, the most central aim of the project was not simply learning about the critical plight of the Planet. The idea of the project was to develop within the children an understanding of their being responsible citizens of a globalised world, and to act accordingly, which is what we did. From the beginning, the class agreed that in order to maximise the project's effectiveness, each and every child would spread the knowledge and ideas discussed in class in order to create awareness in the village, and eventually even further afield. After a few lessons, the children became ever more committed to the activities and willingly started disseminating information, raising greater awareness among their parents, grandparents, relatives and friends.

Another crucial step was setting a good example by applying the principles of Environmental Education in class. We started putting the 'Reduce, Reuse, Recycle' slogan into practice. Children started using less space when writing on copybooks, collecting materials which could be useful in class, and separating waste. The idea of raising more awareness within the children's families was also proving to be effective. In a very short period of time the children were coming to school boasting about the good practices that their families had adopted, such as separating their waste, economising on electricity and avoiding using their cars for short distances.

I am positive that this project has left an imprint in every child's mind. At a certain point, a shift in the children's attitude became quite evident. It was clear that they not only felt responsible for what was happening within their immediate environment but also for what was taking place in other countries, even if this was thousands of kilometres away. They learned that polar bears, Arctic terns and penguins were falling victim to the lifestyle which human beings in the developed world had adopted. They learned that our excessive use of fossil fuel was the main cause of extreme weather changes such as heat waves, floods, dry river banks and hurricanes. They understood that if left unchecked, climate change would bring about more natural disasters, more drought and famine and extreme weather conditions, for example the fact that, higher sea water levels were already claiming precious habitable land. The children could easily identify with the latter issue, since it affected them directly being inhabitants of a small island.

One might ask for measurable evidence of the above. Within Gharghur Primary School, we did not administer any questionnaires to quantify the outcome or effectiveness of the project.

Nevertheless, qualitative questioning throughout the process revealed that most children were putting into practice what they had learnt through the project.

In retrospect

In hindsight, the project would have run smoother and reached out farther had it been stretched over a longer time-span. It seemed that, at certain stages, the children were somewhat overwhelmed by the amount of information the theme of climate change entailed. The subject is vast and even though we only touched the tip of the proverbial iceberg, many different topics had to be covered in order for the children to start piecing the puzzle together. Some of the children struggled to process the information and the number of new concepts presented to them in the given period of time.

The concept of e-learning, as presented by the *Conectando Mundos* Online Activities, was relatively new to our students. Interaction with the provided online activities helped the children maintain interest in the subject. During the period in which we were working on the project, the proposed methodologies provided an innovative deviation from the normal classroom routine. PowerPoint Presentations and the Internet have been used on a regular basis for quite some time, yet having access to attractive tailor-made resources was a new and positive experience. However, once the online activities were no longer available we went back to our usual classroom practices.

It should be noted that unlike other groups, the Maltese had the drawback of having to deal with language problems as they were using the second official language of Malta (i.e. English) and not their native language, Maltese. Although English is taught at primary level, it is nonetheless the children's second language. For this reason there were instances where a child could have missed out some important aspects of the online story due to not understanding what was written. This situation required immediate and frequent translations in order to avoid the children losing interest.

The *Conectando Mundos* project was a voyage on which I embarked in unison with one of my colleague. It has stimulated numerous pedagogical discussions and encouraged the application of several educational theories. We often consulted each other, shared our thoughts and ideas to improve the planning of our lessons and our teaching methodologies. This sense of collegiality not only strengthened our professional relationship but also helped us appreciate each other's individual tactics. An added bonus was that my enthusiasm throughout the venture appeared to be appreciated by my pupils, and contributed to my earning their respect.

All considered, I am pleased to say without a shadow of doubt, that the project was bore fruits. It proved to be a positive experience not only to the young participants, but also to me as a new teacher. It helped me realise to which extent such endeavours give a breath of fresh air to the curriculum, while keeping us educators enthusiastic, and that it makes the whole school proud of the goals achieved along the way.

2.3 Original Texts for Discussing the Themes of Environmental Education, Solidarity, Equality and Multiculturalism

Joaquim Veiga [32]

Values connected with Citizenship have always been a priority in my work as teacher. Having taught in schools with different social realities, it was necessary to adapt the said values to be relevant to the local context.

Following my first experience in the *Conectando Mundos* project, about three years ago, I started writing the texts of the worksheets and assessment tests for my Year 1 pupils (6- to 8-year-olds) to focus on values and issues such as solidarity, equality, multiculturalism, citizenship, Civic Education, the family, bullying, and the environment. This enabled me to introduce into my lessons scenarios relating to the said topics, on which I felt there was a need to take action. Thus, I could go beyond the level of conversations through group discussions, as the texts were examined for the purpose of comprehension and interpretation, thereby 'forcing' the pupils to pay more attention to what they are reading and, by implication, to the themes in question.

My choice of topic depends on the social reality of the class, and I make up a story connected with a case with which they are familiar and that needs to be examined. The reading of the text is followed by interpretation and comprehension work, and then I ask the pupils if they can link the topic to a situation they know of. It is during this stage of the exercise that we refer to the values, attitudes, behaviour and skills involved.

I incorporate specific situations into the text I prepare for the class. If requiring to tackle violent incidents that might have occurred in the school or classroom, or instances of lack of respect, solidarity, environmental protection, etc., I prepare a text that is related to the particular subject matter and get immediate results. In this way, I manage to address the issue or problem as soon as it arises.

This would appear to be an innovative practice because I have never come across it before, nor do I know of any book that describes it in this way. Most teachers do not produce their own texts – at least I am unaware of any other who does so. It is also innovative because the 'actors' can be the pupils themselves, as the story can relate to their own lives and realities.

This approach fits in perfectly with the Global Citizenship proposal, since all the topics that I have referred to above are listed in its International Manifesto, and promote values of solidarity,

---

32 Joaquim Veiga is a teacher at Conde de Ferreira Primary School, in Oeiras, Lisbon. He can be reached on email address yoakimster@gmail.com.

peace, acceptance of others, justice, equality, environmental protection, joint accountability, respect for human, individual and collective rights, and commitment (and contribution) to the construction of a society that is fairer, more equitable and offering solidarity. I believe very strongly that schools should promote these values and will keep up by daily efforts towards this goal until this happens.

Of course, one cannot expect immediate results and there is no established procedure to gauge the outcome of the exercise. If results are achieved, they would only be noticeable gradually, through details such as the way pupils behave, interact and express their views. The first step would be that the pupils would start to participate more, displaying an increase in confidence and knowledge when discussing topics that have been covered using this approach. It was very encouraging that this exercise has been well-received even by the parents, who gave me quite positive feedback about the message contained of some of the texts.

There are no miraculous ways of working, nor are there perfect practices. Educators wishing to attempt to apply Global Citizenship Education principles in their teaching work should realise, first and foremost, that it really can be done and that it is possible to make an impact on the everyday life of their respective group/class. However, any approach that is taken must always be relevant to their reality.

Working in the manner explained above has been a wonderful, motivating and worthwhile experience for me. Moreover, the awareness of having devised an original approach, through which I obtained such visible results, I have become convinced that I am on the right track.

2.4 Providing a Global Dimension to Citizenship Education: a Collaborative Approach to Pupil Learning within *Conectando Mundos*

Maria Montebello [33]

> *Positive views of citizenship… have sought to transcend nationalism, to seek for unity in the nation of shared humanity and to define citizenship as international citizenship.*
>
> *Anthony Kelly[34]*

This narrative report from which the above quote has been taken describes, analyses and evaluates a year-long project undertaken at Ghaxaq Primary School, within St Benedict College, in Malta. The context for this initiative was pupil learning about citizenship through literacy and the application of this to their progress during school experience. For the purpose of this report, I will focus on the Climate Change Activities designed for the 6-8 years age group (*Conectando Mundos* Online Activities).

The school was adopting a curricular pedagogy based on the story approach. *Conectando Mundos* (*CM*) Online was proposing the use of story characters to encourage pupils to talk about their own experiences and to discuss what was deemed acceptable and unacceptable and right and wrong, and to name the feelings involved. The school was very keen to adopt the *CM* proposal, which was offering the structures for an innovative and creative teaching practice based on fictional stories that allow infant teachers to explore issues related to Global Citizenship Education with very young children. The school community adopted the *CM* Online approach of using stories to highlight different issues of Global Citizenship Education in an everyday situation. Discussion of the issues encouraged reflection and empowered young pupils to come up with solutions.

As a teacher graduated in geography, having an interest in global education, I was keen to maximise the benefits involved in Global Citizenship Education and therefore used it to kick-start a more detailed approach of my own. My own view is that, while Global Citizenship Education and Geography are not statutory in the primary curriculum, they are an important element in children's learning. Potentially they add a 'values dimension' to any subject-based lesson, as well as an opportunity to relate learning to the real world and so give it a real sense of purpose. Moreover, as a teacher of geography involved for many years in Development Education and, subsequently, Global Education, I believed it was important to provide a global dimension to student, and

---

33 Maria Montebello is Head of Hal Safi Primary School, within St Benedict College. She can be reached on the following email address: safi.primary.c@gov.mt.

34 KELLY, A. V. (1995). *Democracy and Education. Principles and practices.* London, Paul Chapman Publishing, p.15.

thus child, learning. This has been given official support in recent years in the Maltese National Minimum Curriculum (1999)[35] document, entitled "Creating the Future Together".

A synergy was created between the school's vision, my own philosophy and the educational background and the objectives of the *CM* initiative. The school could state clearly its vision of Global Citizenship within the programme structure of the *CM* Online Activities. We believed that Global Education is as much about the relationship within a classroom as it is about relationships between countries. Through *CM*, Global Education can adopt a methodology that encourages sharing of ideas and democracy of opinions.

The planning process was based on Hicks' view (2003)[36] that demonstrates that when seen as part of Global Education, the *CM* Online Activities cannot be separated from the notions about the purpose of education *per se*:

> *Education is about creating the conditions of survival, security and well-being for all. Unlearning, relearning, new learning are the essences of this challenge.*

> *(Sterling, 2001:88)[37]*

In his view, Sterling moves one step away from the 'learning for change' concept by arguing that for real change to come about, this must be fundamental on a personal level before it can be successful for change on the social, ecological and economic levels. The pedagogy necessary for such an education has been identified by the school as active learning, issues-based learning, and enquiry-based learning and makes use of teaching approaches such as role-play, simulations and debates.

This was the pedagogy that underpinned the *CM* Online Activities at our school as a whole, and the elements within in. In the process of analysing the substantive knowledge base of the participants in the project, the following approaches were used: issues-based learning, dealing with controversial issues and participatory and interactive teaching approaches that use higher-order thinking skills and take into account differences in learning styles.

The key concepts for the pedagogical content in the *CM* Online Activities were democracy, participation and action, active learning, power and control, and ownership. As a participating teacher, I was looking forward to developing my knowledge of collaborative and democratic approaches to pupil-centred learning, and to discover systems that could support these very approaches in the classroom.

---

35 MINISTRY OF EDUCATION, YOUTH & EMPLOYEMENT, MALTA (1999). *Creating the Future Together – National Minimum Curriculum*. Klabb Kotba Maltin.

36 HICKS, D. (2003). Thirty Years of Global Education: A Reminder of Key Principles and Precedents. *Educational Review*. 55, (forthcoming).

37 STERLING, S. (2001). Sustainable Education: Re-visioning Learning and Change. Schumacher Society, Bristol.

In our school, the *CM* Online Activities aimed at developing knowledge, skills and values within the learning experience. We wanted to highlight the distinction between Citizenship and Global Education, key concepts of interdependence, globalisation, diversity, rights and responsibilities, sustainable change, quality of life, social justice and equity, human rights and the rights of the child. We were looking for democratic processes that consider the world as a global community and the political, economic, environmental implications of this.

The *CM* Online experience was developed gradually through a framework. There was first a Block School Experience during the first term of the scholastic year. Foundation subjects (social studies and literacy lessons made reference to (global) citizenship issues, where appropriate. There was the introduction of the Global Citizenship Hour in the school timetable. During the second term there was a Serial School Experience. At this stage, the classes followed the *CM* Online Activities on an individual basis. The Online experience was followed regularly by a Block School Experience in the third term. Peer observation and feedback on *CM* Online Activities provided evaluation of the whole project. Circle time was a useful methodology format for following up learning experiences with young children.

The project was carried out through an interdisciplinary approach over a period of one year. In practice it meant starting off from the children's own knowledge of, and interest in, the world. We then built on and sought to extend their knowledge. We even questioning their knowledge, for example by asking them to identify an issue, or by being critical of the sources of information (e.g. asking questions such as, *Who produced this resource*? *For which purpose*? *What does it show*? *What does it not show*?). Teachers raised children's awareness of their perspectives on debatable issues and used these perspectives to generate a number of solutions/ideas about how to address these issues. Children were guided to pass judgments about evaluating alternative solutions and to make decisions about courses of action and justifying them.

The school had the support of other organisations and institutions during the *Conectando Mundos* experience. This support included the school council funds and other initiatives from non-governmental organisations. The school was provided with literature from local councils and other organisations, such as Nature Trust, on pressing issues for the Twenty-first century and how they might be addressed through education. Teachers made also reference to University research into pupils' hopes and fears for the future.

At the end of the *CM* Online Activities, teachers involved in the project evaluated their experiences over the year as a whole.

Substantive Knowledge
The majority of the teachers agreed that they now had good knowledge of the curricula for Global Citizenship Education with young children and that they had learnt how to integrate them into their thematic teaching.

It was not feasible for the study to 'test' subject knowledge in detail.

Pedagogical knowledge and their application

To sum up, in the words of one teacher participating in the project:

The children see you as a person and the range of teaching strategies you can use is broadened. I now feel that I have an advantage over other teachers who have not yet discovered the power of Global Education

The school promotes sustainability as the main vehicle for improvement. Key aspects include a provision of a coherent approach across the year, strengthened links between subject syllabi and the *CM* Online Activities and clear mechanisms for communication between teachers and the administrative team of the project. Teacher representatives from each country should be given more voice and input opportunities to help align *CM* Online Activities with their country's education system, thus making the *Conectando Mundos* initiative more relevant and beneficial.

2.5 The 'Learning by Doing' Project

Isilda Monteiro [38]

I work at Gomes Eanes de Azurara Primary School, which is located in Mangualde on the Beira plateau in Portugal's district of Viseu and has a school population of approximately 700 pupils aged 5 to 9 years. The school's teaching staff works hard to instil in the children, and community at large, values and standards of behaviour that would lead to the protection of the environment, promotion of Environmental Education, and training in Citizenship issues. Therefore, the school saw the *Conectando Mundos* project as an excellent contribution to its efforts to train its pupils in Citizenship issues; giving priority to the Citizenship aspect, raising the pupils' awareness of Environmental and Human Education, and the urgent need to preserve our planet, are the objectives of our school and as well of the *Conectando Mundos* coordinators.

In this context, the school organised several initiatives and carried out various activities and projects, one of which was the "Learning by Doing" project, involving the creation of a teaching-recreational park and a teaching garden with greenhouse.

Our school places a lot of emphasis on the training of our pupils towards strengthening the awareness of our young people of their responsibility to preserve today all that is at risk, towards preparing for the future. Realising that words alone are not always enough, we decided to turn theory into practice and actively involve those pupils taking part in *Conectando Mundos* at every stage of the project. The different stages included **studying spaces** – pupils examined the location and discussed possible solutions; **project design** – pupils created a design for their projects, which served as a basis for the final project; **ground clearance** – pupils took part in clearance work; **fencing off the grounds** – to improve their appearance and prevent their possible deterioration; **practical work** – including soil preparation and planting vegetables and fruit trees, sowing, watering, harvesting, distributing and selling products; **setting up tables** in the park and playground where the pupils carry out some curricular and extracurricular activities; **maintenance and improvemen**t work; **awareness-raising campaigns** within and outside the school; **studying species** to be planted; **producing brochures** on the main vegetable species planted; arranging and looking after the **vegetable plots**; **planting kiwis** to serve as fencing by the side of the dogs' kennels (the fruit will be served in the school canteen.); **planting fruit trees** (orange trees, etc.); **commemorative events** to marking the forest and environment.

The "Learning by Doing" project activities are interdisciplinary and have been ongoing; they have been embraced by the school community with enthusiasm and dynamism, and they were very positively received – and this is likely to continue.

---

38 Isilda Monterio is a teacher at Gomes Eanes de Azurara Primary School in Mangualde, Portugal. She can be reached on email address: isilda_monteiro@hotmail.com.

Throughout the project, the school has received valuable support from the Forestry Office of the Municipal Council, including logistical support, as well as from parents/education guardians and the entire education community.

The "Learning by Doing" project has now evidently taken root in the school. It has already produced 'fruits' but must carry on if these 'fruits' are to multiply, especially the fruit of 'changing mindsets', and if life on Planet Earth is to continue in a fair and balanced manner.

It was, and is, gratifying to see that, little by little, pupils are taking up values and attitudes towards change and are seeking a better world.

2.6 School as a Context for Dialogue: a Journey of Hope

Desiderio de Paz Abril[39]

To think of the school as a context for dialogue requires a two-fold change, as follows:

1. Breaking away from the idea of school being a context for dissemination restricted within its own walls, in order to imagine it as a context for communication and participation. This involves two distinct procedures, namely a) the creation of participative structures and processes conducive to collaboration through the school-family-community local-social environment axis; and b) building a more democratic and integrated curriculum, to break off from the traditional distinction between *academic* learning and *life-long* learning.

2. Conceiving the school and its development not only as a 'technical' but also an *ethical* project. Here education must be conceived as a moral and political practice and not only as a technical instrument for accumulating knowledge.

The aboved are certainly not simple processes in today's schools, as they are immersed in a society of neo-liberal requirements (with measurable, concrete results).

The school where I work – "La Jota" (www.xtec.cat/ceiplajota) – is situated in an unfavourable socio-economic environment. Among the families in the community, there is a higher-than-average rate of unemployment. Moreover, we have also started to receive immigrant students from Morocco and South America. Through this text, I would like to outline two of our plans through which we hope to move in the direction I referred to previously.

Dialogue groups: pedagogy of reciprocity in the development of linguistic competence and civic sense

The communicative approach presupposes that the students manage to learn as best they can and become interested mainly in the method that can multiply the possibilities of dialogue and interaction with teachers, fellow students and adults (Bruner's "pedagogy of reciprocity").

A) General objectives of the project (as a horizon)

- To favour a learning process that is based on dialogue, cooperation and solidarity;
- To develop the capabilities, abilities and attitudes necessary for developing linguistic competence (listening, speaking, reading and writing);
- To promote the school-family collaboration in the learning process for reading and writing;
- To strengthen capabilities and dispositions for thinking in order to create citizens inclined towards democratic participation.

---

39 Desiderio de Paz Abril is primary school teacher at the CEIP school "La Jota" in Badía de Vallès, Barcelona.

B) Development of the plan in the first and second primary classes

Once a week, three teachers meet for a one-and-a-half hour session. The work plan is structured in trimesters or terms.

First trimester: interactive groups and families in the classroom

Interactive groups[40]

This part consists in structuring the work in class around three homogeneous groups, each consisting in 7 to 9 pupils. Every teacher acts as tutor for thirty minutes per group to assist them in developing their activity. The three activities are:

1. Narrative work: the story takes the form of some sort of research, provoking dialogue and the exchange of impressions/opinions, and connecting the content of the story with the real-life experiences of the students, thus encouraging personal narrations.

2. Group work on handwriting, consonants and spelling. For the First Years, priority is given to good handwriting and working on consonants, whereas the Second Years would focus on consonant clusters and on the elementary rules of spelling.

3. Written creative expression that also covers significant practical situations.

The dynamics of Numbers 2 and 3 above involve, firstly, some time for observation and reasoning and, secondly, some time for individual work, sharing and evaluation.

Relatives in class

*   Once a month, one or more relatives come to tell stories or to impart to the children important knowledge or issues (30 minutes).

*   Discussion and exchange of views regarding the chosen story or topic (30 minutes).

*   Group work (30 minutes) whereby the groups hold a debate on the topic, decide on what to draw and create the picture.

Second trimester: Conectando Mundos

This proposal is given meaning in our project through the integration of the resources of the community and the area in order to educate the children about problems of personal scholastic interest and of social importance. Ultimately, the aim is to highlight the point that even learning to read and to write are processes towards *interpreting the world*, i.e. learning to think, interpret, and understand our world critically, as proposed by Freire.

---

40 ELBOJ SASO, C. (2002). *Comunidades de aprendizaje: transformar la educación*. Serie Diseño y Desarrollo Curricular, 177. Barcelona, Graó.

Third trimester: creation of a story as a group

Throughout the process of the creation of the story as a group, emphasis is placed on the dialogue process: the pupils express themselves, put forward their own proposals, listen to their classmates, make considerations, defend their positions, face the arguments and, eventually, carry out those proposals that are best structured. This activity would involve the whole group equally. Moreover, it should be an organised and disciplined process of dialogue; a sequential, regulated and structured task, as follows:

1. Elaboration of the text (3 to 4 sessions): harmonising the work of the groups, holding a common exhibition and summarising the contributions.
2. Illustration of the story (2 to 3 sessions): each group would be asked to illustrate a part of the story.
3. Revision of the story, cover, and title (1 session): reading and group revision. Discussion of the title and the cover design.
4. Reading, memorisation and performance of the story before an audience (3 to 4 sessions): a multimedia presentation including pictures, music and narration.

C) Evaluation
A high level of planning and outlining of the activities would be expected from all the teachers so as to ensure that the participation of the pupils and their families is effective, organised and productive. Bearing in mind the type of processes that would be put into play (equal involvement of all, narrations, conversations, cooperative group work, exhibitions and taking up of positions, collective stories, use of the computer, etc.) it would be more difficult to quantify results in terms of 'size' when compared a straightforward 'transmission-reception' pattern. The various processes require time and practice, but at the end of the course the results obtained would be clear.

The structure of activities of the project could be extended to other levels and contents. It is about a methodological and organisational proposal that offers an inclusive type of attention to the diversity of ability and learning paces, and not only does it allow teachers to help those with greater learning difficulties, but it also allows the pupils to help each other, putting it into practice within the class itself.

AVAC – *Aprendemos a vivir/Aprendemos a convivir* (We learn to live/We learn to Cohabit): an integrated and communitarian model for the development of learning and living together
We, the teachers, were concerned about the daily problems of living together. Some of us have sought training in *civic and socio-emotional competence*, during which we put what we were learning into practice – with good results. Subsequently, the whole group of teachers have been engaged in a process of *thought*. Through this process, we identified the difficulties of our students (their difficulty in speaking and thinking, in expressing their own feelings, communicating in general; they discuss but do not listened to each other, they tend to adopt destructive attitudes, etc.) and we have formulated the following action plan:

A. Make the objectives explicit[41] (as with paths to be followed)
- Learn to reason and to debate (learn to think);
- Learn to listen, identify emotions, put oneself in another's shoes (education in emotions);
- Learn to build relationships (social education);
- Learn to distinguish between what is good and bad, right and wrong, just and unjust, etc. (education of values);
- Learn to live with others.

B. Action plan
- Getting prepared for tutoring (in terms of *emotional, social and civic competences*).
- Improving the school-family-community joint action.

C. Improving the school-family joint action
To create a setting for a school-family encounter, with the objective of together thinking upon the education of our young ones, in an attempt to establish common educational criteria so that the pupils can have clear points of reference. In this respect, we have promoted the following concrete lines of action: the creation of a mixed family-school commission to coordinate the activities and meetings, dedicated to analysis, reflection and development with reference to the common points of concern (habits, free time and TV, adolescence and the transition to secondary school, etc.). Other lines of action include the collaboration with the families in curricular activities and events, the planning and participation for the "All to School Day", etc.

D. Evaluation
The curricular dimension: the programme of social and emotional competence helps to improve relationships. Our students feel better and there is an improvement in the scholastic performance, such as increased ability in listening, self-control, dialogue, participation. In short, they become better equipped to face real-life situations.

The community dimension: through the family-school dialogue process, we embark on a journey; we share analyses and observations, we seek to come to an agreement on basic educational aspects and collaborate with one another. With much enthusiasm and hard work, we are constructing a process together that, although not immune to difficulties and problems, is loaded with hope.

---

41 Editors' note: Along the lines of Manuel Segura's scheme, "Un programa de competencia social" ("A programme of social competence"). *Cuadernos de Pedagogía*, 2003, no. 324, pp.46-50.

2.7 Reflections on a Voyage just Undertaken

Manuela Morelli [42]

This short contribution is based on the experience of **drawing up** an educational programme related to active citizenship. This programme has been developed by teachers who teach at various levels at the Comprehensive Institute M. K. Gandhi of Pontedera, where I work. The exercise was part of a training course promoted by the Ministry of Education in the scholastic year 2006/07, entitled "Active Citizenship and Human Rights".

Our point of departure was the question: "Which type of citizen does the school have a duty to form?" The type of citizen that we drew up was a person who is autonomous and involved with a critical mindset, and one who adheres to the values of solidarity, cooperation, assumption of responsibility, involvement, awareness, respect, freedom, and awareness of one's rights and duties.

The next question was: "What type of school would be required for creating such a citizen?" No doubt, it would need to be a school capable of:
* promoting education as opposed to mere tutoring;
* keeping in mind the informal school programme;
* creating settings that would help 'activate' the rights/duties according to the right context.

We perceived Citizenship as an integral formation of the person having several dimensions (cognitive, emotional and experiential) that goes beyond the time in school and is characterised as the first stage of life-long learning. However, in order to avoid widening the semantic scope of the word 'citizenship' and depriving it of any specific meaning, we have identified the idea of *belonging* as the main thread that runs through the programme, thus giving it its meaning. This idea referred to the understanding of one's own multi-faceted identity with the aim not of excluding, but rather to bring together characteristics, similarities and differences towards creating an encounter and comparison between the two.

The above was the beginning of a path that led, among other things, to a number of teachers from the Gandhi Institute being present at the Cortona meeting. In our case, it can be said that the training course turned out to be *a pebble thrown into the water that has produced progressively far-reaching concentric ripples*. In other words, a widening group of persons embarked on sharing and going deeper on the school project by outlining plans and undertaking educational initiatives that started giving shape to the idea of an elaborated school. They focused on many social topics (water, waste separation, etc.) or participated in projects organised by agencies outside the school, the most significant of which has doubtlessly been *Conectando Mundos*.

---

42 Manuela Morelli is primary school teacher at the M.K.Gandhi Comprehensive Institute in Pontedera, Pisa.

Apart from isolated didactic initiatives, we are working towards introducing at the institute a representative structure that we have called '*il parlamentino*' (or 'mini-parliament'). This is a representative assembly of pupils set up with the aim of familiarising the students with: putting forward proposals on themes that concern them, building arguments, making choices, respecting different points of view, relating with others (be it if in agreement, be it in the case of contrasting opinions), developing the ability to debate, practising responsibility, and appreciating the value of democracy through direct involvement. This initiative could be seen as one way for putting into practice Article 12 of the Convention for the Rights of the Child[43].

Over and above the initiatives such as those mentioned above, there is the informal curriculum. I believe that, at the Institute, there has been an increased awareness of the importance that the gestures, attitudes, and words used by the teacher should not go against the principles and the values of the didactic initiatives taken. The teachers have also become increasingly aware that a fundamental aspect of our job is listening, which is necessary for developing the dialogical approach to which the active citizenship exercise is related.

Having mentioned the positive aspects of the process, one cannot overlook the hurdles. Among the most prominent is the challenge for the teachers to prepare didactic programmes wherein the part *played* by the pupils would be of relevance. Moreover, there is the possibility of wrongly believing that education towards active citizenship is being adequately carried out by merely tackling certain themes. If the above-mentioned topics are tackled without reference to values, one would be simply offering a multidisciplinary didactic experience. In an education towards active and global citizenship, the dimension of values constitutes a *crucial* aspect since it operates in tandem with the idea of 'citizen' and, thus, the possible move towards positive change in society.

Values cannot be leant and studied on text books; they must be lived, tested, witnessed, and this takes us back to the points of didactic practices, the management of the class-group, the teacher/pupil relationship, and of helping the pupils to build their own knowledge. In order for the pupils to act as protagonists in the learning process, it is necessary to implement a plan whereby the teacher creates work for small groups and where s/he continually reshapes his/her own interventions according to the continuous feedback received. However, even here another difficulty springs up, namely that the organisation of the small group would require the simultaneous presence of two teachers for the same class, and this will prove to be increasingly difficult, if not impossible![44]

---

43 This Article asserts that when adults take decisions concerning children, the latter have the right to express their own opinions and be heard.

44 Editors' note: Here, reference is made to the financial cuts and the modifications established by the 2008 decree of the Italian Government that seem to pointing towards a return to a system based on one teacher per class when, for many years, primary schools had been using a system based on modules, whereby a number of teachers were available for every class.

The necessity to keep in mind the informal curriculum is a real need but this view is not always adequately shared by the school, where it is necessary to learn to recognise and to manage even the emotional aspect of learning. Moreover, this makes us realise that it is not simple to carry out assessments when one must deal not only with contents of a disciplinary/ interdisciplinary character, but also with attitudes.

To conclude with the aspects of critique relative to the Institute, an element to emphasise is also the fact that the group of teachers to whom I have made reference before is still numerically too meagre, meaning that there are not enough teachers to adequately share the load of the school plan. Hence, the necessity arises for undertaking initiatives that lead to the formation of groups in connection with the idea of Global Citizenship that would allow a continuous search for effective practices and further elaboration of these. Among the short-term initiatives we thought we should carry out is the organisation of self-development meetings in order to try to share concepts and to try out possible educational initiatives. In this we can also count on the head of school, which has always been available for, and sensible, to the topic of Citizenship.

We have just started our journey and being able to share it with other persons through a network will surely make it more exciting and productive.

2.8 You from there, me from here… And here we are!

M. Isabel M. Fernandes [45]

André de Resende Integrated Primary School, which is the main school of Cluster no. 2 in Évora, Alentejo, Portugal, has had plenty of experience in developing multicultural projects aimed at tackling social inequality as identified through cases of academic underachievement and/or early 'dropping out' of school. However, the reality of significant numbers of students who are not of Portuguese origin is a different, more recent social phenomenon, and does not involve a clear-cut connection between linguistic origin, success, behavioural attitude and family involvement. There are various realities.

Most numerous among non-nationals are the Brazilians, who fall within different groups whose levels of educational achievement varies according to how well the students master the language and understand the real differences in usage of the Portuguese spoken in the two countries. Integration in such cases might seem easy but this is not always the case. Their contagious friendliness often conceals difficulties that, if not identified, would not make it possible for us to set in motion the action necessary to address the problem.

Students from Eastern European countries, now present in relatively substantial numbers, generally have an aptitude for integrating and language learning that leaves us speechless. In no time they start speaking with an *alentejano* accent as if they had been hearing it since before birth.

The school also counts a number of children from Portuguese-speaking African countries. Integration in such cases is challenging, and it is only when the grade teacher works closely with them that the real difficulties sometimes come to light. Establishing forms of dialogue is fundamental in order to let success and happiness become clearly visible through smiles and embraces.

The School Library/Education Resource Centre is intended as a key space in the teaching and learning process and is genuinely committed towards instilling in all the students a sense of belonging to an education community, in which they participate and thus develop a feeling of well-being.

The "Meeting of Cultures" activity was not detached from daily life but rather reinforced it, and took the form of different kinds of involvement. The aim was to promote reading and intercultural dialogue, and it culminated in the celebration of the European Day of Languages.

---

45 Isabel Fernandes is the Coordinator of the School Library/Education Resource Centre and a teacher at the André de Resende Integrated Primary School (School Cluster no. 2) in Évora, Portugal. She can be reached on email address mimfernandes@gmail.com.

In April 2008, books gained greater visibility on account of International Children's Book Day and World Book Day. These events made reading a more trendy activity and led to the organisation of the "A cascade of books read by older children" event, lasting two weeks, and a two-day "Readings with an Accent" initiative, during which girls and boys were invited to read to younger children and their fellow students of different ages and levels, in both Portuguese and their respective mother tongues, or in any language they wished, and to share their tastes and expressiveness. The readings were a happy event and also a very refreshing experience that was also shared by the captivated audiences.

We were joined by a group of Spanish students and teachers and the Italian Comenius teaching assistant. Their presence greatly enriched the "Readings with an Accent" event which saw a blend of linguistic and cultural diversity.

According to the later evaluation, an overwhelming majority of students got immense pleasure from reading to others and listening to others read. The children originating from other countries enjoyed the opportunity to share books in their mother tongues, as well as in their adopted language, which some could speak with almost no accent or cadence that could give away the far-off land of their birth.

Among the 37 classes in the School Cluster taking part in these activities, which involved passing through the Library to read or listen to readings, were children from pre-school to 9 years of age and students from both Education and Training Courses and Adult Education and Training courses.

Once the activities were over, we were keen to hold a meeting with the parents/adults responsible for the education of our overseas students. Students and their families were therefore invited along to the School Library / Education Resource Centre on 9 May (during European Week) to meet with Adult Education and Training students, and staff from our School Cluster. We listened to mothers and fathers talk about themselves, their arrival in Portugal, the difficulties they face/d in adapting to a different country, their strategies for learning the language, and the words and/or gestures that they found welcoming or, on the contrary, making them feel isolated, rejected, and kept at a distance. We believed that this sharing was important for everyone, as it would help them appreciate the difference a smile could make to someone coming from abroad. The discussion continued in an informal and friendly atmosphere.

Since we see the above experience as a valuable way to promote learning for citizenship, we would like to extend it to the 2008-2009 scholastic year and introduce the commemoration of important occasions in the cultures of our non-Portuguese students. We want to organise joint events to celebrate figures and dates that are important in each one of the cultures represented in our Cluster. We feel that this will contribute to a better understanding of the differences and wealth in diversity in the various cultures, to giving value to dialogue and the acceptance of

others in their individuality, and to facilitating conflict resolution with peer group participation. These are small gestures that might make a difference in an education continuum for living in harmony with others.

We believe it is important to organise activities designed to include and involve all those who might be feeling left out, because there is always someone who does not receive the right gesture at the right moment and remains in the margin of society and beyond the reach of a helping hand. It is not easy to get parents to come to the school because of their working hours, and a number of other understandable reasons. Nor is it easy to engage all students to the same level of participation. However, if these activities gain the desired status, word of mouth will spread the book reading and conversation initiatives, in which any accent will be a link in this educational chain of global/local citizens, where differences are eliminated by the magic touch of shared reading.

2.9 Socrates-Comenius Project 1.1 'UN/NGO: The Peace Laboratories'

Patricia Quijano[46]

The Ciudad de los Ángeles Institute for Secondary Education is a state-run institute that plans the syllabi for Obligatory Secondary Education (OSE) (12-16 years) and Post-secondary Education (16-18 years). It is situated in the Villaverde district of Los Ángeles, towards the south of Madrid, the population of which is, in the vast majority, lower-middle class. The Institute was founded over 25 years ago and today the structural shortcomings of the building are more than evident. Moreover, it has reached saturation point, as a result of the constant increase of the number of students, to the extent that the majority of the common areas have been sacrificed in order to create more classrooms. During the 2005-06 scholastic year the Institute numbered approximately 750 pupils, 20% of which were immigrants, and 74 teachers.

Although it was successful on a social level with its raising the school-leaving age to 16, the introduction of OSE brought with it an upheaval that pushed the Institute into a very difficult phase. Some of the organisational and educational measures introduced have helped improve matters, and also made it possible for a number of the teachers to participate in projects such as "UN/NGO: The Peace Laboratories", which was held spread over three scholastic years (2005/06, 2006/07 and 2007/08) as part of 1.1 of the Socrates-Comenius Project [47].

Among **the elements that paved the way** for the project, one must highlight the work of some teachers in connection with Global Citizenship Education (GCE) and the collaboration of non-governmental organisations (NGOs) such as Intermón Oxfam in the previous years; participation in other initiatives taken by the Institute, such as the educational exchanges (USA 1992-2002 and Italy 2003-2008) or the "Living is living side by side" project (2005/06); the availability of a group of teachers to work on issues related to human rights and development; and, lastly, the relationship with the Luis Buñuel Institute of Secondary Education (Neuilly-sur-Seine, Paris, France) which made it possible for us to become part of the project.

The wider objectives

The topic was "UN/NGO: The Peace Laboratories". This pointed towards certain (far-reaching) objectives that enabled us to recruit as many teachers as possible and to work on a number of perspectives, in particular:

---

46 Patricia Quijano is a teacher at Ciudad de los Ángeles Institute for Secondary Education, in Madrid.

47 The Socrates-Comenius project is a European educational plan for scholastic development, managed in Spain by the National Socrates Agency, and in which at least three scholastic institutes from three European countries participate together in a project. The project makes it possible for the institutes to work on a theme of common interest. Initially, they are required to commit themselves for one scholastic year, with the possibility of a renewal of another two years.

- The promotion and defence of human rights as vehicles of peace and development.
- Generating more sensibility towards the motives and objectives of the United Nations.
- Creating a European association that would provide an education on the activities of the UN and of NGOs.
- Promoting familiarisation with the work of NGOs and motivating towards participation in their activities.
- Promoting attitudes and behaviour pointing towards a commitment towards changing our environment on a local and global scale.
- The cooperation between different disciplines having a common educational interest.

The schools involved in the project were as follows: two from France (Collège Jean Jaurès in Levallois-Perret – the coordinating institute – and Collège Mahatma Gandhi in Fougères); one from Italy (the Istituto Magistrale Statale Rossini in Grosseto); and four from Spain (Ciudad de los Ángeles and El Espinillo, both from Madrid, El Pinar in Alcorcón and Luis Buñuel (a Spanish institute in Neuilly-sur-Seine). As part of our commitment to the project, we agreed to carry out two types of activities, namely: **work in schools**, with the aim of involving the greatest number possible of classes and subjects and to stimulate the active participation of the pupils; and **international encounters** through representatives from every school, a meeting point to coordinate the work carried out. Since the outcome of the various encounters can be found on the web pages of the project, in this text, I will concentrate on the participation of my school and related activities.

The level of participation in my school, the Ciudad de los Ángeles Institute, was quite widespread. The team included 18 teachers from various departments, namely: Music (1), Plastic Arts (1), Language and Literature (3), English (3), French (1), Philosophy (2), Physical Education (1), Technical Design (1), Mathematics (1), Extra-curricular Activities (1), Guidance (2) and the three Heads. In addition to the teachers, there was the direct participation of 175 pupils through the proposed activities, while half of the school population took part in an indirect way. However, it was the group of Grade 4 OSE students (aged 16) who played the central role as point of reference for the experience. This was due to the fact that, apart from being the best group academically, it was the one most motivated about the plan.

The size of the plan is not to be judged merely on the number of participants, but also from the activities that were carried out at school. Taking the 2006/07 scholastic year as an example, one notes that some of the activities were carried out in collaboration with various NGOs.[48] However, the greater part of the activities were planned and implemented by the teachers in the various departments.[49]

_____

48 These were: a conference on torture (Amnesty International); an exhibition on arms trafficking and its consequences (Intermón Oxfam and the Department of Extra-curricular Activity); workshops on percussion and world music (Yehudi Menuhin Foundation and Department of Music); a conference on the socio-economic situation of Mexican communities (Ruta Quetzal and the Department of Physical Education); a conference-debate on the use and possession of firearms (*Contra la Intolerancia* Movement).

49 Among these were: a didactic unit within the "Proyecto Solidario", which focused on child labour around the

From among the teachers in the English Department, it was two colleagues and myself who took part in the project and undertook to carry out the activities in eight classes. All the activities had a common objective, namely the analysis of the various aspects of development and to take concrete actions with respect to some of these. Below is a list of activities:

- Reading of instances of the violation of Human Rights;
- Letters for the benefit of prisoners of conscience[50];
- Video of the "*Make Poverty History*" campaign;
- General reading of the document entitled, "The Millennium Development Goals";
- Oral presentation of "Angola, thirty years after the war. A personal experience";
- Writing of an essay on one of the Human Rights (free choice);
- Work on peace with John Lennon's song *Imagine* as starting point;
- Projects on the English-speaking developing countries (former colonies) in Africa;
- Activity on a case of a street child;
- Debate on the use of the violence on the basis of The Cranberries song, *Zombie*;
- Written comprehension about a case arising from the teaching situation in Palestine.

Lessons learnt
Weaknesses:

- The difficulty in coordinating the participants. Although the project was supported by the school management, the body of teachers and the school council, it remained nonetheless problematic to find a fixed time to meet that suited everyone for which coordination could only be realised between teachers delegated for every single activity, and to a very concrete (planning and realisation of activities) and less strategic level.

- The excessive bureaucracy at the point of setting the plan in motion. Although bureaucracy might be necessary to a certain extent being a subsidised plan, it nonetheless demanded a large injection of voluntary service, which translated into unremunerated efforts and extra work. A lot of teachers feel justified to demand that these projects be carried out during lesson hours.

---

world (Guidance Department); a selection of poems related to the theme of peace and creating slogans that convey the values of peace (Department of French); research work on the application of modern technology to curtail the impact of war (Department of History); a competition of slogans regarding the promotion of peace and solidarity (Department of Plastic Arts); reading of argumentative texts concerning capital punishment (Department of Languages); narration of stories to trigger off contemplation on the consequences of war on civilians (Department of Literature); an analysis of the Universal Declaration of Human Rights (Department of Philosophy); research work on consumption and cost of living (Ethics - Department of Philosophy); a literature competition on peace for all the students of the Institute, but split into the following three categories: 1st OSE cycle, 2nd cycle OSE and Classics (Department of Languages).

50 Editors' note: The term 'prisoner of conscience' was coined by Amnesty International in the early 1960s. It refers to any person who, without having used or advocated any violence, was imprisoned or persecuted because of their race, religion, skin colour, cultural background, sexual orientation, belief or lifestyle.

- The evaluation process was inadequate, and reduced merely to a collection of memories. This is a shortcoming that comes as a result of lack of experience, and limited time at our disposal because we are overloaded with our other tasks as teachers.
- The lack of equipment (such as overhead projectors, video cameras, etc.) and of adequate space at the Institute suitable for carrying out the activities.
- The participation of the students was irregular; as it is often the case, the arrangement could not suit everybody. It would have been desirable to carry out an evaluation *during* the process so as to correct where necessary; points such as method, the concrete argument within the context of the global theme of peace and development. It could be that we did not address the students' *real* problems.

Strengths:
- The participation of a large number of teachers, with at least one from nearly every Department;
- The significant production of material related to Global Citizenship Education;
- The support from the entire educational community, in particular the school council, the body of teachers, the general management and that of the school;
- The right choice of tool to spread the word, namely through the students' magazine and the web pages about the project;
- Incorporation of new technologies into the activities;
- Recognition of the teachers' work by the Educational Council (credit points were awarded to the participating teachers);
- EU funding to cover part of the expenses;
- The value derived from the project's being a European experience shared by schools from different countries within the scope of GCE.

In analysing the various elements with a view to determining those that were effective and those that were not, I must emphasise the need to do our best to increase our awareness of the importance of evaluation and coordination. This would be necessary in order to improve the project and move forward in the methodology, the themes, class dynamics, etc. However, I believe that the strengths of this project are much more significant than the weaknesses, namely the work of many teachers inspired by a common educational interest with the support of the educational community; professional recognition (credit points); an element of funding; an exchange between schools from various European schools in connection with the same educational topic; the instruments of dissemination; the incorporation of new technologies, and others.

I hold the view that this experience is particularly useful for consolidating the networking to which we are aspiring. A European network of educators for a Global Citizenship can only survive through shared projects whose participants would be teachers and students alike. Comenius is precisely one of the instruments with which we could achieve this.

In concluding, I would like to highlight a central element: the worrying lack of active participation on the part of the majority of the students. The inevitable question would be "Why are so many students totally indifferent to our proposals?" We always held the belief that it would be necessary to start off from the students' needs and real interests, but what are they? I think that we, the teachers, are agreed on which are the values of social commitment, but do the students view matters in the same way? Could it be the case that we should give greater importance to self-esteem, to happiness and to anything that is in harmony with their priorities (friends, family, studies, future, etc.)? Anything that we, as educators and mentors, present them with should give priority to this aspect above any of the others. In this respect, the mode of communication and the models that we choose to employ would hold particular importance.

Web references

Comenius: http://www.oapee.es/pap/comenius.html

The project: www.paxeduc.org

ISE Ciudad los Ángeles ISE re the project: http://:onu-ong.talleresdepaz.org

Amnesty International: www.amnesty.org

Make Poverty History: www.makepovertyhistory.org

The UN for students: www.cyberschoolbus.un.org

2.10 'Consuming less so that we can all consume' Project

Marina Lisetti [51]

The project has been carried out in the Institute of Advanced Instruction in Prato (Italy) that comprises two courses of technical studies (surveying and business) and a scientific lyceum. Prato is a provincial capital with an ancient artisan and industrial tradition, centred principally on the textile sector and currently in serious crisis because of the Chinese competition that in this area has established one of the largest communities in Italy. In our school, the presence of foreign pupils is very high, continuously on the rise (currently it lies at approximately 15%) and is particularly concentrated in the business course, which is preferred by the Chinese students. In this *truly* intercultural dimension, we have been carrying out projects for the past years, of great capacity, that have had as objective Global Citizenship Education (GCE), in the knowledge that the students must be supplied with instruments of understanding the increasing complexity of existing relations between cultures and economic systems of different social communities.

The project I am referring to has been financed with funds allocated to projects of environmental education (INFEA), because of the participation to a provincial announcement of competition, and has been carried out between January and June 2007.

The aim of the educational action was to promote ways of education towards aware citizenship, tackling the themes of rational and eco-compatible usage of environmental and energetic resources, with the perspective to stimulate reflection on individual consumption behaviours and, in medium term, to modify the characteristics towards a greater environmental sustainability. The peculiar methodological aspect has been the space dedicated to observation and monitoring of the personal and familiar behaviours, to allow the students "to measure" their own environmental impact, becoming aware of the importance of the individual and collective behaviours in the creation and resolution of the problems dealt with.

The project has involved eight classes from the surveyors course (with students aged between 14 and 18 years), in differentiated ways that had, as a common denominator, the relationship between resource consumption and climate change: two first-year classes have tackled the topic of waste; two second-years the topic of water resources; two third-year with a path centralised mainly on energy resources; two fifth-years that have elaborated on the themes related to energy saving in residential buildings, from the project analysis and industrial point of view. The activity in the latter classes, for time reasons, has been carried out nearly exclusively with interventions through seminars and guided visits.

---

51 Marina Lisetti is a secondary school teacher at the Institute "Gramsci – Keynes" of Prato, Italy. Contact (email): marina_lisetti@yahoo.com

The common phases in the paths of the first-, second- and third-year classes were: 1) initial theoretical deepening of the specific problems tackled; 2) survey of the behaviours of the students' family nuclei; 3) elaboration of the data and comparison with local, national and international average data; 4) conclusive observations; 5) production of materials explicating the experience or somewhat usable for ulterior developments. All the paths have been integrated with guided visits to plants of specific interest or exhibitions/manifestations on the topics tackled: among these, within the annual educational trip of a third-year and two fifth-years, it is worthwhile to remember in particular the Vauban quarter in Freiburg im Breisgau, one of first and better-known examples of eco-sustainable projects.

The more complex and interesting path from the methodological point of view, for the observations that the students have drawn, has been undoubtedly that related to energy consumption carried out with the third-year classes. In an earlier stage, the existing relations between worldwide energetic consumptions and the problem of global warming were analysed. In the second stage, the relations between lifestyles of communities and energy consumption were analysed. In the third stage interconnections between energy consumptions and consumptions of global resources were identified: the students have analysed their own styles of consumption calculating, with a fairly complex methodology, the **amount of greenhouse gases produced from everyone** in a family setting through the use of fuel for transport and heating and each one's **ecological footprint**. In the fourth stage, the collected data has been analysed and compared to the local and national averages which, themselves, have been compared to international data. In the fifth stage, after having taken action, thanks to previous surveying, of the behaviours that determine the greater waste of resources, the behaviours that help reduce consumption have been identified through bibliographical searches and by networking. Ultimately, the two involved classes have produced a multimedial job that illustrates the experience.

Strictly from the operating point of view, excluding small modifications, the project has been carried to term with the expected modalities and times. So, is everything fine? Not really, at least judging from the feedback we received when the students were asked to express themselves on the activity carried out. The judgment expressed from the students of the first-year classes has been frankly positive, that of the second-years satisfactory, while a good part of the students of the other classes expressed many perplexities. With regards to the fifth-years, as was expected, treating the arguments in seminars did not involve the students very much. The critiques that stood out, moreover, were those of the third-year students, who have carried out the most engaging path.

The most critical aspect of the educational action concerned the modalities with which the problem of climate change was faced. The true and proper start of the project for all the classes coincided with the projection of Al Gore's film "An Inconvenient Truth" who, although preceded by an adequate preparation, has still managed to provoke strong emotional reactions, even in the opposite sense. Some totally refused it, for example "this is the usual

depressing scaremongering… I have other things to think about". The majority of children declared being affected by the content of the documentary, but the psychological effect has been, for many, the feeling that they are being threatened by a problem beyond their control (the actions of single individuals, or even single States, turns out to be ineffective if there is not a common engagement) and therefore simply distressing. A relative minority has reacted by questioning positively what actions can be undertaken in order to contrast such a vast problem.

The initial reaction, in particular for the third-year students, after all, has not been modified as much by the successive course. In fact, the analysis of their own environmental impact has convinced them of the fact that the solutions to reduce the wasting of resources and to save energy involve a deep review of the styles of life and consumption, obviously not so exciting for a generation brought up with television models and little accustomed to sobriety. This result, for the good part unexpected, has brought to me to reflect a lot on the pedagogical formulation of the project.

The first consideration regards my professionalism. As happens to many teachers of 'technical' subjects, particularly in high schools, along the years I have developed a methodology of approach to my subjects (Geopedology, Ecology, Economy, Cost Accounting) that tries to facilitate the understanding of the specific contents and renders the lessons "interesting" but - I must admit - it takes little care of "the emotional" dimension of the students that lies outside the teacher-class relationship. The objective of this educational action, vice-versa, demanded much attention in this sense, precisely in relation to its final aim.

What lacked, perhaps, was a sufficiently ample moment of free reflection that allowed the children to express their own perplexities and anguish with regards to the problems faced. Moreover, if the visit to the Vauban quarter of Freiburg had to be excluded, there lacked sturdy elements of reinforcement that could have made possible the understanding of the positive and immediately usable aspects of a lifestyle based on the sobriety and the respect for the environment.

Another weakness of the project concerned the lacked sharing of the path with other colleagues. Unfortunately, the idea of departure (as well as the initial programming) have been only partially shared and therefore, if one excludes a seminar on bio-housing (green building) from a construction teacher for the fifth-year classes, the remaining part of the project has been carried out solely by myself… with all the disadvantages that the lack of comparison involves.

Results? Some… surely! A few days ago, I saw one of the more critical students of this project throwing into separate containers a plastic bottle and its paper wrapping...

2.11 An Education for Global Citizenship: Reception Classes as a Starting Point

Joan Gratacós Guillén [52]

The educational model outlined in this essay is being tested at the Santa Eugènia Institute Secondary School, located in the Santa Eugènia and Sant Narcís areas of the city of Girona.

There is a significant presence of persons of foreign origin living in Santa Eugènia and Sant Narcís, at 20% and 17% respectively, whereas the percentage of persons of foreign extraction living in Girona is of 13% of the population (as per 2005 census). The young people in the 12 to 21 age bracket born abroad and living in Santa Eugènia constitute 32% of the young population there, and those living in Sant Narcis constitute 28% (the total percentage of the same living in Girona is 16.6%). In the Seventies, part of the Spanish nationals living in Girona was replaced by the last major wave of migrants. As a consequence of this, the schools now count a substantial number of the children of immigrants among the students. The larger part of the population in the area is of the wage-earning, working class, although a significant middle-class element with a solid social fabric is also present.

The area has three secondary schools, namely a state school (where the activity is being carried out) and two state-recognised schools that are run by a private organisation, as per the agreement with the necessary educational administrative body, from whom they receive public funds. While the percentage of students of immigrant origin attending the various schools of the city was 7% during the 2006-07 scholastic year, at Santa Eugènia School these constituted 17% og the student population. Taking the total population of such students attending the two state-recognized schools, the rate is 20%.[53]

Santa Eugènia Institute Secondary School

This is a large school, numbering approximately 1100 students and 110 teachers. Among other weaknesses, one finds its not being entirely in tune with the territory and that it has not embraced intercultural education. Moreover, it retains the hierarchical and rigid structure that characterises the majority of educational establishments, and is not adequately equipped to tackle certain challenges, such as scholastic underachievement, the diversity of the students, and scholastic conflicts.

It is a multicultural and multilinguistic school, where approximately 21 mother tongues (including Spanish and Catalan) are spoken and the students come from 30 countries. Among the students attending the obligatory secondary school, 38% are of foreign origin, and 60% of

---

52 Joan Gratacós Guillén is a teacher at the Sta Eugenia Secondary School in Girona, Spain, and can be reached on email address: jgratac2@xtec.cat.

53 Statistics quoted from the report entitled *La segregació escolar to Catalunya*, published by the Síndic de Greuges in May 2008.

these are of non-romance linguistic origin. This situation accounts for a number of interesting initiatives, such as the electronic magazine *"Els mil i pico"* (which literally means: *a thousand something*). This is a pedagogical tool also useful for communicating within school, as well as with the community. Another initiative is the study entitled "Commerce: cultures and peoples", which takes a look at the commerce in the area from an intercultural perspective and is carried out by the business studies students. Among the other initiatives are the presence of the very active Students' Parents Association (*AMPA*); being part of a network of organisations in the area that is working on what is referred to as the 'Territory Plan', which allows various relevant institutions and organisations in the area to work together on the coordination of a number of educational initiatives; the consensus for psycho-pedagogical support for the students, to provide a framework of mediation in the case of conflict and one for a support action plan that would also cover reflection on topics of social interest.

Premise

A challenge presents itself in the current context, namely the personal and scholastic support to be offered to the immigrant students. One initiative taken in this respect was the "Reception Class", which was intended as instrument of the integration process covered in the *Plan for Language and Social Cohesion* (*LIC*) that was approved by the Region of Catalonia in 2004.

The aim of the Reception Classes was to welcome the immigrant students into the Catalonian educational system by offering them linguistic support so as to facilitate their speedy integration into the main curriculum. The *LIC Plan* considers Catalan as the *lingua franca* in this multilingual context, and thus as a factor for the social cohesion, integration and scholastic success of immigrant students. However, in seeking to implement the LIC Plan over the years, other important aspects, such as the emotional and civic welcome, were shelved. In fact, a considerable imbalance emerges when one looks at the didactic materials produced in the last few years; the majority were didactic proposals for learning Catalan, whereas those seeking to address other related issues (identity, citizenship, multiculturalism, etc.) were much less. It is a view held by some that the Plan sought more to address *for the language* aspect than the *social cohesion* factor.

In view of the situation outlined in the previous paragraph, it was deemed necessary to recover the elements in the Plan that sought to address social cohesion. These, as well as the linguistic elements, made it possible to ensure a complete reception process.

Outline of the activity

Work in connection with the Reception Class has been carried out every scholastic year since 2004, the year in which – according to the LIC Plan – schools should have been provided with the necessary material and human resources, namely: a fully-equipped classroom-laboratory and a classroom for the didactic activities. This measure has allowed us to follow the progress of 26 pupils. In the scholastic year 2007/08, the number of pupils increased to 59 and the team of teachers to 3.

The students were divided into two levels of linguistic proficiency – basic and elementary. Each of these levels was subdivided into two classes (one containing students of non-romance linguistic origin and the other students whose mother tongue is of romance origin). Those at the basic level are expected to attend Reception Class 12 hours a week, whereas those at elementary level attend the said class 5 hours a week. For the rest of the week, the students would be expected to work in their respective 'mainstream' classes.

Among the activities carried out with/for Reception Class students, one lists the following: an official welcome at Girona Town Hall (including introductory classwork); writing and recording of their respective experiences of migration; the celebration of the International Year of Languages and an "Intercultural Christmas"; as well as a tour of the area. Outside the context of the Reception Class, further scholastic activities are organised. These include linguistic workshops; collaboration with the school's electronic magazine "*Els mil i pico*"; or the recording of a video containing all the mother tongues represented in the school.

Objective

The basic objective is the redefining of the educational activities held at Reception Class (teaching-learning processes of a linguistic nature, especially) in order that they would allow the introduction of the theoretical *and* practical proposals towards Global Citizenship Education (GCE). Thus, it would be possible to effectively welcome the immigrant students. The Reception Class is a special and indispensable setting for the efforts in an Education for a Global Citizenship.]

The above involves the achievement of a multi-faceted welcome having the following elements: **the emotional** (to help the students express their feelings adequately by developing a descriptive and interpretative account of their personal migratory experience, in order to strengthen the sense of security and the confidence in positive expectations, both the scholastic and the social, that would help formulate a life plan that would reflect their new context); **recognition** (to facilitate the mutual, complementary and dialogic bridging process between those who are hosting and the new arrivals into the community, a process that strengthens the critical spirit at the point of evaluating the two realities at play, so as to understand the multicultural reality of the school, the area, etc., and give it due respect); **the linguistic** (a functional, meaningful and dialogic learning of the language that views the learning of the second language with reference to the linguistic abilities that the student already possesses in order to bring about bilingualism, thus seeking to accelerate the acquisition of knowledge rather than compensating for the deficiencies, and that would be a didactic practice to address the needs of the students rather than their competences); and **related to the citizenship factor** (to create individuals who would be aware of the complexity of the world and their role as citizens with rights and duties, individuals who respect and value diversity, who are aware of or interested in the economic, social, cultural, technological, and environmental relationships and dynamics that move the world, individuals who participate, contribute and are involved at both the local and global levels in order to achieve a fairer and more sustainable world).

Evaluation

Weaknesses: the initial inability to communicate in Catalan and, in some cases, Castilian (standard Spanish) (which complicated matters); the teachers were not sufficiently prepared for this project; inadequate coordination by the teachers involved.

Risks: absence of necessary didactic materials; lack of involvement in some families.

Strengths: linguistic and cultural diversity within the Reception Class and the school; teachers being given 'free rein' to work; a group of committed teachers; the possibility to create emotional ties with the young immigrants in the class to facilitate the process.

Options: participation in the *Territory Plan*; work with organisations in the sector (*Cáritas – Servicio de Atención al Migrante*, *SERGI – Servei Gironí de Pedagogia Social*, and *Casal de Santa Eugènia*); a very active Pupils' Parents Association (AMPA); a very rich fabric of associations based in the area.

Working towards Global Citizenship Education with the Reception Class as a starting point is a complex challenge that is not contained within the timeframe of one scholastic year (from September to June). On the contrary, it is about a process of ongoing development of the teachers' input; a circular process in which didactic proposals would always be subject to theoretical reflection so as to produce fresh didactic proposals, thus continuing to feed the process. The didactic proposals would inspire teachers which materials/resources to refuse and which to adapt, or which to create, themselves, if not available; to create the right settings for the expression of emotions; to facilitate the verbal expression of the students' respective experiences of migration; to help them 'make their own' (and be part of) their new area and city; to actually live first-hand the complementarity of the various realities in the multi-cultural context.

We are still far from the ambitious target that we have set ourselves. The 2007/08 scholastic year has been the first in which we have tried to work within the sphere of Global Citizenship Education at Reception Class. However, it is not the only target in itself that is important; it is just as important making progress in a path that would bring us together.

2.12 Waste Separation

Mariella Gavarini [54]

Pontedera is a small town in the province of Pisa, in Tuscany. It boasts a remarkable percentage of waste separation of more than 40%. Despite this, the school in Pontedera where I carried out the practice that I am presenting, was a complete stranger to waste separation and for a long time, all the waste it generated was deposited into a single bag.

This situation offered the perfect setting to embark on a new initiative which, I thought, was aimed first of all at the pupils and, by way of a ripple effect, at their families. In the second place, it was aimed at the adults in the school.

I thought that it might be a good idea to start with paper, since this is used and disposed of in great quantities, especially in the primary school and in the various secretaries' offices. However, I required a methodology that could enable us to connect the concrete action to an effective and long-lasting educational message; to educate, that is, through an initiative of high environmental value and that required the strong involvement in practice of the children - not as a random occurrence but one that could become a conscious habit. It occurred to me that, in order to achieve this goal it would be important for the students themselves to take the first step and that *they* should be the ones to convey the message.

The initiative took off by my suggestion to a group of six *terza media* (the third year of secondary school in the Italian system) students, aged 13-14 years, from one of the classes I taught, to start separating paper only from other waste. I explained to them the relevance of waste separation within the greater picture of respect for the environment and reduction of CO_2 emissions. The youngsters picked up on this suggestion and, on their own initiative, proceeded to implement it, with my role being merely to coordinate the times of the action itself.

A week into starting the actual separation process, these six youngsters informed and involved all their classmates who, in turn, informed and involved the other *scuola media* (secondary school) classes. These, subsequently proceeded to involve and inform the classes of the primary school and kindergarten, the secretarys' offices, and the Head of School, thus increasing weekly the number of persons implementing this practice. Within a period of about two months, the entire *Istituto* was separating paper, filling about a dozen large black refuse bags every week, and some *scuola media* students (chosen from among those finding it difficult to integrate or to respect school rules) were given the task of collecting the paper from the containers placed in the classes and around the school premises.

---

54 Mariella Gavarini is a teacher at the Istituto Statale di Istruzione Secondaria "Mattei", in Rosignano, Livorno (Leghorn). However, at the time of the experience related in this text, she worked at the *scuola media* within the Istituto Comprensivo 'Gandhi' in Pontedera, Pisa. She can be reached on email address: mari.g14@libero.it.

The particular choice of 'helpers', as cleverly suggested to me by a colleague, proved to have an added value since, upon having understood that the work they would be entrusted with demanded a great sense of responsibility (following a laborious initial phase of explanation), they became proud of their role, and were very keen on it (particularly since it allowed them to get some time away from the classroom). Moreover, they were somewhat envied by some of their companions, particularly 'the brighter ones' who could not understand why *they* were not asked to carry out the task!

We managed to achieve such a high level of effectiveness that we succeeded in attracting the attention of the local government, or *Comune* (it is to be noted that we had already attracted the attention of Geofor, a waste-management company, when we asked them for the containers for the paper). In fact, the *Comune* included our school in an experimental project for schools regarding door-to-door waste separation. A success!

It was very rewarding to achieve the concrete objective of 'going mainstream' with respect to waste separation. However, even more rewarding was to observe that the children were, in general, attentive to choosing where to dispose of the various types of waste and that they encouraged each other to do so, even 'nagging' the lazier of their friends, when necessary. Some of the students told of how they managed to change the habits of their families in such a way that they became like 'ambassadors' for waste separation.

No doubt, the most notable change was that involving the entire *Istituto* which, apart from reaching a new level of awareness, also presented a more positive image to those who visited, thanks to the various well-placed separation bins.

Although it was easy to involve so many 'followers' in such a short period of time on the practical front, I feel that it was not as easy and effective to achieve the same success in putting across the motivation behind this type of initiative. The message behind the actual action was not picked up by everyone, and it is my belief that we could have been far more effective if the teachers worked together on this initiative. In fact, I feel that, from this point of view, a rather static situation developed: the fact that I, as promoter, was coordinating the practical side of the initiative somewhat dimmed the notion that this was, in reality, an educational experience for everyone. Some of the teachers responsible for other classes gave their support by reinforcing the basic ideas of the initiative with their students. Nonetheless, these remained individual initiatives and, although sometimes done very well, were not part of a common educational strategy that could be further enhanced, for example, by sessions during which teachers and students from the different levels, would meet to discuss and exchange thoughts and information on linked themes. Such a strategy was absent.

Children are an inexhaustible resource for change, and this was surely one of the key-lessons I learnt. The level of involvement of the more 'difficult' students, who were the ones helping me, seeing them empty the paper receptacles from every classroom into black refuse bags,

without fail at the same time every week, and then carrying the cumbersome bags to the entrance gate, has convinced me through first-hand experience that with a shared motivation, confidence in one's abilities and affection, one can truly count on anyone. It is precisely thanks to this great resource at my disposal that I learnt how far ideas, however powerful, dignified or successful they might be, would always require the creative contribution of a number of individuals working in synergy for them not to go to waste. Moreover, in order to produce something meaningful from the educational point of view, the sharing of ideas between teachers, comparison, dialogue and exchange would be necessary.

In my opinion, the above is a path that should be taken in the process for an Education for a Global Citizenship. No doubt, the point that a real situation inspired the undertaking to bring about a significant change in my school is surely one of the more prominent points that should be present in this Education. This is because the reduction and rationalisation of waste is closely linked to the need to reduce the current level of consumption and, subsequently, the greenhouse-effect / altering gas emissions that, in turn, are related to the need to take stock of the impact that different peoples have on the health of the Planet, with the scales currently tipped towards the strongly industrialised countries, with a view to contribute in concrete terms to revisit our impact on the world's ecology.

It is clear in the context of this new Education that it is necessary to try to initiate, or to reinforce in some cases, a sound environmental and social awareness in the children, in their families, in the adults involved, to strengthen the actions taken towards this cause. Moreover, in all probability, the greatest resource stems from knowing that this is the objective that, achieved after much hard work, proves that the notions are essential among educators for a Global Citizenship, namely the notions of sharing, creative confrontation, dialogue, coordination of actions, and the active involvement of many.

2.13 'My School against Discrimination'

Rosa Beliz [55]

Estremoz School Cluster - Portugal

"My School Against Discrimination" was a practice developed with a group of Year 8 pupils in the Sebastião da Gama School of Basic Education in Estremoz, Portugal, throughout the scholastic year. Its main objectives were: to promote respect for individual human and social rights, to promote equal opportunities for all and to fight discrimination.

The methodology followed focused on pupils' involvement in various projects, in which they would play an active role in identifying and seeking solutions to problems, in organising activities around, and spreading the message that "*we all have the right to equal opportunities and the duty to say 'No' to discrimination".*

> *Tell me and I will forget.*
> *Teach me and I will remember.*
> *Involve me and I will learn.*
>
> *Chinese proverb*

To achieve the above-mentioned objectives, the pupils took part in a range of activities, including the **"My School against Discrimination**" competition, which was held in the context of the European Year of Equal Opportunities for All. The latter was an initiative promoted by the European Year of Equal Opportunities for All Mission Structure and developed through the High Commission for Immigration and Ethnic Minorities (ACIME), General Directorate for Innovation and Curricular Development (DGIDC), and the Ministry of Education, in collaboration with the Commission for Equality and against Racial Discrimination (CICDR). The pupils also took part in the **"Alert School" competition**, which aimed at increasing the awareness of children at primary and secondary school levels regarding disability issues. In fact, in view of the presence of a visually-impaired pupil in the class, activities that would give pupils a better understanding of problems affecting blind people were carried out. The pupils identified anything in the school that would be an obstacle for a visually-impaired person and wrote a letter to the Alentejo Regional Education Director asking for help in resolving the problems they had detected. They also suggested possible solutions.

In addition to the above, the pupils took part in the *"Trilhos Profissionais"* **project,** which contributed to skills development in the cognitive restructuring of beliefs and myths associated with certain occupations. They wrote a script for a play, which they later performed, the aim of which was to dispel social and gender bias in relation to certain jobs. They organised a competition for all pupils in the School Cluster, entitled "*For a School without frontiers – against racism*

---

and xenophobia". They produced work on **"The world's peoples a***nd ethnic groups"***, which was presented to the local community during the Estremoz Schools Fair, in an art panel on the theme of 'cultural diversity'. They proposed and helped organise the "*Running without Differences*" march, for which they made publicity posters, registration forms, built supports for posters and distributed them throughout the school, and asked pupils to discuss and write slogans on the posters on the subject of "*My School against Discrimination – against racism and xenophobia*" during their Civic Training classes. Together, they produced a leaflet which was delivered during the march to the Estremoz Municipal Council President, containing the following message: "…we would like Your Excellency to pass on to members of our local authorities the following message: *We should all have equal opportunities and fight discrimination*…". The message was publicised by the Press Office of the Municipal Council, appeared in local and regional newspapers, and transmitted on the local radio station and on Internet. The participants in this initiative numbered about 400 pupils and 40 teachers.

As these activities were being developed, and it was heart-warming to see the pupils' commitment and sense of responsibility in the preparation of the community awareness-raising initiatives, their sensitivity to the problems and enthusiasm about finding ways to overcome them, the critical spirit they revealed when they were writing the letter to an education official, and the community spirit they demonstrated when they took part in the "Running without Differences" march. In practice, the work involved in "My School against Discrimination" was carried out in the extracurricular area, especially during the Civic Training and Project sessions, as well as during Geography, Visual Education, Physical Education and Portuguese Language lessons. The Special Needs teachers were also involved. Practices of this kind are possible as long as real interdisciplinary work is developed, which is planned within the Class Committee, forms part of the Class Syllabus, and has an appointed coordinator who can be the class teacher. The involvement of external partners proved invaluable to the project, especially the cooperation from the *Associaċão Trilhos*, Évora's Civil Government, Estremoz Municipal Council, and from other individuals who offered their assistance. Forming partnerships is often the only way schools have to overcome small hurdles.

Activities such as those outlined above help change classroom relationships in a positive way. Pupils become the "leading actors", while the teacher takes on a more guiding/monitoring role in the whole process. It was encouraging to see all the pupils getting involved, including those who are usually disinterested and tend to lack a sense of responsibility, and to see that relationships between peers actually improved. The pupils learned and raised the community's awareness about discrimination against people of other races and ethnic origin, against people with disabilities, and about equal opportunities for all citizens. At the same time they developed attitudes and values that would help give them a sound sense of responsibility and solidarity, be involved citizens with a critical spirit, who would be able to contribute towards making the world a fairer place.

I think that practices of this type are going to continue, and they are being extended to include a larger number of pupils in the Estremoz School Cluster, as the current Education Project theme is "Educating for Global Citizenship".

2.14 Go Back to Dreaming

Francisco Javier Moreno Reyes[56]

School, today, is still a hierarchical structure that continues to maintain roles that are inadmissible, authoritarian and detached from the reality of a society plagued with so many malaises. In this School (with a capital letter) the only thing that we are expected or required to do is to teach to add and to subtract. And about mountains and rivers.

Not long ago, I used to hear that, in the unlikely event that someone travelling through a time tunnel between the XIX century to our day, the only two things he/she would recognise would be School and the Church; the first because of its methods of instruction and the second because of its methods of control. The said time traveller would recognise nothing else of present day society. The School is in crisis; this is, of course, a personal opinion, but nonetheless shared by many. In most probability, this crisis goes much deeper and more difficult to handle than the economic one, given that what happens at school is a faithful reflection of what is happening in our world. It is an unfair world, where individualism and materialism are given priority over a necessary, an indispensable, value: humanity. No doubt, the school remains a stranger to all these problems. It still holds on to an expired and obsolete methodology, in which continues to reign supreme a bureaucracy that it out of place with a very delicate and increasingly underrated task: educating. It is a dehumanised school that does not even seek to address the needs imposed by a constantly changing and pluralistic world that must face problems that daily become more complex. It is a botched, a patched-up School; one that continuously embarks on educational reforms without going to the root of the problem, for which there never is time.

An average school

My school is no different from any other. Located in a rural environment, in the small village of Álora and within a medium socio-economic context, it is cut off from the palpable marginality that is perceived in the other schools of the capital of the region, Malaga. Moreover, it has a normal school population that includes only a few immigrants, which is rather unusual in a state school, nowadays. The pupils are not bad children, and it is believed by some that they are better than their counterparts in the above-mentioned capital. With their pros and cons: "it is not that we quarrel, it is that in our area we communicate in this way".

Further to the above, even the problems are a little different from those in the capital; or perhaps not. In the context of the so-called 'global village', we find that our school looks at itself through the mirror of a violent and competitive society. In fact, even in our school, conflicts are resolved with aggression. It is implicit in every word they utter, simply because *it has always been like this*, as inherited from the older generations. It is, after all, most certainly

---

56 Franciso Javier Moreno Reyes is Primary School teacher at the CP Miguel de Cervantes at Álora, in Malaga, Spain. He can be reached by email on franciskojavier@iespana.es.

a school like many others, similarly subjected to the omnipotent, pressing and excessive textbook. A school, without specific goals (useless, because those predestined for failure will fail. It has already been decided and there is nothing that can be done about it).

Despite the above situation, at the beginning of last year a rather large group of teachers 'took the liberty' of undertaking a different way of working, with objectives that were different from the purely theoretical ones. Notwithstanding our doubts and contradictions, we were all in agreement regarding the need to offer our pupils a view of the world that would be different to the stereotyped and biased view depicted in the mass media. Therefore, we tried to find a way through which these six-year-olds, young as they were, would manage to understand that which, even to us adults, was unfathomable – hunger, the unequal distribution of wealth, the consequences of the impact of man on the Planet.

We made use of the theatre mediums in trying to connect them to different/new realities in order to make them feel special. The reasoning behind this was to enable them, for once, to be the protagonists of change – actors that would be indispensible for finishing off the work. In hiding behind the masks used for the mime, we sought to communicate in a way different to the norm with those who sit in front of us and those who work by our side everyday. We tried surprising and amusing them by looking for a setting that would be different from the traditional classroom dynamics. It was all about shaking off the pervasive sense of immobility that has set in. To 'salvage' a spirit that may be already lost – the spirit of the teacher (with a small 't') who was close and who taught how to listen, to understand others, who transmitted a sense of humanity. We sought to open the doors of the world for them and introduce them to its beauty, to bring back imagination and creativity, both of which are much needed in the school.

Our project was all about returning to 'being there'; being important to them, and to our children, who are helpless in the face of a prejudiced society that perceives them as idiots, incapable of discerning between what is just and unjust. This is a society that only values them according to what they consume. This seems to be the fate of the unfortunate sons of our grandchildren, who will inherit the world.

Learning to work together

This task is what we set out to do, although we cannot truly claim that we have completed this task to the full. It has not even been always possible to feel part of it, nor has it always been possible to share the task with others. We teachers do not always share the same vision of the world, but it is nonetheless our fate to have to learn to work together. It is a constant test and this is because we are all part of the solution and the problem, be it the family or the school. The scholastic system is too rooted and resistant to change. Hence, it sometimes happens that in trying to build we end up destroying, because in the class we would reproduce the same patterns that we find in society and thus come to suffer from its evils. It would take years to identify all that does not work in this school of ours, towards one that does not indoctrinate – a neutral school.

Such an ambitious aim as seeking to succeed in changing our pupils' outlook on the world cannot be achieved overnight. Moreover, it is unavoidable that one would concentrate more on the path towards the goal than the goal itself. In spite of this, we have certainly achieved something. We have managed to bring them to understand that there exist distinct realities and different types of people. We *are* different and, what is more important, they enjoyed themselves working at it. This is something that is not often seen in our classrooms. It did not matter that we had to paint our faces, dirty our hands or wear wigs – we are serious far too often. All things considered, teachers are persons first and foremost, and, whether they like it or not, cannot help being part of the emotional universe of the child, throwing into the bargain their shortcomings as well as their ingenuity.

There still is a long way to go and it does not matter if we do not have all the resources, all the certainties at hand. What matters is that we are on the right track. The creation of a new school is necessary and unavoidable; going back to dreaming of another possible world through a different path. This is what all this is about.

2.15 How Embracing Uncertainty could (at times) make us Stronger

Dora Ruberto[57]

At first, I really enjoyed being at school, but lately it had become increasingly difficult to feel good; there were nothing but problems around me and nothing vaguely credible could be undertaken that could bring back a smile.

I have three colleagues and we work in a small school in the mountains, in a municipality of approximately 1,000 inhabitants, with some thirty pupils organised into three full time 'one-teacher classes' ranging from the first to the fifth class (problem). The territory is characterised by hills, and the economy is based on the cultivation of olive trees, vineyards, produce of the region encouraged by agricultural and return tourism. There is a significant migratory wave of Turks and Romanians linked to the agricultural activity (problem). Moreover, many small schools in the territory feel put to a disadvantage (problem) by the more fortunate schools in the central locations. This has pushed teachers, parents and local entities to try out the *Senza Zaino* (literally meaning, "without a satchel") initiative to restore significance and didactic and cultural dignity to the minor structures.

Senza Zaino (*SZ*) is an initiative composed of a network of 16 institutes, and was conceived in Lucca some 10 years ago; my school joined in 2006. The participating teachers continuously update themselves and each other as a team and in a network. *SZ* proposes a model of action entitled "Global Curriculum Approach", which is based on three fundamental values, namely responsibility, community and hospitality, and which is further defined by **four general points of focus** and **six choices** that give direction to the action. The four focus points are: the individual, the school environment, integration, and knowledge in general, whereas the six choices are: experience and research, meaning and the senses, the centrality of the activity, 'co-planning', genuine evaluation, and the classroom as a crucial context. Reference was made to various pedagogical thinkers, among which were Montessori, Dewey, and Bruner. Through *SZ*, we came to completely re-organise the classrooms (setting up tables taking 4/6 children, an 'agora corner', workshops organised on walls, common areas, etc.); made use of a new load of educational tools (as inspired by Montessori to be self-critical); and started to rely on a group of parents who adhered perfectly to the fundamental values.

The main issue was to maintain a sense of coherence and it was up to us teachers, to do it! (double problem) One word I would use to describe my experience of *Senza Zaino* would be 'three-dimensional'. Three-dimensional in the sense that it made it possible for us to see things as being rounded, as opposed to flat, and so full that one could immerse oneself *with a little fear*.

---

57 Dora Ruberto is Primary School teacher at the Istituto Comprensivo di Arcidosso, in Grosseto. She can be reached by email on doraruberto@libero.it.

How to immerse yourself in the polytonal environment of our classes: as soon as you go in, you feel that you are inside the inside, which greets you like a fan. And inside, it becomes easier to try new things: things are nearer, you can pick the overbearingness of the present and, not hindered from what will be or has been, you can try to think about being able to abandon the lesson (the teachers' sceptre) and to make some step in order to find answers with the children, to ask questions that neither you know how to answer, to leave them free to form without it being your merit.

Through *SZ* and the complementary use of workshops and activities, we endeavour to combine the present, which is largely absent from the school, with the 'contemporary' to develop a different way of making things happen. This could be achieved by working together and closely – not as 'teachers' but as children with children!

The three-dimensional atmosphere-furniture-materials factor of the area of work is an extension of the three-dimensional welcome-community-responsibility vision, whereby every seed grows towards the children-parents-teachers factor, which flourishes, thus creating space and meaning, and flourishes further still towards finding other space, meaning and a link with 'making school' through the creation of a joint learning-research-problem-solving effort.

All the above falls into perspective when I note that Stefano, in the 5th grade, attempts to overcome his fears in the face of grammar practice by spending 10 minutes under the table (ex-problem) by playing with building blocks. Then, when he felt ready to take the challenge, he asked to go to the agora corner with his copybook and, in his own time (ex-problem) and in the right setting, completed the exercise perfectly and as required. He earns an 'Excellent' (smile) and had it not been the case that both the child and myself seized the present, the verdict would have been 'Unsatisfactory'. Who or what would have been the object of such a verdict? At this point, my vision of Stefano becomes three-dimensional – I see his 'baggage' of confused knowledge but nonetheless distinct from his fears (smile). These fears sometimes can be misconstrued as lack of knowledge, and we assess accordingly. However, this method of assessment is not adequate and clashes with the notion of being coherent as humans.

I continue to see myself as teacher when I can, easily leave a group of some ten children sitting at their desks and engaged in group work (smile) while I can sit on the carpet in the agora corner with Ramazan and Nicholas (smile), as these face each other while I announce my task to them. This is to help them find their right path but that I have a problem; Ramazan is an expert in self-control and being quiet but cannot read and use joint handwriting, whereas Nicholas who can read and write in joint is not capable of keeping still both in body and mind. This is precisely why I invite them to spend some time together. They begin to write and end in helping each other finds his dignity (smiles). All this was real – not at all made-up; it is difficult and does not always happen, but it tends to happen more often when I get involved and question myself as a teacher, as a person. It happens when I leave behind certainties in order that, very cautiously – I seek to approach change.

It is not easy to accept that parents take such an active role in the school-community; we teachers, we are more accustomed to having them face us, rather than at our side. It is not easy for some to know the limits of their respective roles, which must remain as they are. It was not easy, and still is not, to replace worrying about what some of the children would miss out during different activities with focusing on what they will gain in their different ways. It is not an easy task to bring the children to share the material on the tables intended for the use of all. The fact is that it would be necessary to discuss and continue to share in order that, together, we could find the reasons. Moroever, it is not easy to concentrate on **how** to teach as opposed to *what* to teach; in fact, it is quite common to get disoriented at the outset.

Could all the above lead to a Global Citizenship? The children teach me, daily, through their laughter, that if we are human beings that are less afraid, we would feel stronger, happier, and more willing to share with one another. This, I am sure, is very much in line with the idea of Global Citizenship.

2.16 Self-Development through Working Groups

Santiago García Mora[58]

Some teachers in my school, together with some teachers from others in Seville and Malaga, of various levels and areas of specialisation, took the initiative to create working groups aimed at our development in the context of an innovative and shared educational proposal – 'Global Citizenship Education'.

The teachers involved in this initiative perceive Global Citizenship as an educational current which seeks to promote a new model of citizenship to counteract the prevailing model of the individualist, passive and dependent citizen. The new model is about citizens aware of the magnitude of the world and of their role as its citizens, with rights and duties, who express indignation at instances of social injustice; who respect and value diversity; who are aware of and are interested in the economic, social, cultural, technological and environmental relationships and dynamics that move the world; who participate, are involved in and contribute to the community at various levels, both locally and globally, in order to create a more equal, sustainable, unified, and fairer world.

Las Matas as starting point

The two working groups (WG) were set up as a result of the participation of the majority of their members to the seminar entitled "Educating for a Global Citizenship", which was held at Las Matas, Madrid, in July 2006. This seminar was organised by Intermón Oxfam, and its main objective was to analyse the current educational reality and to identify alternatives in line with the "Education in Values", with special attention to the submitted proposals concerning the development of an education in citizenship.

Our working groups are the result of a joint initiative taken by a group of primary and secondary school teachers who have taken the challenge to create a network, or support group, that would make it possible for the participants to share experiences, lines of work, any material created, etc. We concentrated our attention on studying the basics of what can be understood as 'education towards citizenship'. In this way we could put forward our respective questions and observations on the topic, develop activity programmes to be carried out at primary and secondary school levels, based on the perception that this theme should be present throughout the various stages of obligatory education. Moreover, we have made an effort to put together and develop curricular material, and put forward participation proposals aimed at teachers and students in order to facilitate the processes of sensitisation, formation and action related to this field. All the above sought to give the necessary impulse, in the long run, to a number of actions and activities to be put to work along the lines outlined above (eg. activities with students, articles, revision of texts, development of educational guidelines, the development of themes and training courses for teachers, etc.).

---

58 Santiago García Mora is a teacher at the Istituto Ángel Campano, in Gines, Seville, Spain. He can be reached on email address: sangarmo000@yahoo.es.

We divided ourselves into groups containing, on one hand, teachers from different Teacher Training Centres (*Centros de Profesorado* - CEP) in the provinces of Seville and Huelva, and from that of Malaga on the other. Each group contained 7 or 8 teachers, and depended on CEP for support and advice, as well as a small budget to cover expenses for texts and materials.

Theory and practice

As basis for the work to be carried out, we opted towards delving into theoretical and practical issues in order to give meaning to our educational practices, incorporating our respective questions and considerations on that we thought should be the right educational setting to include an education towards fundamental values that would seek to create citizens capable of living in a society that would be democratic, fair, unified, etc; an education that, beyond the local sphere, takes into consideration the fact that each one of us belongs to a global society that required us to assume responsibilities (that is, also at a global level).

Upon having worked on the theoretical guidelines, over the 2007/08 scholastic year we started working on developing proposals for work with the students, by way of didactic modules revolving around the themes of interculturalism, responsible consumption, and sustainable development. We have put these proposals into practice in our classrooms and we also tried to encourage our colleagues to do the same.

As regards the model of group work, we proposed a shared formative process, whereby individual work based on the collected documentation pooled in for the benefit of the group. In other words, from analysis and reflection on an individual level, the members of the group proceeded to discussion, summary and eventual in-group decisions. Playing a fundamental role were both the comparing of 'notes' and the exchange of contributions, materials or experiences between the members of the WG, as well as the individual or small-group developing of material for its subsequently being shared with the larger group. All the contents tackled were then dealt with in the following two ways: first and foremost, at a theoretical level on the basis of study or the considerations on the available information; and subsequently, by embarking on a process of practical application (analysing the realities of our respective classes, structuring of the job hypotheses, developing plans, materials, activities, etc.). As for the work dynamics, there was active participation, enhanced by the increasing of the knowledge of the members in the WG and the respect for personal choices. The WG meetings, which were held once or twice a month, were quite practical and started off by the laying out of the varying respective interests and training needs among the members of the WG. Hence, it was deemed necessary to plan themes that would be of interest to all and create work dynamics that facilitated personal enrichment of the individual and not merely of the group.

Lessons learnt

Over and above the potential training benefits for us and for our colleagues, it is relevant to point out that, through our training and the structuring and development of proposals of

initiatives related to Global Citizenship Education, we have succeeded in having a direct *and* indirect influence on the adequate care for education for the benefit of our pupils, favouring actions that indeed educate relative to daily problems that require an educational answer (the improvement of the cohabitation and acquisition of knowledge regarding the global conflicts in which we are immersed in). In the medium term, these initiatives should be incorporated in plans and projects that are already active in our schools, such as "The School as Space of Peace", "Interculturalism", "Co-education", etc., or to be implemented as part of the Education towards Citizenship or in others areas of learning. Along these lines, there was participation in inter-school initiatives such as *Conectando Mundos*; this was done through the relevant website and in conjunction with groups of students from other schools in different countries, who were all working on the issue of climate change.

With reference to the proposed objectives, the content that was tackled and the relative processes, the initial work plan went on to develop, or better, to materialise or focus on *some* of the proposed objectives. This was due, in particular, to the limited time at the disposal of the WG to tackle all the tasks proposed, with the result that some of the content, objectives, or commitments have had to be postponed to the next scholastic year. It is to be noted that a good part of the work and editing of the material has had to be assigned to specific persons, thus resulting in work being done by individuals rather than in groups (there was not enough time for the group to work on the initial planning and eventual editing of the final proposal).

Notwithstanding the above, one should not underestimate the fundamental role of the WG in reviewing and approving the material or the work. We attach great value to the collaboration, the involvement and the interest among all the members of the WG in working on a common theme. We appreciate, in particular, the positive effect of the diversity of the group members, who came from different disciplinary areas and scholastic levels. This diversity enhances the contributions and the creation of materials from different perspectives.

The experience of working in the training group was, no doubt, a positive one. We developed, worked together, we reached agreements and have developed action plans designed to be implemented in our respective schools, thus improving our respective didactic abilities and our educational practice.

Further to what has been outlined above, in the next scholastic year, we propose to continue our work; to continue collecting and developing curricular material, sequences of activities, proposals of participation, etc., that would place at our disposal many resources and strategies in order to work on our topic of interest – the Education for a Global Citizenship – as well as promoting the creation of new work groups and encouraging other teachers to join the already existing groups.

To (not) Conclude:
Building the Future

To (not) Conclude: Building the Future

Marco Galiero

The experiences that we just read about, the active participation of the educators from various countries both, in the meeting of Cortona as well as in the seminars, in the conferences and in the other encounters organised previously at national levels, constitute an encouraging and important element for those who support Global Citizenship Education. They testify, in fact, the engagement of part of the teachers who for the past years have made of their profession an instrument to generate in the young people a critical sense, mutual respect, fairness, sense of responsibility, intolerance towards injustice (everywhere and towards anyone). An engagement that rises from the high consideration of one's own social, moral and political role; an engagement that, alone, can allow the 'building' of a global citizenship, as we mean it; an engagement that makes School our hope for the future.

We could have added to those introduced in this book many other experiences and reflections 'manifested' at the first international meeting as well as various national and regional encounters of the incipient networks of educators for a global citizenship, as many other contributions - in those situations - have stimulated collective reflection. We did not do it due to limited space. But what matters here is the knowledge that there are many of us who want a different and better world, and aware that it is starting from school (from our own schools) that we can construct it.

The process whose potentiality we have seen, touched and felt in Cortona, has been in gestation for some years already. In this rich and long process, we – teachers and non-governmental organisations - have increasingly learned to move towards the goals that constitute our horizon. We have learned that in order to make it, we do not have to be isolated, we must face up to each other, we must work and reflect together, exchange our experiences through sharing and mutual learning, find a common strategy and create critical mass. Reciprocally enriching, supporting and taking hold of our destiny as educators, to be – as suggested by Nanni in the introduction to the first part of the text - 'dangerous' social and culturally 'subversive' subjects.

In order to move towards such a direction, during the last few years we initiated a constructive process that - in Spain, Italy, Portugal and Malta – has brought the formation of groups of educators engaged in finding and in constructing together coherent ways with our idea of education. It is through this participative process, made with comparisons and exchanges between teachers of several scholastic levels and NGO operators active within the educational sphere, that such groups of educators have defined a common position on the formal education with respect to our time.[59] It is through the stages of this process that we came to write the manifesto on the importance of educating for a Global Citizenship. Throughout this process,

---

59 The document that gives account of our common position can be found in the first chapter of this publication. The 'International Manifesto' that closes this book, is based on this document.

and therefore, in the international meeting of Cortona, the central point has been dedicated to the strategy for continuing to think and create together an education, which transforms: working in a network. And in fact, to this theme has been dedicated a good part of the exchanges and comparisons. The groups that took care of defining the possible strategies of joint working on a national level, also starting work on an international strategy, have identified in networking a model coherent with the proposal of the Education for a Global Citizenship to which we are giving impulse. They emphasised the great potential in terms of efficiency in the attainment of common objectives. A possibility of mutual enrichment, auto-organisation oriented towards exchange and comparison, the critical pedagogical reflection and the elaboration of materials or didactic ways… A network that is established both as a strategy and as a form of collaboration to promote and to practice Global Citizenship Education.

A network that in Cortona has seen a crucial moment, but that should be strengthened with the contribution of all the participants, which in fact continue to meet in the various countries in order to render it more and more active, functional and rich. A group of organised professionals of education who express a critical vision on the socio-cultural function of the school, and testify a great will to effectively contribute to transform it: to adapt it to the times and to render it a place of formation towards democracy, through the didactical practices of the same educators, as well as through contact with decisive politicians who trace the organisational frames inside of which the didactic activity is carried out.

As pointed out previously, one of the instruments that the network has produced and will use is the International Manifesto "Educating for a Global Citizenship": a discussion paper and reference document, useful communication for the comparison of institutions at various levels, but also of spread of the pedagogical proposal around which the same network has been formed. Just as the whole process that we have been participating in for some years, the idea of an International Manifesto was born from the initiative of the four non-governmental organisations that participate in the network, facilitating the initiatives. However, it is the product of a collective work to which have contributed, in a substantial way, the teachers from the four countries in which this same book has been published, and we hope that it gives impulse to a collective participation. We thus hope that its vocation is that to go from place to place, from mouth to mouth, collecting adherents, and still provoking reflection and a greater will of change.

And it is with this wish - and leaving the reader to the manifesto - that we choose to close this text, emphasising an element that for us covers particular importance: it has been thanks to the contribution of those who believe in a different school, capable of producing a process of cultural, social and economic change in the direction of justice, fairness and solidarity at a global level, that this document has the value and the potential that it has. It forms part of a vaster strategy that wants to promote the acknowledgment of the central role of education and the dissemination of this proposal to the society.

We thus circulate the International Manifesto, so that the perspective and the requests of Global Citizenship Education are increasingly kept present by teachers, extra-scholastic educators, parents, scholastic leaders, institutions and the civil society in general.

Educating for a Global Citizenship
International Manifesto[60]

This Manifesto has been developed through a joint effort by organisations and educators from different countries, sharing the strong belief that the construction of a different world through an education towards change is possible. Hence, we consider that it is of utmost importance to promote an *Education for a Global Citizenship* in the school, within the framework of an *education for life*. We refer to an education that contributes towards the creation of responsible citizens, committed to justice and to the sustainability of the Planet; an education that promotes the respect and the value of diversity as a source of human enrichment, the protection of the environment and responsible consumption, the respect for the individual and collective human rights, gender equality; furthermore, an education that gives value to dialogue as an instrument for the pacific resolution of conflicts, the participation, the joint responsibility and the commitment in the construction of an equal, fair and sustainable society.

We believe that the school:

- is an essential social and political player,
- constitutes a special context for the formation of critical and participating citizens having the ability to bring about the changes that we want to promote,
- plays a fundamental role in our answer to the challenges presented by the current age.

We further believe that the school must have a central role in:

- the construction of a new model of development that, questioning the dominant role of the global market and the neo-liberal model, takes advantage of the potential of globalisation in terms of solidarity, participation and joint action towards the development of strategies for sustainability and the eradication of poverty;
- the promotion of a critical analysis of the *media* and the rules that govern the worldwide system of communication, the reduction of the digital divide and the creation of forms and channels of information that would be more accessible, democratic and pluralistic;
- the continuous joint effort towards a construction of an ethic and economic, social, cultural political practices that bring about intercultural societies by being a source of inclusion and cohesion;
- the reflection on the way of conciliating the technological research and progress with an ethic aimed at the service of the Planet and its inhabitants.
- the awareness of the citizens on the necessity to change personal and community lifestyles, and to fight against environmental degradation, climate change, the reduction of biodiversity, and in favour of the universal right to the water, food and health.

---

60 This International Manifesto was written by the *Conectando Mundos* Consortium.

- the promotion of an increasingly thoughtful and mature civil society, capable of criticising and taking action, that would be conscious of its power and to extent to which to use it to end wars and to promote human rights for everyone.
- the promotion of egalitarian relations that facilitate equal opportunities, joint responsibility, the overcoming of the patriarchal system and the opposition to the androcentric systems of knowledge.
- the development of more effective forms of democracy – direct and participatory, as well as representative – at both local and global levels. We refer to forms of democracy that favour transparent and healthy relationships with the economic powers, and that acknowledge the diversity of opinion and existing actions in our societies, as well as a multilateral dialogue among the variety of political spaces that are being consolidated throughout the world.

Being aware that the educational processes are bound to the increasing complexity of the social, economic and political processes of the world in which we live, we feel that the school today continues to organise itself around an ineffective educative model that does not always adequately meet the challenges set by our current age.

We believe that it is necessary to question the present practices in education, that:

- **Give priority to** a scholastic organisation that is disciplinary and is detached from the social and cultural context.
- **Favour** the accumulation of fragmented and partial 'knowledges'.
- **Do not value** the social and relational dimensions of learning.
- **Overestimate** the use of textbooks, frequently transferring to these the responsibility of the teaching and learning process.
- **Underestimate** the importance of audio-visual and IT discourse.
- **Overestimate** the rigid hierarchic relations based on the traditional teacher-student relationship, with the teacher *passing on* knowledge and the student who receives this knowledge and shows proof of having assimilated it.
- **Increasingly favour** the commercialization of education which, instead of being perceived as a basic right for all, is starting to be perceived by the political and economic powers as a service (against payment) to be provide to citizens.

In addition to the above, we want to highlight the fact that teachers are gradually losing their role as moral and social educators whereas, on the other hand, the responsibilities and demands that the society imposes to them, are on the increase. On the basis of the experience of various educators and schools, we reaffirm the conviction that *Global Citizenship Education* is a possible answer to promote an education of change and a school open to the world, and which:

- values the human and global dimension of education through the promotion of the values of solidarity, peace, recognition of the other, justice, equality and caring for the Planet;
- is an ethical and political proposal that looks at the human being from an integral perspective (to think, to feel and to act) and based on the advocating of human dignity, the promotion of human rights, the interdependence between the local and global scopes, on interculturalism, and the commitment towards democracy and dialogue.
- moves towards a critical and dialogic approach to a learning process that makes the school more flexible, that promotes reflection and research, that establishes more democratic relationships between educators and students and the respective roles;
- considers knowledge as a collective construction, valuing the knowledge of all the actors taking part in the educative act, in a context that inspires different approaches to understanding reality.

We invite the education community as a whole to share our proposal and to join us. We hope that the various players will be inspired to question and to modify the present educational system, according of their respective contexts.

We seek to establish a strong school that:

- **Demands** that the State guarantees the right to education and rejecting the commercial elements – be they declared or otherwise – in the current educational process;
- **Inspires** a democratic, participatory and open school management that would involve the effective commitment of all its members and the community;
- **Promotes** interfacing opportunities involving the different players in the education process, namely students, teachers, civil servants, people in charge of education, families, and social organisations, and offering effective and concrete possibilities for global citizenship to be put into practice;
- **Introduces** *Global Citizenship Education*, understood as a process of cross-sectional and interdisciplinary development – both in the already existing disciplines, as well as in new interdisciplinary spaces and of the project – favouring a learning approach that refers to socially-relevant themes;
- **Encourages** functional methodologies and practices that would be interactive, critical, encourage cooperation and participating, and which favour experimentation and take into account the development of social skills, and that would be in keeping with the aims of the *Global Citizenship Education*;
- **Promotes** the creation of didactic materials that would be consistent with the values and the principles of *Global Citizenship Education*;
- **Empowers** its players to critically analyse and actively employ the various means of communication at their disposal, possibly contributing to the development of alternative means, and to move away from being passive;

- **Invests** in initial and subsequent ongoing development of the educators and all the participants at all education levels, thus making them capable of thinking and taking due action, keeping in mind the global and cross-sectional dimensions inherent in *Global Citizenship Education*;

- **Favours** the creation of a global citizenship and the processes of social change, in collaboration with the families, civil society organisations and social movements, with a framework of relationships that gives value to and recognizes the various competences, and respecting the idiosyncrasy and the role of each participant, and thus making the most of the results of the resulting interactions;

- **Promotes** a stronger relation to life at a local level, while at the same time promoting greater awareness and understanding at a global level;

- **Encourages** consistency between values and proposals, objectives and strategies, words and actions, content and form;

- **Considers** education as a creative activity that, with reference to the day-to-day reality, prepares its subjects to be receptive to freedom, individual growth and that which belongs to all, gives due space to committed and critical teachers working in a network seeking to generate processes of change; teachers who spread and push forward a movement in favour of change in education, and who involve the entire educational community in their respective schools.

> *It is difficult to change but it is possible, necessary and urgent.*
> *The decisions we take today shape our tomorrow.*

Bibliography

APPLE, M. (1982). *Educación y Poder*. Piados, Barcelona. (**English edition:** APPLE, M. W. (1982). *Education and power*. Boston, Routledge & Kegan Paul.)

BALDUCCI, E. (1985). *L'uomo planetario*. Fiesole, Edizioni Cultura della pace.

BAUMAN, Z. (2002). *Modernità liquida*. Rome-Bari, Laterza. (**English edition:** BAUMAN, Z. (2000). *Liquid modernity*. Cambridge, UK, Polity Press.)

BELLO, W. (2004). *Deglobalizzazione. Idee per una nuova economia mondiale*. Milan, Baldini Castoldi Dalai. (**English edition:** BELLO, W. F. (2002). *Deglobalization: ideas for a new world economy*. London, Zed Books.)

BLOCH, E. (1994). *Il principio speranza*. Milan, Garzanti. (**English edition:** BLOCH, E. (1986). *The principle of hope*. Studies in contemporary German social thought. Cambridge, Mass, MIT Press.)

BRUNER, J. S. (1997). *La cultura dell'educazione*. Milan, Feltrinelli. (**English edition:** BRUNER, J. S. (1996). *The culture of education*. Cambridge, Mass, Harvard University Press.)

CALLARI GALLI, M., CAMBI, F., & CERUTI, M. (2003). *Formare alla complessità: prospettive dell'educazione nelle società globali*. Università, 473. Roma, Carocci.

CAMBI, F. (2001). *Intercultura. Fondamenti pedagogici*. Rome, Carocci.

CAMBI, F. (2006). *Abitare il disincanto: una pedagogia per il postmoderno*. Teorie dell'educazione. Torino, UTET università.

CAMBI, F. (2006). *Incontro e dialogo: prospettive della pedagogia interculturale*. I tascabili, 76. Roma, Carocci.

CASTELLS, M. (1998). *La era de la información. Economía, sociedad y cultura*. Vol. 3. Alianza Editorial, Madrid. (**English edition**: CASTELLS, M., & CASTELLS, M. (1999). *The information age: economy, society and culture*. Malden, Mass, Blackwell.)

DELORS, J. *et al* (1996). *La educación encierra un Tesoro*. UNESCO, Paris. (**English edition:** DELORS, J. *et al* (1996). *Learning: The Treasure Within*. UNESCO, Paris.)

DE PAZ ABRIL, D. (2007). *Escuelas y educación para la ciudadania global. Una mirada transformadora*. Barcelona, Intermón Oxfam.

ELBOJ SASO, C. (2002). *Comunidades de aprendizaje: transformar la educaciòn*. Serie Diseño y Desarrollo Curricular, 177. Barcelona, Graò.

FARLEY, J. E. (1990). *Sociology*. Englewood Cliffs, N.J., Prentice Hall.

FOUCAULT, M. (1980). *Microfísica del poder*. Madrid, La Piqueta. (**English edition:** FOUCAULT, M., & GORDON, C. (1980). *Power/knowledge: selected interviews and other writings, 1972-1977*. New York, Pantheon Books.)

FREIRE, P. (1970). *Pedagogia del Oprimido*. Tierra Nueva, Montevideo. (**English edition:** FREIRE, P. (1970). *Pedagogy of the oppressed*. [New York], Herder and Herder.)

FREIRE, P. (1996a). *Pedagogía da autonomia, saberes necesarios à prática educativa*. São Paulo, Paz e Terra. (**English edition:** FREIRE, P. (2003). *Pedagogy of autonomy - knowledge necessary for educational practice*. Sao Paulo: Peace and Earth.)

FREIRE, P. (1996b). *Política y Educación*. Mexico, Siglo XXI. (**English edition:** FREIRE, P. (1998). *Politics and education*. UCLA Latin American studies, v. 83. Los Angeles, UCLA Latin American Center Publications.)

FREIRE, P. (2000). *Pedagogía da indignaçāo*. São Paulo, Unesp. (**English edition:** FREIRE, P. (2004). *Pedagogy of indignation*. Boulder, Paradigm Publisher.)

GIDDENS, A. (1999). *Sociología*. Alianza Editorial. 4a Ed., Madrid. (**English edition:** GIDDENS, A., & MERTON, R. K. (1987). *Sociology, a brief but critical introduction*. San Diego, Harcourt Brace Jovanovich.)

GIRARDI, G. (2005). Educazione Popolare, terreno decisivo di lotta ideologica e politica. *Commissione su Educazione e Politica.* Università Roma Tre.

GRAMSCI, A. (1971). *La politica y el estado moderno.* ediciones de bolsillo, 162. Barcelona, Ed. Peninsula.

GRAMSCI, A. (1972). *El materialismo histórico y la filosofía de Benedetto Croce.* Buenos Aires, Nueva Visión. (**Italian edition:** GRAMSCI, A. (1996). *Il materialismo storico e la filosofia di Benedetto Croce.* Roma, Ed. Riuniti.)

GUIBAL, F. (1981). *Gramsci, filosofía, política, cultura.* Jesús María, Lima, Tarea.

HERRIGEL, E. (1997). *Le Zen dans l'art chevaleresque du tir à l'arc.* Paris, Éditions Dervi. (**English edition:** HERRIGEL, E., & HULL, R. F. C. (1999). *Zen in the art of archery.* London, Arkana.)

HICKS, D. (2003). Thirty Years of Global Education: A Reminder of Key Principles and Precedents. *Educational Review.* 55, 265-75.

ILLICH, I. D. (1974) *La convivialità.* Milan, Mondadori. (**English edition:** ILLICH, I. D. (1973). *Tools for conviviality.* New York, Harper & Row.)

KELLY, A. V. (1995). *Democracy and Education. Principles and practices.* London, Paul Chapman Publishing.

LATOUCHE, S. (2007). *La scommessa della decrescita.* Milan, Feltrinelli.

MATURANA, H. R., & VARELA, F. J. (1987). *L'albero della conoscenza.* Milan, Garzanti. (**English edition:** MATURANA, H. R., & VARELA, F. J. (1987). *The tree of knowledge: the biological roots of human understanding.* Boston, Shambhala.)

MINISTRY OF EDUCATION, YOUTH & EMPLOYMENT, MALTA (1999). *Creating the Future Together – National Minimum Curriculum.* Klabb Kotba Maltin

MORIN, E. (2000). *La testa ben fatta. Riforma dell'insegnamento, riforma del pensiero.* Milan, Raffaele Cortina Editore.

ORSI, M. (2006). *A scuola senza zaino: il metodo del curricolo globale per una scuola comunità.* Guide per l'educazione. Gardolo (Trento), Erickson.

PONTUAL, J. P. (1995). Construindo uma pedagogia democratica do poder. *La Piragua. Revista latinoamericana de educación y política.* N. 11, Santiago, CEAAL.

PORTELLI, H. (1973). *Gramsci y el Bloque Histórico*, Mexico, Siglo XXI. (**Italian edition:** PORTELLI, H. (1973). G*ramsci e il blocco storico*, Bari, Laterza.)

POSTMAN, N. (1981). *Ecologia dei media. La scuola come contropotere.* Rome, Armando.

POSTMAN, N. (1999). *Ecologia dei media. L'insegnamento come attività conservatrice.* Rome, Armando. (**English edition:** POSTMAN, N. (1987). Teaching as a conserving activity. New York, Dell.)

RICŒUR, P. (1985). Ethique et Politique. *Esprit.* N.101.

SAVATER, F. (1997). *Ética para Amador.* Mexico, Ed. Ariel. (**Italian edition:** SAVATER, F. (1992). *Etica per un figlio.* Bari, Laterza.)

SEGURA, M. S. (2003). Un programa de competencia social. *Cuadernos de Pedagogía.* N. 324, 46-50.

STERLING, S. (2001). *Sustainable Education: Re-visioning Learning and Change.* Schumacher Society, Bristol.

TOURAINE, A. (2008). *La globalizzazione e la fine del sociale.* Milan, Il Saggiatore.

VECA, S. (1988). *Cittadinanza.* Milan, Feltrinelli.

YUNUS, M. (1998). *Il banchiere dei poveri.* Milan, Feltrinelli. (**English edition:** YUNUS, M., & JOLIS, A. (1999): *Banker to the poor: the autobiography of Mohammad Yunus, founder of the Grameen Bank.* London, Aurum.)

Appendix

Introduction to the Appendix

Vince Caruana[61]

The world we have created poses new challenges for us. Just recently we learnt that in less than a year, the price of wheat has risen 130 per cent, soya by 87 per cent and rice by 74 per cent (McKie, Robin and Stewart, 2008). This in a new scenario where according to the UN's Food and Agriculture Organisation (FAO), there are only eight to 12 weeks of cereal stocks in the world, while grain supplies are at their lowest since the 1980s. Supermarkets give us all we want all the year round but then we learn that a kiwi fruit flown from New Zealand to Britain emits five times its own weight in greenhouse gases (Williams, Jessica 2004). Our lives are totally dependent on electricity but we get to know that just one coal-fired power plant in Yorkshire – that provides 7% of Britain's electrical power – emits more CO_2 (22.8 million tonnes) annually than the 100 least-industrialised nations combined. A further analysis shows that in each case, decisions taken in one part of the world have an impact – often an adverse impact – much further off. Bio fuel to supply the energy needs and lifestyle choices of the rich world has put tremendous pressure on global grain prices. According to FAO, actually 36 countries are in crisis as a result of higher food prices (Wahid Bhutto, A. 2008). The geographical location of Bangladesh, locked between the Himalayas in the north and the Bay of Bengal in the south, makes the country the most vulnerable to the effects of climate change but, of course, its emissions are very low. According to the recent World Development Indicators (2006) report of the World Bank, the per capita carbon emission from Bangladesh has been 0.3 Mt only, while these were 20.2 Mt and 9.2 Mt per capita for the USA and the UK. No wonder that Geoff Mulfgan argues that the biggest difference between our lives and those of our great great grandparents is not in terms of technologies, big cities, material wealth, television or women's rights, even though all of these have transformed the way we live. Rather he argues that it is the connectedness of life, the ways in which our lives are now bound up with each other.

As we increasingly become aware of how lifestyle choices within the developed world (and therefore within the EU) impact on the livelihood and survival of people from the developing world, what can be the role of education in face of such a reality? Can the education systems within the EU member states remain the same as say a few decades ago or is it necessary that they face up to the reality that we are tied to each other?

Interdependence and Globalisation do not automatically make people more tolerant, responsible, or understanding, but they do constitute a new environment that demands a creative response not least from education.

---

61 Vince Caruana is an assistant lecturer at the Centre for Environmental Education and Research (CEER) at the University of Malta. He forms part of the Maltese Scientific Committee of Inizjamed. Each of the appendix authors can be contacted via email to cmm@maltaforum.org.

What role for Education?

In 1992, the UN organised a Conference on Environment and Development (UNCED), more known as the Earth Summit or the Rio summit after the state where it was held. This summit brought environmental education and sustainability further to the forefront of global importance, as well as generated a number of major documents, the most important one being Agenda 21. This agreement outlined what nations should be doing in the 21s Century to take up the double challenge of preserving the environment and eradicating poverty.

Ten years later, in September 2002, in order to assess progress made in this direction on a world-wide basis, the UN organised the World Summit on Sustainable Development (WSSD) in Johannesburg, South Africa. It was here acknowledged that progress in implementing sustainable development had been extremely disappointing since the 1992 Earth Summit, with poverty deepening and environmental degradation worsening. The double challenge was not being met. Furthermore, the summit itself was under fire, not least for having excluded a variety of organisations and individuals, including those who believe the term 'sustainable development' was being abused in order to legitimise 'greenwash' at the expense of long term environmental goals. Its conclusions were deemed by various civil society organisations to be disastrous and a stunning lack of progress.

Barely three months after Johannesburg, the United Nations General Assembly proclaimed the UN Decade of Education for Sustainable Development, 2005- 2014, (DESD) 'emphasising that education is an indispensable element for achieving sustainable development'. The goal of the DESD, for which UNESCO is the lead agency, is to integrate the principles, values, and practices of sustainable development into all aspects of education and learning. While some stakeholders see Education for Sustainable Development to be part of the understanding of what environmental education is about, others see it as a concept that goes far beyond environmental education.

> *ESD is the educational process of achieving human development ("the three pillars of human development" proposed by UNDP: economic growth, social development, and environmental protection) in an inclusive, equitable and secure manner. It thus includes education for poverty alleviation, human rights, gender equality, cultural diversity, international understanding, peace and many more. UNESCO proposed that the vision of education for sustainable development is a world where everyone has the opportunity to benefit from quality education and learn the values, behaviour and lifestyles required for a sustainable future and for positive societal transformation.*

Centre for Environment Education

Can the answer (or at least part of the answer) to the question of what role can education take in face of current realities be found in this vision of education for sustainable development?

Education for Global Citizenship

Just as the UN declared the DESD, other educators were asking similar questions but approaching the answer from a slightly different angle – that of Global Citizenship Education.

The new context of globalisation and interdependence implies the need to better understand the international dimension of citizenship. If as seen our lifestyle choices impact on the livelihood and survival of people from the developing world there is a strong need to strengthen global citizenship. Some would argue that strengthening global citizenship is actually a necessity if the various commitments to eradicate poverty, not least the Millennium Development Goals (MDGs), are to be achieved. There have been various attempts to define a global Citizen. One which encompasses most issues is provided by DEEEP and based on the work of Oxfam:

> *Global citizenship goes beyond simply knowing that we are citizens of the globe to an acknowledgement of our responsibilities both to each other and to the earth itself. Global citizenship is about understanding the need to tackle injustice and inequality, and having the desire and ability to work actively to do so. It is about valuing the Earth as precious and unique, and safeguarding the future for those coming after us. Global citizenship is a way of thinking and behaving. It is an outlook on life, a belief we can make a difference. A global citizen is someone aware of the wider world and has a sense of their own role as a world citizen; respects and values diversity; has an understanding of how the world works economically, politically, socially, culturally, technologically and environmentally; is outraged by social injustice; participates in and contributes to the community at a range of levels from local to global; is willing to act to make the world a more sustainable place; takes responsibility for their actions.*

From the provided definition of a Global Citizen it is clear that Education has a primary role to play. It is education that helps us to understand the complexity of global issues – the political, the social, the environmental, the economic, the local, the global, the glocal - and to develop the critical skills necessary to tackle injustice and inequality. It is education that can help equip young people with knowledge, skills and values to participate as active citizens.

What Education?

I have outlined both the development of ESD and that of Global Citizenship Education (GCE) because I think that currently these are two major forces with the potential to revitalise education. The first has been recognised at the highest levels possible through the declaration of the decade, and is thus of high strategic value. The second is growing steadily due to its potential to enable people to understand the global forces which shape their lives and to acquire

the knowledge, skills and values that will equip them to participate in decision making, both locally and globally, which promotes a more equitable and sustainable world.

I will not pronounce any particular alliance to any one over the other. In fact various practitioners see the danger in further fragmenting the education sector, and consider the need for each type of education to have it own alliances to be potentially divisive.

The *Conectando Mundos* project has chosen to adopt the framework of GCE. Others have started using terms that combine both such as *Education for Sustainable Development and Global Citizenship*. What is clear is that by adopting a GCE framework, *Conectando Mundos* has made explicit the links between society, economy and environment and between our own lives and those of people throughout the world. It has made explicit the needs and rights of both present and future generations.

While recognising that Global Citizenship awareness and action is a lifelong process, *Conectando Mundos* considers the school to be a privileged arena to educate for global citizenship in that it has an enormous strategic value and as such ought to be sustained in all possible manners for it to assume a positive and active role in facing up to the challenges of an interdependent and globalised world. This requires a whole school approach in that Sustainable Development and Global Citizenship are to be integrated throughout the formal sector curriculum in a holistic manner rather than being taught on a stand-alone basis. Whole school approaches also advocate for active and participatory learning and call for the entire schools, including students, educators, and administrators to be actively engaged in working towards a sustainable school with sustainable development and global citizenship fully integrated into the curriculum as the driving factor.

Reflections on GCE in Malta
This appendix contains four reflections from local leading exponents of Global Citizenship Education, two male and two female.

In his paper "Challenging Conceptions of Global Citizenship: An Educational Reply", Philip Said arugues that the school as a learning community for Global Citizenship can be an influential site of handling globalisation with associated attitudes of democratisation. Another central concern for Said is the "understanding of individual, group and national identities as a sharing of cultural experiences that are mutually enriching." Perhaps unwittingly, he links the concerns of the DESD with those of GCE when he discusses Global Ecological Citizenship – what he sees as potentially shifting from a culture of domination of society and nature towards a disposition that nature is part of an inclusive process of care and development. In the latter half of his paper, Said delves into the policy and strategy arena, arguing that a learning experience that emphasises critical thinking and the taking of other people's perspectives into consideration is most likely to give present and future citizens the necessary skills for a world order where conceptions of citizenship and development are continually shifting from

individual to communitarian values, from local interests to global concerns, from national to supra-national identities.

Philip Caruana in his paper "*The Role of the Teacher and the implementation of Citizenship Education provisions*" focuses on the teacher, arguing that the increased importance attributed to global ccitizenship in the recent years was not matched with preparing teachers for their role in the implementation of any Citizenship Education provision. For Caruana, the teacher is the main stakeholder in the field, and argues for reforms with a participative approach, so that changes are owned by them and therefore increase the chances of being suceesful. Throughout the paper, like Said, Caruana is concerned with promoting Citizenship Education as a means of nurturing and safeguarding democracy. This paper draws heavily on two local studies, leading the author to conclude that although we do not have a crisis, the picture is surely not rosy; perhaps a 'scientific confirmation' of the need and relevance of projects such as *Conectando Mundos* for the local context.

Josephine Vassallo, in her paper "*Developing a Curriculum that supports the Global Dimension*", is concerned with the curriculum and how the various subject areas can be platforms for preparing students to be globally active citizens. However while recongising the specificities of the different subject areas, she argues for a whole school approach where students experiences of 'the whole school' can reinforce and develop their classroom learning.

In the paper "*Putting the spotlight on Citizenship Education in Malta*", Rita Debattista argues that more people are realising that most of the current social, economic and environmental problems are inter-related and what is happening at local level is influencing the reality at both continental and global level. Above all, we cannot keep ignoring the disparity that lies between the developed countries and the majority world, for it is causing unprecedented chaos at all levels. She sees the way forward as taking into account the present situation and start to make the necessary adjustments, in particular through giving Global Citizenship Education top priority by all concerned. She goes through various facets of Citizenship Education – from the MDGs to eco-fashion, showing how as global citizens, we are searching for common ground from the local to the global. Given such urgency, she argues for Malta to adopt a policy for Citizenship Education, drawn up in consultation with all stakeholders.

The Future of GCE
In the opinion of the author, the quality of engagement in the debate will ultimately depend on whether Education for Sustainable Development and Global Citizenship will carve for itself a strong space. Within the formal curriculum this means that while the debate on whether this will be interdisciplinary, a stand-alone or a combination, both needs to continue, it cannot stall the process of starting right now.

We have enough of good experimentation and good practice – the project *Conectando Mundos* is just one illustration. The challenge is now to make such practices more widespread, more known and to link better sustainability with the practice of every day life.

One option would be to significantly increase support to teachers, including through the setting up of a network of formal educators and education-related institutions who are mobilised to deliver Global Citizenship Education at a local and national level.

References

Centre for Environment Education available at www.desd.org/aboutesd.html accessed on 16/11/2008

DEEEP (Development Education Exchange in Europe Project) www.deeep.org

McKie, Robin and Stewart, *Heather Hunger. Strikes. Riots. The food crisis bites* The Observer – Sunday April 13 2008 available at www.guardian.co.uk/environment/gallery/2008/apr/14/wildlife?picture=333496504 accessed online on 14/04/2008

Waheed Bhutto, A. (2008). *Ethanol and bio-diesel: Fuels or threats to food security?* In The Online Journal available at http://onlinejournal.com/artman/publish/article_3168.shtml accessed online on 16/04/2008

Williams, J. (2004). *50 facts that should change the world*. Icon books

The Role of the Teacher and the Implementation of Citizenship Education Provisions

Philip Caruana EdD[6062]

Introduction

This paper starts with a short exploration of the recent shifts in the debate about Citizenship Education and its implementation to investigate some new definitions of Citizenship Education as well as to investigate whether there is a sense of crisis at different levels. For the purpose of this paper, the emphasis is about whether teachers are prepared or not, to implement new provisions for Ctizenship Education (with special reference to the UK after 2002). Published literature shows that, although there might have been reasons for shortcomings in certain schools and certain areas, such as the lack of consultation between staff, or lack of cooperation from the head of school, mainly the lack of success resulted from the lack of acceptance of Citizenship Education and the preparation of the teachers who are the main stakeholders in the field. Wilkins (2005) affirms (after Held 1989: 21-22) that "[I]t is essentially that the teacher-training curriculum acknowledges the critically transformative potential of education, [and] the role of the teacher as a 'transformative intellectual'."

Furthermore, this paper refers to the Maltese context to investigate the effectiveness and shortcomings of the Citizenship Education provisions after 1999, as well as the present effort to revise the Maltese National Curriculum. The researcher refers to two recent studies, one about the effectiveness and shortcomings of the (Maltese) students' understanding of the concepts of 'democracy' and 'citizenship'. The other study was conducted among post-secondary students at the Junior College of the University of Malta, B.Ed and PGCE students of the University of Malta to investigate the teacher training provisions available and whether they are adequate or not.

The last part of this paper draws on international and Maltese literature relating to Citizenship Education with the aim of suggesting recommendations about how one can improve the role of the teacher in the implementation of any Ctizenship Education provision. There is also a discussion about the theoretical underpinning that one should assume while referring to the above-mentioned provisions. It seems that the theory of Global Citizenship Education is accepted among educators and education policy makers, and 'unity in diversity' has become one of the most important aims of politicians and education policy makers worldwide. This is in line with the need of different cultures to learn to live with respect and learn from each other's differences and not the other way round.

---

62 Philip Caruana EdD is lecturer at the Systems of Knowledge Department, University of Malta Junior College, and author of various publications on Citizenship Education.

There is an underlying emphasis that the teachers should come to grips with the rapid changes that are happening in their role. There is also the growing need that the teachers become researchers in order to be able to adapt in the best way possible to the developments of the 21st Century. Success depends on teachers who possess skills and who are ready, willing and able to implement citizenship education provisions. Imposing provisions rather than promoting ownership of such provisions will only lead to passivity and failure before the start of the process.

Implementing Citizenship Education: a sense of crisis

In a recent parliamentary debate in the House of Commons in the UK, in the *Select Committee on Education and Skills*, with special reference to Citizenship, Scott Harrison Specialist Subject Advisor for Citizenship in Ofsted defined 'citizenship' as follows: "[citizenship] is about knowing and understanding about being citizens and if pupils talk without knowledge they are sharing their ignorance and prejudice. […citizenship] is about enquiry and communication, and if they know how to confront the media and make sense of it and read it critically then that is a good thing. […citizenship] is about participating and working together, and if they do that and learn to collaborate and share, then surely those things add up to a package of what is worthwhile."

The emphasis therefore, is not on the acquisition of knowledge for its own sake, but the acquisition of knowledge as an aid to students to be able to better understand their role and identity in society. In this regard, one can rightly argue that schools have taken on a more important role of developing young citizens for democratic participation, and enhancing understanding of their rights as citizens. This development occurred according to Davies *et al* (1999) because "during the 1970s there was a fear of the growth of extremist organisations; in the 1980s the bomb and the unjust social exclusion of many, including women and black people became particularly important; and, in the 1990s there has been a perceived need to reduce the crime rate and shore up the welfare state by increasing the voluntary activity of young people" (p. 22). With this one can add the feeling of helplessness that people around the world feel because of different international crisis, such as terrorism, disease, global warming, and the prices of oil and cereals.

In the last two decades, there was a revival of a debate among scholars and education policy makers trying to define the concept of 'citizenship' according to different theories. The debate also included the implementation of Citizenship Education through the curriculum, influenced by the liberal, communitarian and 'third way' theories, especially in the UK. Initially, it was felt that 'citizenship' should be included in the curriculum and taught across the different subjects of the curriculum. Then, in various countries across the globe, especially in the UK it was felt that citizenship should be a statutory subject with its time in the timetable. The debate took the form of printed literature on the subject. McCowan (2008) argues that "the majority of this writing focuses on the desirability or need for Citizenship Education, the conceptions of Citizenship underlying it and on its proposed aims (e.g. Callan, 1997; Galston, 1989; Kymlicka, 2003; McLaughlin, 1992; Miller, 2007)" (p. 154).

Although the debate had started as early as the first years of the Twentieth Century, in the last decade of the Twentieth Century the debate was further instigated by the *laissez-faire* attitude of the young citizens in many countries where they felt that they were dissatisfied with the state of affairs politically and, therefore, there was a common feeling that they should not participate in elections and other political activities. This appeared to be the contemporary need, but after 9/11 and the London bombings 7/7, there was a shift, and education policy makers started suggesting amendments to the curriculum emphasising the aim of living together, and the importance of unity in diversity and citizenship, in a way acknowledging the debate about multi-culturalism.

Unfortunately, the emphasis was directed at the theoretical underpinning of the concept of 'citizenship'. McCowan (2008) affirms that "[t]his focus has not been accompanied by an equally substantial debate on the educational processes organised to attain them. The impression is often given that, once appropriate civic goals have been determined, achieving them will be relatively straightforward" (p. 154). Then, when the debate shifted to the curricular implications, the emphasis turned to the content, and the resources needed, the implementation in practice, and evaluation. However, what was lacking was a discussion to show the link between these different strands. While one acknowledges the importance of this work in preparation for such a major reform in education, one feels that at times there is a great divide between rhetoric and reality, between ends and means, between policy and the classroom. Through research and parliamentary debates, especially in the UK one of the main challenges that emerged while justifying the role of Citizenship in the curriculum and the effectiveness and shortcomings of the first few years was that of the role and preparation of the teacher in the implementation of Citizenship Education provisions. When Citizenship became a statutory subject in the UK in 2002, the teachers, one of the main stakeholders were not updated about the aims and objectives of the subject, most were not prepared to accept the subject and the majority were not trained to teach it.

Gillborn (2006) argues that "in practice, Citizenship Education operates as a form of *placebo*: an activity that gives the appearance of addressing the issues but which, in reality, manifestly fails to tackle the real problem" (p. 85). One major aim of Citizenship Education is that of being the means to enhance and nurture democracy, definitely, a far cry from having a placebo effect. In this regard, in the classroom, with the help of trained teachers, one should seek to address controversial issues in those areas concerning political aspects of education, during what is an already incredibly difficult time for many young people during their school age.

According to Lawy & Biesta (2006) what "best inclines young people towards a set of values and attitudes that are commensurate with a view of citizenship forged in a different era […] has been a more overt concern with the duties of itizenship as opposed to emphasis on rights also a rhetoric turn from the neo-liberal idea of the consumer citizen, precedent in the 1980s and 1990s, to the 'third way' approach within a social and communitarian attitude" (p. 36). But there might be a huge gap between the views of those academics who have produced models of Citizenship and the views of teachers on the nature of Citizenship. While for some

this gap is obvious because of the different roles the two groups fulfil, and while emphasising that the difference is not necessarily or entirely negative," it does suggest" according to Davies *et al* (1999) that "both 'sides' should be helped to become more aware of the others position […in this way] teachers might come to have a more informed understanding of key issues. There will also be the potential for replacing certain models of curriculum change [now that in Malta the process of revision of the curriculum has started] based on the ideas emerging from expert but rather closed working parties, by the development of a more realistic [workable] and targeted strategy which derives from an understanding of teachers' thinking" (p. 7).

Keeping this in mind, there is a need for a new way of reform, a new way of introducing Citizenship Education and evaluating its impact. Greater attention may also be required in the preparation of teachers and their continuous professional development. There is a need for the latter because of the different theories that are operating at the same time and, therefore, the emerging need of the teachers to be aware of these potential inconsistencies. Teachers should be updated about the changing role of the teacher in a rapidly changing world. In the coming sections one has to make a clear distinction between research findings and recommendations and, at the same time, the difficulty to know what will work in any particular school or setting. Any government in the world should be encouraged to acknowledge that teacher education is one of the principal means by which standards can be raised. This paper will try to suggest recommendations for serving teachers and those hoping to enter the profession in order to empower them to take necessary initiatives in Citizenship Education.

It is very difficult to foresee whether the changes in the Maltese National Minimum Curriculum regarding Citizenship Education will be a success or not, but there are more grounds for optimism now than any other time with the incessant work of the Department of Democracy and Values in the Education Directorates in Malta, in the government schools around Malta and the recent high profile it has enjoyed among politicians, educators and education policy makers in the Council of Europe and in Malta after the former declared 2005 as the Year of Citizenship through Education and 2008 as the Year of Intercultural Dialogue.

The Maltese Context
As has been emphasised in the previous section, the debate about Citizenship Education was stimulated by a general sense of crisis in different sectors of society. Halstead and Pike (2005) affirm that Citizenship Education is an "appropriate response to a perceived crisis in the values of young people […] many children and young people have little or no sense of right and wrong, and that there is a rampant indiscipline in some schools, with verbal and physical harassment and violence between students and assaults on teachers…" (p. 167). This is not a situation akin only to the UK since one could read about similar situations even in the Maltese media.

Through research about areas of the Maltese system of education in the field of Citizenship Education, one could understand that the Maltese society is experiencing the same phenomena

that are experienced in other bigger and smaller societies world-wide. It is as a result of the different life experiences that face societies globally that Britton (2008) argues that while Citizenship Education has emerged as a "core policy goal […] there has been an exponential growth in its status as an explicit component of educational policy making and curriculum across the globe […and] there are a number of broad based political, economic and social concerns that are common to each country that has chosen to embark on some form of Citizenship Education programme" (p. 257).

In order to justify this statement, this paper will refer to recent research conducted by the author and another by post-graduate students, in order to understand the Maltese situation vis-à-vis the possibility or otherwise of the implementation of Citizenship Education provisions in Malta, in the light of the revision exercise of the Maltese National Minimum Curriculum. The study will also refer to the preparedness or otherwise of teachers to implement these changes successfully and the disposition of students to take an effective part in the process.

The research findings referred to above, conducted by the author, are the result of study carried out between 2002 and 2005 (Caruana 2008). The study includes three types of research for triangulation with post-secondary students at the Junior College of the University of Malta, and although it is extensive in many ways, this paper will only refer to the most significant findings, i.e. a synopsis of the findings of the three research instruments and subject them to a very short synthesis and discussion. This part aims to demonstrate the effectiveness or shortcomings of the existing provisions for Citizenship Education.

The first category of findings that emerged from the content analysis of the mock examination scripts is *defining democracy*, i.e. the way students defined democracy. The implications of the findings of this category are that after being taught content in the primary, secondary and post secondary level of education, the students have not yet grasped a wide definition of the concepts of 'democracy' and 'citizenship' and not have embraced the emerging values.

The second category that emerged related to *the power of the people*. The majority of the students referred to the 'power' in general elections. Some referred to the responsibility of each citizen to guarantee the continuance and smooth running of democracy, in the sense that the citizen is always there for the system and not the other way round. With respect to the responses for the category, *numbers in a democracy,* the findings show that the respondents grasped the issue that in a democracy votes and numbers are important. The implications that emerge from the findings of this category refer to the importance attributed to elections and the belief that numbers decide certain issues. The problem remains, in fact, that citizens are not often called to decide about their future on a local or on a national level.

The next category of findings relate to *direct and representative democracy*. Most respondents show that they have grasped the difference in the meaning but then in the questionnaire 10.8% of the respondents still are of the opinion that Malta is a direct democracy. With respect to the

category *democracy in practice,* respondents emphasised the importance that democracy gives a sense of organisation. However, they did not refer to the fact that it might create bureaucracy and it may even lead to corrupt practices. Respondents did not emphasise the importance of the responsibility that every citizen has to participate when there is a national issue that calls for that duty. In fact, only 15.8% were ready to participate in an active campaign; the rest would criticise, sit and watch, or had no other choice in mind. This is very worrying and confirms what Miller (2000) points out that "citizenship is not something that people learn spontaneously". And Kerr (2003) argues that "the worrying signs of alienation and cynicism among young people about the public life and participation [leads] to their possible disconnection and disengagement with it". And Oliver & Heater (1994) argue that "a good citizen is one who enjoys freedom and is vigilant to defend it against the abuse of power, and participates as effectively as possible in public affairs, especially in the local community."

The next category is *majority and minority rule* and the results show that most of the respondents did know the difference between majority and minority rule. Here, however, there is no reference by students to the problems faced by refugees and the inequalities experienced by other minorities in the Maltese society. Another category refers to *equality in participation*. According to the respondents, only the representatives have the right to decide and only a few referred to the duty and responsibility of every citizen to participate equally in government through active campaigns that show disagreement where necessary.

Another category is *women in politics*. The findings refer to the role of women in society and in politics. In fact, the findings give the impression that women have the same rights as men and that in reality there are no gender issues in the Maltese society. However, then only 51% argue that democracy reduces gender discrimination, and the reasons given in descending order are, that males still dominate the world, there is a need for cultural change and there are also cultural restrictions.

In the category referring to *freedom of expression* in a democracy, the students showed that the students know about the provisions, and argued that citizens can practice this freedom mostly through the media, trade unions and courts of justice. However, there emerged the issue whether the citizens are prepared to use this freedom, or whether they are willing to participate or not. It is one thing to have the laws and the provisions but it is another to actually make them function properly.

As a concluding remark about this study, one can say that respondents appear to be conscious about the criticism of democracy but, regrettably, they fail short of taking an active role in society and participating fully as democratic citizens. If the latter is the case, it is no wonder that youngsters are ready to adopt a *laissez-faire* attitude and forgo participation in political decisions.

In another study Farrugia & Mifsud (2008) conducted among post secondary students, B.Ed and PGCE students and classroom observation during teaching practice sessions, with regards to the first group, when the students were asked about "what political system does Malta practice?", some answered "democracy" immediately but others hesitated and said that they were not really into politics. When asked about waste separation and voluntary work, post-secondary students were not all convinced that they should assume any responsibility as a form of loyalty to their country, some showed a slight indifference or a pessimistic attitude towards the whole concept. With respect to voluntary work, most answered positively while a few admitted that they are not so keen or that they are too lazy to do so.

With regards to questions about 'foreigners', legal or illegal, there were mixed answers, the first reaction of the respondents was that they should not have equal rights as the Maltese although everyone should be respected and given the basic rights. There were also mixed feelings about questions about gender differences. While the choice of a boss was based on the character and qualities of a person, and with regards to the choice of a Prime Minister, the emphasis was on leadership skills and wisdom, there were still some female respondents who chose a male on the basis of the misconception that women in power become 'insensitive', 'cold' and 'cruel' and because male bosses are more likely to be nicer with female subordinates.

The part of the research with prospective teachers included interviews with future B.Ed or PGCE graduates. When the respondents were asked about which democratic values they considered most important, more than half mentioned the right to vote and freedom of speech. Other values mentioned were respect for diversity, tolerance, gender equality, accepting others opinion. In itself, this already shows that the emphasis when it comes to democracy or politics is about elections and voting, when in actual fact elections are only a way of choosing our representatives. Furthermore, when asked whether the teachers are ready to implement these values in their classroom, most of the respondents said *yes* but added that they would not go into detail because this was not a core part of their subject area. Others argued that they would discuss these values *if* and *when* they were brought up by the students.

When the same respondents were asked what they understand by 'active citizens' the response of most of the respondents was 'those who practiced the act of voting'. The rest referred to the importance to keep oneself informed about the changes taking place and to be involved in decisions which affect the society which they live in. When the respondents were asked if they knew the meaning of 'Citizenship Education', the findings show that from their vague responses a large number of the prospective teachers were not familiar with the term. When asked whether they thought it was necessary to teach Citizenship Education in schools more than half of the respondents replied that it was in fact a necessary component of one's academic life. Farrugia and Mifsud (2008) affirm that hardly any of the future teachers seemed to be convinced of their role and contribution to teaching Citizenship Education. When they were asked specifically how should it be taught, some said across the curriculum, others said as a statutory subject and the rest through subjects such as Social Studies or PSD. When they

were asked about their role in this process, the respondents seemed to comment about it from a different position, as if they were not part of it and when they were told that they might be asked to do so, the respondents argued that they could not afford to give it much importance because their syllabus was already quite crammed.

When the future teachers were asked whether they were willing to implement Citizenship Education, more than half were hesitant and others thought that it was all about giving a chance to the students to talk and discuss their opinion, not seeing it as a subject with particular aims and objectives and content. Questioned about whether they were conscious of the fact that the National Curriculum refers to Citizenship Education, the respondents argued that they did not know anything about this and three said that they had never read the document. This lack of knowledge resulted from the fact that the respondents who in the scholastic year 2008/09 will be full time teachers affirmed that they never attended a course in Citizenship Education since it is only delivered to Social Studies teachers, or else one might have one module option on a first come first served basis.

The last comment that emerged from the research conducted by Farrugia and Mifsud (2008) refers to their school experience. Here, the researchers argue that through their observations, teachers had numerous opportunities to tackle issues related to Citizenship Education but those occasions were rarely or never exploited. Most of the teachers were either concerned about the syllabus or about keeping class control, and discussion or voicing one's opinion never took place. Teachers seemed reluctant to tackle any controversial issues out of fear of having a rowdy class and disturbing lessons. In general teachers did not seem to believe in the students' ability to learn democratic values and therefore there was no incentive to teach these values to them.

The studies referred to above shed light on the situation in Malta. Firstly, about the way students define *democracy* and *citizenship* and the way they see their role as active democratic citizens, and secondly, of the consciousness of the prospective teachers about Citizenship Education and how prepared they are to implement it when the time comes. If teachers coming out of university had these problems, one can only imagine the situation with others who have been in their post for a number of years. The implications of the present situation are even more alarming when the current revision being undertaken of the Maltese National Curriculum that was published in 1999, and it seems that there is a good intention by the committee undertaking this revision to further entrench Citizenship Education in the document.

The Role of the Teacher
The situation with regards to the ability or preparedness of implementing any Citizenship Education provision in the Maltese system of education, as discussed in the previous section makes one ask about the role of the teacher in this process of changing the Maltese National Curriculum document and eventually and more importantly, the role of the teacher in the implementation of those changes. As has been argued above, in other countries the lack of acceptance and

knowledge base of the teachers who will be in the field were among the main reasons for the partial success of the Citizenship Education provision. This section will seek to indicate some shortcomings of such a situation internationally. It will also present recommendations of how one could maximise the effectiveness of such a move in the Maltese education system and which will not have, from the outset, a negative effect on the teachers and the students of any school age where it is implemented and concurrently putting the subject in a bad light.

The first task is to give a theoretical underpinning to this exercise, i.e. one has to be clear where one is heading since one suggests recommendations within a theoretical framework. Roth and Burbules (2007) indicate that they believe that Citizenship Education has significant positive potential but that there is a need "to transform Citizenship Education into more inclusive forms, forms which promote understanding and cosmopolitan values" (p. 6). This appeal to deliberation, dialogue and to a conception of citizenship that appeals to notions of universal equity and social justice shows that traditional notions of citizenship are essentially obsolete, and it seems that, as Britton (2008) argues, "national regimes of Citizenship Education have not yet come to terms with this reality" (p. 258). In fact, Britton asks some important questions that are in line with this situation, such as: "how can the democratic impulses of citizenship education be reconciled with 'traditional' school structures and decision-making processes? Are we seeking to foster compliance and patriotism, or more self-critical perspectives? Can we promote togetherness and celebrate intercultural diversity while asserting national values and tradition? Can the rhetoric of citizenship match the lived realities of our pupils?" (p. 258-9). To answer these questions Caruana (2006: 65-80) argues that we need a new pedagogy where teachers become educators and researchers.

Caruana (2008: 50-51) discusses four theories of Citizenship. The first theory proposes a type of Citizenship that promotes 'national identity', and tries to find a way of safeguarding the traditional identity of the society in question, while at the same time tries to find different ways of integrating the diverse cultures that are found in nearly every society in the world. The second theory emphasises the role of the individual in a community of shared fate. This theory is relatively new, and proposes that given the multicultural characteristics of most modern societies, it would be better to promote unity in diversity, where different cultures are granted a status and a level of participation in the running of the said society. The third theory proposes a type of intercultural citizenship. The term follows from intercultural education that emerges from the term multicultural education. In general, intercultural and multicultural education refer to educational measures that aim at the adoption of a structure and content of education in a multicultural society, while taking care of the needs of the minority groups. The fourth theory proposes a type of theory for the 21st Century where every citizen should possess a role with a global outlook, apart from the local and the national responsibilities of every citizen. Although all four theories are relevant for the 21st Century, Cogan in Cogan and Derricott (2000) argues that "the question of what really constitutes education for citizenship in various nations appropriate for the demand and needs of a rapidly changing global community is critical in both national and international context" (p. 1).

Osler & Starkey (2005) also argue that "Citizenship Education is changing. There is growing consensus that education for national citizenship is an inadequate response to growing global interdependence and that it is becoming increasingly important that everyone is prepared to participate in an increasingly globalised world" (p. 1). In *Democracy and Diversity*, Banks *et al.* (2005) propose four principles and ten concepts that emphasise the importance of teaching Citizenship Education within a global dimension. A further important theme is that of balancing unity and diversity as an on-going challenge for multi-cultural nation-states.

The principles as proposed by Banks *et al* (2005: 5) are: (1) Students should learn about the complex relationships between unity and diversity in their local communities, the nation, and the world. (2) Students should learn about the ways in which people in their community, nation and region are increasingly interdependent with other people around the world and are connected to the economic, political, cultural, environmental and technological changes taking place across the planet. (3) The teaching of human rights should underpin Citizenship Education courses and programmes in multicultural nation-states. (4) Students should be taught knowledge about democracy and democratic institutions and provided opportunities to practice democracy.

The concepts that the international panel proposed in Banks *et al* (2005: 5) include democracy, diversity, globalisation, sustainable development, empire/imperialism/power, prejudice/discrimination/racism, migration, identity/diversity, multiple perspectives, patriotism and cosmopolitanism. All these references emphasise the importance of a Citizenship Education theory that refers to students in a global dimension, who are supposed to be guided as such through education, and if possible through every day life experiences. This can only be achieved if students are guided by teachers who are ready willing and able to fulfil this role. If there is a new provision for Citizenship Education, teachers should be prepared accordingly prior to the implementation if it is to succeed.

Halstead & Pike (2005) argue that "developments in recent years in communication and even language itself since the advent of the mobile phone, email communication and the internet suggest that some aspects of life are in the process of very rapid change […] if contemporary society is increasingly marked out by rapid social and cultural transformation, including the globalisation of information and economic enterprise, the emphasis on consumption, the privatisation of public enterprise, job insecurity, the arrival of the digital age, the decline in state provision of welfare , the dominance of the electronic media and the breakdown of old certainties, we need to say what impact all these will have on the understanding of citizenship" (p. 174-5).

The first recommendations that come to mind were proposed by Davies *et al* (1999) before the implementation of Citizenship Education in the UK as a statutory subject, after more than a decade as a subject taught through different subjects and at the discretion of the individual schools. The author is not arguing that there is the same situation in Malta as it was in the UK

nearly a decade ago but the research administered by Davies *et al* sheds light on many different situations around the world, where education policy makers are revising the curriculum and implementing Citizenship Education provisions.

Davies *et al* (1999) argue that "if valuable, professionally based and explicit Citizenship Education is to have any chance of becoming a reality there is an obvious need for teacher education to be reformed" (p. 105). The Maltese Government has been seeking to improve standards in education and to prepare our younger generations as active democratic citizens. However, when one reads the statement by the leader of the Malta Labour Party in *The Times* (of Malta) 18th August 2008, stating that the party is proposing to lower the voting age to sixteen, and to include more youngsters in the political process, at the local level first, and then at the national level if this succeeds one tends to be sceptical about such a proposal in the light of the previously mentioned research. "Having younger voters" states Dr J. Muscat, "would curb polarisation and partisan politics on a local level". In *The Times* (of Malta) 19th August 2008, the reaction of a number of 16 year olds interviewed at the Junior College of the University of Malta were sceptical about being given the vote, some arguing that at that age one would be giving more votes to parents because most of the youngsters would vote as their parents would suggest. Others thought that 18 year olds were more educated and more mature. Others suggested that older people tend to be more open-minded. At the same time, the representative of the MZPN (i.e. the Youth Movement in the Nationalist Party) quickly affirmed that the Nationalist Party had discussed the issued as early as March 2008. As the initial comment stirred a national debate, in *The Times* (of Malta) 22nd August 2008, Ms Dolores Cristina, Minister of Education, Culture, Youth and Sports, affirms her total support for such a reform. *Alternattiva Demokratika* (the Green Party) also pointed out that it had made the same proposal in February 2008.

While one aspect of the media continues to focus the whole debate on who was first to propose such a change, in reality it is evident that there was never a more important time to implement Citizenship Education as an integral part of the curriculum than the current time. There are many ways how one can interpret the students' stance on this issue. One might argue that they are either not prepared for such responsibility or they are fearful of such a responsibility. However, one could debate at length whether being older means that one is more educated, perhaps qualification-wise, but is one more prepared politically (mature, open-minded) to take one's responsibility towards one's country and do one's duty objectively and to the best interest of Malta first and foremost. Such decisions, positive or negative call for greater political responsibility and preparation on the part of all those concerned. Davies *et al* (1999) affirm that the fact that "evidence suggests that young people in particular are apathetic about, even contemptuous of, traditional politics and politicians simply confirm the belief that something needs to be done to encourage a more active engagement in public affairs" (p. 125).

Referring to an extremely valuable initiative involving 22 university departments of education in 13 European countries administered by Osler & Starkey (1996), Davies *et al* (1999)

insist that "learning within higher education does require some explicit attention. Teacher educators themselves need professional development" (p. 109). It is worrying to focus on whether teachers may be prepared to implement Citizenship Education provisions shortly as a result of the current revision being discussed in Malta. There is an urgent need to consider the appropriate access for full time teachers for further professional development. In-service education has already started through the department of Democracy and Values in the Education Directorates (Malta). Yet, these schools need to find a way to practice what they preach. Teachers should be supported not hindered by school administration to continue their professional development.

Davies *et al* (1999) also propose teachers' knowledge for Citizenship Education. Referring to the research administered in Malta, one could agree that there is still "conceptual confusion and lack of widespread action" from the student teachers' point of view and the teachers themselves when one considers the results of the research with students and the school experience. By means of cross-curricular initiatives, such as those of Global Citizenship administered by Geography teachers within projects funded by the EU, some subject groups are able to take a lead at certain times. While one has to affirm that a Citizenship Coordinator has been appointed locally at the Education Directorates as well as link teachers in schools in Malta, Davies (1994) argue that "it will still be necessary to ensure that all teachers have at least had an opportunity to explore key concepts such as democracy, citizenship and pluralism. Without the minimum of a basic introduction to the fundamentals of citizenship there is little hope for altering the current situation, in which teachers who have never explored the meaning of citizenship are drafted in to teach it to the availability of a few 'free' lessons of their specialist teaching time" (in Davies *et al* 1999: 116).

Other recommendations include "teacher education programmes (which) should make it clear that some knowledge of the communities in which Citizenship Education is taking place is essential […] the links between family and citizenship […] the need of teaching Citizenship through community involvement" (p. 116). All this emphasises the importance and the necessity of a broader role of the teachers in which they are seen again as key members of the community.

While discussing what provisions should be implemented, one has to refer to the question of assessing students in Citizenship. Davies *et al* (1999) argue that "assessment is a context within which those who are concerned to promote Citizenship Education can work positively" (p. 118). This is a critical and debatable issue since one might argue what happens to those who fail their assessment, are they considered as failed citizens? Halstead & Pike (2005) "warned of the danger that assessment might lead to an overemphasis on the aim of producing informed citizens at the expense of the aim of producing committed, autonomous citizens who play an active part in their communities" (p. 167). This being another danger of overemphasising content, rather than the skills to put that content into practice when the time comes in the life of the students when they leave the education system and become citizens of a community.

On the same lines, Lawy & Biesta (2006) contend that "citizenship-as-achievement represents only a narrow interpretation of the idea of citizenship, and that the notion of *citizenship-as-practice*, articulated as an inclusive and relational concept, provides a much more robust framework for elucidating what it means to be a citizen. The former is founded upon the assumption that citizenship is a status that individuals can achieve. It is associated with a particular set of claims about what makes a citizen and about the necessary conditions of that status. Citizenship-as-practice not only encompasses problems and issues of culture and identity but draws these different dynamic aspects together in a continuously shifting and changing world of difference" (p. 37). Further on, Lawy & Biesta propose a system that "would work together *with* rather than *on* young people to nurture their democratic attitudes and dispositions" (p. 48).

McCowan (2008) goes further and proposes a new approach to the whole issue, to differentiate the stance from the ideal to the real, from the ends to the means. In fact, McCowan proposes a move from the didactic transposition to curricular transposition that refers to the 'materialisation or concretisation of aspirations or ideals into educational programmes, approaches and activities" (p. 156). Davies *et al* (1999) suggest that "while offering teachers guidance, grant to them a measure of autonomy that civic education is designed to promote within the population at large" (p. 120). And further down they argue that although research shows that most teachers might not be prepared, their voice should still be heard.

On 3rd and 4th March 2008, the Pestolazzi network of teacher trainers for Education for Democratic Citizenship organised by the Council of Europe met to discuss the document *Empowering Beginning Teachers: Competences to Enhance Education for Democratic Citizenship (EDC)*. The document is made up of four Competence Clusters, namely: (a) EDC Subject Knowledge and Definition; (b) Planning and Classroom Management; (c) EDC in Action – Partnerships and Community Involvement; and (d) Evaluating the Effectiveness of EDC Approaches. The first cluster tries to define the concepts and dimensions of a curriculum for EDC; the second cluster refers to the teaching and learning activities that develop EDC in different contexts, in the classroom and across the curriculum, and the third cluster linking schools and the wider community. The fourth cluster refers to the personal and professional development issues linked to the EDC. With special reference to the fourth cluster, for the purpose of this paper and because of limitations related to space, one can say that the emphasis is on (a) diverse approaches to assessment, (b) development of the skills to promote student participation, (c) modelling democratic modes of teaching and lastly (d) self-development skills. This is a clear indication about the direction for teacher training for the coming years in Europe with regards to Education for Democratic Citizenship and the emphasis of the importance of Human Rights in this process.

Furthermore, Caruana (2008) argues that there are more long-term recommendations that can be taken into consideration by education policy makers. Firstly, Caruana suggests that there is a need for a broad vision and strategy for Citizenship Education in Malta supported

by a strategy for Democratic Citizenship for our future generations. Caruana recommends the setting up of a National Citizenship Education Council (NCEC) by the Education Directorates (Malta) consisting of academics in the field of Citizenship Education, the EO for Democracy and Values as well as practitioners teachers from the field. The first responsibility of the Council should be that of planning and investigating research to serve as a foundation for the proposals presented at the end of the exercise, and to disseminate information needed to prepare the ground for change. Following this the Council should devise a draft national strategy for Citizenship Education, and propose changes to the Maltese National Curriculum. While doing this, the Council should prepare resources, guidance support and encouragement to the teachers who will be the implementers of the new provision. The draft should also be open to comments and reactions from all interested stakeholders and publicised widely. Following sufficient debate, a national strategy can then be formalised. The Council will then ensure that this is an ongoing process and not a one-time event.

Another recommendation is related to Citizenship Education and teacher training. From the pedagogical point of view, changes in the teacher training should be implemented in the B.Ed course and the PGCE at the University of Malta. Davies *et al* (1999) suggest that "there needs to be an explicit recognition in teacher education programmes of Citizenship Education" (p. 109). Based on the research findings as presented above in this paper, one can rightly argue that it is necessary to make changes in modules taught at the academic level and others introduced in line with what is being presented in Europe. One can also suggest a certificate in Citizenship Education for all the full time teachers who opt out of their own free will to prepare themselves for the change. In line with what has been stated above, the teachers prepared for Citizenship Education should be presented with a model developed by the Council that works within the Maltese culture although conginisant of the wider international context and that would therefore have a greater chance of success, now and in the future.

Appointing a subject coordinator at a national level and subject coordinator in schools is a very important move but it is not enough. There is still a mammoth task of informing other teachers that they still have to be involved, or else this move would be counterproductive and would in turn create passive teachers. Emphasising the importance of Citizenship Education through a revision of the Maltese National Curriculum might not be the most appropriate manner to achieve the much-needed changes in reality. There is the need for a change in the mentality and culture, starting from the people and have the responsibility and authority to create these changes. It should not be the case either of imposing a provision to unprepared teachers, nor the changing of the voting age, before one prepares those who will be given the rights and the responsibilities for this move. There should be a lot of willingness and readiness to undertake change and there is a need of commitment and goodwill from all those involved.

Another decision that should be taken is the one concerning whether Citizenship Education should be taught across the curriculum, or as a statutory subject. Both ways are being implemented at the international level, and one can argue that the gravest problems with

teaching Citizenship Education as a statutory subject were not logistics, but the lack of preparation of and willingness from the teachers to make it a success. One can only imagine what will happen if it is imposed across the curriculum on teachers who for so many years, especially in Maltese context have thought that 'their' subject is the most important for our future generations, and especially if syllabi remain as full as they are and there is no attempt to change the mentality about the role of examinations in the process of educating young generations into democratic citizens. The author tends to be more in favour of Citizenship Education being part of the whole curriculum, given a whole rethinking of the aims and objectives of the system, and the right logistics, the opportunity to learn from the mistakes of others who are the pioneers in this field. To make a cosmetic change might not only lead to failure, but even worse, it might lead to no change at all.

It is with all these recommendations in mind that reforms in Citizenship Education should be made, especially where these influence the role of the teacher in such reforms. These reforms should promote a democratic citizenry, ready, willing and able to take responsibility and participate at the local, national, European and global level, in order to nurture and safeguard democracy, in a sustainable way for current and importantly for future generations.

Conclusions

The role of the teacher, like many other professions, has to be seen as part of a rapidly changing global community, with the effects of globalisation and the market economy. As Stables (2005) argues "Education should – indeed must – be backward-looking to be forward-moving" (p. 134). It is with this vision in mind that one must embark on this journey of developing our younger generations into democratic citizens. Further down Stables (ibid.) contends that "a pragmatic, interpretative, process-oriented education, then, should be both as historically aware and as open-ended as possible. The next generation must construct their own future, but can only do so in the context of their past" (p. 134).

The first section of this paper aimed at investigating whether there is a sense of crisis in the implementation of Citizenship Education provisions internationally and even act the local i.e. Maltese level. By referring to different studies it was argued that the picture is not rosy and that Maltese young generations similar to their counterparts in the world manage to grasp what it means to live as democratic citizens in a global community, but they are unable to make the leap and feel as part of the process, as if what they learn is beyond them and, therefore, they are not part of the whole process. Any revision exercise of the National Curriculum should be guided in part by the vision as emphasised by Stables (2005) that "a learning society, therefore, comprises citizens who are aware that their actions, practical and communicative, affect their own futures, others, the biosphere and even the space beyond" (p. 132).

Therefore, teachers should be prepared to change their roles and responsibilities, and moreover, supported in this preparation of the change in the role. Everything is in a state of flux, and one cannot expect that things that one learns during the initial training course will be valid all

through one's life. It is precisely for this reason that this paper proposes that teachers should adopt the role of researchers, otherwise their methods are bound to become obsolete. Teachers should feel that they are open-minded and that they are part of the global community. Any Citizenship Education provision will undoubtedly present teachers with many challenges.

Apart from those challenges that affect the teachers directly, there are others such as those regarding teaching opportunities where one needs to encourage discussion even about controversial issues. This needs a lot of preparation by the teacher and also by the students who would know and appreciate what is 'responsible' discussion and not regard this as a waste of time. As was pointed out earlier on there is a need for a change in the way teachers regard their subject, the curriculum and also discussions, as training in deliberative thinking that can be used in everyday life.

Revising the National Curriculum document is far from an easy task, but it has to take place in a structured environment so that it will not happen for its own sake. Success depends on the preparation and commitment of all those concerned, and mainly the teacher who will be the main stakeholder in the field. Teachers should be involved during the process so that they own the changes and can contribute to its success. Change in a globalised world in the 21st Century is ongoing and not periodic and this should be reflected as an integral part of the role of the teacher in the implementation of any Citizenship Education provision.

References

Banks, J. A. *et al.*, (2005), *Democracy and Diversity: principles and concepts for educating citizens in a global age*. Seattle, Washington: Centre for Multicultural Education.

Britton, A. Book review in *The Journal of Moral Education* Vol. 37, Nr. 2 June 2008 pp.257-9.

Callan, E. (1997). *Creating Citizens: Political Education and Liberal Democracy*, Oxford Clarendon.

Caruana, P. (2006). Democratic Values and Citizenship: A pedagogical reflection about module 1 of the new Systems of Knowledge syllabus 2008-10. In *Symposia Melitensia*. University of Malta Junior College Publication Nr. 3 Malta. 2008.

Caruana, P. (2008). *Democracy, Citizenship Education and Active Democratic Citizenship*. Malta, Midsea Publications.

Cogan, J. J., & Derricott, R. (2000). *Citizenship for the 21st Century: An International Perspective on Education*. London, Kogan Page.

Davies, I. *et al.* (1999). *Good Citizenship and Educational Provision*. London, RoutledgeFalmer.

Farrugia, I., & Mifsud, R. (2008). *Enhancing the Maltese National Identity through citizenship education as a means of preparing active democratic citizens*. Unpublished research PGCE course University of Malta, Faculty of Education.

Galston, W. (1989). *Civic education in the liberal state*. In N. I. Rosenblum (ed.). *Liberalism and the Moral Life*. Cambridge, MA, Harvard University Press.

Gillborn, D. (2006). Citizenship education as placebo. In *Education, Citizenship and Social Justice*. London, Sage.

Halstead, J. M., & Pike, M. A. (2005). *Citizenship and Moral Education: Values in Action*. London, Routledge.

Hill, D. (1989). *Charge of the Right Brigade: the radical right's attack on teacher education*. Brighton, Institute of Education Policy Studies.

Kerr, D. (2005). *Citizenship Education in England: the making of a new subject* [ON-LINE www.nfer.ac.uk/research/citizenship.asp January 2005].

Kymlicka, W. (2003). Multicultural states and intercultural citizens, *Theory and Research in Education* 1: 147-69.

Lawy, R., & Biesta, G. Citizenship-as-practice: the educational implications of an inclusive and relational understanding of citizenship. *British Journal of Education Studies* Oxford.

McCowan, T. (2008). Curricular transposition in citizenship education. *Theory and Research in Education,* 6(2), London, Sage.

McLaughlin, T. (1992). Citizenship, diversity and education: A philosophical perspective. *Journal of Moral Education* 21 (3): 235-50.

Miller, D. (2000). Citizenship: what does it mean and why is it important?. In Pearce, N., & Hallgarten, J. (eds.). *Tomorrow's Citizens*. London, Institute for Public Policy Research.

Oliver, D., & Heater, D. *The Foundations of Citizenship*. London, Harvester Whetsheaf.

Osler, A., & Starkey, H. (1996). *Teacher Education and Human Rights*. London, David Fulton.

Roth, K., & Burbules, N. C. (eds.) (2007). *Changing notions of citizenship education in contemporary nation states*. Rotterdam/Taipei, Sense Publishers.

Stables, A. (2003). *Education for Diversity*. London, Ashgate.

Wilkins, C. (2005). Teaching for equality and diversity: putting values into practice. In Osler, A. (ed.) (2005). *Teachers, Human Rights and Diversity*. Stoke-on -Trent, Trentham Books.

Other Documents

Harrison, D. *House of Commons, Education and Skills, October 2005*. [ON-LINE www.parliament.thestationaryoffice.co.uk/pa/cm200506/cmselect/…5102402.ht Nov 2005]

The Times (of Malta) 18th August 2008 J. Muscat; 19th August 2008 Cynthia Sammut; and 22nd August 2008 Dolores Cristina.

'Empowering Beginning Teachers: Competences to Enhance Education for Democratic Citizenship' Education for Democratic Citizenship Programme of the Council of Europe 3rd and 4th March 2008.

Putting the Spotlight on Citizenship Education in Malta: with a focus on the secondary level of education

Rita DeBattista[63]

We live in such a complex world where our role as citizens is not solely linked to the Maltese reality, but we have also to deal with being at the same time a European and, more than, that a global citizen. For society to be able to deal with all these new responsibilities all individuals, whatever their age group, need access to the right information and have to acquire the skills necessary to make the right choices when defining their lifestyle. This, of course, puts a lot of pressure on government agencies, the media, the educational system and the non-governmental organisations, commonly known as NGOs. There are so many local, national, European and global concerns that the easy way out is to try to block those issues that are the most distant from our own tiny corner of this world. However, more people are realising that most of the current social, economic and environmental problems are interrelated and what is happening at local level is influencing the reality at both, continental and global level. Above all, we cannot keep ignoring the disparity that lies between the developed countries and the majority world for it is causing unprecedented chaos at all levels.

The way forward is to take account of the present situation and start to make the necessary adjustments. There is a lot to be done. At this stage young people ought to be the main target group for by their enthusiasm and enterprise we can start to see the changes needed for a better world for all. Moreover, when they are really committed to a particular issue, young people are immensely good at influencing people of other age groups who might also have a lot to contribute due to their experiences. This present reality therefore entails that Global Citizenship Education (also known as Development Education) is given top priority by all concerned. This importance on Global Citizenship or Development Education is being addressed at European level. In fact, in 2005, the Council of the European Union and the representatives of the governments of the European Union Member States meeting within the Council of the European Union, the European Commission and the European Parliament agreed on a joint statement on development 'The European Consensus on Development'. This document outlines the challenges to be faced in eradicating poverty and in promoting sustainable development and the commitments of the European Union in meeting those challenges. The follow-up document, namely 'The Contribution of Development Education and Awareness Raising', is a valid contribution to the implementation of *The European Consensus on Development* by different stakeholders all involved in Development Education, namely members of European institutions (Commission, Parliament), member state governments or agencies, international organisations (OECD, North-South centre of the COE, GENE) and

civil society (CONCORD). The European Development Education Consensus provides common vision, principles, objectives and challenges for all development education actors in Europe. It can be used as an orientation for their work and as a means of promotion vis-à-vis other stakeholders. The main link between the EU and Malta are the five Maltese Members of the European Parliament. Besides being involved in the debate on Global and Citizenship Education, they have a responsibility to bring to the attention of their parties and government agencies any new strategies concerning education. Through such action our education system will benefit especially at the moment when the National Minimum Curriculum is being revised. Unfortunately, the document entitled 'The Contribution of Development Education and Awareness Raising' has not been circulated to local educators to be evaluated and related to the local context. Those who are really involved in promoting Citizenship Education either through their contacts, seminars abroad or just by researching via internet will come across such important papers, but for a national strategy to function we have to address those who are not yet involved in Development Education. This is clearly stated in point 11:

> *This document is not only addressed to those who are already involved in Development Education and awareness raising, but is also presented to those governments, EU institutions, NGOs and other civil society organisations that are not yet involved in this work, but whose role in international development and in education in Europe can be brought to bear on attempts to increase the scope and impact of this work.*

Focusing on the secondary level, within the Educational system in Malta, projects related to Global Citizenship are directed, in most cases, by the school administration to the teachers teaching Geography, Social Studies, History or European Studies. A good number of successful global related initiatives are taking place within the formal structure of the classroom situation. They also tend to overspill onto co-curriculum activities, organised mostly during breaks or during special outings. However, the whole framework is dependant on the commitment of enthusiastic teachers and students. Many students do not want to get involved in such initiatives for they are not ready to carry out any extra work. This means that as Citizenship Education is not being considered by all teachers, only a select part of the student community is getting involved when there is an urgent need for the whole school student population to gain the necessary skills and know-how.

As part of the certification system by the Sec Board of the University of Malta, a limited amount of marks are being allotted to particular investigative projects. In the case of Environmental Studies and Geography such work can easily be linked to global environmental and social issues. Therefore, the idea of these investigative projects was a move in the right direction to get students involved in analytical thinking but as the system has not been backed by the right framework it is falling short of its target. Quite a number of students consider the marks to be too few to bother to devote so much energy and at times some even decide not to submit any work. No financial compensation is given by the Sec Board for those teachers who devote their free time to helping the numerous students to carry out their investigation properly.

The time devoted to these tutorials is also not recognised by the Education Directorate or the school administration so no credit is given for this input on their timetables. Therefore, even in this case only a select number of students and teachers are being enriched through their efforts.

Global Citizenship Education has to be considered by each and every educator for the reality in Malta is fast changing and our students need to acquire the necessary skills to cope with this new reality.

- We live on a global island where people from the South are increasingly visible in our streets, places of work, schools, hospitals …
- Young people can see globalisation in the clothes they wear, the music they listen to and the food that they buy
- Contact between people from different parts of the world occurring due to travel and tourism
- Countries are economically dependant on each other through the global market
- The global perspective has become divided not just into the North and the South, the majority and the minority, the rich and the poor but also the non-White and the Whites – we all have labels, stereotypes, images, views and feelings about people who are of a different race, culture, ethnicity and so on, at global levels as well as within our own local communities

The school student population mirrors this current situation in Malta. This is seen by the greater number of refugee children, children whose parent or both are foreign, and children who profess another faith, not that of the Catholic religion, attending our schools. Promoting inter-cultural dialogue is consequently not just a one day celebration but it has to develop into an accepted frame of mind. It is not enough for the teachers to celebrate diversity in the classroom. During a seminar, a particular student confided in me that she is ignored by her classmates as she is not Maltese but an adopted Romanian. Being together in class does not mean that the students are interacting positively, and individuals could be hiding a lot of suffering. Every effort should be made to break down stereotypes and misconceptions through the focus on Citizenship Education so that the lives of such students in our schools no matter their race, country or religion will benefit. Any initiative taken to foster the sharing of good practice by the various teachers should be encouraged and promoted even financially. For instance, just by circulating copies of a CD or a video compiled at school can trigger off the exchange of ideas by teachers teaching the same subject or age-group. The necessary ICT backup would also be a great asset to ensure that good projects are displayed online.

The Human Development Index (HDI) (Report 2007/2008), for Malta at 0.878, places our country at the rank of 34. Sierra Leone with an HDI of 0.336 is placed at the rank position of 177. Therefore, even though we all grumble about quite a number of inadequacies in our country when we compare with others down the list we realise immediately that we have a lot

to be thankful for. This global disparity is being dealt with by a good number of local NGOs working on issues related to Citizenship Education. In my opinion, the volunteer members are really doing sterling work in these organisations. The support being given to the schools by these NGOs has improved recently in all aspects and above all in quality. This support includes participating as main speakers in school activities, organising seminars and workshops, providing back up material, toolkits, games, and lists of relevant websites on global issues. Moreover the NGOs are also good at giving recognition to the schools participating in their projects and space for the sharing of good practice. Non-governmental organisations have a central role to play in mobilising the political will of governments to change the present imbalance in the distribution, consumption, and control of the world's resources. Therefore, by uniting forces educators and NGOs can promote an educational strategy that attempts to raise awareness in our industrialised world concerning choices facing mankind whereby the concept of responsibility by the privileged is accepted. By reaching young people early, before narrow attitudes are formed, a global dimension is fostered amongst children that will help them understand the causes and consequences of poverty and underdevelopment. The active community workers of the NGOs can be mobilised to act as pressure groups on a wide range of institutions and to establish development education action groups and resource centres. NGOs can also tap the funds being allocated by the EU to increase public awareness about the concerns of developing countries in the new EU member states. This, however, entails satisfying the eligibility criteria of the selection process. Another obstacle is involving more schools in the projects being planned. Even in this case, most of the work is being done by the group of committed teachers and students. I have regularly attended seminars organised by different NGOs accompanied by groups of students and their reaction has always been quite positive towards such experiences. Unfortunately, during the last seminar organised by SKOP, The National Platform of Maltese NGDOs, only students from two secondary schools were present. Therefore, a common aspect of such workshops or seminars organised by the various local NGOs is that one keeps meeting the same old friends who share the same viewpoints on Citizenship Education.

Malta has an impressive record of contributions donated to Catholic missions and a good number of priests and nuns who have devoted their lives to helping the poor in developing countries. Whilst we as Maltese, have always been particularly keen on giving assistance to people living conveniently far way, yet now, that a good number of migrants are trying to reach the shores of Europe, the negative stereotype images of the people living in the majority world are gaining ground. The general assumption is that the people of developing nations are poor for they are lazy and they are constantly fighting with each other. The notion of unfair trading or of economic colonialism is not so widely understood. The selling of arms, which is fuelling the tribal conflicts, by the developed countries is also hardly acknowledged by the general public. Therefore, our students need to gain access to the right information. Being able to look for different perspectives through the necessary research work means that our students will be more able to formulate their own opinions and not be influenced by what is being currently said in the streets. In regards to global concerns, it is above all important for our students to

become aware of the Southern perspective. More coverage should be given to the successful stories happening in Africa and in Asia through the foresight of the locals themselves. The South-South initiative launched by the World Bank clearly recognises the successes obtained by the locals of developing nations in particular fields and directly encourages the sharing of good practice by these nations. "*Countries learn best by seeing how others have tackled similar issues. This initiative will help policy makers and others in low-income countries – who face serious problems and can't afford the luxury of long waits to receive support – to benefit first hand from other developing countries*", said Ngozi Okonjo-Iweala, World Bank Group Managing Director. A case in point is India's unique programme, popularly known as "Operation Flood", which revolutionized the country's dairy industry. Once chronically short of milk, India is now the world's largest producer of milk and dairy products. At the request of the Tanzanian Government, the Indian model has now been introduced to Africa; with the South-South trust funding visits to India by Tanzanian dairy farmers and others from Ethiopia and Uganda. The World Bank and the International Monetary Fund are both international institutions that identify and sustain important projects in developing nations. Citizenship Education involves also the discerning by the students of projects funded by these institutions in regards to their social and environmental impact. Maybe, students can voice their opinion about the need of financing micro-projects from which the very poor benefit directly rather than ambitious projects that just foster the pockets and image of the regime in power. Now more than ever, projects should also be climate change proof. Otherwise, development in the majority world will come at a severe cost for in the long run such development will not be environmentally sustainable.

Another new reality is that Malta is a member of the EU so our government is committed to act as a Donor Country by currently allocating 0.17% of our gross national income for Development Aid (ODA). The allocation of development aid entails more scrutiny than the issuing of cheques for charity. If the general public is to understand this notion, a full breakdown of how the taxpayer's money is being used should be made public. Students can use this information to evaluate the success of projects carried out and offer suggestions. Citizenship Education also entails examining decisions by the government in regards to the environment. Unfortunately, at secondary level, our students are learning the political structure of our country but are being given little opportunity to debate on hot issues that are dominating the headlines even if the concerns are quite relevant to the topics included in the syllabi. Therefore, students end up getting a partisan viewpoint from family or friends on themes like construction permits, energy and power stations, transport network, and fair trading. Meetings are being commonly organised whereby local politicians meet youngsters to exchange points of view. Yet, these often end up as camera sessions and no concrete outcomes develop. For the chosen students (usually from the committed groups) to speak and challenge present local trends in front of a VIP audience is quite an achievement. However such efforts and initiatives are going to waste if the VIPs in turn do not take up some of the suggestions for a better environment. Changing the present strategy will put more pressure on the parliamentarians, who are the people we choose to govern our country. The problem

is that the public image that an individual can promote might be incongruous with his actual beliefs. For instance, anyone can claim to be a defender of human rights or the environment to gain a niche in one party or another, but, as citizens, we have to acquire the skill of analysing the actual performance of the individual parliamentarians and consequently the party as well. On the other hand, students have to understand the power that they will eventually have when they become of age and so eligible to vote at both local and national level. Presently, as the debate, on whether young people should be given the right to vote for the representatives of the Local Councils at the age of 16, continuous, so then should the urgency of implementing Citizenship Education across the curriculum be seen. Considering just one's own benefits is not the right basis for choosing the people to govern our locality or country. Sustaining the students' councils in the schools is a valid approach through which more young people have the chance to gain the required skills which are essential in a democratic country. In my opinion, every effort should be made to sustain the work done by the students within these councils for on reflection student councils, when given space and run effectively, give pupils a voice and can be a good way for them to realise how they can make a difference, both as individuals and through joint action. Pupil leadership can, furthermore, be a valuable way of promoting a whole school approach to issues.

At this point in time, we are witnessing numerous conflicts in the international sphere arising over the rights on water as climate change is causing more droughts. More than 50 countries on five continents might soon be caught up in water disputes unless they move quickly to establish agreements on how to share reservoirs, rivers, and underground water aquifers. As water scarcity can affect different social groups in different ways, tensions may arise among them. The risk is particularly high where there is discrimination over access to water. Water may at times even be used as a 'weapon' or tool for oppression against a marginalised group. Violence can result if there is a weak institutional and social capacity to mitigate problems. This scenario indicates the importance of advocating a Peace Culture in our schools. In order to draw attention to the challenges and issues of the culture of peace, and to encourage international action, the United Nations General Assembly (UNGA) first proclaimed the year 2000 to be the International Year for the Culture of Peace in 1997 and, subsequently, on 10 November 1998, proclaimed the period 2001-2010 as the International Decade for a Culture of Peace and Non-violence for the Children of the World. The focus of the year and decade will be to promote the implementation of a culture of peace at local, national, regional and international levels. UNESCO says that the culture of peace is intrinsically linked to conflict prevention and resolution. The key-values of this culture are tolerance, solidarity, sharing and respect of every individual's rights—the principle of pluralism that ensures and upholds the freedom of opinion—that strives to prevent conflict by tackling it at its source, including new non-military threats to peace and security such as exclusion, extreme poverty and environmental degradation. Finally, it seeks to solve problems through dialogue, negotiation and mediation, so that war and violence are no longer possible. But how can the culture of peace become a concrete and lasting reality? In the interactive world, everything is a matter of awareness, mobilisation, education, prevention and information at all levels of

society and in all countries. The elaboration and establishment of a culture of peace require the whole-hearted participation of everyone. Countries must cooperate, international organisations must coordinate their different actions and populations must fully participate to the full in the development of their societies. This decade is fast coming to a close, and yet, this culture of peace is not so evident in the topics covered at school when so limited information is given on how, for instance, wars were avoided in the past through negotiation and good sense. An effective peace culture which is intrinsic within the curriculum will empower students to come up with innovative ways to solve possible conflicts even over water rights by, for example, bordering countries funding projects so that the water can be shared equally between the various communities and, maybe, together they can even invest in the search for new sources of water. This culture of peace, of course, means changing our stratagem of teaching history in our schools where we still place too much importance on how many wars and battles have been won.

As global citizens, searching for common ground from the local to the global a dominating influence in the lives of many youngsters is undoubtedly fashion and the related brand names. The garment industry has in fact become dominated by an ever smaller number of big companies. This industry is served by complex supply chains linking countries, workers and consumers all over the world. The big companies, whose names are promptly quoted by most young Europeans, deal mainly with retailing, the most lucrative side of the industry while manufacture is sub-contracted across the world. The companies which commission garment production do not always know exactly where and under what conditions their products are made. Most workers are women who are the most vulnerable and so the easiest to exploit. The climate of fear means that no one in these factories dares to form a trade union. Knowledge means power to the consumers for they can contribute towards putting a stop to this human tragedy. The *Clean Clothes Campaign* aims to improve working conditions and to empower workers in the global garment industry in order to end the oppression, exploitation and abuse of workers in this industry, most of whom are women. This can only be achieved through our help as consumers. My style is my responsibility, so if students become knowledgeable enough, about their rights as well as their responsibilities, through consumer education, another area of Citizenship Education, they can not only ensure, that what they buy from the local shops are up to standard, but also that the multinationals do not gain their profits at the expense of the most vulnerable in the world.

Citizenship Education has various facets which are all so valid in regards to the development of each student. At this point in time, many resources are nearing their end due to our mismanagement. In fact, we are finally conscious of the impact that our human community was and is still causing to this planet. Our current behaviour is unsustainable at all levels, from nations to individuals - it is producing a degraded environment, economic inequity and instability, and social problems and estrangement. For example, the need to combat Climate Change can be linked to Millennium Development Goal Number 3 – 'Promote gender equality and empower women'. In certain African countries, young women are not being allowed to get married for they are needed to bring water for their ageing parents from further afar as the sources of water are drying up.

The many attempts to address issues singly has led to the realisation that they are inextricably linked. **We will only achieve a better, secure, future for us and our children by considering the economy, the environment, and society together in decision making.** Therefore, we cannot omit Education for Sustainable Development in the revised curriculum. The main problem is "to take an idea that seems abstract – Sustainable Development - and turn it into a reality for all the world's people", as rightly put by Kofi Annan (March 2001). Taking the example, from the education system in Wales, we need to promote an approach which involves the whole curriculum and management of the school, not merely an 'add on' subject. It has its roots in Environmental Education and Development Education. As a result, many of the building blocks of Education for Sustainable Development and Global Citizenship are already present in every school. In fact, Sustainable Development is an intrinsic part of Global Citizenship as it deals with :

- The links between society, economy and environment and between our own lives and those of people throughout the world
- The needs and rights of both present and future generations
- The relationship between power, resources and human rights
- The local and global implications of everything we do and the actions that individuals and organisations can take in response to local and global issues.

Catch phrases are commonly dished out by various personalities and printed in many documents. However, if the younger generations do not get ownership of these words the ideology will remain on paper and the needed changes in lifestyle will not come about. We need a **sustainability literate, globally aware population**. This is the challenge for education at every level.

The media today plays and will continue to play the role of a very effective entity under whose influence identities are constructed through symbols, values, stereotypes and messages re-presented at a high speed and in a complex way. Recognition of the role of the media, and technology in general, requires specific ways of education so that we can become conscious of the way in which the media people influence us through the techniques, methods and 'language' used for this purpose. Educators, no matter the subject that they teach, have to understand that the media is influencing the students in their class, and, therefore, we have the assist our students so that they will respond appropriately to the media. In view of the impact media today has on our lives and especially on children, through Media Education across the curriculum a kind of interdependence emerges which emphasises the responsibilities of the media as an industry and the need for active and critical participation of readers, viewers and listeners. Training in the proper use of the media is essential now more than ever for the cultural, moral and spiritual development of our students. This expertise will enable youngsters to differentiate between the myths reported by unscrupulous journalists and trust worthy sources of information by reporters who do their utmost to present the truth. By studying the media, students will be focusing on our social existence and the social existence of others. It is not about studying film

and television, or radio and newspaper or even the internet. Media, today, is about studying the way people live. A valid aspect of Media Education is the context of privatisation, as ownership of the media directly influences the values, identities and interests projected. By grasping such concepts, our students will be able to discuss why the same bit of news within the local context is projected differently by the various newspapers or TV stations. Then, on a concluding note, they can formulate their own opinion about the validity of each article. Important social issues as that of gender can also be addressed through Media Education and students can analyse how the composition of the Board whether male or female is affecting, for instance, the choice of advertisements. Another aspect that can be assessed, if students are given the opportunity, is to discuss why certain trivial items are published and others though valid get ignored by the media. For example, when I attended the NGDO conference under the Slovenian Presidency 'Intercultural Dialogue in Development Education: The way towards the implementation of the European Consensus on Development – the contribution of development education and awareness raising', held last June in Ljubljana, Slovenia, a section of the press preferred to give more attention to the haircut done by Lady Bush whilst visiting the centre of Ljubljana and ignored the conference and all the work carried out by the Slovenian Platform SLOGA. Students can therefore decide to use the pen themselves by reporting to the media about any environmental or social concern that is being ignored but which is of particular interest for them. Such initiatives, being organised through the various subjects or by NGOs, should be given further encouragement.

Methodologies related to Citizenship Education can easily be fun, flexible, participative and learner-centred. They do not require significant resources or rely on high levels of literacy, numeracy or English language competency. Therefore, such activities can be related to all the learning groups within a school. At times, these activities will reinforce the 3 Rs (*Reduce, Reuse, Recycle*) for the students so involved in the issue being tackled that, for instance, they will be keen to read a paragraph in front of their class even if they normally refuse to do so during the normal language lesson. Exploring Citizenship issues can be done through sport, art, drama, photos, cartoons, maps, games, quizzes, story-telling and role plays. Moreover, one can easily build a resource library for free just by sending for materials from international organisations or from the local NGOs. At times, the local NGOs do have to give a price to their games or books due to lack of sponsors. Maybe, if Citizenship or Development Education is taken on board by the other Ministries, not solely that of Education, but also, for example, by the Ministry of Foreign Affairs, as is commonly done in other EU member states, the useful gadgets produced by the NGOs can be provided to the schools for free. Celebrating together the initiatives carried out either at class, school or national level means that the students themselves are given the opportunity to communicate to others their findings and opinions. In this way, students will not be over daunted when they have to speak in front of an audience or when they have to give their opinion. Above all, students will be able to learn from each other. It is a great moment to treasure when you actually witness this happening. One example that comes to mind was when students from various secondary state schools started questioning impromptu the students from Mariam Al-Batool School (this school is attended by students

professing the Islamic Faith) about their culture and traditions. I can still picture the proud faces of the Muslim students keen to answer the questions and how eager the rest were to get to know the right information. The pity is that, at times, Heads of School decide that their students should not attend such meetings for they would be losing the formal lessons when so much learning can take place even elsewhere, especially in a completely different setting.

In spite of all the present obstacles, there are quite a number of projects going on linking Malta with other countries. Moreover there are also various individuals who are involved at international level in committees of the Council of Europe and the EU. The advantage that Maltese representatives have over others is their ownership of the English language, as it is one of our official languages together with Maltese. These officials can even offer a good array of practical examples through the input of both teachers and students in English, without the need of expensive translations. This means that our work is very much appreciated abroad for the sharing of good practice can easily be carried out. Having the necessary official backup to participate in workshops abroad is essential as even nowadays, it is still important to meet face-to-face when developing strategies and policies on a particular venture. On the other hand, it is important that such officials report and commit themselves to carrying out the devised plan of action.

The crux of the matter is that, in Malta, we do not have a policy for Citizenship Education. Such a policy can be drawn up in consultation with all stakeholders. This would be a written statement which sets out our commitment to Development Education and the rationale for doing it. It would provide a clear basis for activities and programmes and informs new educators as to why Citizenship Education is central to the work at all levels of the education system. This policy will make Citizenship Education part and parcel of the education system in Malta, so that it is not just something that one does every so often but it is part of who we are and what we do. Valid action related to Citizenship Education is already happening in our schools. Therefore, an important step forward, after finalising the Policy for Citizenship Education, is to gather information about what is actually happening, that is a detailed list of good practices, and then encourage the spread of these initiatives all over so that our schools will truly become **Global Action Schools** whereby all students become empowered as **Global Citizens.**

References

The European Consensus on Development - *In 2005 the Council of the EU and the representatives of the governments of the EU member states meeting within the Council of the European Union, the European Commission and the European Parliament agreed a joint statement on development.*

The Contribution of Development Education and Awareness Raising - *This document is offered as a contribution to the implementation of the European Consensus on Development, with particular reference to the declaration that '..the EU will pay particular attention to development education and raising awareness among EU citizens.'*

Conference Report (23rd March 2005) "*Beyond the Local' – Bringing a Global Perspective to Anti-Racist Youth work : A Conceptual and Practical Framework*. Vipin Chauhan Lotus Management Consultancy Ltd

UNDP. *Human Development Report 2007/2008*. Available online: http://hdr.undp.org/en/reports/global/hdr2007-2008/ accessed on 21 March 2009

ERIC – Education Resources Information Centre

ED235877 – Development Education: NGO Priorities for the Eighties. Development Education Paper NO. 17

European Commission (Sept.2007) *Special EuroBarometer: Citizens of the new EU Member States and Development Aid* Available online: http://ec.europa.eu/public_opinion/archives/ebs/ebs_286_en.pdf accessed on 21 March 2009

SKOP - The National Platform of Maltese NGDOs: *Seminar on the Millennium Development Goals* (17th October 2008, Mediterranean Conference Centre, Valletta, Malta)

The World Bank – South-South Initiative launched to share Development Knowledge

www.worldbank.org

UNAC. *Culture of Peace: An Introduction - Describing the concept of "culture of peace" and how it led to both the International Year and International Decade for the Culture of Peace (09/1999)* Available online: http://www.unac.org/peacecp/intro/index.html accessed on 21 March 2009

Sudwind Agentur Vienna Austria. My Style – My Responsibility: *Clean Clothes Campaign*

SLOGA (The Slovenian NGDO Platform) (Conference under the Slovenian Presidency) '*Intercultural Dialogue in Development Education: The way towards the implementation of the European Consensus on Development – the contribution of development education and awareness raising*'(9-10 June 2008, Ljubljana, Slovenia) http: //join.mediaeducation.net

Welsh Assembly Government: *ESD & GC - Education for Sustainable Development and Global Citizenship* "The National Assembly for Wales will promote development that meets the needs of the present without compromising the ability of future generations to meet their own needs. This means that we will integrate the principles of sustainable development into our work & seek to influence others to do the same." (Extract from the Assembly's Sustainable Development Scheme) Available online: http://wales.gov.uk/topics/sustainabledevelopment/publications/startlivedifferently/?lang=en accessed on 21 March 2009

Developing a Curriculum that Supports the Global Dimension

Josephine Vassallo[64]

> *The essence of global issues is a recognition that the people of the*
> *world are inexorably linked, and that in today's world that which*
> *touches some touches us all.*
>
> *Paula J. Dobriansky*
> *US Undersecretary of State for Global Affairs, 2002*

We now live in an interdependent global society where we are more than ever connected to each other. We are linked to others through the :

- media and telecommunications;
- movement of people;
- trade;
- sharing of one planet;
- international relations.

Our actions impact on others throughout the world, for example, when we change the environment in our country, we will be affecting the environment of people in other countries. What we as consumers choose to buy affects the producer of another country. Because of this, it is important that we understand the basic concepts about global issues and learn how to develop a global perspective. Global issues concern us all and are at the heart of many valuable learning experiences.

Children and young people are living in this fast-changing and interdependent world and their lives are being increasingly shaped by these global issues. Hence, it is important to help them become aware of the global perspectives and to develop an understanding of how their actions affect the rest of the world, and how what happens elsewhere influences their lives at home, school and work.

It is essential that the global dimension be included in teaching young people. This helps them to recognise their contribution and responsibilities as citizens of this global community and equip with them with the necessary skills to make informed decisions and take responsible actions.

---

64 Josephine Vassallo is Assistant Director DQSE responsible for Culture within the Education Division.

The National Minimum Curriculum and the Global Dimension

The National Minimum Curriculum (NMC) recognises the challenges with which our students have to cope and take an active role within the global society.

> *On the threshold of the new millennium, the people of Malta must continue to engage in critical reflection and training that will enable them to confront the socio-cultural, economic, industrial and political challenges that characterise a small island in a world that is evolving into a global village. (p.21)*

The NMC highlights strongly the need:

> *for our country to move forward with an identity in a global scenario where the concepts of nation and national identity are constantly called into question through the process of globalisation and the emergence of multi-ethnic, multi-cultural and pluralist societies. We must add to all this the need to provide satisfactory political responses to the tension arising from the confluence of two contemporary cultural trends: the trend of inclusion and the erosion of social barriers; and the strong emphasis on the affirmation of identity and difference. (p.22)*

In response to the cultural, social and economic challenges the NMC shows that there is agreement among the educational community that:

> *a dynamic curriculum should provide an educational experience which enables them (the students) to live a full and productive life in a shrinking global village.* (p.23)

Under the heading 'Global Perspective', the NMC emphasises that:

> *in a world in which people are becoming more interdependent, it is no longer possible to plan our present and future without viewing decisions and choices from a global perspective. (p.27)*

The global dimension is central to the education of our young people and, therefore, it should be developed across the curriculum and integrated into the wider life of schools.

The curriculum ought to include the key elements of the global dimension identified as:

1.	**Knowledge and understanding of the key concepts of:**	a. b. c. d. e. f. g. h.	Citizenship Diversvity Values and perceptions Sustainable development Conflict resolution Human rights Social justice Interdependence
2.	**Skills of:**	a. b. c. d. e. f. g. h.	Thinking by encouraging students to analyse, evaluate, question assumptions Communicating Team working Decision-making Problem-solving Identifying and challenging injustice, prejudice and discrimination Negotiating Being able to take care of things
3.	**Disposition for responsible citizenship and the core values of:**	a. b. c. d.	Wisdom Justice Compassion Integrity

A curriculum supporting the global dimension entails more than studying about the way people live and act in different places beyond our country. It involves learning about the relationships between ourselves and others, where the student will be able to evaluate his/her own position and actions in the world.

It is building empathy and understanding by fostering:

- sensitivity for the feelings and needs of others in the world
- respect for the achievements of others
- a sense of common humanity, needs and rights

It is helping students to explore issues of justice and fairness in our global communications systems and the exchange of goods around the world and expanding their horizons.

Finally it is preparing students to be globally active citizens.

Subjects of the Curriculum

Many Heads of School and teachers think that global issues are to be tackled only in Social Studies, but all the key concepts that form the core of learning about global issues can permeate every subject of the NMC. They can be explored in different ways and from different perspectives. Here are a few examples of how other subjects can contribute to the global dimension.

Art

Students can be provided with different opportunities to talk about and understand differences and similarities in art and craft from a wide range of cultures and traditions. They can use and work with different materials and resources to explore and make different objects and artefacts to recognise, understand and appreciate different social and cultural contexts. They can compare ideas, methods and approaches used in different cultures and learn about the different roles of artists and designers working in these cultures.

Art can involve them in visiting exhibitions put up by international artists or portraying global issues, thus helping them to widen their knowledge of the range of art and to understand the context of the work.

Languages

In any language, students acquire and develop knowledge and skills in oracy, reading and writing. They learn how to communicate with others and express their views and values. They can learn to listen attentively and speak or comment, for example, on programmes dealing with global issues. They can learn to read texts on global matters; write for a variety of purposes like, for example, to raise awareness of an issue which requires attention. They can practice discussing or debating skills about global topics that interest them.

Geography

Through Geography, students gain knowledge about people, places, environments in different parts of the world. They learn to identify the differences and similarities of places which produce global patterns. They examine the global links and interactions between people, places and environments.

Students can develop the skills of collecting, analysing and evaluating data from different sources to identify global issues.

History

History gives students the opportunity to study different periods, events and themes through which students consider them in a global context. They can make connections and comparisons between different periods and events to see a global picture from different historical perspectives. They can examine how global developments influenced life in our country.

Mathematics

Mathematics, too, can contribute to the global dimension. This depends on the contexts given to the students for their work. Students learn to gather, represent, analyse, interpret and present data and conclusions on matters of global relevance.

Personal and Social Development

Students acquire the knowledge and understanding of the universality of human rights and needs, other cultures and contemporary issues. They will value cultural diversity and respect other people, because they will become aware of their own and other people's views, needs and rights and develop their ability to empathise with the experiences and feelings of others.

Religion

Students can acquire the knowledge and understanding of the influence religion has on the lives of individuals, communities and society by studying the beliefs, teachings and practices of the different religions, which provides opportunities to consider how individuals and communities express religious commitment, identity and belonging.

They can consider fundamental questions affecting all humanity, where they can explore how specific religions tackle issues such as justice, suffering, exploitation, peace, discrimination. This will help students to explore religious diversity and recognise and evaluate different religions and spiritual experiences.

Science

In Science, students can examine and evaluate the universality of human needs such as water, food and shelter. They can consider the competing social, economic and environmental demands on energy requirement. This will help them to appreciate diversity and understand the mutual responsibility we all share for the world around us and realise also that outcomes of certain scientific research can be used for good or bad purposes.

Teaching and learning approaches

There are many teaching and learning strategies which can be used to incorporate a global perspective in the curriculum. They can include:

- cartoons which capture new ideas through humour, satire and caricature can bring together different symbols
- challenging stereotypes
- collaborative online projects
- films which are powerful to engage students in global issues
- news and current events
- photo literacy to explore and interpret global issues.

Other methods can involve:

- exploring issues
- responding to issues where students are exposed to a range of perspectives and develop ways to respond to issues
- taking action by means of which, after exploring, students implement possible practical ways to deal with the issue.

A Whole School Approach
Integrating the global dimension in the school curriculum can, on the one hand, provide coherence, purpose and motivation in teaching and learning and, on the other hand, can present many challenges.

To foster the global dimension, the school has to ensure a positive and inclusive ethos, that is, it displays openness, an investment in relationships, a commitment to learning and the promotion of social and environmental responsibility.

The school can provide a learning environment that can really develop students as global citizens. Their experiences of the whole school can reinforce and develop their classroom learning; their experiences are influenced by what the school develops, for example:

- the whole school policy, where the global dimension is incorporated across the curriculum within the school development plan, thus helping to ensure that a global dimension features in all the aspects of the work being done in the school, in displays and exhibitions and in assemblies.
- A partnership link with another school can help students to appreciate global connections and interdependence. Students can find out about similarities and differences between places and cultures. The life and work of the school can be greatly enriched, because this direct contact offers opportunities for research and exchange of knowledge and can make development issues real.

Many of the state schools in Malta are including the global dimension as part of the school's mission statement; they organise events and are committed to promote the values of social justice, compassion, appreciation of culture and religious diversity. They are also facilitating opportunities for active global citizenship. Here are some practical examples of how the global dimension is promoted through projects in Maltese schools.

1. Every year, schools are participating in the **World Children's Prize for the Rights of the Child**, often called the "Children's Nobel Prize" based on the UN Convention on the Rights of the Child. It is the world's largest annual education and empowerment process for the rights of the child, democracy and global friendship for children.
2. **Conectando Mundos,** the principal aims of which are:
   - Encouraging and supporting **intercultural dialogue** among youths from different social and geographical contexts.

- Creating a **two-way wo**rking environment through information and communication technology – an effective means through which people can get to know each other and, consequently, it makes way for them to share diverse realties and to discover common problems within the context of the slogan "Think global, act local".
- Becoming aware of **the causes that impede the majority world from satisfying its own basic needs and that effectively take away their opportunities and rights.**
- Together, elaborate a proposed pact on how to change this reality, setting off by considering the local context and by understanding the realities of the other participants.

3. **Global Action Schools** – a partnership of seven organisations working with schools across Austria, the Czech Republic, England, Malta, Poland, the Slovak Republic and Thailand. It aims to harness the extraordinary potential of schools to shape some of the solutions to pressing world issues. A common methodology is used where schools work closely together. Each partner develops its own unique toolkit and DVD, thus offering to teachers tried and tested materials to support global learning across the curriculum

4. **Global Education Week** celebrated during the third week of November. It encourages pupils and teachers to explore educational activities for Global Citizenship. It is a matter of addressing issues of diversity and inequality at the local as well as at the global level with an understanding of the core issues of Global Citizenship:

- awareness of the wider world and of our own role as a world citizens;
- attitudes of respect for diversity and intercultural communication skills;
- ability to take action to make the world a more equitable and sustainable place;
- responsibility for our own actions.

The Global Education Week encourages head teachers and teachers to implement a Global Education project in their schools, reflecting on how to address exclusion and inequality and discussing globalisation.

5. **EuropeAid – 9th May initiative**. It consists in activities linked to European External Aid. The aim is that students understand the role of the EU in the world, what it does to assist developing countries, how it helps them and why.

6. **Think Global Act Local Calendar** - At the beginning of every scholastic year (i.e. end of September), the Curriculum Management and eLearning Department issues a circular entitled 'Think Global Act Local Calendar' for all schools. This provides a Global Citizenship Assembly Calendar together with ideas for celebrating specific days throughout the year and also indicating the particular focus to be concentrated upon according to the date.

All these projects are creating opportunities for students to respond to local and global concerns. They motivate them to take action. This is both educationally worthwhile and important to their moral development.

Many schools encompass general aspects of Global Education. They include a number of EU-sponsored programmes and initiatives. Schools have an important role to play in helping students to make sense of the complexity of our world and their place in it.

> *Learning about the global dimension can also provide schools with opportunities to promote community cohesion and, in partnership with families, develop skills that will enable young people to combat injustice, prejudice and discrimination.*
>
> *Embedding a global dimension in the curriculum enables schools to make links between local and global issues. It provides young people with opportunties to critically examine their own values and attitudes and appreciate and contrast them with other cultures.*
>
> *Department for Children, Schools and Families*

References

Citizenship and Teacher Education (Citized). *School Linking Partnerships and Global Citizenship*, available online: www.citized.info accessed 1/09/08

Department for children, school and families. *Top Tips to develop the Global Dimension in Schools*, www.globaldimension.org.uk/blog/?id=876 accessed 1/10/08

Department for International Development (DFID). *The Global Dimension in the Curriculum: educating the global citizen*, available online: www.dfid.gov.uk/pubs/files/GlobalEd4Escot.pdf accessed 12/09/08

Department for International Development (DFID). *The Global Dimension in the Curriculum: practitioner resource*, available online: www.dfid.gov.uk/pubs/files/GlobalEd4Escot.pdf accessed 12/09/08

Ministry of Education, National Minimum Curriculum (1999). *Creating the Future Together*. Malta

Oxfam (2004). *A Curriculum for Global Citizenship*. Oxford, Oxfam

Welsh Assembly Government (2005). *Global Citizenship Secondary School Map – Education for Sustainable Development and Global Citizenship*. Wales, Department for Training and Education

Challenging Conceptions of Global Citizenship: An Educational Reply

Philip E. Said[65]

Introduction

Change is the distinctive quality of a living and forward moving society inasmuch as it is the hallmark of the development of history. The advent of new educational opportunities has witnessed an increased social mobility as the nature of work has moved from material production to electronic innovation and creativity. Large-scale population movements in the wake of the wave of migration and tourism are defying national frontiers, with racism and xenophobia raising their heads high in some places while declining in others. Local industrial enterprises and technologies have become enmeshed with the new economic world system, and are having their impact on the natural environment globally as seen by the general patterns in climate change. This is happening when citizens are enjoying increased opportunities of being simultaneously subscribers and beneficiaries of a mass culture based on the new information and communication technologies.

At the centre of change and development there are individuals and their environments. And this is crucial for our understanding of social relationships, citizenship roles, and identities as these are taking new meanings and dimensions within an increasingly independent world order. Suffice it to consider the following experience to understand the new realities around us: take a young teenager of Algerian and Italian parentage and now living in America. Being trilingual, this teenager can easily identify him/herself as Algerian, Italian or American. Sometimes, s/he can identify him/herself by religion when abiding by a set of obligations and a moral inspired by a Muslim culture. At other times, s/he feels part of a Western culture which involves choosing a Western style of dress, music and religious practices. There are also occasions when this young person verges on either side of the two cultures experienced.

This situation is not uncommon with the millions of people in contemporary Europe and the world. It is actually the pattern with the growing rate of people mobility world-wide. It is an irresistible process of what Falk (1996) calls "a kind of homogenised elite global culture" (in Steenbergen, 1994, p.11). This global development calls a new mode of discourse about Citizenship. It is influencing our ways of understanding individual and national identities which are being realised in a new context of interdependence and social relations. A new set of critical questions is, therefore, bound to arise: "What identity do individual citizens have? What kind of citizenship is there in relation to different reference groups? Is citizenship possible at a supra-national level?" New allegiances, rights and obligations to cultures, belief

---

65 Philip Said is a former Education Officer of Social Studies and Sociology in the Department of Curriculum Management and a former National Co-ordinator of Global and Development Education with the North - South Centre of the Council of Europe. He is a visiting lecturer in Sociology at the University of Malta Junior College and in the PGCE (Social Studies) Pedagogy Course with the Faculty of Education, University of Malta.

systems and ethnicity come into play as citizenship and identity have become more 'situational and contingent' (Ross, 2002). This new reality brings out the idea of 'multiple citizenship' and the experience of 'citizenship of concentric circles' with attachments of different levels of intensity. Under these conditions, the identity of citizen is not seen as stemming from one definitive cultural or geographical source. Such developments present new challenges to educators, which call for a reconsideration of how young people are being prepared to belong to such a complex society, to feel secure with different others, and to participate in the democratic practices of the 21st Century (Torney-Purta et al. in Osler & Vincent, 2002). Issues on European citizenship, for example, in view of European States' membership in the European Union, of which Malta is also a member state, fit well in the on-going discussion among citizens in Europe and administrative and political institutions.

European Citizenship

Important developments in European Union legislation leading to deeper meanings of European citizenship include the *Maastricht Treaty* (1993) which gives formal recognition to rights and duties of European Union (EU) citizens, the *Second Report of the European Commission on Citizenship and the European Union* (1997) which emphasises the protection of human rights while strengthening citizens' participation in European matters, and the *Treaty of Amsterdam* (1997) which takes a step forward with the article on prohibition of discrimination and its emphasis on the principle of equality. More recently, the *EU Constitutional Treaty* (2004) makes reference to the social rights of workers, protection of personal data and bioethics, followed by a re-structuring of citizenship as based mainly on democracy, in the *Lisbon Treaty* (2007) (Shaw, 1997; 2008).

There is a marked progression in the definitions of Citizenship in this series of European developments. From a private or passive understanding focusing on individual rights, EU legislation has moved on to active or republican citizenship based more on community obligation, followed by the notion of social citizenship where citizen participation, as an essential element of European citizenship, is stressed. Frequent mention of 'citizens' rather than 'people' brings out more loudly the active and participative role expected of citizens of Europe. A vision of citizenship which views European citizens as only agents of the market is not well cherished by the will of the majority of Europeans. Social considerations such as migration, disability, welfare, inclusion, the processing of conflicts, and the strengthening of democracy within an ethnically heterogeneous community feature highly in the will and aspirations of European citizens. It is these which give life to the ever emerging concept of European Citizenship. Within the framework of European Citizenship, Social Citizenship is realised through social rights and social justice guaranteed by an equitable distribution of welfare provisions. It ensures that citizens take advantage of civil and political freedoms, as well as market benefits. Seeing citizens more as persons than as factors of production, Social Citizenship seeks to satisfy demands of inclusiveness, solidarity and autonomy (Shaw, 1997; 2008). Recent events in the Netherlands, France and Ireland, and possibly new developments in EU member states all point to citizens' concern about these issues. The

indications are that what mostly interests European citizens is how to narrow the gap between the effects of European administrative networks at the supra-national level and citizens' degree of participation to influence them. European citizenship and democracy are more than institutional arrangements. They are first and foremost an attitude of mind and a principle of conduct based on responsibility and autonomy.

Citizens of Europe want a kind of citizenship which better fits the European social model of a 'community of citizens' where dialogue is promoted. Renewed networks of communication among public spheres, greater differentiation between national traditions and EU directives within the context of complementarity, and respect of self-rule as the essence of freedom are surer ways of remedying for the 'democratic deficit' among European citizens. This is another aspect of the new challenges ahead.

New Challenges

It is within the debate on social change and development in relation to new notions of citizenship that the distinctive features of globalisation, multi- and inter-culturalism and the ecology are to be evaluated and discussed. It is mainly around these developments that the challenge for education centres and that the attention of policy makers has to focus. Osler and Vincent (2002) identify four fundamental questions which need to be asked in response to these challenges. The first is a substantive question: "What challenges are there? What is the nature of these challenges?" In other words, "what constitutes globalisation, interculturalism and the ecology?" The second is a procedural question which deals with the background to the developments. Thus, it seeks how to better understand them, how to explore their relationship and their impact, and to examine the actions of individuals, groups and communities. Following this, ethical issues are explored: "What value priorities do people have? What sort of world order do they cherish?" Values affect how we see and analyse the problem and what actions for change are engaged in. This leads to the final level, the level of action: "What needs to be done to tackle the underlying causes and the manifest problems and move on to a better situation?" (cfr. Osler & Vincent, 2002, p. 23). It is within this framework of enquiry that the present writing explores the paths education is called to take to meet the challenges centring around globalisation, inter-culturalism and the ecology as these are presenting themselves in contemporary society.

Globalisation and the Challenge of Global Citizenship

The major emphasis of globalisation is on economic developments and the influence of trans-national corporations. But globalisation is a multi-dimensional process involving also legal, political, technological, environmental, ethical and societal areas of life. Globalisation facilitates contacts and interdependence, creating in the process cultural enrichment based on the sharing of human values. While not ignoring its negative consequences on cultural cohesion and national identities, there is a general agreement that globalisation is a potential force of greater democratisation.

The process of increasing interconnectedness between societies creates a world situation such that events in one part of the world affect peoples and societies far away. Anthony Giddens (1991) calls this a process of "time-space distanciation" "in which interaction is stretched across space so that people no longer have to be physically present to interact with one another" (Haralambos & Holburn, 2000, p.630). Paradoxically, this intensification of global consciousness seems to have generated a popular feeling of pride and opportunities for personal and social growth. Undoubtedly, the key to all this is Education.

Educational Response to Globalisation

The school as a learning community for Global Citizenship can be an influential site of handling globalisation with associated attitudes of democratisation. One way of doing this is by developing in students the two skills of **relationship** and **action** as two complementary dimensions of active citizenship. Citizenship rights and obligations take life when individuals are empowered to act according to these rights and when others give them their recognition. In other words, civic rights and responsibilities become meaningful when one can do something about them through social interaction. This relational aspect of active citizenship needs to be emphasised since it not only educates in the values of respect and diversity, but also in the importance of self-realisation and self-identity. In practical terms, now, how can such a global ethic of citizenship influence what actually takes place at school and more precisely in the classroom?

Global Education implies recognition that one's nation is not the only place of living with others; it points out that democracy is not tied down to one place. It is important that students recognise our common humanity, develop a sense of belonging to a world community, and show solidarity with others in times of successes and failures. This requires a shift from the need to respond to individual interests to the need for greater international understanding based on social competences like understanding other cultures, the capacity to handle uncertainties, and how to manage conflict resolution (Beck, 2002 in Osler & Vincent, 2002). Schools' determination to raise standards of achievement needs to be reflected also in the provision of services which cater for learners' diverse requirements, in opportunities for choices and decisions, improved incentives for teacher and student participation, and initiatives towards more integrated thinking. A school culture that promotes such processes of democratisation creates a "new vision of education for cosmopolitan citizenship" (Osler & Vincent, 2002, p. 18) based on the social and political skill of recognising that one's perspectives and values are not necessarily shared by others.

It is through education that people acknowledge and understand the complexities of cultural differences and similarities. Acknowledging and accepting differences is the key building block in intercultural education that gives value to diversity within equality, equity and the dignity of individuals and groups. Real education, therefore, has to accept the challenges of globalisation and its related challenge: interculturalism.

Responding to the Challenge of Interculturalism

Openness to diversity brings with it the dilemma of openness to tolerance and acceptance of cultural pluralism. Cultural pluralism does not mean that all communities are the same, or that they have equal status and power. But it does mean that all people are of equal dignity, that every culture has basic values which deserve respect, without necessarily agreeing with or accepting every single element of culture. It implies as a matter of principle and practice acknowledging and respecting differences even when not integrating them (Osler & Vincent, 2002).

Europe has now become a multi-cultural continent. This new phenomenon stems from individual qualities, equality and freedom, and from group cultural diversity. Since it is dynamic and capable of adapting to current social conditions, multi-culturalism dissolves itself into inter-culturalism. But this raises questions of uncertainty about one's own cultural identity, with the potential problem of cultural clashes.

Identity matters for individuals, groups and communities. Identity is a combination of unique qualities for individuals and groups. It is the result of interactions between individuals and their environment. It arises from the consciousness of a common historical past and present experiences. It links the individual with one's group while enabling to evaluate one's group by comparing it with others. It is by relating with others that self-identity is realised. The concept of otherness is a prerequisite for the development of both self and group identity. Identity becomes more in focus in the face of contemporary events that affect tangible physical borders. The increase in cross-border immigration which is gradually eroding national meanings tied to geographical borders and the changing nature of the European Union as a trans-national polity of diverse ethnic minorities are major examples of such events.

These considerations lead to an understanding of individual, group and national identities as a sharing of cultural experiences that are mutually enriching. Held (1996 in Osler & Vincent, 2002, p. 13) calls this sharing "communities of fate" enabling nation-states and government to "rethink their global responsibilities". The recent history of Europe and the world has taught us that when nation states construct national identities as mutually exclusive and impermeable, conflicts, violence and war result. Bosnia-Herzegovina is an exemplar. Commenting on 11 September, Ignatieff (2001 in Osler & Vincent, 2002, p. 13) has warned that "the justification for keeping national interests safe" from the values of others has collapsed, and that not to learn this lesson is to "face an unending struggle in which victory will be forever beyond our grasp". In times when minority and cultural groups are continuously clamouring for rights of recognition within the changing nature of the political community, identity has become a much discussed issue. And post-modernism with its emphasis on pluralism, relativism, liberty and innovation is making it even more complex. It is with the pressing challenges of self and national identity within inter-culturalism that education has to grapple. Identity development for a kind of citizenship adapted to a complex cosmopolitan society is the hard challenge for Education inasmuch as it is an opportunity of growth and enrichment.

Education, Identity and Interculturalism

The social and moral culture of a person is expressed in dialogue, pro-social behaviour and social empathy. It is in the formation of a social self that one has a sense of security and adequacy with oneself. This openness to others is the basis of intercultural education. To prepare young people for life in the new social reality, education should be underpinned by a focus on the common core values of coexistence such as respect, honesty and trust. For this to happen, schools may adopt Giddens's three-pronged strategy of 'What to do', 'How to act' and 'What to be' (in CiCe, Guidelines, No. 4, 2004). In other words, Giddens is proposing a model based on Action, Skills and Attitudes centring around Awareness. Basic elements of awareness are summarised by Jokikokko (2002) as knowledge of one's cultural background, knowledge of other cultures and people, social and political knowledge of societal differences, and finally knowledge and understanding of global perspectives (ibid., p. 9). The model expresses the three inter-related spheres of intra-cultural, multi-cultural and inter-cultural education. It is important that education makes learners aware of their own cultural values and bonds in order to critically analyse the value and cultural roots of others' actions. Besides implementing this through the formal curriculum, schools should seek to make the hidden curriculum more visible by encouraging critical analysis of everyday practice and by interaction in classrooms. They should also work on overcoming prejudices. By the age of ten children develop stereotypes about people from other countries. Television news and sensational stories, especially about natural catastrophes, often give viewers the impression that inhabitants of the hit countries are lazy and can never make progress. Sometimes even aid agencies with fund-raising projects for developing countries can also reinforce prejudices. Speaking about the power of signs and images in post-modern society, Jean Baudrilland (1983) explains how society produces and exchanges free-floating images which have no connection with reality. He states that "the sign 'masks and perverts some basic reality'; the sign 'masks the absence of some basic reality'" (Haralambos & Holburn, 2000, pg. 1072). This should strengthen people's will to overcome prejudices. Prejudices can be overcome by identifying the common stereotypes in one's own culture, understanding their sources, challenging the prejudices encountered in the media and being willing to find more information about images one is presented with. Schools may derive an effective tool for overcoming them from Hecht's (1998 in CiCe, 4, 2004, p. 11) definition of prejudice as "fear of difference, dislike of difference, and competition with difference". Substituting such fears with understanding and acceptance is the road to be discovered by education.

The more we succeed to transcend prejudices, the greater our inter-cultural awareness and the stronger the understanding of our common humanity which should then lead to our common responsibility for the environment. Besides social, political and ethical considerations, therefore, Global Citizenship Education includes a common ecological consciousness. There exists a link between people, values and the environment. At the centre of our concerns for a sustainable development of the environment, there are people and the way they relate with the environment. This is clearly illustrated by the impact of climate change on population and the environment, which is being mostly felt in African countries and Mediterranean coastal zones.

Climate is diverse in Africa where economies depend highly on agriculture and ecosystems. African economies thus become most vulnerable to climate change. Coupled with resource scarcity, rapid population growth, low adaptive capacity to urbanisation, and existing political and ethnic tensions, climate change has become one of the major contributing factors to conflicts and migration. Climate events like natural disasters and climate processes such as long periods of drought can also contribute to forced displacement and migration. It is estimated that by 2025 climate-induced migration will range from 25 million to 1 billion (Schmidt, 2008).

Realising that humanity is pushing beyond ecological limits, the European Union is working towards a strategic partnership with Africa and the South Mediterranean on how to prevent or alleviate negative impacts of climate change on people and the environment. Measures ranging from reduction or renewal of emission technologies to energy efficiency and saving devices to emission trading schemes in aviation centre around the policies of prevention, mitigation and adaptation (Busuttil, 2008). In its different environmental policies and initiatives, Europe is moving from integration to inter-governmental cooperation and State networking with the civil society.

Besides being a question of adaptive technologies and low-cost, energy saving measures, management of the environment depends also on culture and education. It is primarily a matter of educating citizens' attitudes towards environmental issues and concerns. Knowledge, skills and attitudes of Ecological Citizenship, therefore, are another level of challenges which Global Citizenship Education needs to address.

Global Ecological Citizenship

The ecological debate has become the concern of Global Citizenship since the catastrophic events of Chernobyle, the threat on the ozone layer, the effects of climate change, and the tropical rainforest. The debate makes up the main discourse in what Dahrendorf phrases as the "post-democratic age" – an age dominated by ecological crises. The culmination point of this new awareness was the United Nations Conference on Environment and Development (sive Agenda 21, Rio de Janiero, 1992) which declared human beings as "the centre of concerns for sustainable development" and hence as "entitled to a healthy and productive life in harmony with nature" (Principle 1). This depends on man's capacity to transform the environment, on deliberate actions taken to influence the world, and on how man succeeds to find a balance between environmental needs and one's own desires and interests.

The way the environment develops depends on man's capacity to create culture. Thinking critically about the effects of everyday human choices is a vital dimension of global environmental consciousness. Ecological issues are thus the subject of social and cultural understanding. Patterns of human social living influence the environment for better or for worse. It is the former which ensures sustainable development. Real sustainable development involves a type of human intervention which meets present needs without endangering the ability of future generations to satisfy their needs, while catering especially for the needs of

the most deprived in society. Mahatma Ghandi captures this type of development in his call to societies to provide 'enough food for people's needs, but not for their greed.' Contrary to this, a kind of human action which causes corporate pollution or which encourages global disparity of wealth and power poses serious threats to environmental development. This is highlighted by Benton (1979 cited by A. Zammit in G. Cassar & J. Cutajar (eds.), 2004) who states that "the processes of environmental degradation ... impact most devastatingly on the poorest and least powerful communities both within countries and globally" (p. 205). Rather than sustainable development, this creates a situation of "environmental deficit" where human relationships to the environment, "while yielding short-term benefits, will have profound negative long-term consequences." (Bormann, 1990 in Plummer & Macionis, 2002, p. 629). Environmental deficits due to industrialised societies and technological processes include nuclear waste, radiation, depletion of resources, and technologies which endanger people's lives. This has led to a stage of development where the "transformation of nature by human knowledge systems" is being accompanied by irresistible threats to human life. Giddens (1991) describes such a crisis of modernity as "risk society" where "socialised nature" has led to a "globalised risk" (ibid.). It is precisely this risk which calls our attention to a careful and rational husbandry of the earth if we want to ensure decent ways of life and indeed our own survival. A central role rests with Environmental and Citizenship Education.

The Role of Environmental Education

Principle 10 of Agenda 21 connects environmental education in sustainable development with citizenship education when it states that: (a) environmental issues are best handled with the participation of all citizens; (b) citizens have the right of correct and realistic information on environmental matters, including environmental risks; and (c) citizens have to be educated in ways of eliminating unsustainable patterns of production and consumption. There is a link here between the recognition of ethical values of sustainability and civic commitment. Such a link has to be supported by encouraging citizens to move from a utilitarian or instrumental mentality to higher-order values of respect and solidarity with ecosystems and mankind. Man's rights on the environment are not limitless; rational and responsible behaviour is the condition of survival. Barbara Ward (1979) explains this balance of rights and responsibilities in our relationships with the environment by referring to the "inner limits" of human rights to an adequate standard of living and the "outer limits" of what the earth can sustain. These environmental limits may be substituted by what Yochai Benkler (2006) calls "a pervasively networked environment, meaning one that can be produced collaboratively by anyone, for anyone". (Quoted by Rev. Prof. Peter Serracino-Inglott when commenting on Benkler's book on *The Wealth of Networks: How Social Production Transforms Markets and Freedom*, in his regular column, *Fr. Peter's Perspective*, in *The Sunday Times*, July 14, 2008, p. 14). Benkler's proposal implies that caring and development of the environment is possible if there is collaboration and dialogue in human interventions and projects. A case in point is Europe's call for dialogue among European, Mediterranean and African countries to manage more effectively climate change in the interest of peoples and the environmental heritage.

Human responsibility towards the natural environment is not a matter of environmental movements. It is a dimension of the expanding understanding of citizenship which incorporates the notion of Global Ecological Citizenship. This is an inclusive understanding.

The notion of Global Ecological Citizenship emerges from the concepts of supra-national citizenship and the citizen as a global reformer (Bart van Steenbergen, 1994). It comprises elements of **control** and **care** which imply concern of sustainable growth. Sustainability is the belief that any environmental problem can be solved by innovative technology and creative management without undergoing a radical change in industrial civilisation (ibid.).

Global Ecological Citizenship becomes really meaningful when the citizen adopts three basic approaches to sustainability. These are the approaches of **inclusion**, **participation** and **responsibility**. The notion of inclusive citizenship goes beyond the human and social dimensions of the environment to extend also to non-human beings. This is affirmed by Bryan Turner (1986 cited in Bart van Steenbergen, 1994) when he states that "citizenship is not simply class and capitalism, but it also involves debates about the . . . rights of . . . even animals" (p. 144). A clear reference to our responsibility towards the non-human aspect of the environment is implied. Environmentalism or 'greenism' as a social movement proves to be a strong force for the development of 'rights of nature' in virtue of man's responsibilities for nature. Thus the inclusive idea in ecological citizenship remains within the framework of man as the centre of sustainable development. In short, it emphasises restraint on human actions and interventions. It implies a shift from domination of society or culture over nature to a disposition that nature is part of an inclusive process of care and development. The key concepts of this process are citizen commitment and participation. Participation means being active in and fully responsible for the sustainable development of the environment in all its dimensions.

The close link between the three approaches of inclusion, responsibility and participation highlights the fact that man, gifted with self-consciousness and rationality, is part of nature and can perform meaningful and creative roles.

Relations between citizenship and ecology have led to the extension of citizenship to the area of responsibilities for the earth, hence the notion of 'earth citizen' as distinct from 'world citizen'. Unlike the 'world citizen' which connotes that the individual may see him/herself as master of the universe, 'earth citizen' emphasises a growing awareness of the earth as our human roots, our breeding growth and our 'life world' (Steenbergen, 1994). This is another face of citizenship with a renewed relationship with nature based on inclusive commitment and responsible participation. There is in these emerging conceptions of citizenship a clarion call for the right reply from social and political education.

The Educational Reply

The nature of change in roles, expectations and value systems is influencing the nature of our conceptions of citizenship. Change is moving stakeholders in education to de-familiarise themselves from traditional models and ask new questions which respond better to the needs of present socio-political realities. A few pertinent questions which might be asked are: "What does it mean to be a citizen in one's nation, region and the world? How can rights and responsibilities, sometimes in correspondence, at others in conflict, be balanced? With what cultural baggage should people be equipped in a world environment where diversity is highly featuring? What rights do non-human ecosystems have? What are the costs and benefits in entering new social networks and leaving them?" The re-thinking along these lines should drive the quest for a kind of citizenship that empowers citizens with what Corradino (2002) calls a 'Citizen Kit' that equips them with knowledge, competences and values for a social and political project based on interdependence, solidarity and value-sharing as the hallmarks of Global Citizenship. It is in the light of these new exigencies that European institutions have earmarked Education for Democratic Citizenship as a priority for "the sharing of common values and the development of a sense of belonging to a common social and cultural area" (*European Commission Report*, 1997 cited in Alistair Ross, 2002).

A type of education that seeks to strengthen new civic and political relations ought to go beyond family and national loyalties. Fully aware of the value of intercultural acceptance within the pooling of identities and sovereignties, it promotes a broad-based understanding of Citizenship "founded on activity, solidarity and mutual respect of the cultural diversities that constitute Europe's originality and richness" (ibid.). It is precisely students' daily experience and practice within the school that gives shape and form to these proposals. Experience and practice can happen through policy frameworks and strategies.

Policies and Strategies

Acknowledging the effects of globalisation and competitiveness, school policies need to focus on incorporating the global dimension in school programmes as one of their priorities. Dealing with global issues in initial teacher training and professional development in in-service training should pave the way for a global culture within schools. Students should be helped to make connections between local, national and global concerns. Questions of equality, human rights and social justice in contexts of diversity should be addressed, with emphasis on intercultural and anti-racist work. Sensitising students in environmental problems and in possibilities for sustainable development has to permeate all areas of Global Citizenship Education. Action research, with on-going critical self-evaluation, has to underpin school policy frameworks, with research results made accessible and applicable to practitioners. Knowledge of rights and obligations through education provide young people with a set of principles and values as the bases of citizenship for intercultural evaluation and ecological sustainability. Global and Ecological Education needs to be infused in the whole curriculum, but it also needs a focus within a specific learning experience. This gives it a distinct status in the curriculum and targeted resources are more easily available (Osler & Vincent, 2002).

As institutions committed to democratic citizenship, schools should create the necessary strategies that give students the skills of global citizenship within the school community and society. Relationships between the school leadership team, teachers, students and parents through such structures as the students' council, the school council and a grievance and complaint board contribute to an atmosphere where young people feel their voices are being heard. These are opportunities where the skills of language, advocacy, and mobilisation are developed in a climate of security for students and staff. This is, after all, what the skills of political literacy should imply. This should be followed by opportunities in the community to put in practice the learning that takes place in schools. Examples of this can be social initiatives with local councils, voluntary work with immigrants and refugees, and participation in environmental projects in view of climate change. Initiative of this nature offer real challenges for global citizenship.

Strategies in Citizenship Education may be centred around creative thinking and social perspective taking. A critical thinking approach is based on evaluating assumptions about citizenship in a culturally diverse world community, interpreting political processes, producing arguments for collective action on sustainable development, and making decisions on actions which influence the common good. The social perspective taking approach implies an openness to different perspectives without letting disagreements interfere with one's reasoning, managing conflict, and being empathic with others' feelings. A learning experience that emphasises critical thinking and the taking of other people's perspectives into consideration is most likely to give present and future citizens the necessary skills for a world order where conceptions of Citizenship and Development are continually shifting from individual to communitarian values, from local interests to global concerns, from national to supra-national identities.

Maltese Context
The importance of both a greater emphasis on education in citizenship values and on more ecological consciousness is recognised by the Malta government mainly through the Education Directorate and the Ministry of Resources and Rural Affairs. The Education Directorate is proposing and supporting innovative learning approaches to Ethical, Citizenship and Ecological Education through the currently-in-use National Curriculum (1999), the Amended Education Act (2006), the Malta Government-Malta Union of Teachers Agreement (2007) and the present process of review of the Curriculum, which will result in a revised National Curriculum Framework. The provision of psycho-social services [Education Act, Art. 11 (1)] and the engagement of qualified personnel to run these services (Agreement, para.14, 2) are landmark initiatives in the direction of such approaches. On its part, the Ministry of Resources and Rural Affairs is consistently promoting this environmental consciousness through its educational campaigns on sustainable waste management in schools and with the general public. The recently set up task force on emission control and energy saving measures is another initiative to prevent, mitigate and adapt to the negative impact of climate change.

Malta's readiness to tackle the challenges of climate change was reiterated during the launch of the new Mediterranean Union in Paris on July 13, 2008. While emphasising the need that Mediterranean countries should urgently address the challenges of climate change, Malta is promising to invest in "a mega alternative energy project" and is showing interest in "participating in the research and development of deep water wind farm technology". Furthermore, Malta has bound itself by EU obligations "to produce 20 per cent of all its energy needs by 2020 from alternative energy sources", one of which will be "a 75 to 100-Mega Watt offshore wind farm..." (reported in *The Times*, July 14, 2008, p. 4).

Conclusion

The rise in consciousness of social evolution that goes beyond national boundaries brings in its wake a re-ordering of our understanding of democracy and citizenship. The nature of citizenship has assumed a global function in a social, political and ecological sense. It is linked to greater awareness of co-responsibility, interdependence and solidarity. It is founded on a global culture of shared symbols and common values. The greater our convictions in collaborative processes, the better the quality of citizens' life. Living a shared sovereignty within the urgency of global solidarity, real citizenship does not suppress national identities, but celebrates the diversity of cultural expressions in the respect of distinct histories and value systems. It is an affirmation of a form of citizenship which is rooted locally but oriented trans-nationally.

This is the citizen of a new world order; the citizen as a 'global actor' and 'global reformer'; the ecological citizen who cares for the earth to which he is bound by nature. This is the citizen who is directed more by the sense of time than locality, who is concerned with the needs of present and future generations. The new challenges of Citizenship and Global Education are a priority today for the family and the place closest to it, that is, the school.

References

ACT No. X111 of 2006: An ACT to amend the Education Act, Cap. 327, published on 4 August, 2006.

Arnason, J.P. (1996). Nationalism, Globalisation and Modernity. In Mike Featherstone (ed.). *Global Culture, Nationalism and Modernity*. Sage Publications, 1996, pp. 207-236.

Busuttil, S. (2008). *Towards a European Strategic Partnership with the Southern Mediterranean and Africa*. Paper presented as part of a Panel Discussion at the AZAD and the Centre for European Studies Seminar on *Climate Change and Regional Economic Development*, Malta, 11 July, 2008.

Corradino, L. (2002). *Cittadinanza e Scuola: Nella Costituzione i fondamenti di un Curricolo Aperto*

Falk, R. (1994). The Making of Global Citizenship. In Bart Van Steenbergen (ed.). *Conditions of Citizenship*. Sage Publications, 1994, pp. 10-19.

Guidelines on Citizenship Education for Sustainable Development, Children's Identity and Citizenship in Europe (CiCe) Series, Guidelines 9, London, UK, 2005.

Identity in Multicultural and Multilingual Contexts, Children's Identity and Citizenship in Europe (CiCe) Series, Guidelines 4, London, UK., 2005.

Macionis, J. J., & Plummer, K. (2002). *Sociology: A Global Introduction*. Second Edition, Pearson Education.

Malta Government-Malta Union of Teachers Agreement, July, 2007.

Ministry of Education, National Minimum Curriculum (1999). *Creating the Future Together*. Malta

Osler, A., & Vincent, K. (2002). *Citizenship and the Challenge of Global Education*. Trenthan Books.

Ross, A. (2002). *Citizens and Xenophobia: Identities in a Changing Europe*.

Discussion Paper presented at Grundtvig 1 & 2 Contact Seminar on *European Integration, Xenophobia, Active Citizenship and Adult Learning*, within the Socrates Education and Culture Programme, coordinated by the Maltese Socrates National Agency, MALTA, 10-13 October, 2002.

Shaw Salvesan, J. (1997). *European Citizenship: The IGC and Beyond*. Retrieved from http://eiop.or.at/eiop/text/1997, July 2008.

Shaw Salvesan, J. (2008). Paper on *EU Citizenship with or without Lisbon*. Presented at the 6th Seminar organised by the European Documentation and Research Centre (EDRC) in conjunction with the Malta European Studies Association (MESA) with the support of the European Commission, University of Malta, 8 July, 2008.

Schmidt, Laura (2008). *Climate Change, the Mediterranean and Africa*, Paper presented as part of a Panel Discussion at the AZAD and the Centre for European Studies Seminar on *Climate Change and Regional Economic Development*, Malta, 11 July, 2008.

The Sunday Times, July 13, 2008, p. 14.

The Times, July 14, 2008, p. 4.

Van Steenbergen, B. (1994). Towards a Global Ecological Citizenship. In Bart Van Steenbergen (ed.). *The Condition of Citizenship*. Sage Publications, pp. 141-152.

Zammit, A. (2004). Sociological Environmentalism. In George Cassar & JosAnn Cutajar (eds.). *Sociological Aspects of the Maltese Islands*. Indigobooks, pp. 197-220.

Further Readings

DeGiovanni, A., & Said, Ph. E. (eds.) (2003). *The Democratic School: Proceedings of Keynote Conference*. Coordinated by Department of Student Services & International Relations and Department of Curriculum Management, Education Division, MALTA, 18 September, 2002.

Fountain, S. (1999). *Education for Development: A Teacher's Resource for Global Learning*. UNICEF, Hodder & Stoughton.

Manifesto for the Global Dimension of Citzenship Education in Malta, Inizjamed, 2008.

Ramello, P. (2001). *Educazione Interculturale: Materiali e Proposte di attivita' per i giovani*. Centro Interculturale, Citta' di Torino.

The NGOs behind this Publication

Ucodep (www.ucodep.org) is an Italian not-for-profit, non-governmental organisation (NGO) and, since 1976, has been working on a national and international level to construct a world with a focus on the human dimension, where all persons and peoples are protagonists and equally empowered to build their own future and satisfy their own basic needs. Since its inception, Ucodep has always placed much attention on promoting a sustainable and consistent development, with the conviction that there cannot be true development without a close connection between the political North and South.

The fight against poverty, the guarantee of the right to education and health, the promotion of an open and supportive society and support to populations in overcoming humanitarian crises are the main issues addressed by Ucodep.

Right from the start, Ucodep has been working with schools in the field of rights, inter-culture, education towards the development of the environment (all *this* is what we define as Education for a Global Citizenship).

Ucodep forms part of an international network of NGOs and educators that share the conviction that, today more than ever before, education must recover the humanising and global dimensions, give meaning to our lives, our actions, our relationships, and assume as a central task the building of a more just and sustainable world.

Education represents for Ucodep one of the main ways through which promoting a social change, and it is for this reason that we are engaged in the training of teachers, in the organisation and the development of didactic workshops for the sensitisation of pupils, in the realisation of materials of pedagogical content and in research addressed towards teachers as well as practitioners. Moreover, Ucodep is recognised from the *Regione Toscana e Umbria* (Region of Tuscany and Umbria) as an *Agenzia Formativa* (agency for educational training).

For further information:
Ucodep
Via Concino Concini, 19
52100 Arezzo, Italy
Phone: (+39) 0575182481
Email: info@ucodep.org

Intermón Oxfam (www.intermonoxfam.org) is an NGO that, since 1956, has been contributing towards the creation of a more just, supportive, and peaceful world. Therefore, it regularly embarks on projects of cooperation, takes action in situations of humanitarian crisis, supports fair trade and promotes awareness campaigns, political mobilisation and social change.

Since 1987, when it started working within the education sphere, it has been undertaking and maintaining constant communication with educators, both by means of development of educational resources and materials, as well as through the organisation of seminars and training courses, and promoting groups and networking opportunities of teachers.

The objective of Intermón Oxfam, in this context, is to contribute towards Global Citizenship Education, which means promotion of the respect and due value to diversity as a source of human enrichment, gender equality, the defence of the environment and responsible consumption, the respect of the individual and social human rights, the valorisation of dialogue as an instrument for the peaceful resolution of conflicts, as well as participation, co-responsibility and engagement in the building of a just, fair and supportive society.

For further information:
Intermón Oxfam
Roger de Llúria
15 08010 Barcelona, Spain
Phone: (+34) 934820700 / Fax: (+34) 934820707
Email: info@intermonoxfam.org

Inizjamed (www.inizjamed.org) is a non-governmental, secular, non-partisan organisation, founded in 1998 in Malta, that is committed towards the regeneration of culture and artistic expression in the Maltese Islands and actively promotes a greater awareness of European, Mediterranean and global social issues.

Inizjamed has a team of Maltese and foreign advisors who are experts in fields as diverse as sociology, political science, the visual arts, cultural studies, the environment, International Development Cooperation, Fair Trade and design, and a Supervisory Board whose task it is to see that the organisation's structure and projects reflect its cultural manifesto and guiding principles.

In its work, Inizjamed focuses on issues such as culture and art, especially literature, and on Global Citizenship Education, North-South collaboration, International Development Cooperation, Fair Trade and gender equality.
Inizjamed promotes the concept and methodologies of Global Citizenship Education with both, political and educational institutions. It provides a number of didactic materials, experts, resources and activities on the subject so as to make the themes and pedagogy of GCE applicable

within the daily work of teachers in Malta, in a cross-curricular rather than subject-specific approach. At the level of decision making, Inizjamed advocates for the introduction of GCE within the Maltese educational system together with a number of Maltese educational NGOs and SKOP – The National Platform of Maltese NGDOs, of which Inizjamed is a member.

For further information:
Inizjamed
Office 82, M.T. Spinelli Street
National Pool Complex, Tal-Qroqq
Gżira GZR1711, Malta
Phone/Fax: (+356) 21315562
Email: inizjamed@maltaforum.org / cmm@maltaforum.org

CIDAC (www.cidac.pt) is a Development NGO that, since 1974, has been working in the areas of International Development Cooperation, Development Education (DE), information and documentation, and training, in Portugal as well as in other Portuguese-speaking countries, in order to contribute to the construction of sustainable relationships between the peoples.

In this context, with DE, we imply learning of the modalities through which we, as citizens, can transform the world we live in towards more just, fair and sustainable societies. We engage in projects, working with educators, students, young people and civil society organisations. Moreover, we foster the dialogue with those stakeholders who are politically responsible, on policies that we believe must be changed in an attempt to contribute to the acknowledgment of DE, so as to see related educational actions supported and its actors strengthened. We implement actions of sensitisation and training, in particular in spheres that, for the past years, we have been considering as priorities: Fair Trade, responsible consumption, intercultural learning, migrations and development, DE and Global Citizenship Education.

For further information:
CIDAC - Centro de Informação e Documentação Amílcar Cabral
Rua Pinheiro Chagas, 77, 2. Esq., 1069-069
Lisbon, Portugal
Phone: (+351) 213172860
Email: cidac@cidac.pt