



2011 Espoo, Finland Conclusions on Global Education in Curriculum Change

The International symposium *Becoming A Global Citizen*: was organised by the Finnish National Board of Education (FNBE) in cooperation with Global Education Network, Europe (GENE), the Ministry for Foreign Affairs of Finland and the Swedish-Finnish Cultural Centre in Espoo.

The Symposium built on international interest in the success of the Finnish education system and the Finnish experience of curriculum reform; on a growing focus on the necessary centrality of global learning to educational quality and curriculum reform processes; on broadened conceptual and research bases; national good practice examples; and successful peer review and European strategy networking processes in the field of global education over the last decade.

The symposium addressed three key issues:

- What is global education? – presenting ground-breaking perspectives on the conceptual development of the field.
- What are the key competencies required for global citizens in general education?
- How can priorities of global education be identified at national level?

This report presents the proceedings of the symposium which led to the 2011 Espoo, Finland Conclusions on Global Education in Curriculum Change and to a strong recognition among policymakers, theorists and practitioners in the field, of the centrality of Global Education within national curriculum reform.



Becoming a Global Citizen

Proceedings of the International Symposium on Competencies of Global Citizens

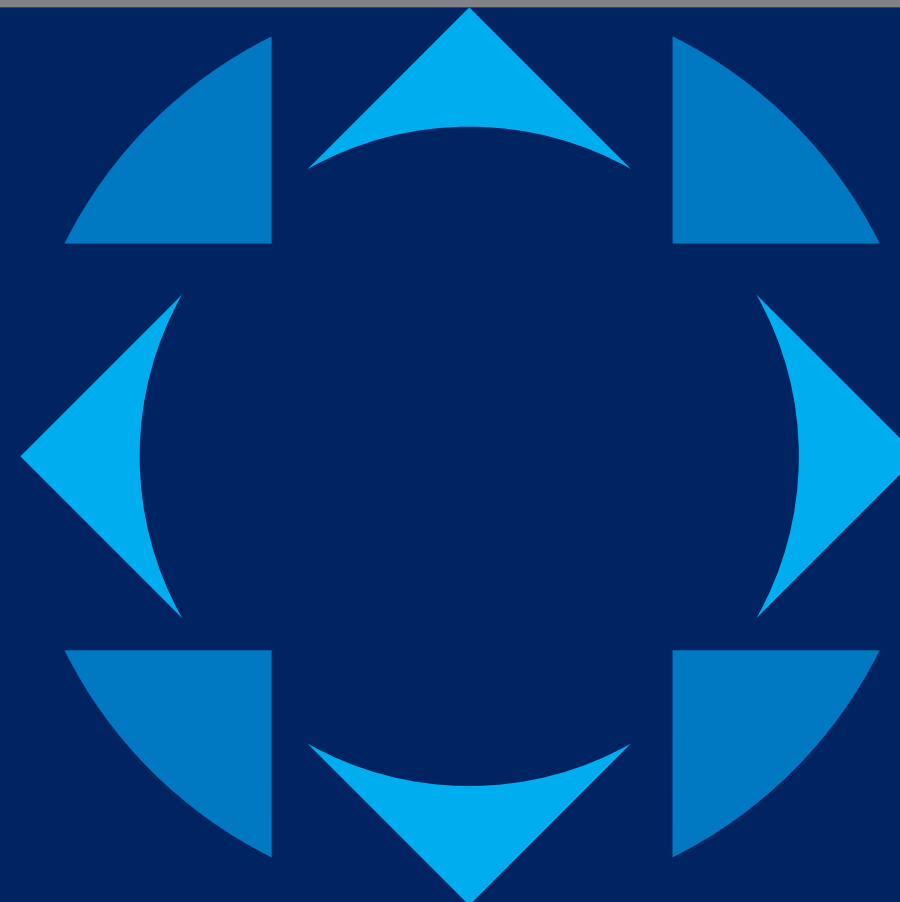
Espoo, Finland, 5-7th October 2011

Compiled and edited by Liisa Jääskeläinen, Taina Kaivola, Eddie O'Loughlin and Liam Wegimont



GENE – Global Education Network Europe is the network of Ministries, Agencies and other bodies with national responsibility for Global Education in Europe. GENE supports networking, peer learning, policy research, national strategy development and quality enhancement in the field of Global Education in European countries.

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FINNISH NATIONAL BOARD OF EDUCATION
GLOBAL EDUCATION NETWORK EUROPE

Becoming a Global Citizen

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FNBE
THE FINNISH NATIONAL BOARD OF EDUCATION
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Preface

The international symposium on competences of global citizens, entitled *Becoming a Global Citizen*, was held in Espoo, Finland on 5 – 7. October, 2011. The symposium was organized by the Finnish National Board of Education (FNBE), the Finnish Ministry for Foreign Affairs, GENE (Global Education Network Europe) and the Hanasaari Swedish-Finnish Cultural Centre.

The symposium focused on three main questions, namely:

- what is global education?
- what are key competences of global citizens in general education?
- how can the priorities of global education be supported nationally?

The symposium was an inspiring event for its 72 participants who came from 13 countries. A wealth of insights into and visions of Global Education (GE) were shared, strong commitments expressed and networks built. We experienced peer learning in its deepest sense.

This publication contains the proceedings and main information gathered in the symposium. The program, participants, lectures, workshops and posters were fully documented and can be found at the Symposium website¹.

From Finland's point of view the Symposium provided a substantial contribution to the publication called *Schools Reaching out to a Global World*². The publication comprises several articles on competencies of global citizens serving the next curricular reform of the entire general education sector for Finland, to be fully implemented by 2016.

From the international perspectives the Symposium meant a most relevant input into the pan-European debate on perspectives for Global Education. We are already used to learning from good practice in Finland, however it was once again inspiring to see the excellent work from a close angle. The 21 countries represented in GENE will make use of the results and may feed them into their own national commitments and curricular reform.

Thank you to all who made the Symposium happen!

In December 2011, on behalf of the organizing team of the Symposium,

In Helsinki
Liisa Jääskeläinen
Member of GENE
Counsellor of Education, FNBE

In Vienna
Helmuth Hartmeyer
Chair of GENE
Director, Austrian Development Agency

¹ See http://www.oph.fi/english/sources_of_information/conferences/becoming_a_global_citizen

² See http://www.oph.fi/english/sources_of_information/conferences/becoming_a_global_citizen/documentation

1. Introduction

The symposium on global education and global citizenship was organised by the Finnish National Board of Education (FNBE) in cooperation with Global Education Network, Europe (GENE), the Ministry for Foreign Affairs of Finland and the Swedish-Finnish Cultural Centre in Espoo. Over 70 participants, expert in the field of global education and curriculum, came from a variety of mostly European countries.

This symposium addressed three key issues:

- What is global education?
- What are the key competencies required for global citizens in general education?
- How can priorities of global education be identified at national level?

To meet the needs of future learners, the Symposium discussed and further developed new ideas, insights and visions concerning the questions above. Issues were elaborated in dialogues, workshops and keynote speeches. The symposium welcomed educators and education policy-makers, theorists and practitioners who are involved in curriculum change and concerned for a more just and sustainable world. Contributions by national ministry and agency representatives, curriculum specialists, teacher educators and researchers, practising teachers as well as NGO representatives were shared in a spirit of peer learning.

The frame of reference of the conference was “As a global citizen in Finland”, a national general education project targeted to

- clarify understanding of competencies in general and growth into global citizenship in particular;
- suggest the explicit competencies needed for global citizens within national curriculum reform;
- gather and develop pedagogical examples in global citizenship education.

During the three-day symposium the working methods varied from addresses by the organizations engaged in the development of global education to keynote lectures accompanied by reflective workshops and discussions. The panel presentations and discussions probed global education in many varying contexts from early childhood education to teacher training in higher education. National examples from recent programmes in global education in Europe – particularly those with national strategic intent - were presented and European national strategies were highlighted.

The presentations and participative group processes were arranged under themes connected to the aims of the symposium. The themes of the days were as follows:

Wednesday October 5, 2011 **What is Global Education? Issues of Theory and Conception**

Thursday October 6, 2011 **Competencies for a More Just and Sustainable World**

Friday October 7, 2011 **Strategies for Global Education**

Each day was facilitated by moderators: Ms Liisa Jääskeläinen and Director Jorma Kauppinen, Finnish National Board of Education, Dr Helmuth Hartmeyer, and Mr Liam Wegimont, GENE. These experts were accompanied throughout by the organizing team: Chair Liisa Jääskeläinen, Mr Mikko Hartikainen, Dr Taina Kaivola, Ms Paula Mattila and Ms. Katja Särkkä.

Symposium documentation available online

Symposium sessions and presentations are available online. The Hanasaari's live stream broadcast from the symposium is available to watch via the links in the homepage of the Becoming a Global Citizen symposium (see documentation link below). Also the PowerPoint presentations are available from the same site. Please, follow the link to the address of the Finnish National Board of Education:

Homepage of the symposium:

http://www.oph.fi/english/sources_of_information/conferences/becoming_a_global_citizen

Documentation of the symposium (in English, including video-streaming of presentations):

http://www.oph.fi/english/sources_of_information/conferences/becoming_a_global_citizen/documentation

The symposium was documented by Ms Arja Kemppainen and Ms Inkeri Hannula who coordinate some 30 local projects in Finland on global education, education for sustainable development and education for active citizenship.

2. Opening of the Symposium: Becoming a Global Citizen

The opening addresses of the Symposium were given by the representatives of the organisers Director Jorma Kauppinen, Finnish National Board of Education; Dr Helmuth Hartmeyer, Chair of GENE and Ms Gunvor Kronman, Director of the Hanasaari Finnish-Swedish Cultural Centre.

2.1 Opening Address by Director Jorma Kauppinen

Director, General Education, Finnish National Board of Education

Opening words

Ladies and gentlemen, dear colleagues, dear friends,

Welcome to the International Symposium on Competences of Global Citizens – Becoming a Global Citizen. I am very happy to see you all here; welcome to Finland and to the Hanasaari Swedish-Finnish Cultural Centre.

My name is Jorma Kauppinen, I hold a post of Director of General Education at the Finnish National Board of Education. FNBE is the agency responsible for development of education and training in Finland, working under the auspices of the Ministry of Education. It is responsible for developing pre-primary and basic education, morning and afternoon activities for schoolchildren, general upper secondary education, vocational upper secondary education and training, adult education and training, liberal adult education and basic education in the arts.

I am also welcoming you all as the chair and on behalf of the Steering Committee for Education at the Council of Europe. The Council of Europe has worked since late the 1940's for the promotion of European values, democracy, human rights and rule of law. Its focus is on many fields, including in the field of education. The Council's North-South Centre is working in the related field of building a global citizenship based on human rights and citizens' responsibilities. Recommendation CM/Rec(2011)4 of the Committee of Ministers to member states on education for global interdependence and solidarity is also pertinent to the work of this symposium.

The aims of the symposium are to address three main questions:

- What is global education?
- What are key competencies of global citizens in general education?
- How can priorities of global education be identified within national education systems?

This symposium builds on a long tradition of work in this area here in Finland. Our country has been active in what was previously described as international education, and now as global education, since the early 1970's especially through UNESCO channels. Finland became a member of the Council of Europe quite late, in 1989, but worked long before that on promoting the values of human rights and democracy. Membership of the European Union in 1995 also opened gates to many exchange programmes and at the same time international co-operation became possible for many individual schools.

Today we are over 70 experts at the Symposium coming from many different, mostly European countries. More than half of us are from Finland – so this Symposium will also help national actors to learn to know each other and strengthen our work together in this field.

Finland is at the gateway of the next curricular reform for basic education and general upper secondary education. Formal decisions regarding the reforms are in train; we expect them early in 2012. But there are reasons to believe that the following aspects will remain or be consolidated:

- we will continue to mainstream global education and education for sustainable development within curriculum – both are seen as complimentary to each other;
- for us curricula are and continue to be the strongest steering mechanism in our educational culture;
- due to Finland's success in PISA an interesting phenomenon has occurred. Educationalists worldwide have shown interest in focusing on us Finns and our education system. We will respond by showing global responsibility with the message that it is possible to expand the sphere of those to whom equality and equity belong;
- the idea of “competence” will be adopted widely in the coming reform;
- virtual reality is an everyday experience for young people, it is also here today, because this Symposium will be open for everyone via the Internet.

This symposium has been planned and created in good co-operation with many. I would like to mention my colleagues at the FNBE, and also the Ministry of Foreign Affairs and Ministry of Education and Culture of Finland, also GENE – Global Education Network Europe, and last, but not least, our hosts the Hanasaari Swedish-Finnish Cultural Centre.

Dear friends, I wish that this Symposium - with excellent experts and fruitful learning processes- will provide a great possibility for all of us. I wish you all enjoy your stay here in Hanasaari. Let's make this symposium a memorable Symposium on Competences of Global Citizens.

Thank you very much.

2.2 Opening Remarks by Dr Helmuth Hartmeyer, Chair, GENE

It is a pleasure and honour to welcome you to this important symposium on behalf of GENE – Global Education Network Europe. GENE brings together ministries agencies and other bodies with national responsibility for Global Education and Development Education in Europe. GENE has grown to a network of more than 30 participating institutions from more than 20 countries.

The main aims of GENE are to:

- share experience and strategies among existing and emerging national structures
- promote and disseminate mutual learning
- develop and strengthen a common European agenda on how to support Global Education and Global Learning in Europe.

One of the instruments to reach these aims is the Peer Review Process. Such a Peer Review of Global Education in Finland took place in 2003–2004.

In 2010, at the invitation of the Ministry of Foreign Affairs (MFA), the Ministry of Education (MoE) and the Finnish National Board of Education (FNBE) a follow-up process was organized.

Some strong progress since the 2004 recommendations could be identified:

- the development of a national strategy
- increasing funding for Global Education
- strengthening Global Education in the educational system
- strengthening Global Education networking in Finland and Europe
- creating a chair of Global Education at the University of Oulu.

From the observations and proposals in the follow-up report I want to quote one:

Much inspiring work has been done by the FNBE in ensuring space for Global Education in the curriculum over the years, and progressive thinking on future education needs is very much evident within the organization, with a close eye being kept on the various changing contexts for education within Finnish society and in the wider world. The FNBE has worked closely and effectively with the MFA on various GE initiatives. This close cooperation with the MFA in the Global Education field should be continued and strengthened, as should cooperation with the MoE. The modalities of cooperation with the NGO sector and broader civil society within this field should be further considered. [...].

With new curriculum reform underway and so many important issues competing for space, it is crucial for the future of Global Education in Finland that the FNBE have the space to ensure, strategically, that Global Education is adequately integrated within the curriculum.

My opening address would be incomplete without a sincere acknowledgement of the Finnish educational system. Whenever the word PISA is mentioned, we know that it is not only a city in Italy but that it must also be a place somewhere in your beautiful country. Statistics show excellent learning outcomes, a very low drop-out rate and an effective use of resources. There is a broad recognition of early childhood education and of the empowerment of schools.

A spirit of trust and support marks your system. There is a high status of quality teaching, of teacher education. There is respect for the teaching profession. All this contributes to create a learning culture which I am sure will also be a characteristic of this symposium.

Let me conclude by mentioning one other study which was carried out by the European Commission in 2010. It looked into the work of NGOs and Local Authorities in the field of Development Education and Awareness Raising.

It acknowledges the very good work and commitment of Finnish NGOs and of the Finnish NGO platform KEPA. It takes note that the Finnish MFA has established this area as an operational field and it points at the long-standing cooperation of the MFA with the FNBE. Both are partners in GENE and I want to express my gratitude and respect.

This symposium will be a decisive step forward – in Finland and beyond. This is my wish but also my conviction.

2.3 Words of Welcome, Director Gunvor Kronman

Director, Hanasaari – the Swedish Finnish Cultural Centre

It is my great pleasure to wish you all a warm welcome to Hanasaari – the Swedish Finnish Cultural Centre, and to this seminar on the important topic of global competencies.

Hanasaari is an islet, a conference center and a hotel – this you have already seen. Less apparent is the core of Hanasaari: a Swedish-Finnish Cultural Centre. The establishment of Hanasaari is closely bound up with the modern history of Finland and Sweden. In 1967 Sweden wrote off most of the outstanding debt arising from its loans to Finland during the Second World War. In return, a policy decision was then taken by the Government of Finland to build a Swedish-Finnish cultural centre in Finland.

Accordingly, Hanasaari cultural centre was inaugurated in 1975 by the King of Sweden and the Finnish president Urho Kekkonen. The building was designed by the Finnish architect Veikko Malmio, and its original interior decorations by Professor Yrjö Sotamaa.

For over 30 years Hanasaari has sought to expand and improve connections between Finland and Sweden in the spheres of culture, education, business and civil society – nowadays also increasingly in a broader international context, like this symposium.

A discussion on the topic of global competencies is of course at its best in an international context, I am happy to see that we have participants from many different countries here today.

For the past couple of years, Hanasaari is coordinating a special project focused on the area of education and research. Finland and Sweden, together with several other countries, share many challenges in higher as well as primary education and significant reform processes are underway.

In an ever more interconnected and interdependent world, we share not only challenges but also opportunities for global collaboration. Global competencies are a prerequisite for addressing these challenges and to benefit from the opportunities.

Young people who understand the dynamics of global economic and intercultural relations will have a distinct advantage in the labour market and as active citizens in the society. The recent rise of national-populism in many parts of Europe has clearly reminded us of the importance to stress and promote democratic values and human rights and to remind ourselves of our shared global responsibility.

Our school systems are similar enough to provide for interesting comparisons and allowing for good practices not only to be shared, but to some extent also to be practically applied across the border. Still, there are also significant differences in our societies, that open up for new and enriching perspectives.

Together with others, Hanasaari³ offers a wide variety of activities in the field of training, education and research, including further training and education for teachers and academic seminars, conferences and projects.

I hope that these seminar days will provide you an opportunity for networking, and for sharing and gaining knowledge and expertise, in order to support and inspire you in your work. With all the skills and expertise pooled in this room, I have no doubt that the next few days will be interesting and insightful for all of you.

³ The Hanasaari Swedish Finnish Cultural centre <<http://www.hanaholmen.fi/en/cultural-center/home/>>

3. Our Roots in Global Education: Philosophical Foundations

Mr Liam Wegimont, Adviser to GENE

Mr. Liam Wegimont began this session by asking three questions:

- Where are we coming from in Global Education?
- Where are we going to?
- How will we get there together?

He outlined and clarified the various purposes of the symposium:

- To learn from the experience of others.
- To share a strong focus on the necessity of curriculum change.
- To explore together a variety of theoretical frameworks for Global Education.
- To deepen our understandings of a competencies approach to curriculum development, from a global education perspective and drawing on the experience of the Finnish model.
- To strengthen theory and praxis, policy and strategy in the field.
- To nurture our creativity, unleash imagination, inspire vision, and effect change.

In summation, the movement of the symposium would involve participants in learning together from a detailed sharing of experience and intense reflection.

Mr. Wegimont then went on to say something of his own background in the field – as teacher, youth worker, former head of Global Education at the Council of Europe, co-instigator of GENE; and now as a headmaster of Mount Temple Comprehensive School, Dublin and advisor to GENE. This was a prelude to asking participants to share something of their own journeys in Global Education. He facilitated an interactive session, which used movement to explore with participants their own situating of themselves geographically and sectorally. Participants were also facilitated to remember their roots, histories and recollections in Global Education, and brought with them one lesser-known theorist or practitioner who had deeply influenced them in their own practice or theory.

Mr. Wegimont concluded by outlining the framework he proposes, for understanding the philosophical bases of theory and practice in Global Education. He outlined the “8 Underlying Assumptions in GE” or questions that underpin all models of Global Education, and that might provide a route beyond consensus to dissensus, or differing schools of thought in Global Education. According to Wegimont, every model, theory or practice in global education either makes assumptions or else explicitly chooses to question or answer the following dimensions:

1. What it means to be human (Anthropology)
2. Human being and becoming (Ontology)
3. Knowledge, understanding, interpretation (Epistemology)
4. Right and wrong, the just, the good (Ethics)
5. How social change occurs and the relationship between education and social change (Sociology)
6. State, international relations, etc. (Geo-political perspectives)
7. Questions regarding what we teach and learn, and how we decide. (Curriculum studies)
8. Questions regarding how we teach and learn (Pedagogical Perspectives or Models)

Wegimont concluded by suggesting that ongoing conversations regarding each of these eight dimensions of philosophical foundation may be necessary for Global Education to deepen theoretical frameworks.

4 Wegimont, L. (2007) "Global Education: Questioning Practice, Turning to Theory, Building Philosophical Foundations". Paper given to the Nurnberg Conference "Global Education: Practice, Theory and Research". Fredrich Alexander University, Erlangen-Nurnberg, October 2007. Adapted 2011.

4. Breaking New Ground in Global Education Theory and Practice: Keynote Inputs

The symposium involved a number of keynote lectures – providing ground-breaking research and critical perspectives designed to move the field forward and challenge existing consensus and conceptions.

The first input by Professor Vanessa de Oliveira Andreotti and student-teachers from the International Teacher Education programme, University of Oulu, Finland focused on *Global Education, Social Change, and Teacher Education: The Importance of Theory*. The keynote was further elaborated in workshops facilitated by the members of the organising team of the symposium.

A second input on *Identity and Ethics in Global Education* was provided by Professor Annette Scheunpflug, University of Erlangen-Nürnberg, Germany. The lecture, which provided a philosophical base for core issues in global education within a widened frame of understanding, was followed by comments and questions from the floor.

A third significant input was provided by Dr Helmuth Hartmeyer, of the Austrian Development Agency, Vienna University and GENE. Dr Hartmeyer focused on the question: *What does the World Challenge us to Learn?* (His input was also reflected in responses contained in Chapter 5.5 below).

The final keynote was given by Professor Emerita Rauni Räsänen, University of Oulu, Finland; the input built on both existing research and the conceptions of the symposium and sought to introduce further systemic challenges by focusing on the theme: *From Pedagogy to Strategies: Transformations Required throughout Education Systems*.

This chapter brings together the keynotes. While the original order of the various inputs can be seen in the schedule of the symposium (see Appendix 3); they are provided here and in this sequence so that they can speak logically together to the reader.

4.1 Global Education, Social Change and Teacher Education: The Importance of Theory *Professor Vanessa de Oliveira Andreotti with Student Teachers, University of Oulu*

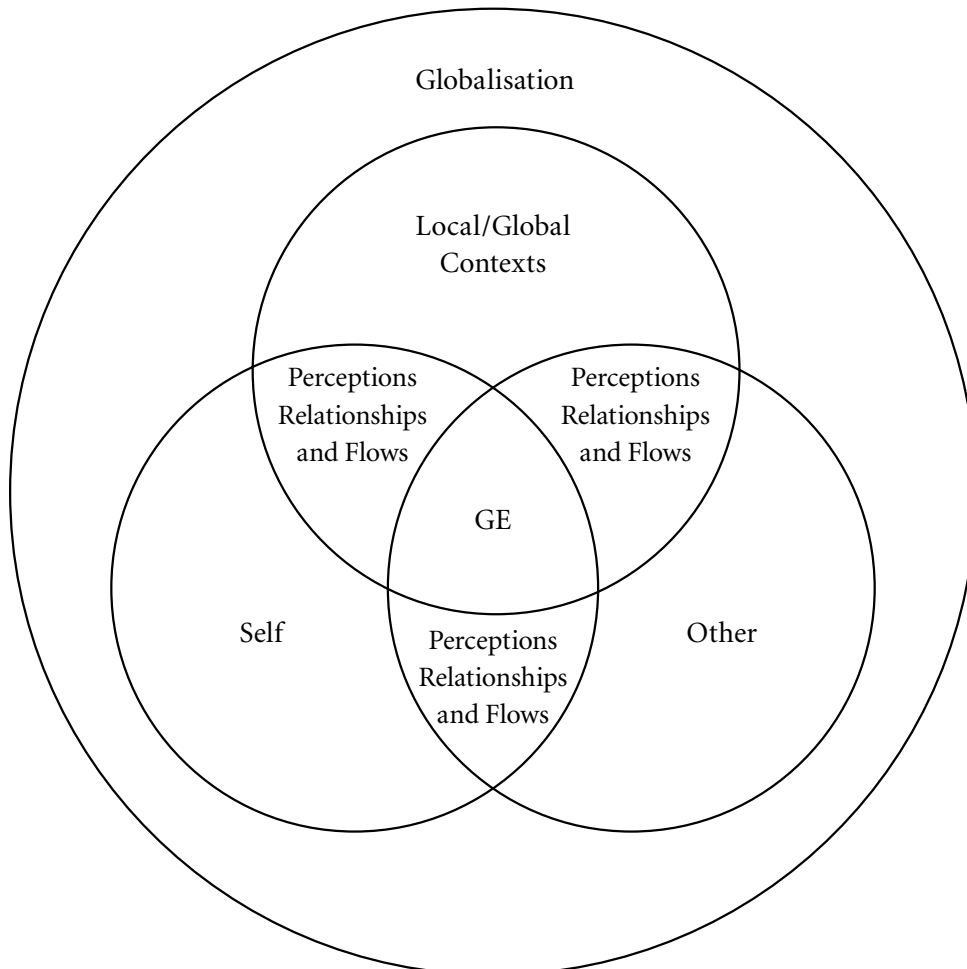
Professor Andreotti, in collaboration with student teachers Ms Katja Castillo, Ms Lotta Kokkinen, Ms Susanna Huuskonen, Ms Laura Elina Määttä, Ms Piia Pelimanni and Ms Maija Väliähde, University of Oulu, Finland.

The Global Education Network Europe (GENE) 2003 conference ‘Learning for a Global Society’ highlighted the fact that “global education is an ethical and educational imperative [in...times] of unequal globalization” (Wegimont, 2003:18). The first question addressed in the conference was: “what are our aims in terms of education and social change?” (ibid) Eight years after the 2003 conference and four years after the publication of the European Consensus on Development: The contribution of development education and awareness raising (2007), this question still seems extremely relevant today. In the wake of the shootings in Norway and the riots in England it is of paramount importance to conceptualize education as a means to equip people to participate together as global active citizens in a complex, diverse, uncertain and unequal global society, providing safeguards against dogmatisms and fundamentalisms that may lead to confusion, disenchantments with formal political processes and increased violence. In this sense, global education is central to ‘human development’ in a context of global interdependence and insecurity. On the other hand, in the context of knowledge societies, global education needs to recognize the shifting profile of learners, learning, knowledge and societies and offer appropriate pedagogical responses that support learners to develop global-mindedness through critical and transnational literacies that can help them engage with the assumptions and implications of multiple viewpoints and empower them to shape and exercise their agency in informed and ethical ways.

This paper explores the idea of global education as an ethical and educational imperative in global societies characterized by complexity, uncertainty, inequality and diversity. We start with our definition of global education and an outline of competencies of ‘21st century learners’ as described in recent educational literature. In the second part, we analyse the notion of ethics in global education and present a critique of educational aims based on ethnocentric, ahistorical, depoliticized and paternalistic assumptions. In the third part we propose a set of competencies of global citizens that could have the potential to transform the scenario of North-South unequal relations. We also discuss the pedagogical implications of these competencies for teacher education agendas internationally. In the last part, we discuss the challenges for Finland in terms of priorities for global education. Our conclusion upholds the importance of the professional autonomy of educators. It highlights the need for this to be complemented by a higher level of intellectual engagement, independence and responsibility that could support educators to negotiate the complexity, uncertainty and multiplicity of perspectives and choices in their educational contexts.

In this paper, we define global education as learning about processes, perceptions, relationships and flows in the interface between three spheres: the self, the Other and local and global contexts (Andreotti, Souza, Räsänen & Forghani 2007) as presented in Figure 1. These three spheres are embedded in the wider context of globalization, which we summarize as advanced capitalism and reconfiguration of political power, combined with an increase in migration, ecological vulnerability, technological interconnectivity and cultural hybridity (Todd 2009). In this representation, global education can also be seen as an umbrella term for other educational streams related to the different spheres, for example: education for sustainability, environmental, peace, human rights and development education (related to the local/global sphere), intercultural and multicultural education and education for global citizenship (related to the spheres of self and Other). Thus the central task of global education is to support learners to engage with issues of interdependence and social change. Global education should equip learners to make informed and responsible choices about their impact and contribution as global citizens in their local and global contexts.

Figure 1. Global Education.



However, it is important to stress that local and global contexts are (always) in transition. Recent literature about education in knowledge societies and the '21st century' emphasize how societies and the profile of learners themselves are changing as a result of globalization. This literature highlights the fact that the type of schooling created for 'industrial societies' with 'economies of scale' will not be effective in addressing the needs of 21st century learners in 'post-industrial' societies with 'economies of scope' (see for example Hargreaves 2003, Gilbert 2005). This literature proposes that in 'knowledge societies' educational reform should be based on different conceptualizations of knowledge and learning, where knowledge is understood as a verb (rather than a substance), and learning as the creation of knowledge (rather than its reproduction) (Gilbert 2005).

Several authors propose that education should be organized around the key competencies learners will need to be able to survive in societies of fast paced change and increasing complexity and diversity (Hargreaves 2003, Gilbert 2005, Claxton 2008, Hipkins 2009). Claxton (2008), for example, suggests a set of dispositions that schools need to foster in learners (and teachers as learners) in preparing them to be 'powerful learners' in 21st century societies. These are: curiosity, courage, exploration, experimentation, imagination, reason, discipline, sociability and critical reflection (Claxton 2008). In a similar way, Schleicher (2006), head of the indicators and analysis division of the OECD, states that the people who will have a competitive advantage in knowledge economies and societies will be the scientists, engineers, doctors, social workers, teachers, businesspeople, etc. who are great collaborators, orchestrators, synthesizers, explainers, versatilisers (not specialist or generalists), personalisers and localisers (who can map the global in the local and vice versa).

Therefore, on the one hand, it can be argued that the societal changes and necessary educational reforms described in this literature make global education central to addressing the needs of learners in the '21st century'. On the other hand, if this agenda is driven by purely economic imperatives focused on individual competitive interests – of changing education to best serve the economy – an opportunity for social collective transformation through education will be missed. Global education has the potential to change education so that it can shape change in society (rather than just adapt to change) (Sterling 2001). However, global education itself needs to take account and be critically aware of its own ideological foundations – its own ontology and ethics – in order to enable educators to make informed and responsible pedagogical choices that will equip students to understand and address the increasingly complex forces that shape our lives and develop the ability to play effective roles in determining their individual and collective futures (Pike 2008). We explore this educational challenge in more depth in the next sections of this paper.

Talking together: GE as an ethical imperative to imagine ‘otherwise’

The ethical imperative in GE can be understood in different ways, from different theoretical orientations. A liberal-humanist orientation, for example may emphasize individuality, rationality and consensus on universal ideals of justice, seamless progress and linear development, which define how individuals from different nations relate to each other. A technicist-neoliberal orientation may emphasize the importance of the private sector in employment and income generation in the fight against poverty, as well as universal ideals of social entrepreneurship and corporate responsibility in initiatives to develop societies based on the expansion of free trade. We propose an orientation based on postcolonial theory that emphasizes the need to address unequal power relations and work in solidarity with those who have been socially and historically disadvantaged and marginalized in society. In order to do that, we suggest an ethical globalism ‘yet-to-come’ where people can listen to and learn from the Other, engage with multiple perspectives and difficult unresolved questions, and create non-coercive relationships within and beyond their social groups. Table 1 illustrates this approach in comparison with liberal-humanist and neoliberal approaches.

Willinski (1998) and other postcolonial educationalists (see for example Tikly 1999, Darder 2003, Mayo 2006, Hickling-Hudson 2009) highlight the fact that Western schooling tends to teach learners to divide the world according to the achievements of modernity: there are those who head humanity (towards modern progress, order and development), and those who lag behind. This education has been imposed all over the world through colonialism and globalization as a “hegemonic [global] project, constituted by the power of capital” (Rizvi 2004, 160). This type of education tends to be ethnocentric (presenting Western ways of knowing and seeing as universal), ahistorical (forgetting its historical making), depoliticized (hiding its own ideology), deficit theorizing (presenting other people and other perspectives as lacking or deficient) and paternalistic (based on salvationist approaches that try to fix others by disempowering them). While this type of education has been challenged and contested in different ways from different theoretical strands, it is still also largely ‘common sense’ (see for example Battiste 2000, Dei 2000, Freire 2000, Giroux 2005, Todd 2009, Sleeter & May 2010, Andreotti 2011). Education is embedded in a social-historical legacy that perpetuates the divisions Willinsky refers to by ironically continuing to shape relationships of inequality precisely when claiming to address inequality. In this type of education “people [in ‘developed’ countries] are encouraged to think that they live in the center of the world, that they have the responsibility to “help the rest” and that people from other parts of the world are not fully global” (Spivak 2003, 622), while many people in ‘developing’ countries internalize these views and start to think of themselves and of their local and traditional bodies of knowledge as less worthy.

Shields, Bishop and Mazawi (2005) refer to the schooling and classroom interactions that arise from this educational legacy as ‘pathologizing practices’:

Pathologizing is a process where perceived structural-functional, cultural, or epistemological deviation from an assumed normal state is ascribed to another group as a product of power relationships, whereby the less powerful group is deemed to be abnormal in some way. Pathologizing is a mode of colonization used to govern, regulate, manage, marginalize, or minoritize, primarily through hegemonic discourses” (Shields, Bishop and Mazawi 2005).

Shields et al. examine how the legacy operates also at local levels creating divisions between majority and minority communities, especially immigrant and indigenous communities confronting aggressive, assimilationist practices. This implies that the ethical imperative of global education to undo historical legacies not only refers to distant Others in the global sphere, but also to local contexts and the diversity of European communities as well.

Table 1 outlines theoretical differences between three conceptualizations of global education and their ethical imperatives. This table is offered as a pedagogical tool for discussion that invites educators to reflect critically on the possible origins and implications of the discourses they are exposed to (which are not limited to those outlined in the table itself). This tool was designed with the intent to contribute towards the possibility of imagining global education beyond ethnocentric, ahistorical, depoliticized and paternalistic practices towards ethical solidarities based on principles of mutuality and reciprocity in the ongoing construction of the world in solidarity with Others.

However, this can only be done if we understand where we have come from and start to learn from the past to stop reproducing over and over the historical patterns that have created current inequalities. Global education, from this perspective, is a collective effort to engage with complex, diverse, uncertain and unequal societies and to face contemporary crises, by expanding frames of reference and learning from past mistakes, not to find a perfect solution for all, but to open the possibility for present and future generations to make different mistakes and to move on with our collective learning process.

Table 1: Comparison table adapted from Andreotti (2011).

	Liberal-humanism	Technicist-neoliberalism	Yet-to-come postcolonial possibility
Key ideas	Common humanity imperative: consensus, Nation states as primary identity, decisions made by national representatives.	Economic imperative: business case for multicultural and global justice, corporate responsibility, progress as economic growth.	Responsibility for harm imperative: justice not charity, un-coercive dialogue, mutuality, solidarity, reciprocity.
Roots	Enlightenment: Cartesian subject, separation of culture and nature, rational consensus over questions of humanity, justice and progress, humanist pedagogies.	Late capitalism, economic rationalism, knowledge societies, economic competitiveness, human capital theory.	Interrogation of violences and effects of unequal division of resources, wealth, labour and possibility for knowledge production, critical and post-critical pedagogies.
Preferred topics	Human Rights, sustainable development, commonalities of aims, culture as content to be studied.	Market interdependence, global skills, employability, sustainability of compound growth.	Roots of inequalities, solidarity, difference, openness, relationality, self-reflexivity.
Definition of the Problem	Human beings have not yet been able to agree on the best course of action due to misunderstanding and miscommunication; humanity needs to be cultivated.	Individuals and societies need to adapt quickly to the shifting needs of the market economy in order to contribute to unrestricted economic growth.	Ethnocentrism, hegemony, unequal power relations and distribution of wealth and labour: humanity needs to be faced and its potential for harm recognized.
Nature of the problem	Lack of (rational) focus on commonalities and positive ideas about living together; intolerance and lack of good will – prejudice as violation of democratic rights.	Under-development due to a lack of knowledge; ‘culture’ (i.e. tradition) as a barrier to development.	Coercion and subjugation of difference: concealed racism as an integral part of the social order; ideology of cultural superiority leading to discrimination, hatred, subjugation and violence.
Proposed way forward	Knowledge about other cultures; active (local and global) citizenship through the nation state; promotion of empathy, commonality (i.e. common humanity) and good will; redress through knowledge sharing and exchange of ideas.	Working with other cultures Exporting education, importing international students Ethical consumerism (e.g. product red); Celebrity/media activism.	Promotion of systemic awareness and ethical engagement (as solidarity/ethical responsibility) with margins/minorities. Fundamental structural/societal/relational change.

Pedagogy	Focus on individual skills, strategies to ‘include’ minorities, empowerment of individuals to ‘make a difference’, emphasis on feeling good and making it fun	Focus on becoming a world leader/manager of solutions Capacity building: for the global self – global skills, multiple literacies; for global others - basic literacy and numeracy	Social critique focusing on knowledge production, power and representation; reflexivity: unlearning privilege, imagining otherwise, learning to learn from below
Activities	Learning about others; partnerships to help others; working towards harmony.	Building capacity of self through experience; building capacity of others through teaching.	Critical engagement with debates; learning from/with others. Working towards ability to work together based on mutuality and reciprocity.
Highlight	Conflict resolution, good stories, global governance institutions and policies, trust in world leaders and institutions to solve problems.	Potential of markets, capital and consumerism as forces for the good of the planet; need to understand and adapt to complexity, diversity and uncertainty of market economies.	Conflict/difference as learning opportunity; complexity, diversity, uncertainty; social movement responses, globalization from below, dissenting voices; hopeful scepticism in relation to government agendas.
De emphasize	Complexity, diversity, uncertainty.	Contradiction in exploitative mode of production.	Commonalities (to address ethnocentrism), ‘positive’ side of colonialism (i.e. enabling violations.)
Idea of global citizenship	Members of equal nations coming together in rational consensus to define a better, prosperous and harmonious future for all.	Members of a global, borderless market economy who make ethical rational choices (in favour of capital accumulation, property ownership and unrestricted growth) that benefit them and others.	Members of a diverse planetary community of different species who are insufficient in themselves and therefore interdependent – synchronicity and accountability working together in solidarity.
Idea of multi culturalism	Ethno/national cultures co-existing in harmony	United colours of capitalism	Self-reflexive solidarity interdependence based on self-worth and interdependence.

Student Teachers Talk: Towards Competencies of Solidarity, Reciprocity, and Mutuality

In this section we attempt to describe, based on our own experiences, the kind of teacher education that could undo the legacy that Willinsky (1998) and others have talked about. We believe that an education capable of transforming identities and relationships requires learners to reflect upon their inherited frames of reference, motives and practices and be better informed about the consequences of their attitude and actions to the people living in disadvantaged positions as a result of historical global relations. Through the cultivation of self-reflexivity learners can interrogate the historical and contemporary connections between their lives and the lives of Others, as well as the ways in which they have benefitted from and been complicit in the production of global inequality.

While the educational legacy described before creates a humanitarian imperative to help or to distribute aid to those who cannot help themselves (as they lack something that we have got). Self-reflexivity, on the other hand, enables the acknowledgement of responsibility for potential harm (the idea that one is part of the problem as well as the solution), which becomes the basis for an ethical imperative towards the Other, without focusing on blame or victimisation. This ethical imperative calls learners to ‘unlearn’ their privilege and learn to learn from those who they were supposed to ‘help’. This learning requires an inclination towards reciprocity and mutuality in the creation of solidarity as a form of hospitality. Reciprocity, mutuality and hospitality involve engaging with multiple stories/narratives – allowing different narratives to exist alongside each other (Todd 2009) - and learning from and with those who have been marginalised in the hegemonic global project that Rizvi (2004) talks about.

The kind of education we propose de-stabilizes the position of universality of learners in the global North and therefore it creates cognitive dissonances and crises. This means that, if successful, “students who have been well served by good teachers [working through the legacy] may walk away angry – angry that their prejudices have been challenged and their sense of self shaken” (Palmer 2007, 97). The fear to be challenged can also generate resistance. Palmer (2007), with reference to local and global Others, suggests that we are taught to “fear encounters in which the other is free to be itself, to speak its own truth, to tell us what we may not wish to hear [...] we want those encounters on our own terms, so that we can control their outcomes, so that they will not threaten our view of world and self” (Palmer 2007, 38-39). Our group of student teachers experienced this first hand when asked to engage and relate to readings that challenged our views on education and standing in the world, such as those of a Zapatista activist in Mexico who claimed, for example that education as a human right is a Trojan horse of recolonization (Prakash & Esteva 1998) in the service of Rizvi’s hegemonic project:

By old habit or new force, carrot or stick, educators and education are rapidly changing to stay unchanged [...]. The uneducated, the miseducated, and the undereducated are neither blind to, nor non-conscientized about, those efforts and processes. They are capable of seeing through the latest educational formulae being

concocted for their secular salvation. They have their own ways, their own rich and ancient traditions for expressing their disenchantment, scepticism, or discontent with the education they got or failed to get.

In this encounter with the text, most of us felt angry and experienced the feeling that our own traditions were being devalued. The first response was defensive and antagonistic: we felt attacked and we wanted to resolve the issue by taking sides (i.e. one side must be right, the other wrong). Then we were prompted to look at our own responses and examine how we had been taught to feel good only when we found affirmation and confirmation of our thoughts in our encounters with Others – this made us to feel overwhelmed in our encounters with difference, complexity and uncertainty.

Todd (2009) addresses the discomfort that this openness to the Other – and to the unpredictable outcomes of conversations – might create. She explains that our educational legacy has focused on (often enforced or manufactured) consensus as the only desirable outcome of a conversation. She states that we are taught to see difference in antagonistic terms and proposes that instead of antagonism, we should learn to operate in conflictual agonism. In an antagonistic encounter, conflict and difference are perceived as threats to the self and obstacles on the way to harmony and consensus, therefore conflict needs to be quickly resolved and differences eliminated. In agonistic encounters, both parties are open to listen and to speak, to challenge and be challenged, to learn and to teach with humility (Freire 2000) without the need to turn the self into the Other or the Other into the self. Difference and conflict are seen as necessary opportunities for learning and the intent of the encounter is to keep the space open for further conversations. In this sense, consensus is also possible and desirable, but it is always provisional.

Preparing oneself for agonism, open-endedness, mutuality, reciprocity and self-reflexivity is not an easy task and requires us to find ways of remaining integrated while at the same time we lose rigidity and become open to new ideas, new relationships (2006). On the one hand, one possible danger is to reproduce once again the arrogance of superiority through believing we are ‘already there’ doing everything ‘right’ in education. On the other hand, this kind of education is not without risks and educators are faced with many ethical-pedagogical challenges. For example, learners need to be supported through their process of crisis and educators have to make choices about how to enable learners to find their own answers and build confidence to be comfortable with uncertainty. Seeing learning and knowledge as uncertain may be a step in this direction.

Social, emotional, generational and contextual issues should be taken into account in the creation of safe spaces for learners to explore global issues, their own positions and the positions of others. Global citizens should be equipped to analyse the origins and implications of multiple knowledge systems (including their own), to construct their positions in informed, ethical and accountable ways and to take responsibility for their decisions. In order to do this, educators should be one step ahead when it comes to

learning to live with the agonism of constant learning and be acutely aware of the origins and implications of their knowledge and aspirations. This adds to the responsibility of the teacher: not only does she/he have to have extensive experience of engagement with and negotiation of different worldviews in order to create safety and orchestrate learning, but she/he should also have the knowledge, capacity and sensitivity to support learners through their crises of learning, unlearning and engaging with the world outside the classroom. Educators will also need to face and negotiate competing demands from institutions, colleagues, social groups, families and individual learners.

This brings us to the conclusion that a teacher who is not a global citizen and global learner cannot teach global citizenship effectively. In other words, a teacher who has not experienced global learning as described here will find it very difficult to practice global education grounded on an ethics of solidarity. The experience of global education can happen in multiple sites, teacher education being an important one. Therefore, teacher education, both pre-service and in-service must be prepared for a big shift, if it is to prepare teachers and student teachers for the challenges of global citizenship. Critically transformative teacher education would require student teachers to engage deeply and critically with the knowledge and experience they bring to the university. Regan (2010) talks about the difficulties of ‘unsettling the settler within’ and of working with disturbing emotions, which “are essential in transformative learning” (2010). However, transformative learning cannot simply rely on personal or individual experiences – learners also need access to more sophisticated and diverse social analyses (and theories) that can support them to engage with the complexity of different social contexts.

This combination of personal experiences and supported intellectual engagements with social analyses and abstract concepts through the literature empowers learners with the tools and languages to engage with multiple narratives and contexts in critical, informed and responsible ways (Sitomaniemi-San 2011). This sounds obvious, however, it is extremely difficult to achieve in contexts where instrumentalism and the search for easy, simple and replicable answers are the order of the day. Teacher education should do what is almost impossible to imagine: to equip professionals to know themselves, their relationships and local/global contexts, to dedicate their lives to others and to be comfortable with the uncertainty and open-endedness of the process.

As new (young and female) teachers negotiating their way through historically unequal relations structured around gender, age, seniority, culture, we tentatively propose a framework for competencies for global citizens in Finland that emphasizes the following aspects:

- self-reflexivity as a commitment to analysing critically the collective referents and political projects of our individual thoughts so that we can see ourselves implicated in the issues/problems we are trying to address;
- open/global mindedness so that we will develop the strength and resilience necessary to construct other possible worlds together with others;
- critical historical memory so that we can learn to heal our historical pains, to learn from the past and only make different mistakes in the future;
- “ok-ness” within the self so that we can learn to live with – and not be overwhelmed by – uncertainty, complexity, multiplicity and agonistic conversations;
- humbleness as a safeguard against seeing ourselves as heading humanity;
- relationality, mutuality, reciprocity, hospitality so that we develop the capacity to create solidarity particularly with others who disagree with us;
- hopeful scepticism in relation to established politics and democratic participation, so that we can always focus on pushing the boundaries of what is possible;
- divergent thinking and intellectual autonomy to keep conversations always open and alive for ourselves, for others and for generations to come.

We finish this paper with two personal (and provisional) narratives that encapsulate both the difficulties and joys of our learning journeys of becoming (critical) global citizens, learners and educators through the ideas and pedagogies described in this paper. Two of us (student teachers) were invited to present our perspectives on the symposium ‘Becoming a Global Citizen’ in Helsinki. We reproduce below what we presented.

Teacher Student Lotta Kokkinen

In this symposium, I wish to share my experience of beginning to grow towards global citizenship - the growth being somewhat like an opening of mind both inwards and outwards, giving one a feeling of shrinking both in importance and capacity, and of enlarging in responsibility and possibilities for relationship. I write of the experience with images of feelings because, despite the great efforts yielded by our professors to prevent such a case, I am, as yet, without proper concepts of mine to describe this process. Without a doubt, I can name some of the steps taken, even refer to researchers or theorists who have developed the terms, but still I remain in the now-blissful space of not quite knowing, of ‘working definitions’. What would that fixed and certain knowledge be worth, I wonder?

It feels like I was introduced to the globe, I would say, about a year ago, although I had believed I was well acquainted with it for a good while. I was one of those I-shall-save-the-world optimists, with a clear view on what was wrong, what was good as an outcome, and while yet unsure how to realize that utopic dream, quite determined that I should, and that I would: and that all would be happy and content, and safe. I was so sure I had the answer! The answer being, of course, E-D-U-C-A-T-I-O-N! Citizenship education, to be specific.

Now I ask: how did I come to think that I could have the answers? I would not have asked this last autumn. I did ask: What is a citizen? Who gets to be a citizen? A citizen of what? Then I learnt other questions: Who gets to say? For whose benefit? And, in whose name? And so the analysis of power and voice began. Oftentimes the answer to these questions seemed to be the WEST, in some form or the other, which lead us to discover the history of colonialisation, ethnocentrism and hegemony, with words like “right”, “just”, “fair”, “equal” and “sustainable” under question. We learned to use terms like ahistoricism, depoliticisation, paternalism, deficit theorizing, and ethnocentrism in our analysis. The conclusion of this discussion was, that although colonialism does not, at least in the eyes of the West, exist anymore, its heritage lingers, as the power to define things (like the meanings of what is progress, development, valuable or human), in ways that stick, is still severely unevenly distributed.

Some forms of this heritage in action are more easily perceived and judged than others. To be able to see them, I must go out of my comfort zone and enter and stay in the discomfort of my own decolonizing struggle. In other words, I must learn to face the Other that is free to be itself. And to not be a spoilt brat who thinks she has the right to have all as she pleases, on her own terms. This transformation in approach is also called unlearning privilege, and it is not easy or pleasant, for indeed, how could it be! You have to go against the grain, to struggle against the instinct to always want to be the one who makes, who develops, who forms; instead to be more aware of how one is made, developed and formed. It is like taking yourself apart purposefully without knowing, but being interested in, how the parts (of the arrogant self) fall and how other things reassemble in its place.

As this is an unpredictable and possibly painful prospect, one needs good cause and justification to be urging others to engage in it, and preferably a first-hand understanding of it, too. These can be gained through education that allows for such growth. So, in summary, to become a critical global education teacher, you need experience of it, backup so you can explain and justify it to others, and courage, to be able to do so.

Teacher Student Katja Castillo

When I entered the teacher education programme in Oulu in 2005, I thought I was finally becoming independent. The process of moving to another city, leaving what was familiar behind was exciting and inspiring. I thought just like almost all other students that independence was the ultimate goal of my personal growth. Before entering into my studies in the International teacher education programme, I believed I knew a lot about various cultures and I saw myself as a global citizen. I had travelled a lot and we had also had many foreign guests at our home when I was a child. But as my studies finally began I was thrown into the deep water of intercultural learning. Our group consisted of people from very different backgrounds and all of them challenged me to think ‘otherwise’. Sometimes I was even on the verge of losing my identity and I went through a process of not knowing what to believe. I guess in academic words what I experienced was called the process of ‘unlearning’.

My studies and my personal experiences after 2005 changed my attitude towards global citizenship. Most of all I have changed: I have realized that becoming a global citizen is actually not only about becoming an independent and critical thinker in global times. It is neither about being able to profit the most from others by knowing how to manoeuvre between the local and global. Becoming a global citizen is actually about moving forward from independence to interdependence.

Interdependence means realizing I cannot fully be without the Other, and that my culture as well as my identity is formed in a process of mutual learning with and respect towards the Other. It is therefore that, without experiences of real confrontation and communication, I stay independent in my own culture, but I never become a mature global citizen, a mature human being. This is why Global Education should challenge us little by little, first to move away from dependence to independence and finally to interdependence.

This question of interdependence is of extreme importance when it comes to Finland. I have understood that throughout my education in the public school independence was seen as the goal of all personal, social and political life. Independent intellectuals were seen (and are still seen) as the heart of Finnish culture and science. As I see it, this is no longer enough. It is not enough to be able to think for yourself. In the future and already today we must learn to think together and to think 'otherwise' about the global as well as the local spheres. I want to hope that in the future the curriculum could help educators to give more importance to learning with others, near and far.

What does interdependence mean in practice? I guess it starts by teaching first the future educators to see that Finland is not an example of fully "developed country" for the developing world. Global education should make us humbly realize we have a lot to learn from the so-called 'under-developed'. In this process where I and the Other stay no longer in the two ends of development, but become more similar in value and respect. In this way, our cultures will be first challenged and then transformed, both locally and globally.

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4.2 Identity and Ethics in Global Education

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This contribution concentrates on one part of this umbrella title; focusing more on the sociological than on the psychological dimension of identity, transforming it into two questions:

- How are identity and ethics changed by globalisation?
- How can Global Learning contribute to the construction of identity and the development of ethical points of reference?

I will try to answer these questions in three steps. Firstly, I examine the demands placed on identity by the movement towards a world society. Secondly, I briefly explain what this means for ethical orientation. Finally, I will explain how this can be addressed by global education.

1 Identity in the context of globalization

The ongoing globalization we are currently experiencing has strong impacts on the identity of all people around the globe. Generally speaking, the most significant change of globalization is the increase of complexity. In conservative circles this is considered as a loss or confusion of identity. I will try to explain this development in a more detailed way.

1.1 *What can be understood by identity?*

The term “identity” has a very vague and simultaneously somehow dangerous notion. It stems from the Latin word “idem” which can be translated as “the same”. It means both the singularity of a person and also awareness of the self in comparison with others. Therefore “identity” can be understood as “sameness” in the sense of being the person I want to be and “sameness” in the sense of sharing elements of sameness with a social reference group. “Identity” is the core of me in accordance with or different to others. “Identity” is mostly sub conscious and can become conscious by experiencing the differences to others; like seeing the self in the reflection of a mirror.

The term “identity” includes, therefore, the two dimensions of inclusion and exclusion. As “identity” exists generally as an unconscious fact or process, it follows that conversation, discourse or reflection on “identity” is a sign of irritation, diffusion or crisis of identity. The one who is identical with himself or herself needs not to talk about identify.

It was mainly in the era between the First and the Second World War that the term “identify” began to accrue a political meaning which derived from two different semantic contexts (cf. Niethammer 2000). On the one hand, the theory of “symbolic interaction” of George Herbert Mead (cf. 1936) and Anselm L. Strauss (cf. Lindesmith & Strauss 1956) and the concept of psychosocial development elaborated by Erik H. Erikson (cf. 1959, 1968) offered a theoretical framework for understanding personal continuity and societal

impacts on people in the context of the discontinuities of modernity. On the other hand, the notion “identity” was used in the political discourse during the 50s and the 60s of the last century when the era of nation-states became contested. The term became used to refer to “collective identities” in the face of the trend towards homogenization in increasingly complex societies.

Both roots signify the tension which is inherent in this term, describing on the one hand the process of growing individuality as “*individual identity*” and, on the other hand, to identify the increasingly complex social environment as “*collective identity*”.

For both, inclusion and exclusion, the language plays an important role. The sociologist Lothar Krappmann points to the fact (cf. Krappmann, 1993) that identity is created by language and comes newly into being in each speech act.

Having this in mind we have to be also aware of the fact that the term “identity“ can be used politically in a legitimizing intention to construct identities and to describe certain groups or social entities in distinction or opposition to others by using linguistic, political, cultural or religious aspects as if they were natural prerequisites. On the other hand, this term is very useful to display the human ability to realize, analyse and reflect the social dimensions and distinctions of societal life. When using the notion of “identity” we have to be aware of both dimensions.

1.2 The point of reference of “identity“: human beings in social contexts

Human beings are social beings depending on contact and communication with other individuals. Findings of the theory of evolution of humankind suggest that humans are “close-range-creatures” focused on that which is socially and geographically known and nearby. Their orientation is optimized for living and moving within a certain distance and their self-esteem relies on the respective social group they belong to.

Identity as implicitness

In the history of humankind, for thousands of years “identity” wasn’t a topic of reflection. It was unconscious and a matter of course in a given social environment. Socialization happened more or less automatically. There was no need to reassure oneself in regard to identity. Religious convictions, ethical and social norms have been handed on from generation to generation by traditions, myths, storytelling and narrations.

Identity in the context of a dominant culture

Only in the setting of increasing cultural exchange the term “identity” was established in the sphere of politics. It is of interest to note that the notion of identity took on societal relevance in historical settings in which identity was no longer a matter of fact and didn’t function unconsciously. At the close of the 19th century nation states developed in explicit contradiction to smaller cultural and ethnical units. National identity was a political concept to constitute, legitimize and stabilize a political structure on a new level. In

many cases this happened in conjunction with a majority language and went often hand in hand with imperialistic strategies of inclusion and exclusion. Today, this pattern of national identity is losing its persuasive power and visionary force; it is no longer congruent to reality as the exclusive or prevailing construct of a unit of society and culture, even though it might seem to be attractive to some segments of the population in Europe.

Identity in the context of a culture of cultures

The once powerful political concept of the nation state in the 19th century based on the unity of society and culture was already during this period of time lacking empirical reality as in many part of Europe, in particular in my country Germany, cultural, religious and ethnical diversities could be found. Today, in a wider European context, the notion of a “Europe of the regions” is used by politicians to assure regional identities in a growing and vague political idea of Europe. This notion is probably intended to reinsure that spaces and regions – quoting Aleida Assmann (1998, cf. 2007) – “consolidate and verify memories by anchoring them in a local ground”.

Other types of reference points for identities include the cultural traditions of migrants, ethnic identities, gender and language. Also in these segments of concepts of identity, homogenisations are constructed in order to unify spaces and regions (cf. the critical review by Nordmann, s.a.). The term “multiple identity” is often used in order to combine different cultural entities as limitable points of reference. The one and the other are cultivated in different ways and social education is organized in different cultural spaces to allow the growth of multiple identities.

Hybrid identities in the context of a world society

In cases when culture and society drift away from each other, the local and regional diversity of cultures is growing due to the process of globalization. As an increasing demand to provide anchorage points for individuals becomes evident, the emergence of what has been termed “hybrid identities” can be observed. These sorts of identities develop links and references to different contexts in order to respond to an external differentiation by evolving internal segmentation. Stuart Hall defines the notion “hybrid identities” as a “discursive mode of self anchorage in a (dominant) national-cultural system of representation” (cf. Hall 1991; for educational challenges Fürstenau & Niedrig 2007). As I explained already by pointing to the role of languages it is normally easy for the individual to get adapted to a certain given living context, as we do every day.

I cannot, however, recommend the term “hybrid identities” as from my perspective the term is not complex enough. The term “hybrid” originates from the realm of biological sciences where it connotes, for example, an animal stemming from two different animals but having no chance to reproduce itself. In a metaphorical sense, the term would mean that a “hybrid cultural identity” come to an end in itself which is not the case. Therefore I recommend choosing a term that takes of the fact that a personal identity develops in response and reciprocal interaction with a multicultural environment. The notion of “transformational identity” could reflect in a more proper way the interplay of self and cultural environment.

Identity is composed of different sectors and can also integrate different cultural backgrounds. Many people learn to live in different cultural worlds and are able to speak different “cultural languages”. A survey on young Turkish migrants in a metropolitan area in Germany shows that they do not live in a contradiction between a Turkish and a German identity. The strongest identification of these young people refers to the local area where they live. The second dimension of identification is marked by the family context in which they grow up. The general identification with a German national culture is of less importance. This shows that the demand of some politicians that young migrants should make a decision in favour of one single nationality, and one culture, doesn't conform to reality.

The German sociologist Ulrich Beck called this the pressure towards “choosing a biography” (cf. Beck 1995). The forming of identity has been, at least since the appearance of societies, no longer a natural process but a “development task” as Robert J. Havighurst (cf. 1972) explained in his theory of personal growth. According to his understanding identity is a lifelong development of getting adjusted to different challenges: to decide on different style of fashion, to develop one's own lifestyle, to identify with a religion, to learn different languages (mother tongue, language of communication, international lingua franca and others). Identity formation is defined as a constructive process of interaction with a great variety of environments.

Summary

The different concepts of identity can be summed up by the following prototypes (see table 1).

Table 1: Prototypes of different notions of “identity“.

Form of society	Description of identity	Point of reference	Mode	Objectives
<i>Non industrialized societies (no segmentation)</i>	No description, but direct experience.	Surrounding social group.	Unconscious socialization.	Establishing certainty about oneself by tradition.
<i>Society in the context of “one” culture</i>	Describing identity as “collective or national identity”.	A (virtual) cultural entity, linked with a majority language.	Conscious socialization, exclusion of others	Imperialistic inclusion and exclusion; negation of the other.
<i>Society in the context of several cultures</i>	Describing identity as regional, ethnic, cultural or linguistic identity; multiple identities, hybrid identities.	Several cultural entities, functioning as separated cultures.	Intentional delimitation of spaces of identity to enable socialization.	Cultivation of the one and the other as two different worlds.
<i>Society towards a global society</i>	Describing identity as “individual sameness”.	Establishment and development of identity in the context of cultural segmentation, no separated cultures. No entity but fuzzy patterns.	Self assignment, self construction.	Recognition of variety.

2 Ethical Challenges

The process of globalization has increased the number of reference points to which personal identities have to respond. The pluralization and diversification of possible cultural points of reference require more complex concepts of ethical and moral orientation.

Ethical and moral orientation developed in human history as a system of rules for social relationship. Many of these guidelines have been built up in the context of face-to-face communication. The golden rule of the sermon on the mount of Jesus in the New Testament, and comparable ethical and moral standards in other religions, address a face-to-face situation as the main paradigm. Immanuel Kant has defined this basic golden rule of human behaviour in the categorical imperative (“Handle nur nach derjenigen Maxime, durch die Du zugleich wollen kannst, dass sie ein allgemeines Gesetz werde“ – “Act only according to the maxim by which you can at the same time want that it should be general law”; Kant 1785). I would like to underline that ethical and moral concepts referred in the past in particular to situations which could be experienced by people in face-to-face encounters.

In times of globalization this approach needs to be extended into more complex settings. The range of coverage of ethical orientation must be enlarged mainly in three different dimensions:

- It needs an extension in terms of space. The faraway neighbour has become a close neighbour through media, migration, tourism and worldwide economic and political cooperation. The challenge of justice is no longer focused only on a national level but needs to be addressed in a worldwide dimension. Worldwide justice is a global challenge for all humankind and requires new dimension of means, logistics, economics and cooperation.
- It needs, secondly, an extension in terms of time. Ethical and moral orientation in times of globalization has to include future generations in all strategies. The pattern of face-to-face relations has to be expanded to not-yet-living generations and encompass their right to live on our earth as we and the generations before us did. The notion of sustainability has been introduced into ethical reflections and has to play a strategic role in contemporary and future concepts.
- Third, it needs an extension in terms of the factual dimension. In the past moral intentions, good and honourable aims have been the summit of ethical concepts. But we have learnt that good intentions can cause bad outcomes and sometimes catastrophes. Ethical concepts must also include liability for the unintentional deeds in their reflection. The linear thinking that one deed causes one result cannot serve any longer as the basis for a logical approach. The impact assessment of all strategies, privately and politically, local and global, and the possibility of risks must be included into all ethical concepts.

Worldwide justice, sustainability and impact assessment are the most pressing ethical and moral challenges in times of globalization. To cope with these requirements new concepts of identity are required. In particular, the place of the other needs to be examined anew when determining and balancing our own concept of a “transformational identity”.

We cannot leave out the basic benchmark of face-to-face relations to train our ethical responsibility. But this must be expanded and added by new dimensions of more abstract concepts of relations and responsibilities of humans living together in a global framework. Dealing with a high amount of complexity and diversity as well as a gigantic amount of knowledge and ignorance in impact assessment surmounts the abilities of individuals and requires new dimensions of professional and worldwide co-operation.

3 Global Learning

To deal with the requirements of these ethical orientations is one of the main tasks of schools. The concept of Global Learning is intended to respond to the aforementioned challenges and develop manageable strategies for implementation into every day education.

3.1 What schools can contribute

Education in schools can contribute and support children and young people in developing what I called above “transformational identities”.

- Different cultural (and religious) traditions present in a given school should be visible, accepted, celebrated and invited to contribute to a productive exchange within lessons and school life.
- Young people should be encouraged to produce different expressions of art, aesthetics, and popular culture in order to understand their traditions and meanings.
- Young people need support to change their perspectives and “step into the shoes of others” by experiencing different societal and cultural situations and using role-playing games.
- Different languages should be offered in order to familiarise students not only with a linguistic but also a cultural multilingualism. In language lessons the requirements of a global world should be reflected. (For example, in terms of culture, in English lessons beside the literature of Great Britain also English literature in India or Africa should be included).
- In schools the contribution of different religions should be considered. The difference and the interaction of faith and common sense are important and faith-based education should have its place in school education, in order to provide the possibility to learn the difference between rationality and faith.
- Young people should be encouraged to reflect on ethical perspectives of worldwide justice, sustainability and impact assessment.

3.2 The contribution of Global Learning

In order to learn to change and exchange perspectives and ethical concepts, Global Learning can play a central role in order to enhance competencies needed for global citizens.

- Global Learning should enable young people to learn to deal with the challenges of worldwide justice. Therefore they need some knowledge about globalization, the root causes of poverty and the strategies of the Millennium Development Goals. They should learn to acknowledge others, to deal with different cultural settings, to develop the ability to judge and to learn to see the world through the eyes of others.
- Global Learning should enable young people to refer not only to the current generation but also to have in mind future generations. Sustainability must be a basic perspective in all topics.
- Global Learning should enable young people to learn impact assessment, to handle knowledge and nescience similarly, to judge information and to develop strategies in the light of the ongoing globalization.
- Global Learning enables a living acknowledgement and respect of the other.
- Global learning is a good training ground for developing a “transformational identity” by responding to the new contemporary reality of a globalized world.

4 To sum up

I would like to sum up by going back to my initial two questions.

(1) In which way identity and ethics are changed by globalisation?

I can summarize by saying that the process of globalisation has strong impacts on the formation of identity and ethics. From their evolutionary history human beings are equipped with a near-range orientation and with an identity and ethical concepts based on face-to-face communication. A globalised world required new abilities of identity and ethics. Global learning is an important response to this requirement.

(2) How can Global Learning contribute to building up identity and ethical/moral points of reference?

My answer is that global learning should contribute so that people can develop a sort of “transformational identity” and to learn to cope with the challenges to ethical and moral orientation: challenges in a spatial, temporal and a factual dimension. “Becoming a global citizen” should not be in contradiction to being a citizen of my hometown, my region and my country. But it requires a widening of perspectives which might be unique in the history of humankind.

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4.3 What Does the World Challenge Us to Learn?

Dr Helmuth Hartmeyer

In the light of very rapid changes in the world (the use of the Internet for example began only less than 20 years ago and it has changed our information and communication patterns so decisively) and in light of the contingency we are facing (what will economic development really be like in 10 years from now or what does climate change mean be it for only a mid-term perspective?) I am proposing seven theses on what the world challenges us to learn. However, they should not be interpreted as a recipe or format for “Global Learning done correctly” and they do not propose a hierarchy in their relative value. At the same time they are not value-free, but inspired by the idea that Global Learning is an indispensable requirement, as a contribution to a successful life in a complex world.

(1) Education is more than a programme for improving the world

Global Learning deals with negative issues of incredible dimension: The number of people dying of starvation every day, the depletion of our planet’s resources, the number of victims of wars, the widely perceived divisions between cultures, the struggle for work and for humane incomes. The state of the world may lead to the conclusion that one should want to change circumstances through educational programmes. It is a widespread assumption that one only needs to pass knowledge on to young children at primary school age in order to have a next generation of knowledgeable and therefore politically mature adults. There is a strong belief that progress and paradise on earth can be produced under guarantee.

Rather than aiming at ultimate ends, education always represents an interim solution of pedagogical efforts. In a historic situation in which the human being’s ability to modify behaviour does not seem to be able to keep pace with social change, it seems to be essentially important to point to this continuous provisional character of education. More than ever before, we are required to reflect over and over again on what we perceive and do, to reconsider our actions and their underlying decisions. The environment can change so frequently and radically during a human being’s life, that what we learned yesterday hardly suits the requirements of tomorrow. We are witnesses of, as well as participants in, a trend towards an increasingly globalised world. This is fascinating and alienating at the same time. Depending on one’s educational background and personal interests, it is experienced as either an opportunity or a threat. The single individual has to put in great efforts of orientation. Neither can, for instance, power always be located - and least of all personalized - nor can wars be exclusively explained by rational logic (see Scheunpflug 1996).

Against this background, the claim that we can achieve a better world through educational programmes needs to be critically revised. One should not imagine that educational activities provide a complete programme for coping with our global problems. This may too quickly lead to normative prescriptive teaching. Even more, it abuses education and turns it into a means of political and economic purposes. Designing the future will not be better achieved through more planning and efficiency. In doing so, feelings and reflections, considering and sympathizing, delight and dolefulness, being a friend and being a stranger are at threat of being lost. Are they sacrificed to our obsession with aims and targets?

Education is no probate means to transfer accountability to the next generation. While one must not close one's eyes to reality, it would be basically questionable, to make children and youngsters first feel distraught and then assign the task of political action to them. Adults cannot be relieved of the burden of political responsibility.

Through Global Learning, we should rather give form to things which exist and which we want; it should question sense, development and consequence. This requires time and room, leisure and calmness, ease and composure. The breathlessly articulated slogan "There is so much to do" neither speeds up learning processes nor leads to one's objective any faster. A better and sustainable world cannot be prescribed through plans, but requires social dialogue and consensus on values. Development in the world is not about the transfer of technical knowledge (about accountability and effectiveness), it is about relations. We should see that we are all learners. This already sets the pedagogical bar very high.

(2) Fear of default makes for bad teaching

The circumstances that are prevalent in most parts of the world are described in lots of documents and media (see among others UNDP World Development Reports). We are told to antagonise them immediately and to avoid the worst through our contributions. It is said to be "One minute to midnight" or even later on the stopwatch of our destruction, and the whole of humankind is said to be in danger.

Teachers in learning processes which touch upon these contents should strive for calmness despite the temporal and factual pressure exercised by problems. In spite of feeling responsible for the suffering in this world, in spite of wanting to make people and the world function, one should keep one's professional distance. "Grass does not grow faster if you pull it", an African proverb says. Fear neither speeds up learning processes nor promotes a more sustainable (due to self-determined) development.

There is the high demand on the protagonists of Global Learning not to conceal the circumstances in the world, and not to impose them as an individual burden on learners at the same time. Despite producing fear of the big catastrophe, one should enhance the ability to be active even against the background of fundamental doubts. For those who believe that today's global situation leads to the death of humankind, or for those who call it hell, there are two options: The first one is to become a part of it entirely, so that one ceases to perceive the horror. The other one requires openness and constant attention: to search and to realize who and what, within this global lunacy and suffering, this hell, does not present hell and to give it assistance, room and time (Marco Polo in Italo Calvino 1984, Gronemeyer 1993).

(3) Learning means reflection

"We are drowning in information, but starving for knowledge" (Naisbitt 2006). The less the human being reigns over data in the technical reality, the more concrete rooms and places should gain importance: places against "placelessness", such as libraries, information centres, coffeehouses and educational centres; places that encourage reflection and mediation should be acknowledged as objects of cultural value. It has become more essential than ever before to locate oneself not only in real terms, i.e. economically and socially, but also notionally,

emotionally and culturally, ever and anon. Gaining simple information does not suffice. It is a matter of connecting our horizon of experience and enlargement of one's own learning aptitude and decision-making ability. This requires sufficient individual and social space and time for all that is involved in such learning processes.

In most descriptions of the aims of Global Learning, one can find the expressions "to find, to develop, to comprehend, to conciliate, to contribute, to interpret, to enable, to scrutinise". They articulate that Global Learning must not be seen as a political cure-all, but as an attempt to convert principal contents and values into didactic efforts (see Scheunpflug & Schröck 2002). Learning processes that concentrate on reflections on one's own identity and possibilities, as well as on social circumstances and developments, should and can provide people with the capability of connecting their own lives with worldwide developments.

Global Learning should enable us to critically question our own self-perception and action. It should not bet on concrete targets and fixed results, but should be an open and holistic process coming from the needs and experiences of teachers and learners. One should act on the assumption that not everything has already been discovered, comprehended and conquered.

This is a plea for an understanding of Global Learning as an education that demands the capabilities of human beings, such as their creativity, their empathy and their courage, their openness and their preparedness for the new, to give our world a face and a form. This demands learning processes that are pedagogically accompanied and that strengthen self-confidence and self-efficacy. Such a learning process requires full participation and lively curiosity. We should be occupied with people, matters and events without feeling occupied. It requires investigation and reflection; it includes pondering one's own origin, not merely thinking ahead into the future. One can sense how an overabundance of information leads to a lack of wisdom. Therefore, we need curiosity and reflection.

(4) Action is only one of the many dimensions of Global Learning

In qualitative terms, there has been a clear enlargement of the context of educational programmes in this work area. People realise that developmental problems are integrated in overall interdependencies which contain questions of development alternatives in the North and of one's own interconnection in worldwide developments. "What can I do?" is therefore a frequently raised question in Global Learning. The answers are sometimes given quite rapidly, such as demands to donate, or on the contrary very cautiously - the latter approach with good reason. Action without sufficient reflection on framework conditions and developments in the respective area of activity, as well as personal motives and values, can result in pure activism, whereby one might be misled. "The reflected competency to act - neither blind action nor unquestioned behaviour patterns - is a main objective of education" (Rauch 2006).

The connection between action and learning seems to be eminently complex. Action can lead to learning, one can learn through action, but one can also stop learning because of action. There is a certain danger that people, in view of the state of the planet discussed in the

previous theses, evade information and learning processes that deal with such topics. The mediation of positive feelings and perspectives is therefore highly significant. The promotion of our senses is decisive for learning aptitude and social behaviour. A solid cognitive, affective and social basis is a precondition for entering more abstract learning and broaching the issue of political, economic and cultural interconnections.

Political action is just one of several dimensions of Global Learning. Reflection, communication, the change of perspectives, but also a consciously chosen option not to act, are dimensions that should be equally valued. The aim would be coherent action in a world which consists of contradictions and diversity.

(5) Education should give priority to reaching out in diversity

In the post war period, development was the overall concept of growth and progress, to which nations were geared as if it was a light house that shows ships the way to the saving coasts. Marianne Gronemeyer refers to a “new holy trinity”: of progress, innovation and the future. She pleads for analysing them critically and proposes that we develop the ability to listen to something rather than aim our thinking and our endeavours mainly at acting and being driven by practical constraints. Otherwise, we cease to really understand the meaning of our actions (Gronemeyer 2004, 9-10).

In Global Learning, one should deny oneself to the credo of absolute planning and strategy. It should not be determined by concrete targets and fixed results, but on an open process resulting from the needs of pupils as well as teachers. Therefore, we need spheres for thinking and fantasy that are disburdened by the concrete pressure of the enforcement of political interests. To stand still for a moment in the restlessness of the day and to think the impossible, to give room for “concrete utopias” (see Faschingeder & Novy 2003), that are eluded from political instrumentalisation.

(6) We need educational landscapes to create coherence of the body, the soul and the mind

In educational institutions, there is a prevailing trend towards rationalising and intensifying all processes. There is often little time for reflection or doubt, little time for getting to the bottom of things. Restlessness is hiding helplessness, striving for the future is hindering reckoning the present. The pre-setting of efficiency - “faster, further, higher” - has become synonymous with modern lifestyle.

Landscapes of education instead of educational institutions would be desirable. They should be first and foremost environments of communication, knowledge, reflection and change, in which learners are accepted as subjects. The teachers’ competency would lie in guiding learners in this sense, to challenge them, to accompany them.

(7) Global Learning is primarily about the formation of competencies

The construction of our identity is never completed. Our inside is as multidimensional as the world surrounding us. This requires educational processes which attend to the field of identity. These processes give time and space to biographical experiences to all that are involved. Such learning can contribute to increasing awareness as well as to personal and social liberation.

Global Learning would thus not only mean theoretical learning about the world, but it means the challenge to create space and time for concrete learning experiences within the world.

Through education, and especially through Global Learning in this sense, two objectives are aimed at. It should contribute to a better orientation in our own lives. And it should enable us to develop a vision of a successful life in a humanely designed world society. This is an extremely ambitious undertaking. The aim of such an education is not to close ways, but to open chances, you want to discover and not to conceal, you want to search and find something. The interests, experiences, and competencies of everyone involved in this learning process should constitute an integral part.

In Global Learning, solutions should not be provided, but taken into consideration. Radical questions should be asked. Thinking and acting in alternatives ought to be tried out. Through practicing collaboration and living together, solidarity and social virtues are required. The capability of a collaborative approach in everyday life can be strengthened. We should therefore count on an understanding of Global Learning that does not discriminate against a person due to possible behaviour of defence, that keeps the whole person with his/her limits in mind. The aim would be educational processes which give people confidence, stability, self-efficacy and joie de vivre.

We should realise that not everything is global, but the concrete, the local, and the individual has a global dimension. This perception can help us to understand the link between our own nearby environment and worldwide developments, and, in doing so, to better comprehend globality.

The challenge is to stop adopting the traditional north-south-perspective with a numb view on the There, and to overcome a temporal perspective oriented towards the future. Only if we make it perceptible for us where we come from, only if we are aware which future expectations are guiding us, we can bring the Here and Now into mind, and make it the pivotal point for alternatives and change.

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4.4 From Pedagogy to Strategies: Transformations Required throughout Education Systems

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In this presentation, the comprehensive educational reforms in Finland are looked into from the point of view of global education and key findings of the recent National Evaluation of the Impact of the Global Education 2010 –strategy, conducted by the author in 2011, are highlighted. The second part of the presentation focuses on the aspects that are considered essential for educational transformations on the basis of the national evaluation: teacher education, curricula and comprehensive institutional changes.

A. Policies and Comprehensive Transformations

First of all, it is to be noted that holistic educational transformations are possible. One example of this is the comprehensive school reform in Finland in the 1970s from the parallel system to holistic approach which included education, social and health sectors. The leading value and principle in the reform was equity, and it created what since then has been called the Nordic welfare system.

Many transformations have taken place in global education as well, both nationally and internationally. Here are some milestones:

History of Global Education (GE)

- Declaration of Human Rights 1948, and the process since. On European level The European Convention on Human Rights 1950 is essential.
- Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms 1974.
- Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy 1995.
- Our Creative Diversity 1995, which introduced the concept global ethics
- United Nations Millennium Declaration 2000 and Education for All Process
- Maastricht Global Education Declaration 2002

In Finland, a new phase in the development started with the GENE Peer Review in 2004, which was followed by the national strategy Global Education 2010 and its evaluation.

B. Policies and Latest Global Education Developments

The Finnish Global Education Strategy 2010 was published in 2007 and as a policy adopted a comprehensive approach, where education was considered as life-long and life-wide process. It observed the long history of global education but also attempted to respond to many new challenges: globalization, EU, sustainable development. It tried to keep in mind the importance of the values of human rights based internationalization but also keep in mind the many challenges of the present times. The strategy singled out actions needed to develop global education in Finland.

Actions:

1. Include the GE perspective in education, research, cultural and sport policy lines as well as social policy lines.
2. Strengthen the practical implementation of GE in early childhood education, schools, vocational institutions and teacher education.
3. Support research and higher education related to GE.
4. Increase support for civic organisations and other civil society actors in their capacity as providers of GE.
5. Enhance partnerships between the public administration, businesses, the media, civic organisations and other civil society actors.
6. Increase funding and other resources needed for the development and promotion and diffusion of GE as essential.
7. Monitor systematically and evaluate analytically the effectiveness of GE in Finland by creating procedures for quality and impact evaluation of the results. Some of these procedures have included:
 - Education for Global Responsibility –project (Obs. the term!) 2007-2009
 - National evaluation of the impact of Global education 2010 –strategy, 2011
 - Follow-up report of the Peer Review of Finland by GENE, 2011
 - International evaluations.

Many policy papers and strategies are under preparation in Finland e.g. about human rights, peace, sustainable development. It is to be seen how the ideas of global education have been observed in these documents.

C. Some Results from the National Evaluation 2011

1. Data: Policy papers, strategies, plans, project documents, reviews, evaluations, GE material
2. Questionnaire for 41 institutions
3. Interviews with 71 experts from 25 organisations.

The key question that emerged during the evaluation process was: How do you effectively implement issues in a decentralized system? Some of the main results in the evaluation were:

- Global education strategy was considered important – yet it was relatively unknown.
- The holistic approach was considered essential (coherence) – yet demanding.
- There was ambiguity in the main concepts and their relations e.g. global education, intercultural education, education for sustainable development, internationalization (competition or co-operation?) and inclusive education.
- The inclusion of GE varies when comparing policy papers, indicating that coherence in policies varies and some of the key concepts have not yet become established. GE is part of the policy lines in many ministries under different terms, but with little dialogue between the experts. Additionally, there is a lack of co-ordination, policy guidance, systematic follow-up and evaluation about GE among the policy makers.
- The curricula and teacher education – including teaching materials – are considered central for GE. However, the role and significance of GE varies in institutions. Within in-service teacher education the role of GE is not comprehensive. That is why also principals, educational leaders and civil servants need training especially on municipality level.
- There is much untapped potential in civic organisations, youth organisations and adult education. Many NGOs and civic organisations have done valuable work to implement the strategy. Nevertheless, the media and vocational sector need more attention in municipalities!
- Research on global education in Finland is scattered around the universities in the country. At the moment, there is no national graduate school in GE.
- There is some increase in funding ear-marked for global education, but it is very difficult to evaluate the exact sums because the funding is given through different channels and ministries and under different categories: development and peace education, equality and equity, non- segregation, intercultural education, and sustainable development.

The evaluation of the strategy includes recommendations for policy coherence, co-ordination and guidance and the means and responsibilities for it, for concept clarification, teacher education and curricula, NGO co-operation, research and higher education, youth organisations, mobility programmes, evaluation and funding. Questions raised are:

- How to integrate separate strategies into all activities?
- What are the conditions for successful implementation?
- Political will and coherence is needed.

Co-ordination and follow-up of processes are required on a regular basis.

Efficient and systematic education of key actors, like teachers, curricula makers and implementers, civil servants is essential for the implementation.

In the processes, revisiting the main questions is crucial: What is a good future for all? What is a good life? What are the conditions for a good life for all?

D. Education and Teachers' Profession

In the national evaluation⁵, another question asked concerned the most crucial conditions for the advancement of global education in Finland. Usually people listed several and emphasized the need for change in the whole culture, attitudes and atmosphere. However, if they had to choose and single out one or two, they usually mentioned teacher education and curricula, both national guidelines and the ones realized in schools. That is why this presentation highlights also some aspects of teachers, teacher education, curricula construction and the transformations in educational institutions and organizations. First of all it asks three basic questions:

- What is education and its relation to such concepts as learning and teaching?
- Has our view of education changed or has the world around changed – or both?
- Have the changes been the ones we want to see happen? Desirable for whom?

We should also analyse what we mean by education. That is often helped by some of the metaphors we use about the educator or teacher: light-bearer, companion through life, enlightener, gardener, interpreter between the world and the child, carer. In any case, education is more than learning, and we should be careful not to substitute education and teaching with the term of learning. Learning is of course the main aim, but learning in global education is not any kind of learning, but it has certain value-basis. Teachers, inspirers, initiators, guides and mentors with competences in global education are needed and they are crucial for the learning processes⁶.

Education is a value-laden activity. The purpose, aims and content of education matter. Teachers have to make decisions about the aims and contents in more and more complicated and pluralistic societies. Education is a very special profession in the sense that culture is also the contents of the activity and teachers are interpreters of the culture and the society, including values and worldviews. In this process various forms of knowledge are essential, but also such aspects as empathy, scope of caring, emotions and actions. Pedagogical activity also contains paradoxes such as the balance between socialization and transformation (critical thinking). One should introduce new ideas and perspectives which hopefully lead beyond previous limitations but one must also remember that everything that is desired is not desirable.

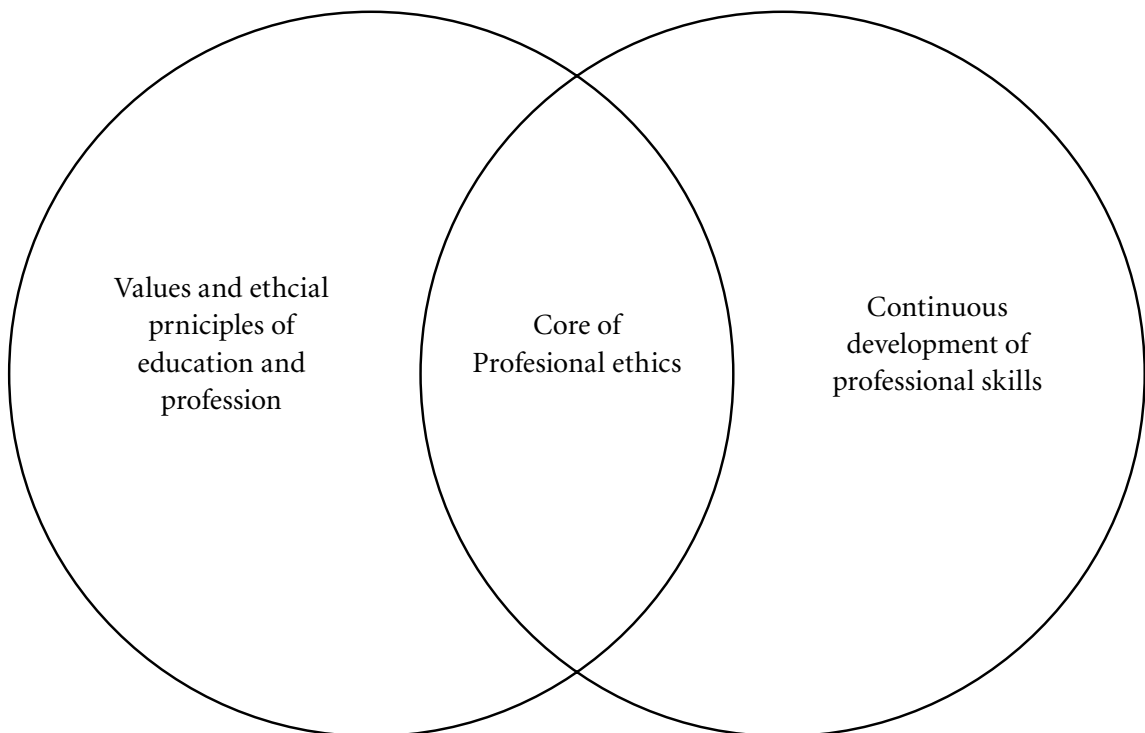
5 Kansainvälisyyskasvatus 2010 -ohjelman arviointi. Opetus- ja kulttuuriministeriön työryhmämuistioita ja selvityksiä 2011:13.

6 Here Professor Räsänen's input focused on two photos representative of metaphors of teaching: one of a torch-bearer; the other of an adult's hand holding and leading a child's hand (eds).

Teachers and schools have many tasks: to provide qualifications, socialization, to foster becoming a full human being. The partners teachers are working with are often children, which add to the ethical sensitivity of the profession. There are also many stakeholders involved and results of the actions are visible only after a long time. Being a teacher is thus not a technical job but a task that requires maturity, ethical sensitivity, respect of other people, responsibility for pupils and the sustainable future. The teacher opens perspectives, provides tools for understanding the world, introduces old and new ideas, provides spaces for dialogue and intercultural learning, and dares to say that there are also things which are unethical.

Martti Lindqvist⁷ has illustrated the competences teachers need with two interconnected circles; both of the circles should be strong in order to work successfully as an educator (Figure 1). Education for teaching profession should be thorough and of high quality. If global education is considered essential for future citizens, global education should be integral part of all teacher education.

Figure 1. The special nature of education.



7 Lindqvist, Martti1985. Ammattina ihminen. Hoidon etiikasta ja arvoista. Otava: Helsinki.

E. Change in the Whole Educational and Institutional Culture, Ethos

The holistic idea of global education advocated in Global Education 2010 strategy would engage the learners in life-long education from early childhood to adulthood. Additionally, life-wide education would include formal, non-formal and informal education and various learning environments. Formal education is central, however, because it reaches everyone in society. School is like a microcosm of society in which the teachers are opening the world and building bridges in long-term learning relationships and environments. Potential is enormous as students spend over ten years within the influence of formal education. The positive potential can of course be lost but it can also be cherished and that is why the education of the staff is so important. The teachers in Finland have a relatively spacious pedagogical freedom to choose approaches and contents that they consider essential for future citizens. However, single teachers also need support. There should be coherence, continuity and logical cumulative approach in the aspects that are considered important in the schools. The significant aspects should be integrated in the whole educational culture of the institution or organization. Some of the aspects considered in the comprehensive change of ethos are included in following list:

- Values, norms, aims of the institution
- Competences of the staff
- Leadership and competences of administrators
- Curricula (various levels)
- Contents and methods
- Material
- Evaluation
- Other activities, structures
- Support, co-operation
- Dialogue with the society and neighbourhood.

F. Curriculum and Transformation

In order to understand the diverse meanings of a curriculum, philosophical and theoretical starting points are crucial, and they definitely include values. Building up a pedagogical worldview requires serious analysis of the expected and desirable present and the future.

The present realization of Global Education is still a bit fragmented and varied. The concept does not yet have a firm status. This is partly due to the cross-curricular approach not getting enough space and attention in various more or less traditional and solid subjects. No doubt, this dilemma raises many demands for teachers' competences as well as curricula designers on local and national levels.

Global and intercultural education can be observed in curricula in various ways. According to Banks (1999)⁸ and Bennet (1993)⁹ there are all least the following approaches:

1. Assimilative, monocultural approach
2. Theme weeks, some contents from other contexts
3. New subjects or cross curricular themes
4. Transformative holistic multicultural approach.

According to Bennett (1993), the difference between ethnocentric and ethno relative paradigms in curricula and education is decisive. It comes from the realization that there are many perspectives and many areas in the world. My perspective and culture is one possibility, and I need to understand and know other perspectives as well. However, it does not mean that everything is relative, but there are also some ethical principles that are important for good life and we need discussion about these principles.

Teacher (educator) education curricula are important to give competences for curricula making for the future citizens. The future citizens need skills for taking perspectives, dialogue, empathy and ethical decision making. They should understand their multileveled citizenship on local, national, regional and global levels. Furthermore, wider worldview and wider scope of caring is needed as well as understanding the effects of diversity, mobility and international interdependence. Such themes as ecological, economic, social, cultural, technological and ethical sustainability should be integral parts of all curricula. Special attention needs to be paid to the methods used so that people realize how these topics concern us all. And not only us but our children and grandchildren. UNESCO publication *Our Creative Diversity* is an attempt to analyse the ethical principles we need in the globalised world.

Our Creative Diversity 1995: Global ethics is both an ideal and a necessity in an interdependent, multicultural world where people live on the same globe. Emerging global civic culture means demand for human worth and consciousness of a shared ecosystem.

What is global ethics based on and how is it agreed on?

It is motivation and willingness to co-operate, treat others as subjects and goals, and commitment to:

- to equity (within generations and between generations)
- to dialogue and mutual learning (de- and re-learning)
- to peace and conflict prevention
- to seek [and support] sustainable development.

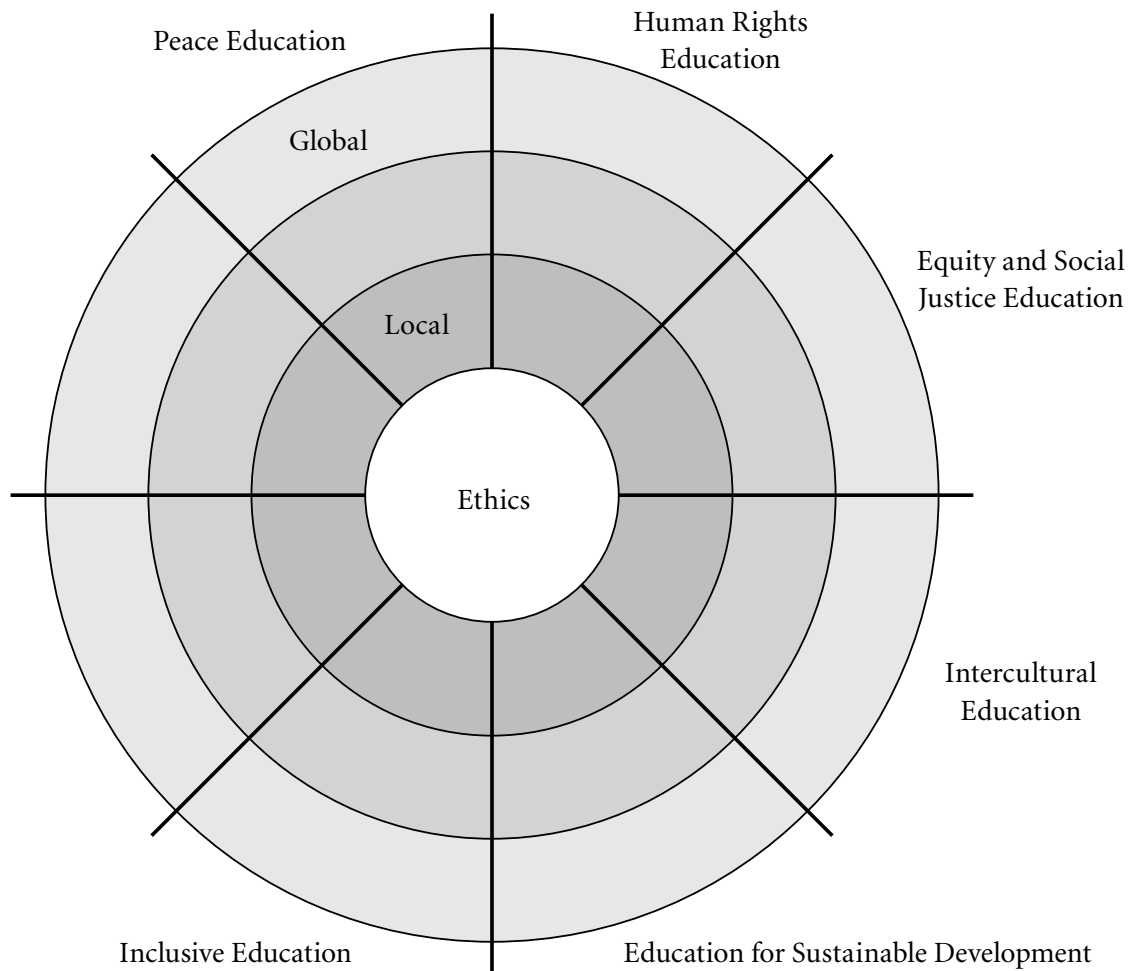
8 Banks, James (1999). *An introduction to multicultural education*. Allyn & Bacon: Boston.

9 Bennett, Milton (1993). *Towards ethnorelativism: A developmental model of intercultural sensitivity*. In Paige, R. (Ed.) *Educating for intercultural experience*. Intercultural Press: Yarmouth.

G. Final Conclusions

Learning from the past, responding to new challenges and keeping the vision about the desirable future clear is one of the guiding principles in education and global education (Figure 2).

Figure 2. Education for Global Citizenship.



Political will Ethos, Values of Society

- Policies, Strategies
- Coordination, Implementation
- Life-long, life-wide and multi sectoral approach
- Institutional ethos
- Education and educators
- Curricula
- Cooperation and Dialogue

Global education means constructing a meaningful, ethical, sustainable future for all in the global world. It requires international co-operation, combining global and local and furthering political will, policy coherence and co-ordination among the key actors. Global education is connected to a certain value basis that must not be neglected, and that is the joining glue between the many sectors of global education such as human rights education, peace education, equity and social justice, intercultural education, inclusive education and education for sustainable development.

We will especially need efficient policy implementation and follow-up, clarity about values and aims, positive action and awareness of structures and power as well as institutional coherence. Moreover, the role and nature of curricula is crucial on all various levels and age groups. Further development of teacher education and systematic in-service education of key actors including teacher educators themselves is needed.

Education of young people, future citizens, should get special attention. 'New' pedagogy should be developed for the interdependent, multicultural societies. What term is used is not so important as long as none of the important aspects are excluded. The term can be e.g. education for sustainable development as long as cultural and societal aspects are not forgotten or neglected, or the term can simply be Education for meaningful, ethical, sustainable future for all in the interdependent global world. It is important that future citizens get competences for their personal and social development in order to live a meaningful life together and develop a society that takes its responsibilities seriously. It is important to keep in mind that even today extensive transformations are possible and they are made by people.

5. Expanding Ideas of Global Education: Reflecting on What the World Challenges us to Learn

This chapter provides highlights from the talks, panel discussions and workshops of the symposium. It begins with the inputs from panel participants of the session chaired by Dr Hartmeyer, focused on the question: “what does the world challenge us to learn?” It concludes with the summary of perspectives, shared by participants, in response to the participative workshops on Day 1 of the symposium, focused on the relationship between theoretical conceptions and policy actions.

5.1 Sailing as a Metaphor for Global Learning in a Changing World: a Reflection *Ms Irmeli Halinen, Head of Curriculum Development at the Finnish National Board of Education*

How is the world changing?

When I was reflecting the question posed to us, a metaphor came into my mind. All those who have sailed even once in their life, know that if we want to sail and navigate well, there are at least three important things we need to know:

- we have to know where we are right now;
- we have to know where we want to go and how to get there safely;
- we have to be able to read and interpret the weather conditions.

But navigating in today’s world is a difficult task. The world is becoming more complex and confusing. It is difficult to know where we are right now and make sense of what is happening around us - who we are, and how do we define our identity?

The world is also so full of information, and there are so many different options and choices to make for most of us. It is hard to figure out where you aim at or where you plan to go. Or even when you think that you have already decided what is important to you, you easily lose the way, because there are so many opportunities, so many temptations. It is difficult to keep yourself coherent and clear. It is challenging for every individual, and perhaps even more challenging to create common understanding of that.

And finally, the weather - the circumstances in this world – they are changing so rapidly. Are we able to read weak signals early enough to be able to navigate safely?

And this is not only for individuals but for communities, societies and nations as well. We are globally connected to each other, and issues like climate change, changes in our natural and built environment, rapid development of technology, and information flood, they touch all of us. What the tiny crew of our sailing boat needs is good cooperation, sound ethical orientation, and a lot of solidarity.

What is important to learn?

The ability to reflect is at the heart of one's development. This means that the learner should become more conscious about his or her own learning and actions, and be able to build a healthy and rich identity and self-awareness. This is not possible without relations with other people. The ability to engage with others, to interact and work with others, and to see human diversity as richness is more and more important. The biggest challenges still may be found in the areas of ethical orientation and sustainable way of life. The question then is how we as educators create opportunities for learners to pose questions, to look critically at different issues in one's own life, in the community and in society, and to gradually grow to form opinions and take responsible actions in order to build a sustainable future.

5.2 The important role of worldwide Education for Sustainable Development

Mr Carl Lindberg, former Secretary of State, Sweden

How to become a competent Global Citizen? To my mind, a Global Citizen has developed a strong will to know the world and to deepen knowledge about and respect for human beings different cultural conditions. However, at the same time she or he is anxious to make efforts to contribute to realize the values expressed in United Nations Declarations and Conventions.

What does the World Challenge us to Learn? I would like to point out at least two important learning outcomes:

- a) A linguistic and cultural competence to communicate across national- and cultural borders.
- b) An ability based on good knowledge and a willingness to see and in action contribute to encounter all the challenges humankind is facing (as described in the Documents on the Millennium Development Goals, The Action Plan, United Nations Summit on Sustainable Development in Johannesburg 2002 and the Intergovernmental Climate Change Panel).

Challenges for learning include at least:

- a) To develop support from laws, ordinances, curriculum, syllabuses in formal and non-formal education at all levels for Global Education and Education for Sustainable Development.
- b) To find methods that inspire the individual teacher to develop a strong commitment to Global Education/Education for Sustainable Development and an attitude from a teacher to regard herself in the perspective 'We are all learners'.

c) To particularly develop the student's ability to critical thinking and a willingness from the teacher to work across curriculum are also very important.

My view on Global Education and Education for Sustainable Development is that both are extremely important and have to be promoted. Education for Sustainable Development will also stress the importance of education as a tool for sustainable development activities locally connected to the global challenges.

The European Union's Education Ministers Council expressed their views on ESD and support for ESD in a Statement in November 18th 2010. Council conclusions on education for sustainable development were as follows:

“Education for sustainable development (ESD) in a lifelong learning perspective is essential for the achievement of a sustainable society and is therefore desirable at all levels of formal education and training, as well as in non-formal and informal learning.”

The council promoted the importance of ESD by inviting the member states and the European Commission, within the limits of their respective competences, in order to support education for sustainable development and promote these Council conclusions all over Europe and worldwide.

In conclusion, I am happy to let you know that next year 2012 there will be the Rio +20 Summit on Sustainable Development with The President of Finland Tarja Halonen as one of Chairpersons at the Conference. I do hope that education will be one of the key topics on the Agenda.

5.3 ESD in the EU – Global context – multi-perspectives needed

Mr. Reiner Mathar, Germany

The session ‘What does the world challenge us to learn?’ continued with a talk given by Mr. Reiner Mathar, Germany. He concentrated also on reflecting on education for sustainable development.

He pointed out that if students and adults should really learn to understand general questions of sustainable development they must have the opportunity to look on these questions from different perspectives. It is not enough if people look at the world mostly from their own perspective only. The perspective of different generations should be taken into account as well as perspectives of people from other regions and of different cultural backgrounds.

Education for sustainable development has to be integrated and looked into from the perspectives of different disciplines and domains and of different historical periods.

Learning arrangements should:

- offer the possibility of different perspectives especially global perspectives;
- be based on the concrete living situation of students;
- base on the actual experiences of students.

Learning arrangements must offer real participation, the possibility for student active participation and interaction between partners from outside school. Opportunities to integrate students and adults from different cultures in real life setting must be actively promoted. Climate change and greenhouse gas emissions are topical questions in our daily lives.

Questions and topics of global development should, according to Mathar, be part of each subject. Sustainable development and Global change is not a topic of one or two subjects:

- All of them have to contribute to the learning process
- National curricula must integrate ESD - especially global development
- And: there is a need for concrete exchange between curriculum experts from different parts of the world!!!

Looking to the German experience, this includes a national framework curriculum for Education for Sustainable Development with a main focus on Global Development. Competencies and contributions from different subjects are updated during the process since 2007. Establishing an ESD Expert Network with representatives from Germany, India, Mexico and South-Africa has started to work in 2010 on curriculum questions, training of trainers, improving teacher education and implementing the idea of the whole school approach for ESD.

5.4 Capacity Development for Global Citizenship

Mr Jeroen van der Zant, Senior trainer/advisor, NCDO

Mr Van der Zant began by outlining his own background. He is active in the field of communication and education in various roles, especially for civil society organizations, but also in business. During the past five years, he specialized as a consultant, project manager and trainer in education and youth communication in relation to global citizenship. Currently, he is working as a senior trainer and consultant at NCDO for various teachers, schools and civil society organizations in the Netherlands who want to embed global citizenship in education. He helped establish the canon for global citizenship, windows on the world, and the starting point for many educational activities related to global citizenship education in The Netherlands.

The National Committee for International Cooperation and Sustainable Development (NCDO) promotes public awareness of international cooperation and the importance of active Dutch involvement in this area. NCDO carries out research, provides information and advice, stimulates public debate and is actively involved in the field of training and education.

During the implementation of these activities NCDO cooperates with government, political and social organizations, the business community and the research sector. NCDO is financed by the Ministry of Foreign Affairs.

In the Netherlands, global citizenship education is not a key education issue. Also it is in the Dutch education system not possible to introduce global citizenship in a national curriculum due to the decentralized nature of the process. The innovation must therefore come from the bottom up, at grass root level. Still many valuable things are happening in Dutch schools in the field of global learning, one of the initiatives in this respect is to develop a 'canon' for global citizenship in education. This initiative is the focus of the workshop 'Why a canon for Global Citizenship?'

To become a Global Citizen

Global citizenship in my view is not an endpoint but a point of departure. I do not believe in global citizens, I believe in people who seek a form of world citizenship in their local lives.

Ultimately it is about:

- An awareness that extends beyond the borders of the local or national community;
- Insight in international developments, how the world of children is intertwined with the world and about how they understand and can get benefit from it can achieve;
- Empathy with and respect for people from other parts of the world;
- Reflection on the many connections between one's personal situation and conditions elsewhere;
- Plus the readiness to draw conclusions from them and taking responsibility as an active citizen.

What the World challenges us to Learn?

We are dealing with different crises: financial crisis, food crisis, climate crisis, commodity crisis and a moral (ethical) crisis. In the solution of these crises, countries and individuals must work together internationally. It is in the interests of children and educators to have knowledge and understanding of the world and recognizing global citizenship as a key element of schooling preparing young children. Well-developed global citizenship helps them in their future. Preparing children for an international future where they can freely move, where they can contribute and benefit. Global Citizenship is not just a matter of learning the right linguistic skills and cultural competence, but also the transmission of knowledge and hard facts to gain insight into world relations, a huge challenge!

With the global dimension of citizenship in education we understand:

- Students have knowledge of (current) developments and international relations (knowledge)
- Students have an opinion about (recent) developments and international relations (attitude)
- Students feel involved with people from other parts of the world (attitude)

- Students feel responsible for contributing to solving global problems in the world (attitude)
- Students know how they can fill in Global Citizenship (attitude and behaviour).

What we mean is education that offers developing citizens a balanced and contemporary orientation on international society, so that they learn to reflect on the many connections in the world and on their own position in it.

How are these challenges met in concrete Dutch educational programmes and projects?

We (NCDO) developed various tools in the past four years that support teachers to help their students to become “world citizens”. NCDO is currently exploring how in the future further embedding them in education could take place.

Conclusions from the experience of the last four years suggest:

- Give priority to reaching teachers in primary education, secondary education and teacher training.
- Organize contacts with the education sector, it is necessary to know enough to ask and what the needs are. How: focus groups, stakeholder meetings, conferences, contacts with partners, LinkedIn group (social media). Organize contacts with the education sector and search for connection with developments in education in citizenship and internationalization.
- Partnerships with strategic partners are needed to provide adequate input to find and keep in education. Potential partners are school advisory services, trade unions of teachers, teacher training, educational publishers and organizations with similar objectives as NCDO, such as Amnesty International and Edukans.
- Provide greater dissemination of good tools and methods that are already there by using smart websites and newsletters & social media.

Reflecting on Challenges for Learning for Global Citizenship

The Netherlands has a long tradition of educational freedom for schools to set their own educational shape. I see teachers therefore as change-makers. Educational innovations come mainly from enthusiastic teachers in my experience. First of all it is important to find methods that inspire the individual teacher to develop a strong commitment for Global Education. Furthermore, three core elements are important when teachers are going to teach in Global Citizenship.

1. Education for global citizenship requires first of all a knowledge base.

You can call this: ‘A state-of-the-planet awareness. This naturally includes knowledge both of spatial differences in nature, resources, economy or welfare, and of developments through time, for example colonization and decolonization, the globalization process.

In addition, a degree of insight is required in interdependence on a global scale, the most important global issues at this moment and possible solutions.

2. Reflection on values and attitudes

The discussion of global themes at school inevitably entails an exploration of various value perspectives and reflection on one's own values and norms of behaviour. In the British and, in a wider sense, also the European context, values and attitudes which correspond to the European tradition of critical democratic citizenship often come up for discussion. Typical, for example, is what Oxfam sums up as ingredients: sense of identity and self-esteem; empathy and sense of common humanity; commitment to social justice and equity; belief that people can make a difference.

3. Skills

Especially in Western Europe, ideas on education for global citizenship have followed the growing interest in skills in education. Current interest in skills appears to be mainly a matter of strategy: global education goes along with what the education sector wants. It is clearly recognized internationally that education for global citizenship should be linked with education trends. Oxfam's curriculum for global citizenship deals with the required global citizenship skills at length: critical thinking, the ability to argue effectively, the ability to challenge injustice and inequalities, respect for other people and cooperation and conflict resolution.

You have to join and make use of the following trends when you want to root global citizenship education in a school and make it sustainable in the Dutch practice:

Trying to fit in with the focus on Citizenship Education

The fact that education for global citizenship is flourishing in the United Kingdom is mainly because it links up with citizenship, which is a statutory National Curriculum subject. Its aims and content have been established by the government. In addition, the National Curriculum indicates which cross-curricular themes should be dealt with. One of these is global dimension and sustainable development. Building this theme into the relatively new subject of citizenship education is a natural conclusion. In the Netherlands schools are even required by law to educate in active citizenship. We invest in resources to help give this global dimension a place in citizenship education or in other subjects. In short, there is still a great deal of work ahead to bring global education and citizenship education closer together.

Making use on the emphasis on self interest in internationalisation

Regarding the latter: global education is also interpreted nowadays as education that enables young people to be resilient and successful in an increasingly competitive world. This calls for skills such as the ability to carry on learning, to quickly access and analyse information, creativity, resourcefulness and cross-cultural knowledge of languages. It is about employability in a world in which one can no longer take for granted that there will be sufficient jobs and opportunities in what we used to call the prosperous West.

The Dutch route

We in the Netherlands have a lot to learn from experiences in other countries. Is it wise to link education for global citizenship to citizenship education which is gaining ground in Dutch schools as well? What are the opportunities, the conditions, and the pitfalls? What degree of government steering is desirable and effective? How do you go about organizing extra training and refresher courses for teachers? And especially: what should be the substantive, pedagogical and didactic basis for global citizenship education?

5.5 Sequel: Some Issues that Emerged from the Working Groups

The theoretical and conceptual inputs on the first day of the symposium led to heated debate; some of the conclusions of the working groups might fruitfully be read in dialogue with the question “what does the world challenge us to learn:

Our understandings of GE are various, and informed by differing theoretical perspectives – while we have moved in circles of consensus, there is also the need for dissensus, for differing theories and divergent schools of thought in Global Education.

Any theoretical approach to GE – needs to have education at the heart, and, conversely, global education needs to engage with, and to be at the heart of, broader debates that are current in education.

The analysis of Critical vs./and Soft Approaches to GE was hotly contended; for some, the soft approach is not GE; for others, the need to move from soft to critical and back again depends on context, etc. For some it is necessary to move the discourse and practice from soft to critical, while for others this is a continuum.

Long-term development: it was suggested that there needs to be a concurrence of research, curriculum development, teacher, school principal and administrator education, educational materials development in the field of Global Education if the promise of the field is to be realised. Piecemeal approaches to any of the above-listed dimensions will not work alone.

Furthermore, it was proposed by some that systems-thinking should be integrated into educational institutions at all levels.

It was proposed that a global network of researchers in education with a commitment to global education, intercultural understanding and ESD be established.

Can there be short-term development of this field? One group was tempted to leave the answer to this question blank as only long term solutions will suffice. On the other hand, long term change requires short term steps.

It was also proposed that there needs to be a narrowing of the gap between policymakers and practitioners; that Global Education can draw on the existing relationships between school and community.

It was suggested that we need to move more strongly towards the integration of GE into all education; with a more systematic networking for improvement in practice.

It was also proposed that, in tandem with the analysis of educational change occurring in this symposium, a concomitant analysis of the kind of global social change we need is also required.

6. Global Learning, Curriculum Reform and Competencies: at the Gateway of Forthcoming Reform in Finland

The Finnish education system is recognised globally, not only for excellence in comparative results and in the achievement of equity, but in many other respects. In this session, information about the Finnish education system, the approach to curriculum reform in Finland, the understanding of a competencies approach, was delivered and elaborated by three experts in the relevant fields from the Finnish National Board of Education; with a constant focus on global learning at the heart of the process.

6.1 Empowerment by Curricula

Ms Irmeli Halinen, Finnish National Board of Education

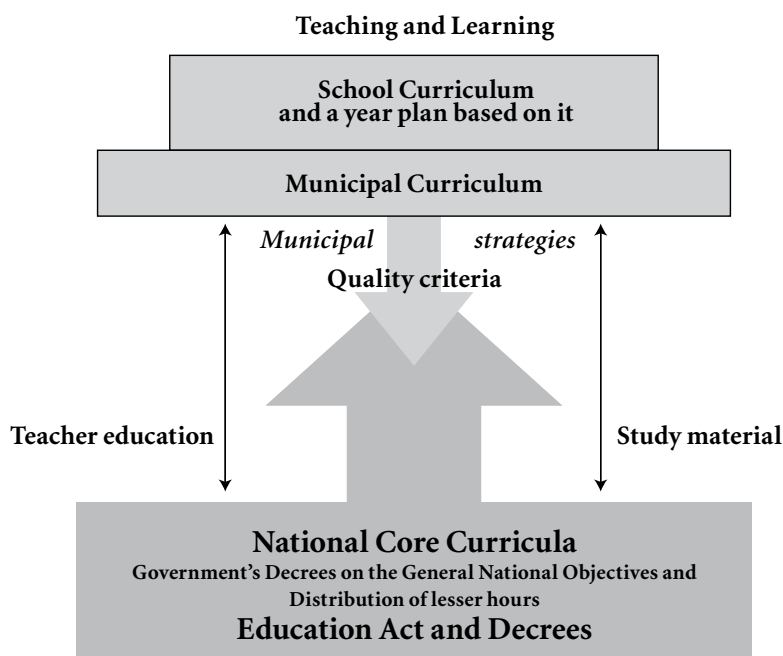
We Have a Common Challenge

All countries in the world struggle with the challenges posed by increasingly knowledge-based economic systems, as well as the need to respond to the longer-term consequences of the financial crisis. Learning and education is more important than ever. The importance of learning-to-learn skills and life skills is growing in all areas of education. They are especially important for vulnerable and marginalized individuals and groups.

Curriculum is used as a pedagogical, empowering tool

All parts of the Finnish education system aim to support teaching and learning, good interaction between the teacher and the learner. Learning is on the top of the system.

Governance structure and Curriculum System in Finland 2011



Intensive interaction and continuous cooperation between different levels (national, municipal, school) of action and between different stakeholders are our means for getting information and for creating common understanding. Through this we strengthen vertical and horizontal coherence in the system. The ethos of trust and support is central – instead of controlling afterwards through inspections or national testing we invest in creating good preconditions for the high quality of education.

We believe that schools cannot be intellectually challenging and socially supporting for students if they are not that for teachers. All three layers of curriculum – national core curriculum, municipal curriculum and school curriculum – are drawn up in an open and interactive process. It is challenging for teachers, but also inspiring and empowering. In this professional process teachers co-create their everyday work in schools.

For us, curriculum is in fact more a process than a ready-made product. Curriculum reflects our best understanding of humanity, society and learning. But curriculum is also a strategic document which connects the work of every school to municipal and national development strategies. Our curriculum is holistic and covers all areas of school work, not only goals and contents of various school subjects. It is focused not only on what to teach for instance in math and science, but also on how to develop the best possible learning environment or how to support learners and how to give them feedback based on the versatile evaluation planned and organized by teachers. And finally, curriculum is a professional, pedagogical tool for teachers and school principals, and for municipal and national education authorities. It connects and structures the work at different levels of education.

Do we still need schools for learning?

In spite of huge changes in our society and of new opportunities for versatile and complex learning offered by technology, we still need schools for learning. In our schools, through high quality curriculum, we can enhance

- long-spanned, systematic learning;
- deep understanding of information and construction of new knowledge;
- dialogue and cooperation between different learners;
- coherence of student's identity by taking care of supportive, encouraging and respective atmosphere.

The quality of the Finnish education system is based on national standards given by Education Acts and Decrees, National Core Curricula, national teacher qualification criteria, on financial guidance, and on internal self-evaluation and external evaluation. We emphasize the responsibility of education providers, schools and teachers and trust that through their self-evaluation we can best proceed in developing teaching and learning.

6.2 Competencies in Curricula

Eija Kauppinen, Finnish National Board of Education

This presentation began by addressing a series of questions: How to define / draw up the objectives in curricula? What kinds of tools do we have for doing this? Conception of learning? What is our conception of competence? How do knowledge and cognitive processes work? And where do values and skills come in?

Starting with learning and the learner; the learner has two ways of interacting with the world: using language, and using actions or tools. Learning always takes place in context, and Ms Kapuppinen provided a detailed analysis of learning in context.

Competencies are based on knowledge, skills, values and attitudes. However, the capability of using them in certain situations and contexts is essential. In the process of defining competences and curricula, one would like to ask questions like “What kind of knowledge does the learner need?”, “What kinds of tools and skills should she/he learn to use?”, and “What are our values?”

The revised Bloom’s taxonomy is one way of defining knowledge and skills. It consists of four different types of knowledge, and six different categories of cognitive processes: to remember, understand, apply, analyse, evaluate, and create.

Krathwohl, applying Bloom, distinguishes these 4 types of knowledge thus:

A. Factual Knowledge

The basic elements that students must know to be acquainted with a discipline or solve problems in it.

B. Conceptual Knowledge

The interrelationships among the basic elements within a larger structure that enable them to function together.

C. Procedural Knowledge

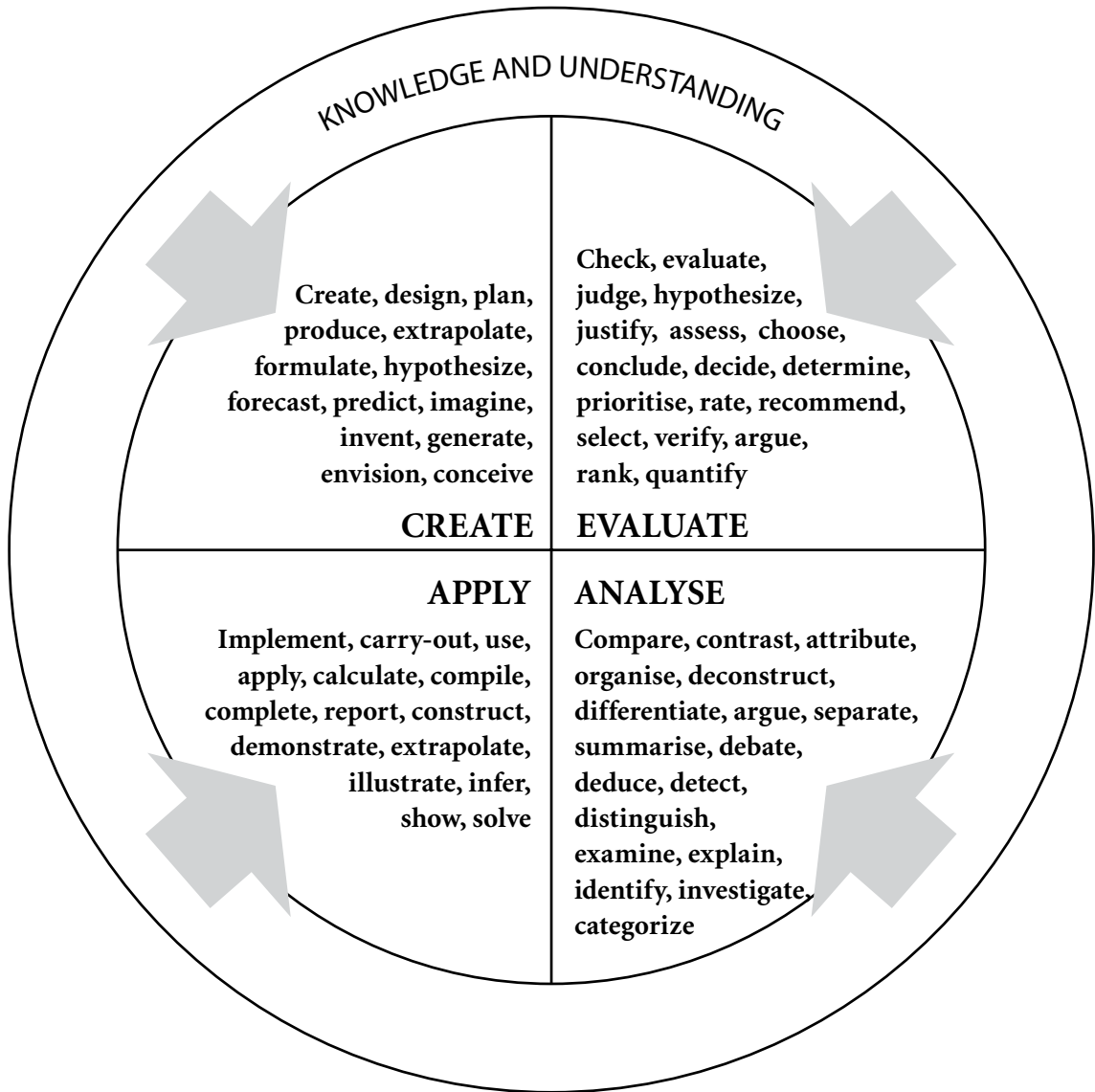
How to do something; methods of inquiry, and criteria for using skills, algorithms, techniques, and methods.

D. Metacognitive Knowledge

Knowledge of cognition in general as well as awareness and Knowledge of one’s own cognition.

The specialist in gifted education, Sonia White (2011) from New Zealand depicts these six cognitive processes by using two overlapping circles. In her model, remembering has been substituted with knowledge, and *knowledge and understanding form a basis of all upper cognitive processes*. She also depicts the four higher-level cognitive processes more precisely by using different kinds of verbs.

Figure 1. Cognitive processes (White 2011, 113)



According to White (2011) every student – all students, not only the gifted ones - should have an opportunity to work at higher level during lessons. Thus, when we are defining competencies, we should consider what kinds of cognitive processes we would like to promote and what kinds of verbs we use when defining competencies in our national curricula.

When we wish to promote values, we may consider this domain by applying Matthew Lipman's idea of valuational thinking. In general, valuational thinking is thinking about what we value, prize, admire, and appreciate. It consists of three different types of thinking:

Affective thinking is responding to how we feel about things we value.

Active thinking is acting upon what we value.

Normative thinking is thinking about what is, and what ought to be.

(White 2011, 158-164.)

Cultural identity and Knowledge of Cultures

The Finnish national core curricula in 2003 for upper secondary education includes the definition for a cross-curricula theme "Cultural identity and cultural knowledge". It may serve as a starting point, when we define the competencies of global citizenship. According to the current definition, the pupils will be familiar with different interpretations of the concept of culture and be able to describe the special characteristics of different cultures and be familiar with immaterial and material cultural heritage. They will also:

- be aware of their own cultural identity, be clear about the cultural group to which they wish to belong and know how to act as interpreters of their own culture;
- appreciate cultural diversity as part of the richness of life and as a source of creativity and be able to reflect on the alternatives of cultural development in the future;
- be able to communicate diversely with people from different cultural backgrounds, even in foreign languages
- endeavour to contribute actively to the construction of a multicultural society based on mutual respect.

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6.3 As a Global Citizen in Finland

Ms Liisa Jääskeläinen, Finnish National Board of Education

In connection with the next curricular reform, we in the Finnish National Board of Education have organized a national project called "As a Global Citizen in Finland". The project is the latest phase of our cooperation with the Finnish Ministry of Foreign Affairs in the field of Global Education. This cooperation started as far back as 1995.

The project aims to promote global citizenship education in order to

- Reflect the essential dimensions and phenomena of globalisation.
- Gather proposals for the competencies of a global citizen; to serve curricular reform in the making.
- Gather and elaborate examples of good educational practice using trans-disciplinary and transformative pedagogy.

The successful decision on financing the project was made at the end of 2010. The network of 15 piloting school networks became established after evaluation of applications, guidance to some of the schools and formal agreements with each education provider. Two of the schools are Swedish-speaking and so we also work partly in Swedish. The kick-off seminar took place early February 2011 followed by a working seminar in May. Our present symposium is one of the activities in the series and the concluding seminar of the process will take place next week.

At the end of the year 2011 the results shall be reported and evaluated. A publication called *School Reaching Out to a Global World* is in the making. It will be published in Finnish, Swedish and in English; and will be available online and in print.

We approached the concept of Global Citizenship using the dimensions considered by the research portal of the University of Jyväskylä on civic society. The main fields of interest include:

- Identity as a part of the world surrounding the individual;
- Cosmopolitan orientation - will to meet cultural differences and the otherness (see also Talib et al¹⁰);
- Global Citizenship as internationalisation, combined with responsibility for the environment and ethical growth;
- Activism in civil society – local, glocal, global;

10 Talib Mirja-Tytti, Loima Jyrki, Paavola Heini, Patrikainen Sanna (2009), *Dialogs on Diversity and Global Education*, Frankfurt am Main.

- Political cosmopolitanism – discussions on the nation state, unions and regional structures, world state;
- Ethical Global Citizenship – a commitment to respect of all and equality of all (Sihvola 2010¹¹).

A special source of inspiration in planning and implementing of our projects “As a Global Citizen in Finland” has been the Dutch book called *Windows on the World – Report of the Canon for Global Citizenship Committee* (Beneker, van Stalborch & van der Vaart 2009¹²).

The main measures include deepening understanding and promoting hands-on activities in:

- School network – unearthing good educational practice;
- International symposium – exploring theoretical backgrounds;
- Publications – dissemination of learning;
- Suggestions for competencies of global citizens – to contribute to curricular reform(s) in the near future in Finland.

Growth into Global Citizenship can be seen as identity work. In this context, the meaning of identity, can be defined from the students’ and teachers’ point of view as follows:

- (1) In psychology one’s own individual understanding of self which is developed in interaction with others.
- (2) In sociology one’s understanding of self builds on belonging to different groups based on age, sex, nationality, ethnic group, roles etc.
- (3) in philosophy identity makes a person definable and identifiable – also to him or herself - by giving him/her features or qualities which make it possible to differentiate him/her from the others.

As the main questions to the educators remain how do I organise the interaction of pupils in ways which support growth into Global Citizenship, how do we organise the communication and networking of pupils and students in ways that they have a chance to get attracted to roles, tasks and professions expressing commitment to Global Citizenship and how do we contribute to the creation of an educational culture in ways which makes it possible for pupils and students to identify their own inner dignity in the qualities of Global Citizenship.

11 Sihvola Juha (2010). *The Global and Local in Ethics, Education and Representation* in publication *The Local Meets the Global* edited by Koski Pirkko and Sihra Melissa, Cambridge Scholars Publishing, Cambridge.

12 Beneker Tine, van Stalborch Mariette & van der Vaart Rob (2009), *Windows on the world*, NCDO and Utrecht University’s Faculty of Geosciences, Amsterdam, Utrecht.

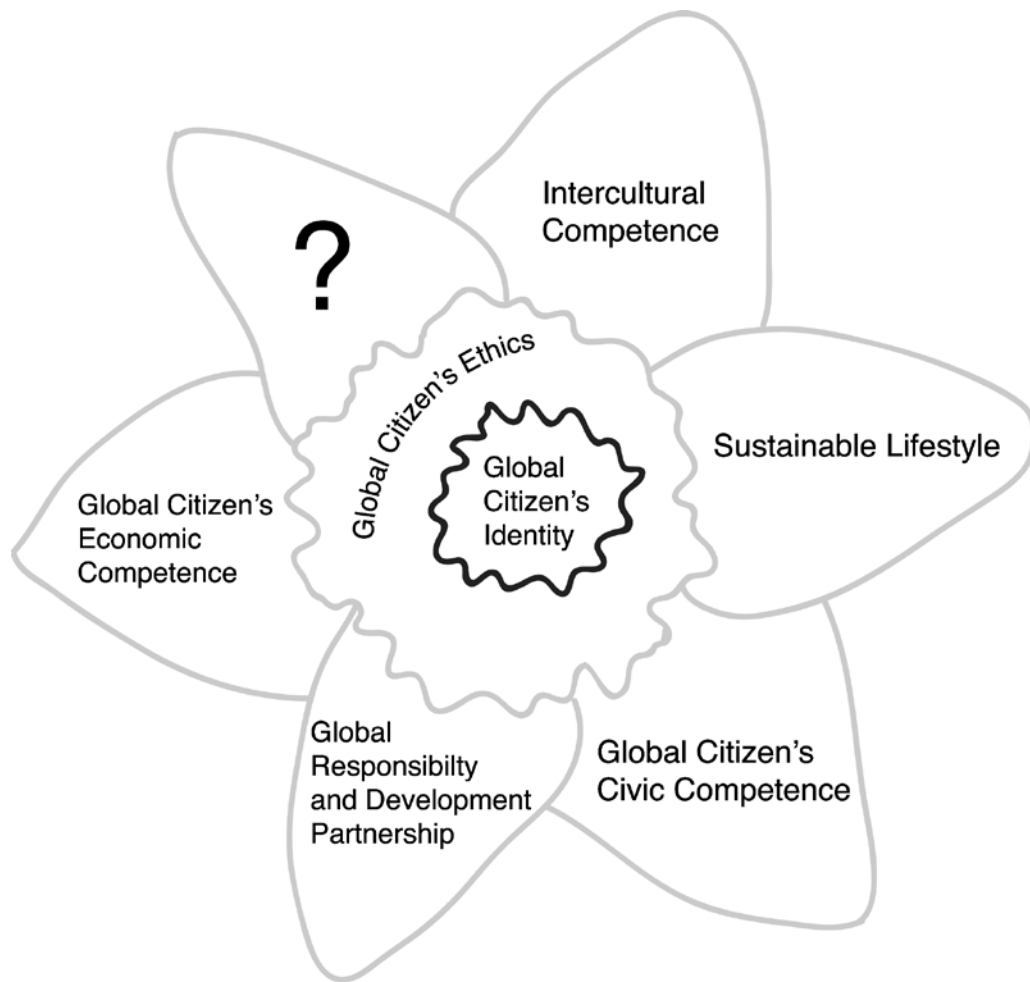
This short introduction about our national Project called “As a Global Citizen in Finland” seeks to welcome and invite many to engage in similar exercises.

Finally, let me also propose to you, for your consideration and reflection, our preliminary understanding on competences of a global citizen, as it has emerged from the process. The figure illustrates that identity as a global citizen is at the core. It gets expressed and realised through - with each other interlinked - competencies which we have preliminary named as:

- ethics of a global citizen (universal human values)
- intercultural competence
- societal and political competence
- global responsibility and development partnership
- economic competence

Figure 1.

Global Education includes several sectors of active and reflective citizenship.



7. Workshops on Pedagogical Content Knowledge

The workshops pedagogical content knowledge and development of education took place on the second afternoon of the symposium. The participants divided into four working groups each with different topics. The activities in workshops consisted in short, activating introductions to the themes, discussion and producing new ideas and furthering understanding of the topics dealt with. The workshops produced informative posters with illustrations and notes. At the end, all the ideas were shared among all the participants in plenary, again using a global education process of participatory dialogue. The spirit of the wrap-up was easy going, encouraging and collaborative with a lot of spontaneous laughter and mutual learning. What follows gives a brief taste of the workshops.

7.1 Workshop 1: Why a canon for global citizenship?

Mr Jeroen van der Zant & Ms Mariëtte van Stalborch, NCDO, the Netherlands

NCDO together with Utrecht University's Faculty of Geosciences initiated the development of a canon for global citizenship, chiefly intended for use in education. The idea of a canon – a core set of necessary texts or learning, without which one might be considered bereft – is age-old; but its application to the field of global citizenship – i.e. the minimum learning necessary for global citizens – is innovative in this field. A variously composed committee was charged with the task of elaborating the canon. In this workshop the participants discussed the creation of the canon and its importance. The canon for global citizenship has created quite a stir by releasing creative energy, enthusiasm and debate. Global citizenship, as an area for special attention in education, is very comprehensive and difficult to define. These guidelines may therefore prove useful in clarifying the issue for teachers, trainee teachers, instructors, authors of educational tools and others. Experience with this canon has made it clear that a canon proposal always results in debate: why were these elements chosen and not others, what is the underlying logic? With this workshop we hope to incite a similar debate. After all, the discussion has a value of its own. By arguing about the selection of topics and windows everyone can hone their own ideas on global citizenship.

7.2 Workshop 2: Religion as Key Competence of a Global Citizen – Religious Education as a Place for Political Dialogue

Dr Saira Poulter, University of Tampere, Finland

The aim of this workshop was to discuss the role of religion forming identities of citizens in a post-national and post-secular context. Religion has become a global theme and countless political conflicts call for taking religion seriously as a key factor in civic education. As an introduction to this theme, with the perspective of Finnish school history, religious education was considered as an arena for becoming a political subject. The participants in the workshop discussed, among other things, the need for knowledge and understanding of different religious traditions as a vital competence of a global citizen.

Issues discussed concentrated on questions: What is the role of religion in public education? What makes religion a current issue in global education? How can religious education be a part of citizenship education?

7.3 Workshop 3: Education for World Citizenship – Preparing Students to be Agents for Social Change

Dr Margaret Trotta Tuomi, University of Jyväskylä, Finland

“Education for World Citizenship: Preparing students to be agents of social change”, are materials intended for those in World Citizenship Education: course designers, lecturers, teacher trainers and students. The materials which were developed by the working group of the World Citizenship and European Citizenship of the European network on Children’s Identity and Citizenship in Europe (CICE) were presented. They included both a critical approach to the question of citizenship and how world citizenship education can be presented in both theory and in practice.

Margaret Trotta Tuomi demonstrated how the materials were developed and can be used. Related questions in global world issues in citizenship and identities have been addressed by other working groups. All CICE materials are available online .

13 Available at <http://cice.londonmet.ac.uk/fms/MRSite/Research/cice/pubs/citizenship/citizenship-o6.pdf>

14 See <http://cicea.eu/>

15 At <http://cice.londonmet.ac.uk/publications/>

7.4 Workshop 4: Immigrant Students and Global Education: Exploring the Opportunities

Dr Nancy Commins, University Of Turku, Finland and the United States

In many places the presence of immigrant students is seen as a challenge to surpass, while at the same time global education is seen in a positive light. Often discussions of global education overlook the potential of immigrant students as a source of knowledge and impetus for action. This workshop explored ways in which educators can build upon the opportunities, that having immigrant students provides to schools by helping all students to become global citizens, right at home. This perspective holds promise both for the integration of immigrant students by creating a sense of purpose and belonging, while allowing native-born students authentic opportunities to interact with, learn from and care about people who are different from themselves.

Workshop 4 Immigrant Integration and Global Education: Exploring the Opportunities was led by Nancy Commins. In the workshop participants created a Venn diagram of the overlap between the underlying principles and initiatives of global education and immigrant integration: populations involved, perspectives, typical activities.

Global education is often seen as an asset and in a positive light when too often immigrant students are seen as a problem. It is critical to bring together the thinking in these areas and work from a unified stance.

In terms of instruction, instead of thinking of native born native /mother tongue speakers as the norm and then adjusting for the “outsiders” we have to recognize that in the current global context diversity in all of its facets (Cultural, linguistic, geographic, sexual orientation, religion) is the new norm.

The workshop focused on the aspects of a welcoming school culture and how everything that would make a school inviting for immigrants would open a doorway into the world for native born students. It would also provide an authentic way to discuss global issues, in particular sustainability.

Groups discussed the Finnish notion of ‘kotoutuminen’ “Becoming part of the community.” What is enough, what is too much? Of particular interest was the tension between assimilation / erasing identity and immigrants remaining in an enclave.

Participants also looked at the implications for principal and teacher education – how to put the diversity of the student population at the centre of preparation, integrating perspectives. It was also suggested that Basic Education may be too late to begin the discussion of diversity and a global perspective so there are implications for early childhood education as well.

8. Strategies for Global Education

The theme of the final day of the symposium concentrated on insights into global education strategies and visions in national and European contexts. The session with two presentations and discussions was moderated by Dr Helmuth Hartmeyer.

8.1 Quality in European Global Education: Sharing Learning for Better Strategies

Mr Eddie O'Loughlin, Coordinator GENE

In this presentation, Mr Eddie O'Loughlin, Coordinator of GENE, used the example of GENE to show how quality in Global Education is improved and better strategies for Global Education are developed in Europe. He also invited two GENE participants – from the Ministry for Foreign Affairs, Ireland, and NCDO, the Netherlands – to briefly outline their experiences of sharing policy learning through participation in GENE. Mr O'Loughlin concluded that presentation demonstrating that while many challenges remain to improving quality in Global Education in Europe, significant advances have occurred over the past ten years and continue to be made through the sharing of policy learning.

He began by using the metaphor of training for a marathon to emphasise how the development of quality Global Education also requires a long term strategic approach. He reiterated the key focus of GENE – Global Education Network Europe – the network of Ministries and Agencies with national responsibility for Global Education in Europe – which is sharing policy learning between GENE participants resulting in increased quality Global Education.

GENE shares such policy learning through a number of mechanisms. One of the key mechanisms for policy learning is through its regular GENE Roundtables with for example, both presentations and networking. Another is through more focused seminars in partnership with GENE Ministries and Agencies, such as this symposium in Finland focusing on becoming a Global Citizen and curriculum development. GENE also encourages and facilitates bi-lateral initiatives (such as the Austria-Portugal exchange 2006-2008).

The presentation went on to focus on two other key ways in which GENE shares policy learning, notably through the GENE Peer Review process and through a focus on the development of quality national strategies. Both of these initiatives could be said to have their origins in the Maastricht Declaration which was one of the outcomes of the Maastricht Congress on Global Education held in 2002 in the Netherlands. This Declaration called for the development of a European Peer Review mechanism for Global Education and for the development of Global Education national strategies. (At this point Mr O'Loughlin added that participants might wish to note that, the North-South Centre of the Council of Europe, and GENE, in cooperation with other stakeholders, plan to mark the Maastricht 2002 Congress with a follow-up Maastricht +10 conference in late 2012).

Sharing Learning Through the European Global Education Peer Review Process

The European Global Education Peer Review Process is one of the main ways in which GENE supports and shares learning in Global Education. Key features of the GENE Peer Review Process are as follows:

- The Aim is to improve and increase Global Education in European countries.
- The Process is focused on being a Peer Support and Learning Mechanism – the GENE peers visit a country as “critical friends”, highlighting good practice and proposing adjustments where appropriate.
- A Key Output is the National Report on Global Education. This gives an overview of the national situation, highlights good practice, and makes recommendations. This facilitates the sharing of learning at a national level but also internationally.

Peer reviews have been facilitated with the following countries:

- Cyprus (2004)- Pilot Review
- Finland (2004);
- the Netherlands (2005);
- Austria (2006);
- Czech Republic (2008);
- Norway (2009/2010).
- Poland (2009/2010);
- Slovakia (2011/12; in progress)

Planning for other reviews is in progress. Recommendations coming from such Peer Review processes have tended to focus on issues such as: National Structures / Coordination; Conceptual Issues; Issues of Quality; Formal and Non-Formal Education; Curriculum and Teacher Training; Detail of the Funding Process; and Levels of Funding. Copies of all these reports are available at the GENE website (see below for web address).

Follow-up is an important aspect of the Peer Review Process and the example of Finland was given. The original Peer Review national report on Finland was published in 2004. A follow-up Process was facilitated by GENE in 2010/2011, which produced a Review report that revisited the 2004 observations and recommendations, reflected on developments since and made a number of revised key observations and policy proposals (See GENE Follow-Up Review 2010/11 of the Peer Review of Global Education in Finland 2004, GENE Amsterdam 2011). Copies of this follow-up Review report were circulated at the symposium and Dr Helmuth Hartmeyer, Chair of GENE, also referred to some of the details of the recommendations in his presentation detailed above in the symposium report.

Sharing Learning on Quality National Strategy Development

The other key focus for GENE in sharing policy learning given in this presentation was with regard to National Strategy Development. GENE was one of the first bodies to call for the development of national strategies in Global Education. Now that there is general acceptance by many stakeholders across Europe on the value of having a national strategy in Global

Education, GENE has since moved on to putting a greater emphasis on the need for quality national strategies. In the context of participating in GENE, there is regular sharing of learning at GENE Roundtables, through bi-lateral initiatives and specialised seminars, on various experiences of developing national strategies in Global Education.

Mr O'Loughlin also acknowledged and welcomed the recent moves by the European Commission to take a more strategic approach to its support for DEAR in Europe, and to explore with GENE and others how we can further strengthen "complementarity" between what happens through EC support and state level policies and strategies in this field.

Five specific country experiences concerning national strategies were referred to during this presentation:

- Austria (one of the first processes initiated/ ongoing development/ phased approach)
- Finland (up to 2010 / recently evaluated)
- Czech Republic (launched early 2011)
- Ireland (2 strategies to date)
- Portugal (launched April 2010)

The five country experiences of developing national strategies in Global Education listed above, all are products of their own unique national experiences, but they also have a number of important points in common. These included a strong emphasis on the need for:

- Learning from International Experience;
- Quality;
- Official Institutional Support

Arising from the experience of sharing learning within GENE concerning developing national strategies for Global Education, a number of questions arise that should be reflected upon by anybody considering or in the process of developing such a strategy.

Examples of such questions are as follows:

- Why? Is there a need for a Strategy?
- Who is leading the Strategy process?
- Where are the stakeholders at now?
- Does it have official institutional support?
- Is there a common understanding of DEAR concepts?
- Is it learning from international experience and practice?
- How Participative is it?
- Is adequate time being allowed?
- Is capacity building needed and where?
- Is it result and quality orientated, with monitoring and evaluation?

Perspectives on Sharing Learning through GENE – NCDO and Irish Aid Examples

As part of the presentation, two GENE participants – from the Ministry for Foreign Affairs, Ireland, and NCDO the Netherlands – briefly outlined their experiences of sharing policy learning through participation in GENE.

Ms Mariëtte van Stalborch, NCDO, the Netherlands, outlined how the NCDO has participated in GENE since its outset, being one of the founding bodies in GENE. It recognised early on the need for sharing learning in Global Education across Europe so that we can all benefit from the developments and perspectives of each other. The Netherlands has provided expert input to various GENE Peer Reviews processes, including those of Finland, Norway and Poland. The Netherlands was also Peer Reviewed (2005). The value for the country being peer reviewed and of participating as expert peers in other country reviews was emphasised. The NCDO presentation at this symposium on ‘A Canon for Global Citizenship’, was also highlighted as an example of how sharing of learning occurs within GENE, as this Dutch initiative when presented at a GENE Roundtable a number of years ago was studied and adapted by Finnish colleagues.

Ms Carmel Madden, Irish Aid, presented how Irish Aid has participated in sharing learning through GENE. She concurred with the views of the previous speaker and again referred to the value of sharing learning at the regular GENE Roundtables both through country updates and presentations and through networking at the roundtables. She also participated herself in the Peer Review of Poland and emphasised how useful she found this experience. Irish Aid also worked closely with several other GENE participants in sharing policy learning in particular with regard to national strategy development. Irish Aid has also facilitated a bi-lateral exchange initiative with Polish colleagues to support policy learning.

Conclusion – Moving Global Education to the Centre

Mr O’Loughlin concluded this presentation by reminding the symposium that while there are many challenges still facing efforts to improve the quality of Global Education in Europe, there are reasons for optimism. Significant advance in the improvement of such quality has occurred over the past ten years and is ongoing, in particular as a result of sharing policy learning.

Progress to date could be said to include:

- Strengthened European Policy Frameworks
- Growing cooperation & Coordination at European & International level
- Growth in Quality National Strategies
- Greater Conceptual Clarity
- Funding Levels!!! (while overall at a European level it has increased over the past decade, it is unfortunately under pressure or being reduced in several countries partly due to the international financial crisis);
- Greater Emphasis on Evaluation
- Greater Understanding of the need for Sustainability and Global Citizenship
- GE Strengthening in National Curricula & Teacher Training..
- Growing movement of GE from being an add-on, to being at the centre...

It is this last point that was emphasised as being one of the most important – the movement of Global Education from just being an ‘add-on’, to being at the centre from an education perspective. It is a significant reflection of how far Global Education has come over the past decade in Europe, that we are here at an international symposium on issues of Global Education and the curriculum, and in Finland, a country that holds education in such high regard and its education system is held in such high regard internationally.

Finally, Mr O’Loughlin concluded the presentation by reminding the symposium participants of the ‘training for a marathon’ metaphor, he used at the beginning. Preparing for a marathon requires a long-term training strategy, yet every great running challenge, no matter how long and difficult, begins with one small step. He wished the participants well in their various work challenges in bringing about more and better quality Global Education, and was confident that this symposium will be one more important step forward with regard to improving the position of Global Education in Europe. He assured them that building on perspectives from this symposium will be an important priority for GENE going forward.

Copies of all the reports referred to in the presentation are available at: www.gene.eu

8.2 The recent recommendations of the Council of Europe on Education for Global Citizenship

Mr Rilli Lappalainen, CONCORD representative in the North-South Centre of Council of Europe (NSC)

Co-chair of the European Development Education Multi Stakeholder Process

Global Education from the perspective of the NSC

Global Education deals with the growing interconnectedness between local and global realities. It enables learners to understand world issues and empowers people with knowledge, skills, values and attitudes desirable for world citizens to face global problems. Global education fosters multiperspectivity and deconstructs stereotypes by connecting theoretical knowledge with the social realities of the past and present.

Milestones

- The Global Education Charter (1997)
- The European GE strategy for 2002-2015 (Maastricht Declaration 2002)
- Faro Declaration on the Council of Europe’s strategy for developing intercultural dialogue, October 2005
- European Development Education Consensus, November 2007
- White Paper on Intercultural Dialogue “Living Together as Equals in Dignity”, May 2008

A Recommendation on Education for Global Interdependence and Solidarity was adopted by the Council of Europe in May 2011. A European Parliament hearing on global education in August 2011 focused on raising political awareness of the issues soon; while a second Pan-European Congress on global education will be held in 2012, 10 years after the Maastricht Congress.

Recommendations (1/2)

- More prominent role for education for global interdependence and solidarity in the educational policy making and reforms;
- Enhanced promotion of education for global interdependence and solidarity both in formal education and non-formal education, as a lifelong and all-encompassing learning experience;
- Supporting knowledge and evidence-based policy making in education for global interdependence and solidarity through international co-operation and co-ordination at both pan-European and global levels by all appropriate means;

Recommendations (2/2)

- Co-operation with the North-South Centre and other relevant bodies in the field in the follow-up of this recommendation;
- Informing relevant authorities and institutions, public and private, about this recommendation, in particular NGOs and the public authorities responsible for framing and implementing education policies.

More information on the recommendation is available at www.coe.int

9. National Examples of Global Education in Action

On the final morning of the symposium, a session took place focused on national examples of global education in action. Four selected examples of curriculum development and activities in global education were presented. The cases briefly highlighted came from Ireland, Belgium, Sweden and Slovenia.

9.1 Ireland: The DICE Project Development and Intercultural Education within Initial Teacher Education

Dr Maeve Martin, Development and Intercultural Education for Primary Education (DICE)

What is DICE?

- DICE is a programme that is funded by Irish Aid. It operates in the 5 Colleges of Education that cater for the pre-service formation of primary teachers in the Republic of Ireland.
- DICE has as its central aim the embedding of development and intercultural education as essential elements of initial teacher education.
- DICE seeks to promote global solidarity, human rights and environmental awareness, while developing in students, positive attitudes & values of peace; tolerance and social justice, and the disposition to challenge discrimination & inequality, globally and locally.

Irish Aid, the funding body, is the Irish Government's programme for overseas development. It is a Division of The Department of Foreign Affairs. About 1100 students enrol in the five Colleges of Education in each academic year. Two Colleges of Education are large; three are small. In 2010, 22 % of the entrants were male. There are 3,305 primary schools in Ireland catering for 509,652 pupils, of which 10 % are migrant.

Policy Context

The White Paper on Irish Aid (2006) states as follows:

“The Government intends that every person in Ireland will have access to educational opportunities to be aware of and understand their rights and responsibilities as global citizens and their potential to effect change for a more just and equal world”.

The National Council for Curriculum and Assessment (NCCA) produced a set of guidelines to assist teachers in their teaching of Intercultural Education (2005). These seek to foster:

“Education which respects, celebrates and recognises the normality of diversity in all areas of human life (and) which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built”

Structure of the DICE Programme

Themes of the DICE Programme Development Education:

- ‘State of the world’ knowledge, the link between the local & global
- Relationships between the Global North and the Global South
- The causes and consequences of global poverty and underdevelopment
- Aid, debt, tax & trade
- Human rights and responsibilities
- Equality, inequality and social justice
- Peace, conflict and resolution
- Migration, asylum and refugee systems
- The environment and environmental sustainability.

Themes of DICE Programme Intercultural Education:

- Identity and the role of identity
- Different cultures, value systems, religions, languages, political systems
- Diversity and similarity across systems
- Human rights, citizenship and responsibilities
- Equality and inequality
- Social justice
- Racism, prejudice, and discrimination
- Migration, asylum and refugee systems.

DICE Activities include collaboration between colleges on DICE events, the construction of a DICE Website (www.diceproject.ie) and the development of a mobile DICE Library which locates on an annual basis in one of the 5 participating Colleges of Education. Annual Resource Fairs in each of the five colleges attract a lot of interest, as does the Biannual Conference which features national and international speakers. Continuous Professional Development (CPD) events within all the Colleges are arranged on a regular basis. These focus on themes of relevance to the DICE agenda, and they make a contribution to any national debate of shared interest with DICE. The Dice project also links with National Agencies and with NGOs.

Challenges for DICE:

- The consolidation of DICE principles and practices within the Colleges of Education
- Sustainability beyond the period of guaranteed funding from Irish Aid
- The interface of Development Education (DE) and Intercultural Education (ICE)
- The accommodation of DICE in a very crowded teacher education programme
- The acquisition of teaching methodologies that do justice to DICE
- Keeping DICE central and lived out in practice
- Making real the multiplier potential of DICE

9.2 Belgium: Belgian Programme for Global Education

*Ms Jyoti Degroote, Kleurbekennen and Mr Francois-Xavier Dubuisson,
Annoncer la Couleur*

Our mission includes:

1. Support schools to educate our youngsters of 10 to 18 years to become “global citizens”
2. Provide a broad and financial support in global education projects
3. Free training sessions for teachers
4. Open access to educational resources.

How do we accomplish this mission?

There are four main objectives of the programme (1) Offer a forum for the various actors to achieve global education, (2) Strengthening the capacity of training officers, teachers by means of coaching, training and support, (3) Provide our target groups with quality pedagogical resources – including also physical and digital resources - through the documentation centre, and finally (4) stimulate and support schools and educational instances to engage in sustainable global education projects.

Two training cases were introduced: Cross-curricular learning goals-board game focusing on global citizenship competencies by Degroote and the competency “to be able to co-operate”, from the class room to the world-level including methods and learning contents by Dubuisson.

The idea of a furthering cross-curricular learning was introduced in a form of a board game. The goals of the project were Objectives of the training aimed at activating teachers to reflect on their current activities within global education, sharing their global education activities and planning new global project activities with the cross curricular goals. The participating teachers are expected to get to know all the cross-curricular goals and the core competences of global education. In playing the board game the teachers engaged themselves in discussing about the schools global projects, key competencies, identifying various social and cultural contexts and, for example, of political and legal society which takes into account issues connected to global education and sustainable development.

The other case was an intervention aiming to promote co-operative competencies. The materials used consisted among other things of legal texts. The team’s expertise and external contribution to intercultural and development education was developed and so called Cooper’ Action – the competence “to be able co-operate” was approached step by step.

Along with the goals of the intervention a progressive approach during the training continued based on the well-defined objectives. Starting from the attitudes and values of the participants, working towards a definition of the competency “to be able cooperate” and applying this definition to situations beyond the group’s mind set led the participants to analyse real cooperative experiences or case studies and learning from them by summarizing and evaluating.

9.3 Sweden: Global School

Ms Petronella Odhner, The Global School

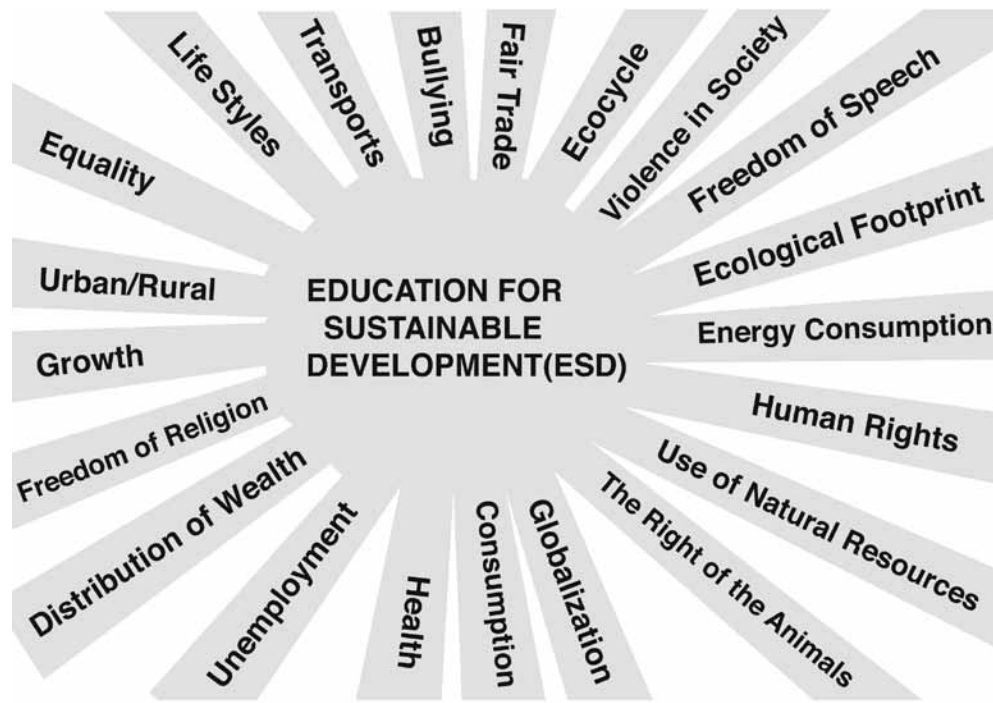
The Swedish government has a national agency promoting various forms of international cooperation within education, the International Programmes Office. The funding and activities can be applied for by Swedish organisations. We award grants for cooperation, exchange and in-service training concerning the whole educational sector.

The European Commission funds the Lifelong learning programmes while the Swedish government funds the other programmes. Swedish International Development Agency (Sida) funds our global activities such as The Global School. We also have a long term cooperation and exchange programme for universities called Linnaeus Palme. (Linnaeus from the famous botanist Carl von Linné and Palme from the former prime minister of Sweden).

The Global School is not an ordinary school since we consider ourselves as an academy in the old Greek sense. The school is a place for reconsideration and development of thoughts and meaning. The overall goal is to develop knowledge and attitudes so that students actively participate in achieving a sustainable society.

We have 8 regionally placed experts on Education for sustainable development in our country. Every expert has a contract with 75% of fulltime employment. They operate freely in planning, organising and conducting activities, and they are experts on global issues as well as the local context in Sweden. They are excellent at networking, communicating and making sustainable contacts. Promoting education for sustainable development plays an important role in the daily activities of the Global School (Figure 1).

Figure 1. The Global School in Sweden is deeply engaged in promoting global citizenship and education for sustainable development.



The Global School has adopted the term of Education for Sustainable Development since the learning outcomes are most important to achieve a more sustainable future. It is also important to stress that the global context of sustainable development is as important as the local context.

Brief history of the Global School



The Global School started in the year 2000 in the form it has today. That is to say with regionally attached consultants working for all teachers in Sweden and with a head and administration placed at an agency.

But originally the idea to serve Swedish teachers with global knowledge and aid knowledge started already in the 1970s when the Swedish Aid Development Cooperation Agency SIDA started with seminars about developing countries for teachers. Over the years the responsibility and the form of this service has changed but the main goal remains the same, namely to give Swedish teachers input and knowledge in development cooperation, or aid.

The overall goal is to develop knowledge and attitudes so that students actively participate in achieving a sustainable society.

The programme offers activities and services for Swedish schools mainly which contribute to school improvement through:

- Lectures and seminars to increase knowledge and insight into global issues
- A global journey where Swedish teachers and principals travel to a developing country and meet with people and cultures for 3 weeks.
- Seminars with active learning methods in cooperation with Swedish teacher education institutions
- Discussions and coaching sessions with working groups of Swedish teachers where success indicators in school improvement are the aim.

Annually we meet with about 6000 Swedish teachers in seminars and lectures. We have 123,355 teachers in Swedish school and upper secondary schools.

Every year we conduct four global journeys to 4 different countries. (Two countries in the spring and two in the autumn.) For every journey approximately 5 teachers from 4 different schools participate. That means that 16 Swedish schools and about 80 teachers and principals participate in global journeys a year. On a rolling schedule we travel to Bangladesh, China, Uganda, South Africa and Guatemala.

Since you cannot participate more than once on a global journey, we have travelled since 2000 with teachers from over 350 schools. (Initially we only went with upper secondary schools but now also preschools and schools can participate). We have more than 1,015 upper secondary schools in Sweden, 4,626 schools, and 19,152 preschools.

The most difficult part for us is to ensure equal partnership instead of charity, this is therefore always a topic for our seminars and lectures. And, of course, the global journeys. But since we cannot afford any partnerships within our organization this is something we discuss a lot with teachers attending our activities. We believe that the cultural meeting inside the country and with the people who you live and share ordinary day to day life with makes most teachers rethink about global development and also makes them realize that charity is not going to help changing the world. Our contact persons in the developing countries also states that prejudice and other biases are put aside when meeting with the Swedes. We always evaluate every “journey” with our contact persons and try to improve. Knowledge and real live meetings is a great way to make a difference in this area.

Annually we report our results to SIDA of course they are most interested in numbers and figures. But we also evaluate our own work in order to make our activities better. The interest for our work is big in Sweden, therefore we often get questions or proposals from Universities where students or teachers want to study a part of, or all of our activities. At the moment one post graduate student at Graduate school in Education and Sustainable Development at Uppsala University is studying the impact of the experiences made on a global journey.

As for visions and dreams and future plans the activities and work of The Global School is always changing and developing. We try to cooperate with new organizations and authorities, we insist in our cooperation's that working with ESD isn't a green question, we fight for the global aspect and that the social part is most important when working with ESD. We have a good cooperation with the Ministry for Foreign affairs, and SIDA and from this year with the National board of Trade. We also try to cooperate with the Swedish national agency for education and the Swedish Schools Inspectorate. We engage in different networks to get input and to make new contacts not least with European networks, so that we can find a European dimension to our work. And of course we try to reach more schools, more teachers and more people involved in school improvement.

9.4 Slovenia: Slovenian Global School Model

Dr Naji Majda, National Education Institute Slovenia

The most effective method of implementing global education in the national school scheme includes the cross-curriculum dimensions that enable relevant teaching environments with the help of rational connections between the current school subjects. The National Education Institute of Slovenia (NEIS) has introduced the cross-curriculum concept by emphasizing global education as a model, called the GE School.

The Slovenian GE School Model has three basic elements like every classic house: roof, core or floors, and foundation. GE School roof is formed and stabilized by clearly set national GE goals and personal goals of children. The core, distributed according to floors, includes school practice as a whole, planned and personal learning experience. The foundations of GE School include assessment of student knowledge as an integral part of effective learning and teaching.

The basic elements of GE School: roof, core and foundations are acceptable for all national environments. The architecture of GE School, especially its core, is mostly influenced by the structural ideology of curriculum: target, process or content including curriculum ideologies that are oriented to children, like for example knowledge of society, and mostly learning about the cultural environment in which GE School operates.

The presentation included key ideas about how to implement the GE School model in other countries and how to consider its basic elements.

The presentation concentrated to find answers to the following three key questions:

- What are GE schools trying to achieve?
- How will the GE schools organize learning?
- How well is GE school achieving their aims?

10. The 2011 Espoo, Finland Conclusions on Global Education in Curriculum Change

Meeting in the Hanasaari Centre, at Espoo, outside Helsinki, Finland, in October 2011, at the invitation of the Finnish National Board of Education, the Ministry of Foreign Affairs, Finland, and Global Education Network Europe (GENE).

The Symposium “Becoming a Global Citizen” led to the Espoo (Hanasaari) Finland Conclusions:

Building on the Maastricht Congress and Declaration 2002, on GENE Peer Review processes, on the development of quality national strategies, and drawing on Finnish and other national experiences:

1. Education must put Global Education at the heart of learning, if it is to be considered quality education.
2. Global Education has a crucial role to play in all national education system improvement, in curriculum development, teacher education, improvement of school practice and learning culture, and the development of educational landscapes.
3. The conceptual development of Global Education has journeyed far in the past decade, and must travel further. Broader conceptual debates, a clearer ethical perspective, wider understandings of identity, and deeper philosophical foundations have emerged and continue to emerge, to provide stronger theoretical frameworks for Global Education.
4. Curriculum development or reform is best understood as a critical, participatory learning process. Global Education is at the heart of ongoing and forthcoming Finnish curriculum reform. Other national curriculum development processes might also consider putting Global Education at the heart of their endeavours.
5. Global Learning is primarily about the formation of key competencies for global citizens. Our understandings of the key competencies for global citizens should continue to be clarified, contested, debated and mainstreamed.
6. There are many examples in European countries of good practice in national, strategic, co-ordinating, sectoral, cross-sectoral, critical and integrative approaches. These approaches are shared effectively at European level through coordination and cooperating networks such as GENE. There is also a need for greater European, and global networking of Ministries, Agencies, civil society, teacher educators and researchers in this field.

7. GENE and Finnish partners – FNBE, MFA and MoE - along with other participating national Ministries and Agencies will take these conclusions to its Roundtables, and to its Maastricht +10 process, to promote learning among other European countries. GENE will also work with regional partners – the European Union, the Council of Europe and the OECD – and global partners to encourage consensus, dissensus and further debate on these conclusions.

Appendices

APPENDIX 1

Poster Presentations

1. Castillo, K., S. Kokkinen, L. Määttä, Oliveira, A. Pelimanni, P. and M. Väliahde. University of Oulu, Finland
Education, Ethics and Global Citizenship: Learning to Unlearn in Teacher Education. University of Oulu, Finland.
2. Kathleen Grant, Doctoral Student, University of Turku, Finland
Graduate School of Comparative Research on Higher Education and Science Institutions, Research Unit for the Sociology of Education RUSE
**“Finland thinks that they have more masculine men than we have in Sweden”:
Prejudice in Blog Discourses in Cross-National Intercultural Higher Education.**
3. Michelle Nicolson, Programme in Education and Globalization, University of Oulu, Finland
Human Rights and Global Citizenship: The Tensions of promoting GCE through Human Rights Education in England.
4. Michelle Nicolson, University of Oulu, Finland
Human Rights, Responsibilities and Global Citizenship Education.
5. Sanna Rekola et al. KEPA, the Service Centre for Development Cooperation, Finland
Global Education NGOs in Cooperation. How could the Cooperation among NGO’s and Schools be Improved?
6. Anna-Leena Riitaoja, PhD Student, Department of Teacher Education, University of Helsinki, Finland
Common Terms – Diverse Worlds. Globalization, Diversity, Culture and Identity in Education Policy Documents.

APPENDIX 2

Programme

Becoming a Global Citizen - International Symposium on Competencies of Global Citizens, October 5–7, 2011

Hanasaari – Swedish Finnish Cultural Centre, Espoo
FINLAND

Wednesday 5.10.2011

Theme of the Day: Global Education

Moderator: Director Jorma Kauppinen, FNBE
–13.00

Arrivals to Hanasaari, Accommodation and Registration
Lunch is served from 12 a.m. to 1 p.m.

13.00–13.30

Opening of the Symposium

Mr Jorma Kauppinen, Director, the Finnish National Board of Education (FNBE)
Dr Helmuth Hartmeyer, Director, Austrian Development Agency (ADA), Chair, Global Education Network Europe (GENE)
Ms Gunvor Kronman, Director, Hanasaari – Finnish Swedish Cultural Centre

13.30–14.00

Our Roots in Global Education

Mr Liam Wegimont, GENE

14.00–14.45

Keynote I: Theoretical Frameworks for Global Education

Professor Vanessa de Oliveira Andreotti and student-teachers from the ITE programme, University of Oulu, Finland
Comments and questions from the floor
Instructions to Workshops
Liam Wegimont

14.45–15.15

Refreshments and Coffee

Posters and pedagogical materials to be shared

15.15–16.45

Reflection on Theoretical Frameworks

in groups, facilitated by Mikko Hartikainen, Taina Kaivola, Paula Mattila and Liisa Jääskeläinen

16.45–17.15

Sharing Ideas

Liam Wegimont

17.15–18.00 **Free Time**

18.00–20.00

Reception and buffet dinner

Encounters, performance by Helsinki Upper Secondary School of Visual Arts
Hosted by Mr Jari Sinkari, Deputy Director General, Ministry for Foreign Affairs

Thursday 6.10.2011

Theme of the Day: Competencies for a More Just and Sustainable World

Moderators: Mr Liam Wegimont and Ms Liisa Jääskeläinen

09.00–9.10

Introduction to the Themes of the Day

09.10–10.00

Keynote II: The Issue of Identity and Ethics in Global Education

Professor Annette Scheunpflug, University of Erlangen-Nürnberg, Germany

Comments and questions from the floor

10.00–10.15 **Coffee break**

10.15–12.00

What does the World Challenge Us to Learn?

Panel discussion facilitated by Dr Helmuth Hartmeyer

Panellists:

- Ms Irmeli Halinen, FNBE
- Mr Carl Lindberg, Sweden
- Mr Reiner Mathar, Germany
- Mr Jeroen van der Zant, the Netherlands

12.00–13.00 **Lunch**

13.00–14.30

At a Gate of Next Curricular Reform in Finland

- **Empowerment by Curricula**
Irmeli Halinen, Head of Unit, FNBE
- **Competencies in Curricula**
Eija Kauppinen, Counsellor of Education, FNBE
- **“As a Global Citizen in Finland”**
Liisa Jääskeläinen, Counsellor of Education, FNBE

14.30–15.00 **Coffee Break**

15.00–16.30

Introduction to Workshops on Pedagogical Content Knowledge

- **Workshop 1: Why a Canon for Global Citizenship?**
Jeroen van der Zant and Mariette van Stalborch, NCDO, the Netherlands
- **Workshop 2: Religion as Key Competence of a Global Citizen - Religious Education as a Place for Political**
Saila Poulter, University of Tampere, Finland
- **Workshop 3: Education for World Citizenship – Preparing Students to be Agents for Social Change**
Margaret Trotta Tuomi, University of Jyväskylä, Finland
- **Workshop 4: Immigrant Students and Global Education: Exploring the Opportunities**
Nancy Commins, United States

16.30–16.45 **Break**

16.45–17.15 **Key Insights from the Workshops**

17.15–18.00 **Free Time**

18.00– **Dinner**

Hosted by Ms Jaana Palojärvi, Director, Ministry of Education and Culture

Friday 7.10.2011

Theme of the Day: Strategies for Global Education

Moderator: Director Helmuth Hartmeyer; ADA and GENE

09.00–9.10

Introduction to the Themes of the Day

Dr Helmuth Hartmeyer

09.10–10.00 **Global Education: European Tactics and National Strategies**

- **Quality in European Global Education: Sharing Learning for Better Strategies**
Mr Eddie O’Loughlin, GENE
- **The recent recommendation of the Council of Europe on Education for Global Citizenship**
Rilli Lappalainen, Drafting Group, North-South Centre of Council of Europe (NSC)

10.00–10.15 **Coffee Break**

10.15–12.00

National Examples of Global Education in Action

- **Ireland**

Dr Maeve Martin, DICE, Development and Intercultural Education for Primary Education

- **Belgium**

Ms Jyoti Degroote, Kleurbekennen

Mr Francois-Xavier Dubuisson, Annoncer la Couleur

- **Sweden**

Ms Petronella Odhner, Global School

- **Slovenia**

Dr Majda Naji, Slovenian GE School Model

12.00–13.00 **Lunch**

13.00–13.45

Keynote III: From Pedagogy to Strategies – Transformations Needed throughout the Education Systems

Professor Emerita Rauni Räsänen, University of Oulu, Finland

13.45–14.15

Conclusions of the Symposium

Dr Helmuth Hartmeyer

14.15–14.30

Closure of the Symposium

Director Jorma Kauppinen

