



Heidi Grobbauer and Werner Wintersteiner

Global Citizenship Education

Concepts, Efforts, Perspectives – an Austrian experience

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in collaboration with Margot Kapfer

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Foreword

Today, raising young people to become responsible global citizens is a fundamental goal of school and education. In an increasingly networked world, ecological and geopolitical developments respect no borders, including those of Austria, and teachers are called upon to prepare their students to face global challenges.

As the University College of Teacher Education Carinthia-Viktor Frankl, we feel particularly committed to the anthropology of Viktor Frankl, which sees humans as active beings capable of designing their environment and their future in a constructive manner. Mastering this task requires not only a set of values based on an optimistic outlook, but also well-founded knowledge of social, political and ecological interrelations.

Hence the increasing significance of “Global Citizenship Education” in the context of teacher education. I am pleased that we have been able to establish a solid cooperation over many years in this field with the KommEnt association and the Centre for Peace Research and Peace Education of the University of Klagenfurt.

Together with these partners, the University College of Teacher Education is also involved in the master’s degree university course “Global Citizenship Education”, which not only equips teachers with great didactic tools for structuring teaching/learning processes for Global Citizenship Education, but also qualifies the staff of the University Colleges of Teacher Education to integrate these topics into the teaching units offered in higher education.

The study course has produced remarkable results in the form of master theses that can provide valuable inspiration for schools and education.

Here’s to many new participants in the following courses.

Dr. Marlies Krainz-Dürr

Rector of the University College of Teacher Education
Carinthia-Viktor Frankl

Surpassing the self

On the teaching and learning adventure that is Global Citizenship Education

Hans Karl Peterlini

Educational missions and pedagogic intentions carry an inherent ambivalence. They are not conceivable and not possible without a purpose, a setting of normative principles, an often voiced, usually subliminal accompanying goal pursued by the respective efforts. At the same time – although it is a fact that is not always readily admitted – the experience is validated time and again that learning does not adhere to curricula and didactic instructions, but can in fact outwit these methods just as much as it resists them. To illustrate: teachers may have somewhat of a grasp on the material they would like to teach (and even this occasionally shifts in unexpected directions), but there is no way to reliably control what the learners make of this material. Thus pedagogues, teachers and educators are – often on the brink of despair, often blessed by lucky chance – quite simply reliant on the hope that that certain miracle happens for the learners, a miracle that cannot be determined beforehand and that is difficult to explain after the fact. “I can walk now, but never again *learn to walk*”: thus Walter Benjamin (1980: 267, author’s emphasis) describes how experiences of learning, as soon as they have taken place, do not allow us to reliably decipher how we actually achieved this feat of learning and the paths it took, which often also include detours and wrong turns. It is true that, in various scientific approaches, learning is indeed divided into precise stages of life or causal chains, associated with the respective dominant senses (auditive, visual etc.), ordered according to training units or, most recently, assigned to isolated areas of the brain. However, as to how and whether it is even possible to learn in the sense of surpassing that which was within one’s knowledge and capabilities up to that point, this remains necessarily vague (see Peterlini 2016: 24).

Certainly, there are various aspects of learning that can be comprehended. Meyer-Drawe (2010) describes these as “*getting to know* someone or something”, “*learning something in addition* to existing knowledge”, or also “*unlearning* something” (ibid.: 6, author’s emphasis),¹ whereby the latter is not as easy as it sounds, and the first may have more far-reaching consequences than we may initially be aware of when first encountering people or material that were, until that point, foreign to us. When the new and the known coincide, a sense of uncertainty is created, which is what makes relearning in the sense of transformative learning possible in the

1 Translator’s note: in German, these are all variations on the word “lernen”.

first place. The old and the familiar is exposed to an enrichment, a supplement or even a radical questioning, a process that in the transitional phase is thoroughly irritating, unsettling, and can often provoke resistance; a process whose outcome is open. In this regard, teaching and learning are equivalent to setting out on an adventure that sacrifices familiar surroundings in favour of discovering new insights into oneself, the others and the world. Teachers and learners are not sovereign in this process. They strike out together on a journey whose goal – in the sense of a normative guideline – although defined, may ultimately be found in a completely different place than planned or expected. In this way, teachers learn and will also have to unlearn certain things, because they are lost in the teaching-learning process or prove to be unsuitable; similarly, learners will have to unlearn just as much in order to avoid resisting new knowledge because they are holding on too tight to acquired certainties. Yet in this process, the learners also become teachers, since they share knowledge and experience in this mutual exchange.

Global Citizenship Education, as education for a form of global learning and thinking, as a form of learning for the world society, as a way of constructing and shaping a new understanding of social responsibility and participation, is an adventure. The idea behind this, namely that global viewpoints and strategies of action have become indispensable for the big and small questions of our lives, our coexistence, our interaction with our “Homeland Earth” (Morin/Kern 1999), poses a challenge on many levels to that which is known and familiar. As soon as we shift our observations to a global perspective, even a cursory examination of our ways of life, of what we habitually do in a single day, a glance in our wardrobes or at our daily menus, serves to strip away the seemingly self-evident aspect of habits that had thus far gone unquestioned. “Only alienness [Fremdheit] is the antidote to alienation [Entfremdung]” – this at first puzzling aphorism by Theodor W. Adorno (2003 [1951], p. 105) refers to the fact that encounters with the foreign and the unknown provoke a confrontation with long-established routines that we are no longer even aware of and the consequences of which we have lost sight of, and although this confrontation is perturbing i.e. alienating, it also wrests us from alienation (from ourselves). When regarded with this second look, which according to Niklas Luhmann is a requirement for all scientific thinking (Luhmann 1981, p. 170), lifestyles and habits of prosperity, labour organisation practices,

societal and governmental conventions, production methods and market logic are all subjected to uncertainty. This uncertainty cannot be placated with quick and simple answers; it demands self-assessment, reflection, exchange with others, it can trigger bewilderment and powerlessness, but it can also equally make way for horizons that were hitherto deemed immovable, and can open up new perspectives. Once the first steps of learning have been taken, shying back into the familiar, into indifference and oblivion, becomes almost impossible. Continuing on the path of progress, surpassing the self can make us uncertain and anxious, but ultimately – when learning takes place – it can no longer be avoided, and is often also enriching and satisfying.

Just because learning processes are not always exhilarating and pleasant, since they also always imply a negation of that which is customary and familiar, this does not mean that they are “negative”. This negation may also consist in one no longer viewing one’s own little world as the whole world, in the possibility of a way of thinking beyond national horizons, but also in regional surroundings revealing their connectedness with the global; this negation may thwart our everyday way of thinking, such as the notion that global responsibility is just an illusion, that we would do better off by remaining among our own and that we need not worry about the rest of the world beyond a brief glance and rapid averting of the gaze when consuming the news. In this case, the learning experience would consist in the recognition that although we cannot do it all, we can at least do something; that it is possible to appreciate our origins and simultaneously open up to a perspective beyond our own noses and even beyond the borders of the familiar; that it is perfectly alright for our homeland to feel like part of our small, personal circle, but that it does not suffer if it is conceived of in a larger, more diverse manner; that although global issues are complex, this does not mean they can be ignored; that although nobody can say exactly how to face all of our present-day challenges, this nevertheless does not constitute a reason not to tackle them and give it a try; that despairing when faced with hard tasks has never done any good, but that instead only daring the (im)possible is of any use, as according to Jacques Derrida (Assheuer/Derrida 1998) this does not represent a futile, but rather a decidedly concrete utopia.

The development of a university course on which teachers and learners set out on this path together

deserves to be dubbed a pioneering achievement. With an audacity that is in retrospect impossible to comprehend, Heidi Grobbauer and Werner Wintersteiner, together with other similarly bold colleagues, dared to take a step into the uncertain. And they were joined on this journey by many learners – numbers and reports are depicted in this documentation – who thus also became teachers of global citizenship, trying and daring to adopt a planetary thinking, as Morin/Kern (1999) would express it. This teaching course is now entering its third round, it has gained recognition and received the necessary funding to ensure its continuance from the Federal Ministry for Education, Science and Research as well as from the Austrian Development Agency; for this, a special thanks goes out to all those involved in the process and in particular to Federal Minister Heinz Faßmann. It is not to be taken for granted that, in a time where we are witnessing a renationalisation of borders, a course that explores the possibilities of transcending these borders should receive support.

This publication rounds up experiences from the previous two Global Citizenship Education courses; it documents the experiences of the teachers and learners, who have joined forces as a learning community and continue to uphold the vision of global citizenship,

continuing on beyond insecurities arising from daily life and contemporary trends, undergoing modifications and necessary compromises perhaps, yet still in line with this attitude that resonates in spheres of life, work environments, scientific contexts, pedagogic fields of action, and political developments. Following an initial taste of the second run-through (2015–2018), thanks to the trust put in me by Heidi Grobbauer and Werner Wintersteiner, I find myself honoured to assume the academic leadership for the third round at the University of Klagenfurt. The management of this course shall continue to be a team effort, based on the indispensable expertise of Heidi Grobbauer and Werner Wintersteiner, on the willingness of new contributors, in particular Karin Liebhart and Jasmin Donlic, and on the cooperation with the University College of Teacher Education Carinthia as well as its lecturers, both the seasoned speakers and those yet to join us. We are facing this task head on, with respect for what has already been achieved and with the confidence that new, shared experiences of teaching and learning await us. The previous stages portrayed here lend us the courage to take the plunge on the adventure that is Global Citizenship Education, together with current companions and with new curious minds, new daring wayfarers.

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A study course ... and much more

About this publication

This documentation introduces the master's degree university course of Global Citizenship Education (GCED), which has been offered at the University of Klagenfurt since 2012. Starting in the winter semester of 2019/2020, it will be offered for the third time and with an updated¹ curriculum. The course is conducted in cooperation with KommEnt/Contact Point for Global Learning and Global Citizenship Education and the University College of Teacher Education Carinthia. It is supported financially by the Federal Ministry for Education, Science and Research (BMBWF) as well as the Austrian Development Agency (ADA). A further testament to its quality is the fact that it was honoured with the "Sustainability Award" in the field of Teaching and Curricula in 2018. This is a prize that is awarded jointly by the Federal Ministry for Sustainability and Tourism and by the Federal Ministry for Education, Science and Research for outstanding academic activities.

This documentation offers an overview of our programme, our philosophy and our methods. It goes into detail on the pedagogical concept of the study course and its results – in the hope that this might be of relevance for similar efforts in the education and continued training of teachers and multipliers of all kinds.

A comprehensive educational strategy

The university course (UC) exists within a specific education policy-related context that not only promotes and facilitates it, but is also simultaneously a driving factor itself.² In particular, since the UN member states approved the Sustainable Development Goals in 2015, or SDGs for short, which envisage the expansion of GCED in the education sector, the topic of GCED has gained a great deal of attention. After all, target 4.7. of the SDGs emphasises in particular:

4.7 By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.

1 <http://www.komment.at/content.php?id=140&newsdetail=87&detail=news>

2 With regard to the circumstances of its origins, see Grobbauer/Wintersteiner 2016.

Since then, Austria has strived to promote Global Citizenship Education on several levels:

1. Teacher training
2. Curriculum development and practical lessons: working with schools
3. Conception and advocacy work for education policy
4. Networking
5. Scientific research

This corresponds to the SDG indicator that was developed by the UNESCO:³

4.7.1 Extent to which (i) global citizenship education and (ii) education for sustainable development, including gender equality and human rights, are mainstreamed at all levels in:

- (a) national education policies,
- (b) curricula,
- (c) teacher education and
- (d) student assessment

Continued teacher training

For the first time in Austria, the university course offers a scientifically substantiated education on GCED, whereby it is primarily aimed at teaching staff, teacher trainers and other multipliers. In this way, it is possible to build up a stock of committed, well-trained professionals. The UC itself thus represents a milestone in the implementation of the SDGs and the strategy of global learning/Global Citizenship Education. It inspires other specialised training courses, e.g. more strongly practice-oriented study courses such as those offered by the Catholic University College of Teacher Education Styria or the Austrian Study Centre for Peace and Conflict Resolution (ASPR), and further extracurricular education offers.

Teacher training

One important cooperation partner for this course is the University College of Teacher Education Carinthia. This strategic partnership is a decisive factor when it comes to the comprehensive integration of Global Citizenship Education in the formation of teachers. By now, Global

Citizenship Education has been successfully integrated as a transversal principle in the new syllabuses for the teaching profession in the Teacher Education Network South-East⁴, and also as a subject in the syllabus for History/Social Studies/Political Education of the Teacher Education Network South-East.

Curriculum development

In cooperation with the Austrian UNESCO Schools Network, the UC management team not only provided advanced training to teaching staff, but also developed important teaching materials in the form of two publications, beginning with *Global Citizenship Education. Politische Bildung für die Weltgesellschaft [Political Education for the Global Society]* (Wintersteiner et al. 2014), the first conceptual foundation for GCED in the German-speaking countries. In 2018, this was followed by a documentation of exemplary school projects on GCED, *Global Citizenship Education in der Praxis: Erfahrungen, Erfolge, Beispiele in österreichischen Schulen [Global Citizenship Education in Practice: Experiences, Successes, Examples in Austrian Schools]* (Grobbauer et al. 2018). The projects were supervised by the academic management team, and the teaching staff received support in expressing their experiences in written form.

Educational policy and advocacy work

Inhabiting the same space as this training course is the so-called *Strategy Group Global Learning* (consisting of representatives of relevant NGOs, the Ministry of Education, the Austrian Development Agency and the scientific community), whose strategy concept determined the necessity of such a training course as early as back in 2009. This unbureaucratic form of cooperation and exchange between various players has proved to be very successful.

A further significant work area is the advisory board for Transformational Education that was established by the UNESCO, which is set up in a similar manner. Its task consists of elaborating recommendations for the Ministry of Education for implementing the education goals set by the SDGs in the Austrian school system, in particular target 4.7, which deals with Sustainable Development and global citizenship. The website of the

³ <https://sustainabledevelopment.un.org/sdg4>

⁴ This refers to the strategic collaboration of the education facilities in the three states of Carinthia, Styria and Burgenland in the field of teacher training programmes.

Ministry of Education has built up a very comprehensive information resource on GCED: https://bildung.bmbwf.gv.at/schulen/unterricht/ba/globales_lernen.html

Network

Thus a network of important players formed around the activities of this study course: the project sponsors and cooperation partners of the university course, the graduates of the first two rounds, who in turn disseminate the concept in their institutions and networks,

the strategy group Global Learning, which strives for a strong connection between Global Learning and Global Citizenship Education, as well as the UNESCO schools.

Mainstreaming GCED

With all these activities, our hope is that we are able to not only expand the network of qualified and dedicated “agents” of Global Citizenship Education, but also to move closer to our overall goal of integrating GCED as a standard prerequisite for all education.

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I. Global Citizenship Education – A Transformative Approach



What does GCED mean? Brief introduction

The challenge of the global

We are all aware that we are living in fast-paced times with drastic changes taking place, which have not only a general impact, but often also a direct impact on our immediate surroundings. Nonetheless, we struggle to grasp the driving factors and the most important effects of these changes in a precise manner. This makes it all the more important to fully appreciate the diverse challenges beyond the scope of individual sensational outstanding aspects. As a minimum, it is imperative that we consider the following long-term lines of development in order to obtain an adequate picture of the situation:

- * *A complex global network:* Increasingly, this global interlinking is coming to comprise all areas of life; not only the economy and politics, transportation and communication media – we are also confronted with global ecological effects, global migration movements and a global reference in the world of the intellect, of culture and of ideas.
- * *Threatening global developments:* The nuclear threat of human self-destruction has not abated; famine and war still exist, and the extinction of species and climate change are notoriously acute problems that, although they exhibit regional differences, all occur throughout the globe and can only be overcome through joint efforts. This also applies to the crises associated with the neo-liberal economy, whose ramifications are spreading more rapidly and intensively today than ever before.
- * *Glocalisation:* We can now confirm directly visible and tangible consequences within our own living environment as well as (less easily observable) far-reaching and even global consequences caused by our own apparently local actions. This brings with it the unsettling and thus often repressed realisation that, sooner or later, we will have to change the way of living to which we have become accustomed.
- * *Shift in the balances of power:* While 100 years ago, following the First World War, the world was still characterised by colonialism and imperial power relations, today's world looks entirely different: the former colonies have become almost completely independent nations, and the term "Third World", which grew in popularity after the Second World War, has come to refer not only to the underprivileged position of the so-called developing countries, but also to their resistance and their emancipation efforts. Although neo-colonial relations continue to prevail in the global economy and global politics, in today's day and age the resistance of the Global South on all levels, including the intellectual level, is a factor to be reckoned with.

All these developments are not passing trends and are not peripheral phenomena in our lives, but instead represent profound changes – even if we do not always want to accept this fact. Almost nobody has outlined this more keenly or clearly than French philosopher Edgar Morin:

Humanity is no longer simply a biological notion but it should be fully recognized in its inseparable inclusion in the biosphere.

Humanity is no longer a notion without roots, it is rooted in a “Homeland”, the Earth, and the Earth is an endangered Homeland.

Humanity is no longer an abstract notion, it is a vital reality because now, for the first time, it is threatened with death.

Humanity is no longer just an ideal notion, it has become a community of fate and only the conscience of that community can lead it to a community of life.

Humanity has become a supremely ethical notion: it is what must be accomplished by and in each and every one. (Morin 2001, 61–62)

With these powerful words, Morin concludes his study *Seven Complex Lessons in Education for the Future*, which he penned shortly before the turn of the century (1999) on behalf of UNESCO. Morin is right. We need to fundamentally rethink things: our relation to the “world” – in the double sense of both the external approach as well as (human) life on the globe as a whole – is changing and must be perceived in a new way. We need a “planetary consciousness” with all the implications referenced by this quote.

This has consequences for education, too. In terms of education for the future, it is not simply about individual “competences”, but rather about the big picture; it is not about isolated specialist knowledge, but about complex interrelationships; and it is not about “neutral” or instrumental learning, but instead about the ethical embedding of knowledge. And it is also about enabling people to make political judgements and take political action, far beyond the scope of the nation state. The formula for this mission is called *Global Citizenship Education*.

GCED – political education for a sustainable world society

This planetary point of view to which reference is made is an exercise in complex and contradictory thinking: it involves conceiving of the inherent unity of humanity with its political, economic, and cultural inequality and disparity. As to how it is possible to organise this cultural diversity not as a kind of mutual segregation, but rather as a point of mutual reference, and how the hierarchically very different social and ideological diversity of humanity can communicate with one another in a democratic way, is a question of political structures and cultures that must first be reinvented. With this, we arrive at the political term of pluriversity – *global citizenship*. To put it more simply: global citizenship expresses the fact that we must consider the entire planet as the area of activity for a *world domestic policy*, that is a political sphere of action that is committed to ethical and democratic principles, even if there are no binding rules (yet) in this regard; in which the right of existence of all as both individuals and political subjects is recognised, and in which the unavoidable conflicts between groups of people, social classes and nations can be carried out in a civilised form.

However, this planetary perspective is by no means a matter of course, and is not easy to achieve. After all, seen from our mode of perception, we have pledged ourselves to “methodological nationalism” – a way of thinking that views the nation as the natural pivotal point; in an almost tribal way, our emotional horizon is limited to a narrow circle, and even this national feeling is not represented by one consistent attitude; in addition, all this is taking place precisely during times when, recently, the exclusion of the “others” – with the paradigmatic example being that of migration – is gaining in popularity; furthermore, the impositions posed by globalisation generate aversion and, quite particularly, the slowly dawning recognition that, in the long term, we in the West will not be able to keep up with our wasteful production methods and ways of living at the cost of others.

When we take the example of climate protection, this resistance to the idea of global citizenship becomes especially clear. Although by now, in these parts, almost nobody denies that climate change is caused by humans and that it is already bringing about dangerous consequences and will result in even more in future,

both politics and the general population have, aside from small measures, switched to business as usual. And if by chance – perhaps a historical stroke of luck – students take to the streets with the call “Fridays for Future”, politicians do not discuss their demands, but rather whether it is justified that they are not in school.

GLOBAL CITIZENSHIP EDUCATION IN KEYWORDS

- Cosmo-political education with cosmopolitan responsibility
- Overcoming methodological nationalism (a world view that regards everything through the national lens)
- Reflection of one’s own (often privileged) living conditions and the “imperial mode of living” of the West
- A pedagogical contribution to a major social-ecological transformation of society

Providing a contrast to this, our Global Citizenship Education (GCED) approach represents the issue of using education to make a contribution toward a necessary rethinking and “refeeling”; only in this way is it possible to grasp today’s global requirements emotionally and intellectually and to overcome them in a practical manner. The reference to our approach is intended to serve as a reminder that we do not claim to represent the one and only true representation of GCED, but rather that there are a multitude of concepts as well as regional “hues”. From our point of view, in any case, one huge source of encouragement and hope is the fact that the nations unified in the UN adopted a programme for the major transformation of societies in the direction of sustainability, peace and cooperation in 2015, the Sustainable Development Goals or SDGs.

GCED is a constitutive element of the educational goals within the SDGs (see box).

The GCED approach is accompanied by an inherent sense of optimism when it comes to society and education. There is an underlying, in part utopian, hope that human attitudes and political structures are changeable. Without this optimism, however, it is completely impossible to take any pedagogical action today. Yet we must not let this optimism blind us to the manifold problems and obstacles.

This is why Global Citizenship Education as an educational task in the way we understand it can only be depicted by complex and contradictory statements:

- * *An integrative approach that simultaneously represents something new and independent:* GCED is the union of political education, peace education and global learning, but it also includes intercultural pedagogics and education for sustainable development – and at the same time, it is more than that and something new too: political education with a cosmopolitan spin.
- * *A post-colonial critical approach, but with a planetary consciousness:* Post-colonialism deals with the balances of power and the reproduction of inequalities as a consequence of colonially influenced thinking and acting. This makes it an indispensable foundation for all critical pedagogy. But at the same time, this approach that considers the unjustly ordered diversity of the world must be conceptually linked with the approach of the principal unity of the world as a community that shares a common fate. This in no way neglects the many social, political or cultural contradictions that exist within and between the societies, but instead provides orientation for the work of overcoming these inequalities.

GLOBAL CITIZENSHIP EDUCATION – CONTRIBUTION TO SOCIAL-ECOLOGICAL TRANSFORMATION

With the global 2030 Agenda and its core component consisting of the 17 sustainability goals, the UN has set an ambitious plan of action for development that is globally just, sustainable and viable for the future. Education plays a central role in the implementation of all of the sustainability goals, and is simultaneously also its own important programme point. The nations have committed to guaranteeing inclusive, equal-opportunity education as well as ensuring that by 2030, all learners acquire the knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture’s contribution to sustainable development (SDG 4.7).

- * *A utopian approach with a sense of reality:* GCED regards global citizenship not just as a metaphor for a global feeling of responsibility, but actually takes it seriously as a feasible utopia: we must act as if global citizenship were already a reality today, even though citizenship is still bound to the individual nation. Only in this way is it possible to work on overcoming the national restrictions and achieve the ideal of a democratic world domestic policy.
- * *Ethics without moral pressure:* GCED is committed to a normative objective and an ethical attitude, yet without ignoring the freedom of the learners, which must be placed ahead of every ethical decision, and without implying that there is only one ethically justified answer to every problem
- * *Practice-oriented, but not practicist:* GCED aims to impart practical political skills – yet without falling prey to the illusion that this might be equivalent to the learning of specific techniques, but rather always with the awareness that it is about developing the overall personality.

Integrative learning and holistic learning: the GCED star

All learning is simply the provision of learning opportunities. What Montessori summed up in the sentence, “Help me to do it myself!” sounds simple and relatively undemanding, and yet it represents a comprehensive and challenging programme. It is about education as a tool for self-education, which, in turn, must not be conceived of only as individual learning, but as socially effective collective learning. Here, that which American peace educator Betty A. Reardon calls *critical inquiry* is central to GCED (Reardon/Snauwaert 2011).

The graphic of the GCED star provides an overview of the essential fields of learning as well as the basic pedagogic principles. Self-reflection, as the A and O of every learning process, is located right in the centre. The four points of the star each represent one basic principle.

- * *Critical thinking*, i.e. a fundamental questioning of the delivered information, but also of the categories of thought that are what actually give this information its “spin”, is a foundation of all pedagogy.
- * One application of critical thinking is the *critical historical method of analysis*, as in the *critical inquiry* referred to above, which is what makes it possible to visualise correlations in the first place: “The starting point of authentic learning is not an instruction,

but a question.” (Reardon/Snauwaert 2011, 6). This historical critical stance is necessary in order to understand the genesis of contemporary constellations and of today’s conflicts. This includes, for example, confronting our own past as a part of the colonial-imperial European system, as well as addressing the ruptures in civilisation of the 20th century.

- * The orientation towards the values of *human rights, peace and social justice* distinguish our GCED approach from a kind of “education for globalisation” that has recently come into fashion, which essentially sees this as a way of getting people “into shape” for the international competition – that is to say, an approach based on the notion that the learners are a form of “human capital” that must be optimally equipped.
- * Our cause corresponds to a didactic system of *participation*, as practice for political action. This participation does not always have to lead directly to (public) action, but it must foster independence in the learners’ way of thinking and acting so as to enable them to make political judgements.

The outer circle in the diagram indicates the global horizon, which in turn is differentiated into several aspects: It is

- * about questions where the global dimension is already established from the outset, such as climate change, nuclear disarmament or the Sustainable Development Goals, about fairness in international trading or about projects like the “New Silk Road”; in no way, therefore, is it merely about “catastrophes”, but rather about diverse social challenges and development opportunities;
- * about the global dimension of every issue, even if this is not immediately apparent; examples for the successful visualisation of this dimension are the “ecological footprint” or the various Clean Clothes Campaigns;
- * furthermore, about the connection of the local and the global to create the glocal as we experience it daily; glocalisation can be identified in a great deal of day-to-day phenomena, particularly in large cities, thus making it clear that globalisation is not about “the others” or “somewhere else”, but is instead just as much about ourselves and our global responsibility;
- * ultimately also about the focus on the meta-level of globalism, i.e. on questions of the possibility

of universal social thinking and organisation and cosmopolitan action. This means that the global dimension must also become a component of our ideological constructions, theories and science; we must not permit a continuation of colonialism or nationalism in the field of theory. Naturally, this also applies to the theories that form the basis of the teaching subjects in schools.

* The reference to the utopia, which goes beyond the current global horizon as symbolised by the circle, is intended to emphasise that, beyond the actual circumstances, Global Citizenship Education is also always obliged to think in terms of possibilities, to think in alternatives to that which already exists.

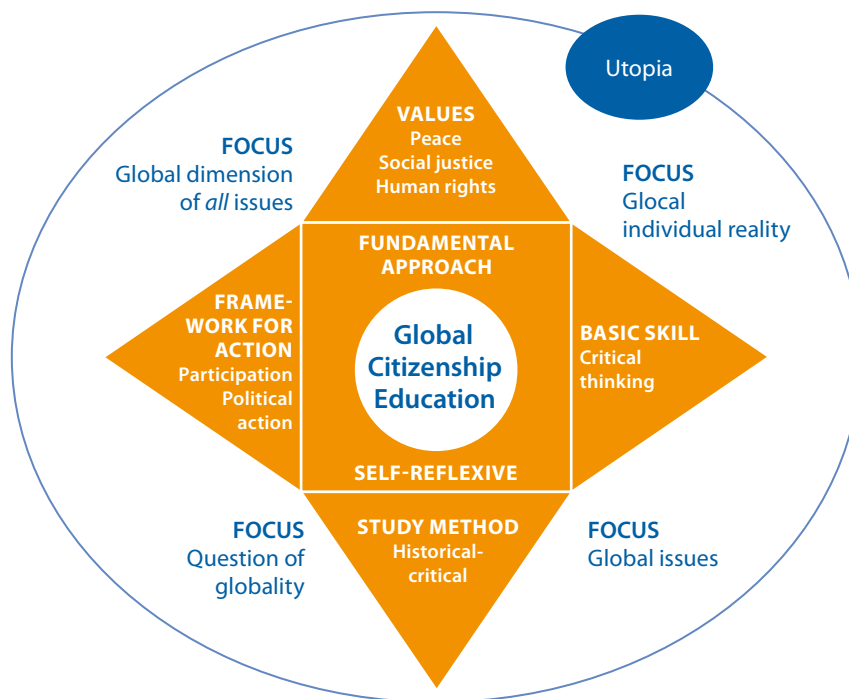


Fig. 1: The GCED star. Source: Wintersteiner et al. 2015.

Edgar Morin, to whose study this text makes reference at the start, criticises the fact that our educational system misses the mark with regard to the actual tasks – namely teaching what it means to be human and what it means to be a citizen: “We need to understand what human beings are, we need to introduce data that is unknown

to us now, but essential to our understanding” (Morin 2016, 36). He concludes therefrom that a radical reform of the educational systems would be required in order to actually be able to impart that which constitutes the idea of GCED. However, this is a topic all of its own.

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Three cornerstones of Global Citizenship Education (GCED)

Josefine Scherling and Ursula Maurič

GCED as critical teaching and learning

The model by Wintersteiner et al. (2015) envisages participation and the competence to take political action, the capacity for critical reasoning, historical critical thinking, as well as the inclusion of values such as peace, social justice and human rights as essential elements of a didactic method for GCED. In particular, the post-colonial perspective emphasised by Wintersteiner et al. represents a fundamental building block of teaching in the field of GCED. Pashby (2014: 12) highlights the significance of this component for a critical GCED by writing: GCED

[...] will have to be based on a strong understanding of and articulation of imperialism in order to locate its rationales and initiatives within the hegemonic global forces it seeks to critique and to transform.

It is of utmost necessity that learners are offered space for this aspect of research and exploration if GCED does not wish to reproduce (violence-inducing) structures and systems and uphold hegemonic structures, but rather strive for a sustainable change in the direction of a culture of human rights and of peace. With this in mind, Andreotti (2006: 49) argues for the inclusion of a *critical* GCED alongside a *soft* GCED, whereby the critical approach makes it its mission precisely to scrutinise these power structures and unequal circumstances and therefore does not regard poverty itself, but rather inequalities and injustices, as being the problem. This is the political dimension of GCED that is a necessary component of the teaching on this topic in order to sensitise learners to the complex challenges of global connections and to provide an impulse to critically examine and analyse one's own values and views, and to potentially question one's own ideological constructs. Otherwise, if it adopts a purely moralistic approach, the teaching model runs the risk of excluding essential areas of GCED (hegemonic structures, the epistemic violence of colonialism etc.) that are obstructive to a culture of peace, thereby simplifying the question "How do we create transformative global citizens" (Bosio 2017) and falsely leading the learners to believe in a "simplified reality" with simplified solutions to complex challenges.

Consequently, the questions "Whose experience/knowledge/ways of knowing are at the center of GCE pedagogy? Who is the imagined subject of GCE initiatives, who is the object of study, and how is experience understood within a 'global' frame?" (Pashby 2014: 16) should occupy a significant place within the teaching. With this, Pashby addresses the issues of subjectivity and objectification, which, as she points out, are central to a critical GCED theory. Wang and Hoffman (2016: 14) postulate: "Students and others who have the means to address global problems also need the means to question their own positionality and their construction of 'the other' they so passionately hope to help."

Global citizenship – global citizen

A further pivotal point for the teachings of GCED is the term (global) citizenship i.e. global citizen itself which, unless subjected to a critical examination, usually leads to the unthinking assumption of one-sided points of view. This can have as a consequence, for example, that due to purely national perspectives many intellectual spaces are prematurely closed off, and (political) possibilities for participation are reduced or made impossible.

Therefore, controversial positions should be included in teaching and learning – this represents an important principle of political education. The significance of educating critical citizens is also reflected in many places in the Austrian curricula and other important documents on education, e.g. in the general ordinance on the teaching principle of civic education from the year 2015, which states: civic education “enables the recognition, understanding and evaluation of various political concepts and alternatives and leads to a critical and reflected examination of one’s own values and the convictions of those who hold differing political views” (general ordinance 2015: 2).

There exists a lively and controversial debate surrounding the term (global) citizenship, which, depending which line of argumentation one follows, leads to varying standpoints with regard to GCED. This debate addresses the topic of “belonging” i.e. inclusion and exclusion; after all, the classic definition of the citizenship term determines “who does and who does not belong” (Pashby 2014: 17).

For this reason, the redesigning of the citizenship concept for global citizenship is necessary precisely in order to confront these exclusionary tendencies with a conceptual approach and to be able to seriously address and discuss the utopia of an actual global citizenship – as a guiding principle – in lessons and teaching.

Self-reflexivity

In this context, too, the post-colonial perspective, with a focus on self-reflexivity and a self-critical attitude, also plays a significant role. For the term global citizenship is undoubtedly also accompanied by a certain claim to universal validity, which must be reflected upon critically in order to avoid instrumentalising GCED as the tool of a new imperialism. Wang and Hoffman (2016: 3) point out, for example:

[...] some versions of global citizenship education are heavily influenced by unexplored cultural, class, and moral/ethical orientations toward self and others, potentially leading GCE to become another tool for cultural or class-based global domination.

In this respect, the call by Messerschmidt (2010: 134) for a post-colonial approach to the acknowledgement of the past in the examination of world citizenship, “in which the unjust relations in the world are reflected upon against the backdrop of the colonial experiences [...]”, is an important cornerstone of GCED in both teaching and learning. For, as Messerschmidt continues: “The history of world citizenship is, at the very least, a shared history within violent global relations.” This should not be disregarded in any critical assessment of GCED.

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II. The GCED university course



Complexity – Responsibility – Self-Reflection The didactics of the university course GCED

1. Structural requirements of the UC

The course offers extra-occupational further training, but as a university course (UC) it places very high demands on all those involved. The structure of the UC must take into account the fact that the participants have to handle their studies alongside their professional challenges, and have only limited possibilities to attend on-site seminars. The didactics of this course provides an answer to these challenges, thus creating new possibilities for teaching and studying. After all, the professional and life experience of the students is a considerable resource to be drawn upon. Thus the UC Global Citizenship Education (GCED) is a blended learning training programme; it combines blocked teaching units in the form of seminars lasting several days, regional workshops, and several short seminars or workshops with e-learning phases and self-guided learning phases.

The on-site seminars tackle complex questions and topics with methodical diversity, including lectures and discussions with the teachers and guest speakers of the UC. At the forefront are social learning and the development of a feeling of community amongst the participants. The contents and experiences from the on-site seminars are in part addressed in the e-learning units, and participants may delve more deeply into these topics by exchanging ideas with one another. The first e-learning units of the UC comprise tasks that the students must work through themselves, as well as participation in online forums that take place across several days, where the assignments are discussed and further developed together. Participation in these discussion forums is obligatory; however, students may manage their time flexibly and are in charge of their own attendance.

One important component of the course is the joint study trip. In both rounds of the UC so far, the study trip was an absolute highlight for the students. Didactically, the planning and execution of the study trip is a huge challenge. Within a matter of a few days, a demanding and diverse programme of contents is completed – with lectures and discussion rounds at universities, in social institutions and with civil society organisations. (For details, see the article “Study trips”)

The teaching method of the UC taps into the potential offered by a multi-year course and the intense cooperation. Members of the leadership team aid in the supervision of all the teaching units, thus ensuring an intensive exchange with the participants. The goal is the formation of an active learning group that comes together to work on, deepen and further develop the topics.

2. Basic principles of the curricular planning

In the planning, as in the ongoing development of the UC, we are guided by the search for answers to the following questions:

- * How can the complexity of the material be reduced in a “meaningful” way, i.e. how can the contents be made accessible to the participants without doing a disservice to the great complexity thereof?
- * What knowledge do the participants of the UC need?
- * What are the specific requirements and possibilities of such a study course?
- * How can we develop a pedagogical and didactic method for GCED that does justice to the subject and meets the expectations of the individual?

In light of the complexity of the subject matter, selecting the focal points of the UC presents a particular challenge. For one thing, the complexity stems from the fact that Global Citizenship Education is more than just a pedagogical concept. Indeed, the foundation for Global Citizenship Education is a complex, interdisciplinary thematic area that deals with global issues and interrelations as well as underlying complex systems and correlations (see the article “What does GCED mean?”). At the same time, Global Citizenship Education is a relatively new field of research (at least in the German-speaking countries). This complexity makes it necessary to impart five types of knowledge in an integrated manner:

- * factual knowledge of the world (e.g. political constellations in times of globalisation – the factual side of globalisation);
- * conceptual knowledge (globalisation as a theory, cosmopolitanism – terms that convey world views);
- * conceptual pedagogical knowledge (e.g. of educational processes as a whole as well as of Global Citizenship Education, peace pedagogy, anti-racist pedagogy);
- * pedagogical knowledge at a practical level (specific approaches and methods); as well as
- * methods of pedagogical research (e.g. action research/field research/forms of qualitative social research).

This knowledge must initially be built up systematically, whereby it should be taken into consideration that the participants already have existing knowledge, and very

differing existing knowledge at that. One could say, therefore, that every single student has something different to learn. Simultaneously, we also strive to impart the knowledge in an exemplary manner with the help of case studies. To do so, we broach current political topics and conflicts and study them from the GCED perspective. As a result, the curricular planning of the UC requires a certain amount of openness in order to allow for the integration of current topics.

2.1 Interdisciplinary subject matter and transdisciplinary cooperation

The topic area of Global Citizenship Education encompasses, as shown by the GCED star (see article “What does GCED mean?”), both the meta-level of globality and genuinely global issues as well as the global dimension of central societal developments, while also covering the overlapping and interlinking between local and global developments. This complexity of global issues and developments, but also of global crisis phenomena, can only be understood with the help of an integrated, interdisciplinary view. Key societal problems require research and solution-oriented approaches that go beyond disciplinary limits. The UC of Global Citizenship Education is characterised by its *interdisciplinarity*; in keeping with this, social science foundations form a central part of the course curriculum. The examination of the concept of (global) citizenship or the associated issues of transnational democracy is based on political science-oriented approaches and political theory. The study course participants were able to explore these topics with the aid of lectures and intensive discussions, e.g. on “Post Democracy and Transnational Democracy”, “Global Governance”, “Democracy, Citizenship and Human Rights” or “Citizenship in the Context of Migration and Asylum Policy”, as well as deepen their studies in discussion forums (e-learning) and by elaborating reflective papers. The connection of all these topics with Global Citizenship Education was a similarly consistent theme in seminars and self-organised learning phases.

The pedagogical concept builds on the foundations of educational science and the knowledge and critical reflection of pedagogical concepts that were part of the founding ideas of Global Citizenship Education. Moreover, the understanding of Global Citizenship Education in the UC is also based on the normative principle of global justice, whereby philosophy and ethics offer important theoretical points of reference.

Nowadays, key societal problems require not only research and solution-oriented approaches that go beyond disciplinary limits, but also partnerships extending beyond the field of science. This is what characterises the UC of Global Citizenship Education, which from the very start was also a project of *transdisciplinary* cooperation. The opportunities offered by transdisciplinary cooperation lie in the tackling of socially relevant problems, joint learning processes between academics and extramural protagonists as well as in the generation of socially recognised and solution-oriented knowledge, and of scientific as well as practically relevant insights (Rieckmann 2015, 5). The UC seizes these opportunities in a number of ways: it is underpinned by the transdisciplinary collaboration between the University of Klagenfurt and the University College of Teacher Education, in addition to civil society players such as KommEnt and the Democracy Centre Vienna (until mid-2017); the participants of the UC form a part of this transdisciplinary collaboration, and come primarily from the field of teacher training, from school practice and other areas of education; they are staff members in civil society organisations that are active in the educational sector or they come from administration, the social sector and other occupational fields; they introduce approaches and experiences from their own lines of work into the UC and, in turn, they take the knowledge gained in the UC and apply it in their fields of practice. The master theses are the participants' contribution towards the continued development of the research and practical field of Global Citizenship Education.

2.2 Cosmopolitanism and post-colonialism as guiding principles

When it comes to the content-based orientation of the UC, the confrontation with cosmopolitanism is imperative. The idea is for the "cosmopolitan gaze" to become a fundamental perspective with which the theories, academic foundations and facts relevant to Global Citizenship Education can be linked and by which they can be measured. Cosmopolitanism makes reference to the necessity to think in terms of a world society and act in terms of global citizenship.

However, today, this cosmopolitanism can only exist in a "post-colonially enlightened" form. The strength of post-colonial approaches as a global critical theory can be summarised in four aspects (Kerner, 2012, 164 ff):

- * Post-colonial theories avoid "methodological nationalism, the recourse to the nation state as a quasi-natural frame of reference that is not subjected to further analysis", because they question the global constellations and the global historical backgrounds of their objects of investigation and reflection.
- * They are characterised by an awareness of globalisation, by the comprehension of the significance of transnational interrelationships and the criticism of transnational power (and its impact) as well as by the experiences at the periphery.
- * Post-colonial theories cover a broad scope of themes, epistemic-cultural, political and socio-economic issues, and are thus well-suited to organise the building of bridges and connections between various disciplines and knowledge traditions.
- * They can also be viewed as a normative i.e. politically motivated science, and therefore also establish connections to the non-academic production of knowledge and non-academic engagement.

These considerations allow us to derive central connecting factors for Global Citizenship Education and more. In the pedagogical context, post-colonial thought patterns also influence the choice and the content of the topics that are classified as globally relevant. Viewing knowledge, the production of knowledge and post-colonially influenced thought patterns with a critical eye is a hard task even for educators, as our experience in the cooperation with schools shows. Accordingly, linking post-colonial approaches and their critical perspective more closely to lesson topics, establishing references to curricula and developing solid lesson examples are all part of the current tasks in the further development of GCED in classroom practice. Students should also receive preparation in order to rise to this task.

2.3 Didactics of controversy

Key global questions are characterised by scientific controversies, and often by contradictory scientific findings. Teaching and learning how to handle complexity and the resulting uncertainties is one of the central pedagogical challenges of Global Citizenship Education. A didactics of controversy, therefore, is based on the conscious integration of controversial standpoints and the possibility of comparison between various scientific findings and various perspectives in educational processes. It goes without saying that scientific controversies in the scope of a university course are part and

parcel of the content dealt with and of the programme itself. But just like interdisciplinary approaches, controversial perspectives should also be included in the content-related planning of a study course programme

with careful deliberation. In the UC, we have selected two possibilities for doing so, which can be illustrated by the following examples:

Example 1 (UC 1, semester 1)

Topic: “Post Democracy” and Transnational Democracy and the Descent of the Nation State

Podium discussion with selected course participants and Prof. Dr. Anton Pelinka

(Following a day with varying input from Anton Pelinka on the topic of: politics and the political, political concepts, concepts of democracy, questions of transnational democracy)

Example 2 (UC 1, semester 2)

Topic: Politics in the World Society: Global Governance

Two controversial lectures on the same topic: Ulrich Brand (Vienna University) and Silke Weinlich (German Development Institute)

Followed by a dialogue between the two lecturers in which they confront their differing approaches with one another.

Box 1: Didactic arrangements for the examination of controversial standpoints

2.4 Participation of those involved

The curricular planning of the UC defines central contents and goals, yet at the same time, a certain openness must be retained, in order to be able to respond to the interests of the students and also to take their prior knowledge, their requirements and their resources into account. For these are, after all, a pivotal element of the teaching/learning processes. On the other hand, a three-year study course that deals with global developments must also be structured in such a way that current topics and new issues can be incorporated into the programme. This is why we rely on “rolling planning” (a procedure for the systematic updating and specification of the plans through regular updates).

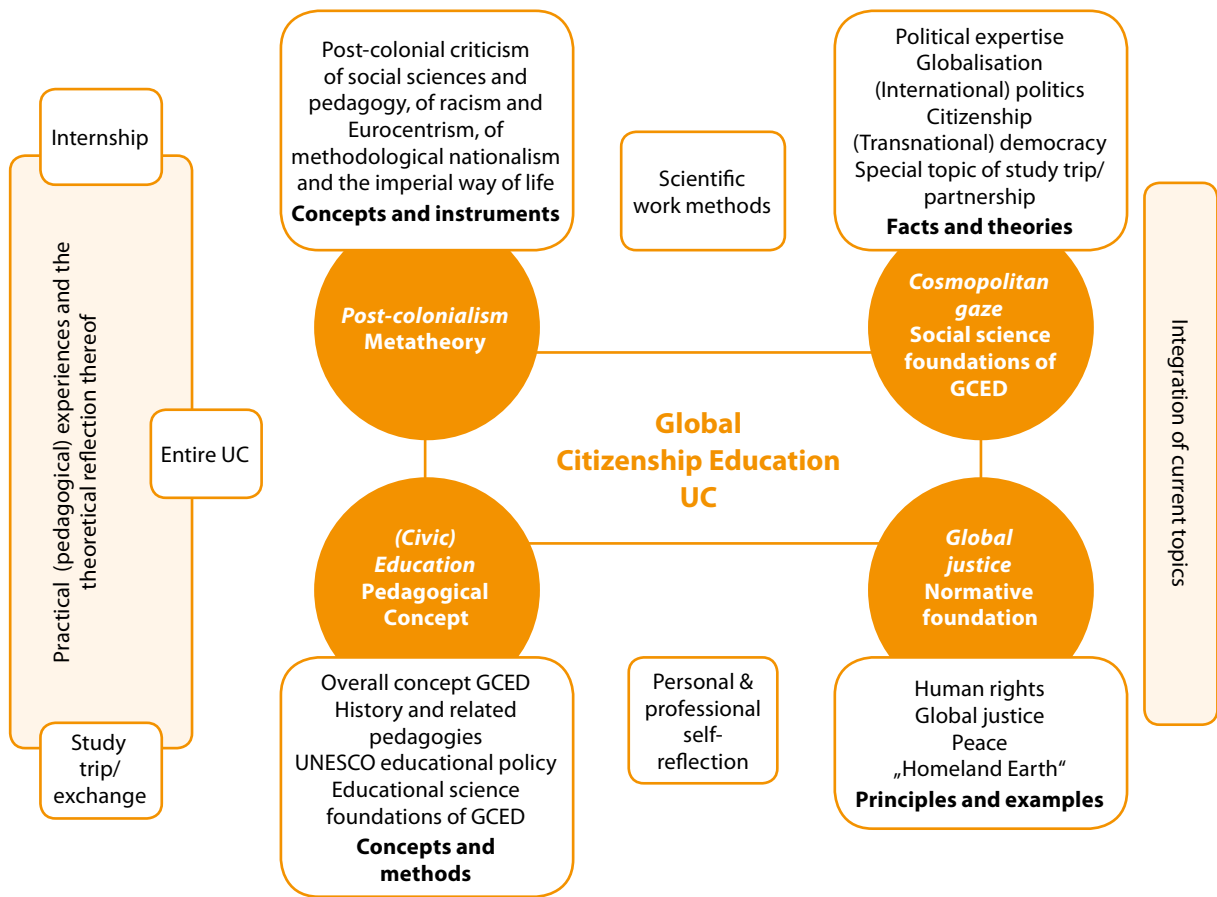
The participation of those involved is the UC’s declared goal; the objective is for them to learn to manage their learning processes themselves and to be able to actively participate in the seminar process. This requires the processes in the seminar procedure to be transparent or to be made transparent. To this end, the “control group” was set up and assigned with the task of co-creating the seminar procedure by means of reflection and intervention. The control group consisted of the university course team and two to three participants who changed regularly. The control group met once

per seminar. The objective was a joint, critical reflection upon the events of the seminar. The suggestions and criticism provided by the control group were – to the extent possible – included into the seminar.

3. The teaching and learning concept: an overview

The following diagram illustrates the comprehensive and integrative approach outlined above. The circles represent the respective core elements of the curriculum: post-colonialism and cosmopolitanism are combined in the curriculum in the subject *Social Science Foundations of Global Citizenship Education*; the pedagogical concept and normative foundation are represented by the subjects *Education Science* i.e. *Ethical Foundations of Global Citizenship Education*. The explanatory boxes refer to both the contents as well as the didactic targets aimed at by the study course. The two brackets to the left and right of the diagram indicate the integrative approach.

Complexity – Responsibility – Self-Reflection: These three key words, which also lend this piece its title, serve perfectly to sum up the teaching and learning concept. The *complexity* represents the effort to convey contents and methods in a comprehensive and integrative manner, while *responsibility* refers to the ethical founda-



Box 2: The teaching and learning concept of the UC Global Citizenship Education

tion found in the ideal of post-colonially conscious global justice, and *self-reflection* stands not just for the fundamental attitude strived for by the leadership team, but also for a habitus that should become second nature to all those who practice GCED.

With this approach we have, or so we hope, not just developed an adequate didactic method for this specific study course, but also created a model for the implementation of GCED that shall not fall behind the proclaimed goals of this pedagogic approach.

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Sustainability Award 2018 for the university course “Global Citizenship Education”

Out of 76 submissions, the training course “Global Citizenship Education” was awarded the Sustainability Award 2018 in the category of teaching and curricula. As part of a celebratory ceremony, the prize was presented by the Federal Minister for Sustainability and Tourism, Elisabeth Köstinger, as well as the by Minister for Education, Science and Research, Prof. Dr. Heinz Faßmann, to the academic directors Prof. (retired) Dr. Werner Wintersteiner (University of Klagenfurt) and Dr. Heidi Grobbauer (KommEnt).



Photo: © BMNT, Paul Gruber

The reason: the training course represents an offer that is, until now, unparalleled in the German-speaking area. It offers an education on Global Citizenship, thus bringing into focus a political education with a cosmopolitan orientation. This course enables graduates to play a part in the implementation of the education targets of the Sustainable Development Goals (SDGs) that were concluded by the UN General Assembly in 2015. Target 4.7 in particular envisages a Global Citizenship Education that contributes to the dissemination of sustainable ways of life as well as the creation of an inclusive system of education and society based on human rights and gender equality, and that promotes a culture of peace.

Werner Wintersteiner, academic director of the course, explains: “Global Citizenship is a clear statement against nationalism and racism, and for global cooperation. Climate change consequences, famine, poverty and war do not stop at national borders, and only together can we overcome these issues. This is where our UC comes into play – but it is more than just a teaching course. With the participants of the two cycles of this course so far, we have succeeded in building up a network of research and work, meaning that the global citizenship idea is being constantly disseminated – in schools and higher education institutions, in NGOs as well as in agencies and public authorities.”

As a national award for “sustainable higher education”, the distinction is intended to motivate Austrian universities, technical colleges and teacher training colleges to integrate the model of sustainable development into their institutions and processes, and to thus put into practice their responsibility towards society and the environment in as many aspects as possible. In the scope of a nationwide competition, every two years the Sustainability Award is given to the most innovative and sustainable institutes for higher education.

Study trips as an indispensable learning method for GCED

A study trip is an irreplaceable learning opportunity in the context of a university course. Such a trip makes it possible to experience, in context, aspects and dimensions that are otherwise studied separately as part of lectures or readings; it shows the consequences of social systems and political decisions based on the real-life example of people who live or suffer through them; it offers sensory, emotional and intellectual experiences in one; it allows for a completely different quality of involvement of the learners in the learning process and thus also elicits more intensive debates and self-reflection. The study trip is a very demanding and complex learning method, which is why the corresponding conditions must first be ensured: good content-related preparation that connects the social situation of the country to the perspective of global citizenship; a selection of experts to consult with and opportunities for interaction that go beyond the immediate experience, as well as plenty of opportunities for exchange and reflection. It thus follows that the leaders of the study trip, who are simultaneously also travellers and participants, also face a particular challenge in this process. They have to moderate learning processes whose order of events are much less predictable than those of lectures or workshops, and in which they themselves are also much more involved in the role of learners than usual. This requires not only a more precise preparation of the content than is perhaps necessary for other learning arrangements, but also a constant alertness to the shifting situations of group dynamics, to possible risks of all kinds as well as to new opportunities.

In the following report, we can only offer a brief glimpse into the journeys that took place during the first two rounds of the teaching course. Despite the basic underlying common cause, they do differ considerably in many ways: in the geopolitical significance of the respective country of destination, in the prevailing conflicts and thus also in the concrete setting of objectives, and in part also in the working methods.

Israel/Palestine: a seemingly irreconcilable conflict experienced first hand (2013)

The main objective of the trip was to gain deeper insight into this decade-long conflict and to reflect upon possibilities of conflict solution, prevention and peace-keeping as well as peace pedagogy. Although the geopolitical significance of the conflict constellation in the Middle East is of great relevance for GCED, in the experiences witnessed on the ground, the immediate conflict, its history, and above all its numerous manifestations in the day-to-day life of its people outweighed this aspect.

This trip was, first and foremost, about doing justice to both sides in order to achieve as comprehensive an understanding as possible of the con-

flict. This essentially consisted in hearing out the voices of both sides, whereby it quickly became clear just how plural and diverse the positions are on each side. But this also had consequences for the organisation of the trip itself – an overnight stay in a Jewish hotel in Tel Aviv, in an Arabic hotel in Jerusalem / al-Quds, the booking of guides and restaurants on both sides, the deliberate invitation of experts who represented positions that were expected to be in contradiction with the conflict understanding of the participants. However, this also required a careful use of language not only when naming places, but also when describing events and conflict constellations.

Yad Vashem

The start of the study trip was characterised by Jewish standpoints and narratives. To begin with, the visit to the memorial site of Yad Vashem, officially the “National Holocaust Martyrs’ and Heroes’ Remembrance Authority”, enabled the participants to have an individual confrontation with the Holocaust, before additional aspects were addressed in a conversation with historian Gideon Greif.

East Jerusalem and Israeli viewpoints on the conflict

A bus tour through East Jerusalem with Ir Amim, an Israeli organisation committed to fighting for the equal rights of both peoples, provided insight into the living environments of the Jewish and Palestinian settlements. In particular, “geopolitical” aspects of the conflict were highlighted during the bus tour through East Jerusalem. The impacts of the construction of the wall were made clear to the participants during the visit – amongst other things – to Rachel’s Tomb, an enclave in the wall. According to the tour guide, the wall is here to stay.

Ofer Zalberg, historian and member of the International Crisis Group, provided an overview of the Israeli-Palestinian conflict and explained that there is no one single Israeli viewpoint, and that the religious dimension of the conflict is increasingly coming to the forefront. The segregated school system – there are different schools for Jewish children raised secular or orthodox, in addition to various Arabic school systems – he opined, does not do much in the way of contributing to a solution, since the different narratives are reproduced and thus reinforced instead of being unified. Following this, representatives of the Israeli left, centre and right-wing politics presented their positions.

West Bank – Palestinian viewpoints

In Ramallah, the de facto capital of the West Bank, we visited the mausoleum of Jassir Arafat, and subsequently listened to various Palestinian voices. This included historians, a political expert on parliamentary affairs, a political advisor and a journalist. To conclude this chapter, conversations were held in small groups with Palestinian youth.

Bethlehem and Hebron

Following the visit and a guided tour through the “Church of the Nativity” in Bethlehem, the trip continued on to one of the nearby refugee camps, Dheisheh. Among other things, one special project was presented: Campus in Camps: in a two-year programme – the first university programme designed especially for the refugee camp – the young participants hailing from five camps address new forms of visual and cultural representation of refugee camps after more than 60 years of expulsion.

In the divided city of Hebron, our group was led by a guide from the organisation Breaking the Silence – an organisation consisting of former Israeli soldiers who take a critical view of Israel’s policy in the occupied areas and report on their own experiences. What attracted attention was the massive military contingent on the otherwise almost dead streets of the city centre. The tour was rounded out with a visit to a Palestinian human rights activist from the organisation Youth Against Settlements.

The historical Jewish narrative and the Dead Sea

The visit to Masada, one of the most important tourist attractions in Israel and a UNESCO World Heritage Site, was fascinating not only because Masada is a place steeped in history, but also because it continues to play a significant role for the collective Jewish memory. The legendary site of the last resistance of the Jews against the Roman empire was and still is used as the foundation for the current-day Israeli narrative.

Peace education

Peace education was a major topic of the trip – after all, there is an expectation that this is one method of paving the way for reconciliation and understanding in the long term. Zvi Bekerman, professor at the Hebrew University of Jerusalem, stressed that peace education is barely present in Israel’s education system, and again

emphasised the division within the school system, which, according to him, not only reinforces tensions between the Israeli and Palestinian populations, but also within the Israeli society. Similarly, he continued, a monocultural approach focusing only on Israeli perspectives, like the programme followed by the corresponding ministry in Israel, is not conducive to an education for peace either.

In addition, the group of travellers also visited the cooperative village of Neve Shalom/Wahat al Salam, or the “Oasis of Peace”, in which Jewish and Palestinian citizens live together as equals. Nava Sonnenschein, director of the School for Peace based there, gave an account of her experiences in the field of peace education. In Tel Aviv, in turn, Israeli peace activist and educator Anat Reisman-Levy told of her pioneer programmes on peace pedagogy, which she implemented in the framework of the Israel Palestine Center for Research and Information (IPCRI) – one of the few organisations in which Israelis and Palestinians actually work together.

For those who took part in the trip, it was a very intense, emotionally moving experience. This is perhaps best expressed through the following feedback: “Getting to know the real-life situations in person – touching, feeling and listening – increases one’s grasp on inter-relations, but also stirs up confusion and provides food for thought. Travelling as a (self-)educational process: comprehending that by being present on site, one becomes part of a living reality. Travel has the potential to shock us, to shake us awake, but also to acquaint us with our active sides.”

Based on a report by Johanna Urban, 2013

Greece: at the scene of a complex systemic crisis (2017)

It was with careful consideration that Greece was chosen as the study trip destination for 2017. After all, this country is a hotspot for numerous social contradictions of the European Union and beyond. Using the example of Greece, it is possible to study the consequences of globalisation and how it is dealt with internationally, as well as the resistance of the population to pauperisation and marginalisation.

Providing a contrast to the simplistic media representation, the intention of the 2017 study trip to Athens and Thessaloniki was to enable a multi-perspective view of the situation. The aim was to then embed this in the European and global context, and shine a spotlight on the circumstances against the backdrop of historical developments and politico-economic connections.

The so-called Greek crisis was a consequence of the global financial crisis in 2008 and the harsh EU austerity policy. Unemployment rose sharply, in particular unemployment amongst young people, which in the year 2011 reached over 40 percent. According to a study conducted by the Athenian research institute DiaNeosis, in 2015, 15 percent of Greece’s population was living in extreme poverty, in comparison to 2.2 percent in the year 2009.

Encounters with people from different social spheres made space for a wide variety of perspectives. As Giorgos Chondros, a politician in the governing party Syriza, tells it, Greece was picked out to “solve” the European impact of the US financial crisis. The “salvation of Greece” was in reality, he claims, the salvation of the euro and of the major banks, while the so-called bailout programmes were normal loans attached to strict conditions. Like Chondros, psychologist Athanasios Marvakis (Aristotle University of Thessaloniki) also deplored the shift of the balance of power to the right and the lack of a true counter-discourse. Both emphasised that this social question is one that must be posed internationally, thus highlighting the fact that global challenges cannot be solved at a national level. Much more importantly, they pointed out, it is about overcoming methodological nationalism; this issue forms a central element of Global Citizenship Education (GCED).

Overcoming conflicts of memory

Throughout the trip, political-historical learning occupied a role of great importance. Again and again, reference was made to the population exchange of 1923: in this process, approx. 1.2 million Greek Orthodox citizens from Turkey and approx. half a million Muslims from Greece were forcibly resettled in Greece and Turkey respectively, which in part also led to the loss of their citizenship based on religious criteria. In Thessaloniki, the Ottoman Empire, which lasted almost 500 years, and the history of the Sephardic Jewish community were examined; for a time, this people represented the majority of the city's population in Ottoman-era Thessaloniki. The Jewish community in Thessaloniki was almost completely eliminated by the Holocaust; of the roughly 50,000 Jews living there before, only about 2,000 survived. A meeting with contemporary witnesses of the Chortiatis Massacre committed by the German Wehrmacht (armed forces) left a lasting impression. Confronting students with differing interpretations of history is also the goal of a project that was presented by historian Christina Koulouri (Panteion University, Athens): this project entails a multi-perspective representation of the history of Southeast Europe, and provides alternative didactic materials in all the countries concerned.¹

Throughout the entire trip, there was a recurring theme: that of bridging a gap between worlds – between the past and the present, between the local and the global. Alongside the ancient sites of Athens, we also visited places that carry particular significance for democratic involvement in the crisis, such as Syntagma Square, where the Greek parliament is situated and which was made famous by the massive Athenian protest demonstrations. A connection to the current social crisis was also established through the guided tour of Athens from the perspective of homeless people, organised by the street newspaper Shedia. The Metropolitan Clinic of Hellenikos is one of the solidarity clinics at which people in need can receive basic medical care free of charge, regardless of their nationality and their residency status. The City Plaza Hotel is an example of civil resistance. The vacant hotel was occupied in 2016 and now houses 400 refugees, who are motivated to organise themselves and are supported by activists from Greece and other countries. It is not just a place to stay, but also a place where government policy is criticised and changes in the treatment of refugees are demanded. Entirely in keeping with the concept of critical Global Citizenship Education, Nasim, who had fled from Afghanistan 16 years earlier, explained the basic idea: "It is not only about refugees, but also about citizenship."

Based on a report by Margot Kapfer, 2019

¹ See <http://www.cdrsee.org/publications/education> (accessed 7.4.2019)

Academic achievements: the master theses from the first two rounds of the university course

Education: Theory and Practice

Global Citizenship Education (GCED) as a form of political education for the world society aims to empower people to advocate for a fairer world, by learning to think and act with responsibility. Academic education represents a great opportunity for laying the foundation for the development of an awareness as a global citizen, and for imparting knowledge, values and skills in line with GCED. One important prerequisite here is teacher training that will prepare teaching staff for this mission and will support them in integrating GCED into their lessons. But extracurricular fields of learning also play a significant role in the implementation of the GCED concept. The theses deal with theoretical questions, examine pedagogical concepts and learning models with regard to their potential for GCED, and tackle possibilities of implementation in various fields of practice.

PEDAGOGICAL CONCEPTS AND QUESTIONS

HUBER-KRIEGLER, Martina: "The World according to Biomes" – A curriculum for Global Citizenship Education? A critical acclaim with practical proposed additions

PLIEM, Claudia: Informal learning and casual learning as potentials for Global Citizenship Education

ROETZER, Anita: Judgement competence of young people using the example of climate justice in the context of values and knowledge education and Global Citizenship Education

TEYNOR, Jana: EAThink – on the potential of digital storytelling for Global Citizenship Education

ULBRICH, Theresia: A critical analysis of selected materials from intercultural, anti-racist, human rights-based pedagogical and (developmental) political/global education work based on the concept of Global Citizenship Education

WITAMWAS, Christoph: Refugee children as a challenge for everyday school. A selection of preventative measures and strategies for teachers in the lower secondary level (ages 11–15)

WOHLFAHRT, Gisela: Global Citizenship Education in Myanmar: Considering the example of a project in international education cooperation

WOHLGEMUTH, Karoline: A global comparison of inclusive schooling and its impact on identity as well as citizenship as a feeling of belonging and citizenship as a practice, considered with the example of one school case study in Canada, Italy and Austria respectively

TEACHING STAFF AND TEACHER TRAINING, UNIVERSITY

GADERER, Eva: Leave the auditorium! – The contribution of field trips to Global Citizenship Education

HAUSER, Wilma: Global Citizenship Education as a core element of the profession in the NEW teacher training of the Teacher Education Network South-East (status quo and outlook)

KAIPEL, Verena: "I know Europe – I know the world?" From European to global identities with Erasmus+

MAURIČ, Ursula: Aspects of Global Citizenship Education in teacher training. Approaches, concepts, measures and perspectives using the example of the University College of Teacher Education in Vienna

ZEINLINGER-CREIGHTON, Petra: The influence factor of the teacher's habitus on the development of a learning climate conducive to peace in multicultural primary school classes

PRACTICAL APPLICATION OF GCED IN SCHOOLS

Primary school

DALLINGER, Sara Elisabeth: The world as a classroom. The spatial concept of the Montessori primary level as an opportunity for Global Citizenship Education

RIESER, Verena: Global Citizenship Education in primary school – “Children learn to understand (world)politics – We found a state” – Conception and realisation of a class project to enable students in political matters in context of Global Citizenship Education

SAUER, Simone: Intercultural competence of the teachers in the primary school St. Veit/Glan: a contribution to the specification of Global Citizenship Education

SCHACHNER-HECHT, Sonja: Learning democracy in primary school as an opportunity for Global Citizenship Education

Secondary level

ELSENER, Brigitte: Global Citizenship Education as a form of overcoming nationalism – an experience-based analysis of beneficial methods and approaches

GUTHEINZ, Doris: “A good life for all” and the concept of Global Citizenship Education in middle school (Neue Mittelschule)

KAGER, Inge: The way the compulsory optional subject Global Citizenship Education was learning to walk (a case study)

KRUISZ, Karl: Intercultural competence and Global Citizenship Education in vocational schools – opportunities for new pedagogical approaches

LANDAUF, Andrea: Teaching from a Global Citizenship Education perspective

MARGREITER, Barbara: The dual training of apprentices and Global Citizenship Education

PIRCHER, Carolina: The practical implementation of Global Citizenship Education in the interdisciplinary subject of German and the course combination of History/Social Studies/Political Education through experiential learning (a case study)

SCHARLER, Stefanie: “Generation both ... and ...” – young people between cosmopolitanism and pragmatism. Lessons in literature

KRONBERGER, Andrea: Reading adventures and world views – the literature of the Global South as a methodical approach within the meaning of Global Citizenship Education in class

PRÜNSTER, Stefan: Global Citizenship Education and trans-cultural teaching in primary schools through storybooks

TANGL, Andreas: Justice in selected novels of young people’s literature

ZEIRINGER, Johann. Global and local – literary texts in the context of Global Citizenship Education

EXTRACURRICULAR FIELDS OF LEARNING

BLIEM, Alfons: Integration – made easier with team sports?

DIEDERICHS, Michelle: Learning cities: local strategies for global citizenship education? The case of Gelsenkirchen

DROBITS, Günter: To what extent can free digital technologies in Austria support the targets 4.1 – 4.3 of the Agenda 2030? Taking stock: opportunities and obstacles for free interaction in the global network, for using free teaching materials and methods

SCHÖN, Anna: Perspectives on Global Citizenship Education in Hip Hop

Global Ethics – Global Justice

In the GCED concept, justice is a universal value and, in critical GCED in particular, is understood as a political notion that strives for equal relationships worldwide. For this reason, global concepts of justice represent a central element of the global citizenship approach. The theses address global ethical issues, mindful economics and the realisation of developmental programmes. A light is shed on current societal challenges in connection with migration and the inequity of distribution, thus shifting the gaze towards associated dilemmas and utopias.

ELSSER, Maria: Global justice in the context of development policy strategies and programmes

GRASS, Hans Peter: Migration for begging and global citizenship. The role of feelings, ambivalences, dilemmas and basic needs

POSRATSCHNIG, Ursula: Global Citizenship Education and animal rights: Interfaces, Common Ground and Mutual Integration

RISKE, Madeleine: What if? – The relevance of utopian awareness for the field of Global Citizenship Education using the example of Unconditional Basic Income

SCHNEEBERGER, Sabine: Global solidarity/human right to happiness based on the example of a mindful economic process. Case study: FAIRytale Fair Fashion

Politics and Society

Engaging with political and societal discourses is the central focus of several theses. These papers reflect not only upon what is said; they also address the imbalances of power with the question of who is able to speak, and therefore who is able to participate. In this way, the discussion surrounding citizenship as a political practice, that is to say the possibilities for participation and for overcoming the national frame of reference with global citizenship in mind, play a special role. Concepts that aim to overcome nationalism and racism are front and centre here, and GCED's contribution to a peaceful, just society is examined from various perspectives.

CITIZENSHIP AS (A POLITICAL) PRACTICE

FUGGER, Thomas: Migration, nation and civil rights. An ethical/philosophical input about the handling of refugees

KAPFER, Margot: Citizenship as a political practice. The involvement of non-Austrian citizens in the 2016 presidential election campaign as an example of global citizenship

PEIN, Claudia: Primary school as a field of experience and action of global citizenship via parents "seen against the backdrop of migration"

PLHAK, Natalie: Participatory decision-making – sociocracy as an option

SAKAR, Samera: Iraqi women in Austria – ideal and reality of citizenship

SCHERLING, Josefine: Children's rights in the context of global citizenship as illustrated by the right of participation

SCHRAML, Tanja: What influence does the family biography have on children's prospects for highly-skilled labour migration and becoming global citizens?

THEORETICAL AND POLITICAL DISCOURSES

ALTENBERGER, Sandra: Discrimination of global ambiguities or the utopia of a post-racist world society (developing thought, perception and action)

RIEGER, Maria: Religion and peace: concepts of peace – observations and juxtapositions

STROBL, Sabine: On the discourse regarding "Islam" in Austria. Reflections on current standpoints between politics and religion

WEISSBÖCK, Anja: Conspiracy theories – a new challenge for pedagogy!? An attempt at an approximation to the challenges for Global Citizenship Education with regard to the multifaceted phenomenon

III. GCED classroom teaching

3

Teaching Global Citizenship Education in class A commented guideline

This table with its four *objectives and tasks* is designed to serve as a guideline and aid for the preparation of lessons. Here, the major idea of Global Citizenship Education (GCED) is broken down into four main *objectives*, which in turn are subdivided into individual *sub-tasks*.

- (1) Identify and analyse connections between global developments and local impacts that affect the learners themselves
- (2) Allow learners to experience their self-efficacy as “citizens”
- (3) Support learners in developing an awareness of the need to become active as global citizens
- (4) Help learners to internalise these experiences and make them a part of their personality

The teaching of GCED thus deals with cognitive knowledge (1), but also with the corresponding skills (2) and attitudes (3). All of these objectives can only be achieved if they are closely connected with the personality of the learners, which is always implicitly implied and again explicitly in (4).

All objectives and sub-tasks are accompanied by examples designed to illustrate what the implementation might look like. However, it is important to keep in mind that these are just that – *examples* – and that entirely different possibilities of implementation therefore exist and must exist, depending on the situation.

The aim of the *tasks and examples* is to depict a connection between GCED principles and the practical lesson in an evident, clear and exemplary manner. After all, GCED is a very comprehensive and complex field of work, and it is also a number of things at once – a transdisciplinary topic, a teaching principle, and the subject matter of specialised classes in many subjects. This complexity is also the reason as to why there is a great deal of overlap between the sub-tasks and why the objectives and tasks are also interlinked. The subdivision is made for purely analytic and didactic reasons; naturally, it does not need to be adhered to in practice.

What is important, however, is that we do not lose sight of the big picture of GCED amongst all the sub-tasks and individual examples. It is not enough to take just any – in and of itself necessary and indispensable – sub-task, such as “critical thinking”, and address it in an isolated manner and think that one has thereby done justice to the objectives of GCED. For it is only the interaction between the four objectives that forms the notion of GCED. Making this insight understandable is also a task of this guideline.

In general, the left column with the objectives and sub-objectives is structured in such a way that the following points are covered:

- * New knowledge (e.g. “Studying the local and global impacts of global issues”)
- * Gaining new experience (e.g. “Discovering the global in the local”)
- * Aiding in the development of skills (e.g. “Creating realms of experience for participation”)
- * Building up meta-knowledge, i.e. knowledge about knowledge, adapting the mental framework and the categories used to classify knowledge (e.g. “Homeland Earth. World views and world visions”)

The sequence of these points is varied, since it does not follow any particular schema, but is instead based on what is assumed to be the best way to achieve the sub-objective in question.

This guideline can be used in manifold ways:

- * when planning and elaborating one’s own teaching units
- * when rating and evaluating one’s own lessons
- * when assessing the GCED quality of teaching materials

However, by no means does the GCED idea stipulate that we must work through this guideline point for point like a checklist. One will inevitably use one or the other sub-objective or example for the respective teaching situation. But it is important to ensure that the awareness of the broader context is preserved. Without a doubt, the guideline is intended to be adaptable for all subjects, and here we use the column on the left for reference; however, the actual realisation needs to be based on the peculiarities and possibilities of the individual subjects, which is why, obviously, the exemplary methods in the right-hand column cannot offer the appropriate solution for every subject and every school year – they are simply intended to be suggestions.

It is worth emphasising one point here in particular: by no means do we assume that we as teachers – practically by virtue of our function – are already sufficiently qualified to fully understand the objectives cited here and also teach them to others in their exact meaning. Rather, the objectives and tasks described here should be regarded as a challenge to us as teachers to also engage in learning processes ourselves in the direction of Global Citizenship (Education).

(1) Enable learners to identify and analyse connections between global developments and local impacts that affect the learners themselves

This objective is the prerequisite for learners being able to “think globally” in the political sense and to feel globally responsible.

OBJECTIVES AND TASKS

METHODS AND EXAMPLES

<p>Discovering the global in the local</p> <p>These discoveries form the basis and, in a manner, the precursor for all further steps. Often, we can start from the premise that a certain “global” awareness, albeit diffuse, already exists; this awareness must then be refined in lessons. It should be taken into account that nowadays, many students have already gained many global experiences in their life (migration, holiday trips, student exchanges).</p>	<p>Getting to know people in one’s surroundings with a migration background or travel experience and speaking with others about these (personal) experiences</p> <hr/> <p>Searching for “traces of the global” in one’s own living environment: shops, cultural sites; architectural styles; monuments, events...</p> <hr/> <p>Researching one’s own (familial) “globality”: migration, journeys, foreign language knowledge, relatives and friends... an “identity check-up” as described by Amin Maalouf¹</p> <hr/> <p>Using appropriate exercises to address physical sensations and emotions that are triggered when confronting the “global” (facial expressions, gestures, enactments, rituals...)</p>
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1 “I sometimes find myself „examining my identity” as other people examine their conscience. As you may imagine, my object is not to discover within myself some „essential” allegiance in which I may recognise myself. Rather the opposite: I scour my memory to find as many ingredients of my identity as I can. I then assemble and arrange them. I don’t deny any of them.” (Amin Maalouf: In the Name of Identity: Violence and the Need to Belong. New York: Penguin 2003, 16.)

Since this is the first introduction to this topic, by no means is it necessary for it to be systematised; one may start with any random example that is of interest to the learners.

However, this “encounter with the global” is not a purely rational, but also a deeply emotional process, and this must also be considered in didactic terms.

Medicine as an example for worldwide inequality and injustice: exploitation of the medicinal plant resources of the countries in the South by major corporations; their attempt to dominate the market with patents and monopolies; un-attainability of medicines in poorer countries; organ trafficking ...

Tracking and critically analysing the origins of consumer goods, in particular those of the learners: food, clothing, entertainment electronics ...

Investigating one’s own occupational fields with regard to the global aspect

Recognising the global effects of local actions and decisions

Here it is no longer just about being aware of the global connections; instead, the focus is on the injustice of today’s global world order.

This in itself requires an approach with a certain systematic degree, which can be fulfilled over time.

What sustains us: learning to understand political economic cycles in their context, using the example of the supply of food, the “greatest challenge for Europe” (organic pioneer Werner Lampert): Why are sustainable organic agriculture and the fair production of consumer goods a question of global citizenship?

Critically analysing the origins of less visible, but essential goods (energy, electricity, raw materials): Who profits from what? Who has to bear the potential environmental consequences? What strategies do the industrialised nations develop in order to secure these goods for themselves?

Researching reasons for migration or flight by means of one’s own experience, interviewing people in one’s surroundings as well as country-wide studies

Using media reports, social media, YouTube, music and literary texts to become acquainted with the life of people in the Global South, so as to view them not as “victims” and “poor people” but in all their dignity and possibilities for action

Studying the local and global impacts of global issues

This is all about taking “major issues” that are already being talked about by everyone anyway, and understanding them both in a framework that is manageable for the learners and at a global level. It is, therefore, about creating a connection. This can be done in a contemporary as well as a historical context.

Current issues (selection):

- Climate change (and other ecological issues)
- Wars
- Threat of nuclear war (arms industry, arms trade)
- Terrorism

Studying newspapers and specialist literature, incl. school books (learning critical reading)

Studying literary texts (learning literary reading)

Historical (selection):

- History of slavery and its long-term consequences (until today)
- Examining flight and the causes of flight historically and today

“Homeland Earth”: World Views and World Visions

This is where the meta-level of the discussion begins, in contrast to the more practically oriented previous aspects.

Learning to understand post-colonial criticism of Eurocentrism in a manner appropriate to the age of the learners

What world views and world visions do we ourselves hold (as teachers, as learners)? E.g. drawing “psychological world maps” that reflect a personal geography (free design of the size, proximity and characteristics of other countries)

Historical dimensions using visualisations (world maps, allegories etc.) from various parts of the world

<p>The intention consists of examining one's own world view and world visions in general, since these are what (unconsciously) shape our view of the world, of globalisation, of the notions of future developments, of cooperation and global partnerships, of life together in the world society. One goal here is to first accept our Eurocentric images as unavoidable and to become aware of them, but also to counteract them with other images.</p>	<p>Which world views were formative in the past and how do they come across in the present day?</p> <hr/> <p>Contrastive historical images: e.g. the crusades from the perspective of the Arabs; the "discovery" of the Americas from the indigenous point of view; imperialism and colonialism – voices from the south</p> <hr/> <p>Classic texts (excerpts): Frantz Fanon, Aimé Césaire, Edward Said ...</p>
<p>Gaining a comprehensive understanding of racism</p> <p>"The ability to be different without fear!" is something that is still not a matter of course. Racism is ubiquitous and creates a hierarchy of people; it plays a role in creating unequal conditions – worldwide and here in Austria too</p>	<p>The criticism of racism is a core value of GCED</p> <hr/> <p>This task also applies in particular to the teaching staff themselves, since racism is banal and ingrained, and has thus become invisible²</p>
<p>Addressing ideological and material alternatives to the existing order</p> <ul style="list-style-type: none"> • Socio-ecological transformation • Learning to understand the meaning of the UNO Sustainable Development Goals (SDGs) 	<p>Criticism of the growth economy</p> <hr/> <p>Criticism of the imperial way of living³</p> <hr/> <p>Forms of solidary economy, a common welfare economy, post-growth ...</p> <hr/> <p>Implementation of the SDGs in Austria</p>

2 See, for example, criticism of racism in teacher training: <https://www.bpb.de/apuz/212364/rassismuskritik-in-der-lehrerausbildung?p=all>
3 See Ulrich Brand/Markus Wissen: Imperial Mode of Living. In: Krisis. Journal for contemporary philosophy. Issue 2, 2018: Marx from the Margins, 75-77. <https://krisis.eu/imperial-mode-of-living/>

(2) Allow learners to experience their self-efficacy as citizens

This objective is a prerequisite in order for learners to view themselves as engaged citizens.

<p>Reflecting upon experiences of civil courage and "engagement"</p> <p>This applies to all social fields: at home, peer group, school, in social media... the school can also offer impulses here. This can be related to certain events or as its own lesson unit. What is important is ensuring that any potential existing negative dynamics are not reinforced in the class, and making sure that the weaker participants are always protected.</p>	<p>Looking straight at it or turning away when injustice is witnessed</p> <hr/> <p>Experiences where one successfully stood one's ground</p> <hr/> <p>Potentially also working to protect literary texts (seeing the texts as eye-openers and templates for one's own, deliberately fictitious texts) so as to protect the personal space of the learners</p>
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<p>Creating and using realms of experience for participation</p> <p>This is perhaps the most important and least developed aspect of school life.</p>	<p>In the lesson itself, in the school community as a whole; starting with small spaces for growth; at the same time, the constant reflection of how one handles participation etc. One can and must learn the ability to participate!</p> <hr/> <p>Structures such as tutor time, ritual weekly start in a circle, and even dedicated school subjects such as "Communication and Conflict"</p> <hr/> <p>Purposefully making use of school projects, school celebrations and exchanges as opportunities to learn about democracy, even if this might seem tedious at first</p>
<p>Researching role models and dedicated people</p> <p>An indirect method that helps to increase interest and trust in one's own efficacy</p>	<p>Journalistic and literary texts, films, personal interviews and other forms of personal encounters</p>
<p>Rights</p> <p>Becoming familiar with and learning how to make use of one's own rights</p>	<p>Becoming acquainted with human rights, democratic rights; learning to grasp the significance of these rights for one's own life; broaching the topic of restrictions of rights and deficits in democracy</p>
<p>Communication and the ability to handle conflict</p> <p>These are indispensable competences for all citizens, which are best learned in connection with the desired contents</p>	<p>Practising empathy and active listening just as much as a culture of debate: representing one's own arguments; reflecting upon how to deal with competition; learning to ally with others...</p> <hr/> <p>Actual cases, role play, simulation games, peer mediation training ...</p> <hr/> <p>Working with concepts of self: promoting an approach where learners are aware of strengths and tolerant of weaknesses in relationship and power structures, multi-faceted, identity-forming experiences, practising behaviour that conforms with and distances itself from expected roles, etc.</p>

(3) Support learners in developing an awareness of the need to become active as global citizens

Only in this way is the knowledge regarding global structures and connections made political; simultaneously also a rehearsal of democratic forms of participation. The critical social analyses from (1) form an important foundation here.

<p>Reflecting upon one's own position in the world</p>	<p>Recognising one's own position as a member of a privileged and rich western country (even if one in no way feels privileged within this country); seeing one's own position as a task</p> <hr/> <p>Confronting one's own prejudices</p>
<p>Ethical reflections</p>	<p>Discussion of ethical questions using examples, excerpts from philosophical works and literary texts (philosophising with children and young people)</p>

Practical (pedagogical) experiences	<p>Simulation games</p> <hr/> <p>Class projects with a high degree of participation (selection of topic and method, time management, forms of presentation, performance evaluation ...)</p>
Real situations	<p>Encounters with peers, from neighbouring classes all the way to international student exchanges</p> <hr/> <p>Workplace (in the case of students with an occupational education)</p> <hr/> <p>Reflecting on students' voluntary involvement</p> <hr/> <p>Broaching the topic of possibilities for action with the help of current political issues</p> <hr/> <p>Creating special opportunities for getting in contact with peers from the Global South (from migrants and refugees in the surrounding area to those who live far away)</p>

(4) Help learners to internalise these experiences and make them a part of their personality
Naturally, this cannot be forced, and usually cannot even be observed. But what we very well can do as teachers is to create the best possible framework conditions for this to happen.

Unity of words and actions	<p>Reflecting on one's own behaviour as a teacher; no mixed messages!</p>
Designing the overall school culture	<p>Deliberately implementing GCED as a guiding principle for an ecologically sustainable school. Lessons, school community, actual and announced school culture (guidelines; school charter), choice of lesson materials, foods, dealing with waste ...</p>
Spiral curricula	<p>Repeatedly addressing the selected focal points, consciously linking new lesson units to previous ones; disseminating not just knowledge, but also "knowledge about knowledge"</p> <hr/> <p>Beyond the annual planning, also carrying out rough planning for the entire primary school and secondary school stages</p>
Providing impulses for self-reflection and "self-experimentation"	<p>Ideal formats are oral narration, essays, short, self-directed movies filmed on mobile phones, sketches, role play...</p> <hr/> <p>Future workshops, writing workshops, and studio theatres are also well-suited for this purpose</p> <hr/> <p>Networking with others in the here and now and recognising the feelings that arise as a learning opportunity, as a guide to one's needs and primal fears, in order to thus establish a creative way of coming up with ideological, material alternatives to the existing order, to initiate empathic processes, to get to know and understand oneself better ...</p>

A school of cosmopolitanism. Experiences with Global Citizenship Education in classroom practice

“School cannot ‘save the world’. However, it can encourage young people to become aware of their new role as global citizens and create incentives for them to take interest in and get involved in the issues of national and international politics.”

With this statement, the teachers of a Vienna school explain their commitment to Global Citizenship Education (GCED). They are aware of how important cosmopolitan education is in schools. For this to happen, several conditions must be met: the introduction of Global Citizenship Education as a perspective that provides direction for the development of schools and lesson structures requires a foundation consisting of the theoretical examination of concepts, and equally, it also requires a treasure trove of practical experiences. To make this possible, the concepts of GCED, which are generally formulated in a relatively abstract manner, need to be adapted to the reality of the individual school subjects and school grades, and then put into concrete terms for these.

This is why, at the invitation of the Austrian Commission for UNESCO, we, members of the steering committee of the GCED university course, began our collaboration with UNESCO schools. To this end, we decided on a three-step process:

- (1) The teachers receive basic information in the form of presentations as well as a handout explaining the implementation of GCED in schools.
- (2) Those who decide to collaborate on the project formulate a topic that they wish to work on within the framework of the lessons. They receive advice, guidance and even direct support in lessons as needed. This takes place in the form of joint meetings as well as individual consultations.
- (3) The completed projects are – once again with the help of the management team – documented and published by the Austrian Commission for UNESCO.

At the end of the process, 13 class projects in which GCED was actually implemented were selected and presented in a brochure. The teachers expound on their experiences and successes, but also on the obstacles they had to overcome. The school projects in question are targeted almost exclusively at the secondary level II (pupils between the ages of 14 and 19). For the most part, the projects involve schools from the UNESCO network of schools. These are joined by two examples from the field

of teacher training; one from the University Colleges of Teacher Education and one from the university (in Austria, these are the two institutes responsible for teacher training).

This publication is available in printed form (in German) and is provided free of charge by the Austrian Commission for UNESCO. It is also available for download from the website.¹

The following report describes several experiences from the work with these schools, which may potentially also be of significance for other educators.

1. Global Citizenship Education as the standard for all contemporary education

It is not a matter of course for classes to be taught in schools with sustainable development and GCED in mind. For although today, we possess comprehensive knowledge about just how much our natural resources are endangered by the prevailing (western) economic practices and way of life, and which steps we would need to take in the direction of a “socio-ecological transformation”, neither politics nor society are reacting to this knowledge in an adequate manner. And the school system has also failed to set an appropriate course so far. Instead, we are seeing a powerful backwards trend, towards renationalisation and towards thought patterns with a strong national influence, which do not make it easier to tackle pressing global problems. At the present moment, this can be observed with particular clarity throughout the whole of Europe when we take the examples of migration and climate change. In our view, both renationalisation as well as a reckless “transnational” neoliberalism represent two forms of resistance against the pending problems.

Is it possible for education to turn this tide? Education alone is hardly enough, yet conversely, this will realistically not be feasible without educational efforts, since “the unlimited human capability to learn seems to be virtually the only resource whose help we can enlist to overcome the human dilemma”.²

Just as future-oriented concepts for societal development require a transdisciplinary, networked approach

more than ever, cross-curricular and interdisciplinary educational concepts are also needed here. Global Citizenship Education works to establish the interlinking of various pedagogical approaches, such as global learning, political and intercultural education, peace pedagogy and education for sustainable development. For although historically, these approaches evolved separately and are incorporated to highly varying degrees in schools, they are very closely connected in their aims and objectives. When taught in relation to each other, their consideration of the global dimension and of the political-structural framework conditions is brought much more intensively to the forefront.

The educational concept of Global Citizenship Education shifts the focus to the development of a world society as well as the necessary changes in education and the educational system that this entails. It is becoming ever more necessary for people to perceive themselves as part of a larger society extending beyond the borders of their own nation, and to recognise the responsibilities resulting from this. We are increasingly challenged, therefore, to view ourselves also as citizens of this one world, as members of the world society, and together to assume responsibility for the developments of this world society. This is the idea of global citizenship.

Today, a contemporary education means an education to become a global citizen, which is why Global Citizenship Education must become the standard for all education.

Here, complexity and self-reflexivity are the two qualities of education that in our experience are the most difficult to realise. This is owed to the fact that frequently, teachers as well as students have a simplified underlying everyday understanding of the global situation. Often, there is an awareness of the injustice of the existing world order and a will to “do something good” from the privileged position of the global north. However, it is often a big leap to go from this to recognising one’s own involvement in dominance and power relations, being able to explore self-determination and heteronomy or being capable of cultural (self-)reflection. The most common method of establishing this link in a pedagogic context is using the examples of consumer

1 https://www.unesco.at/fileadmin/Redaktion/Publikationen/Publikations-Dokumente/2018_GCED_in_der_Praxis.pdf

2 Seitz, Klaus (2009): Globales Lernen in weltbürgerlicher Absicht. Zur Erneuerung weltbürgerlicher Bildung in postnationaler Konstellation. [Global learning with a cosmopolitan intention. On the renewal of cosmopolitan education in a postnational constellation.] In: Overwien, Bernd/Rathenow, Hanns F. (eds.): Globalisierung fordert politische Bildung. [Globalisation promotes political education.] Opladen, p. 37–48.

behaviour, the use of resources and individual mobility patterns. The goal is then to “consume responsibly” and to “have an individual lifestyle that is as resource-friendly as possible”. However, usually this moral appeal is where the good intentions stop. The structural and economic conditions that led to the current situation in the first place remain untouched. In pedagogic terms, this concentration on the individual (the student) is often justified as being necessary in order to reduce the complexity. It goes unnoticed that this is equivalent to depoliticisation, since possibilities for the shaping and control of politics are hardly taken into account.

In order to provide assistance here, we have developed a guideline (see previous text of this publication) aimed at enabling teachers to address complex interrelationships in a way that is both suitable for students and age-appropriate.

After all, Global Citizenship Education challenges all teachers, and in particular those who participate in the education of teachers, to take a critical look at knowledge itself and the production of knowledge. Knowledge is generated in a certain context and under certain cultural conditions and experiences. Our available knowledge bases – and this therefore includes our schoolbooks – should be continuously subjected to a critical examination of the extent to which they entail western imperial or neo-colonial ways of thinking. Schoolbooks and knowledge bases must also be analysed to check whether they contain an unquestioned representation of non-sustainable lifestyles and economic practices.

2. School – a place for global experiences

The documented school projects demonstrate – and are thus representative for many other schools in addition – just how much school itself is today a place of global connection, namely in numerous respects:

Because school is a microcosm of global migration, and school classes represent the normality of the cultural, linguistic, religious and social diversity of society. In this environment it is possible to collectively develop social rules of coexistence, to recognise and negotiate diverse interests, to acknowledge differing perspectives and to practice a way of living together with respect and mutual appreciation.

- * Because school prepares young people for the global job market and can, i.e. must, also offer

them the opportunities to critically address global working conditions, the requirements and modes of operation of a globalised economy, to take stock of their role as future employees as well as people in positions of responsibility, and to promote their interest and their creativity so that they may also participate in professional life with specialised knowledge when it comes to global problems and their own rights and responsibilities.

- * Because children and young people cannot avoid the news about global events and are confronted, for example, with images and information on military conflicts, terrorism, natural catastrophes or the consequences of the destruction of natural resources; because they find themselves in the area of tension formed by contradictory and controversial discussions, and need support in this regard. They need space and possibilities to reflect upon their impressions and experiences, to develop or revise their own points of view in discussions in order to find their orientation.
- * Because schools participate in international exchange projects and this leads to encounters with their peers from or in other countries, and students obtain multifaceted insights into ways of life, behaviour patterns, styles of upbringing, family life and educational systems that are characterised by a different culture. These encounters will be successful if the students are open for such encounters, are well-prepared and, above all, are also able to easily deal with the fact that their cultural impressions, views, values and norms are not universally valid.
- * Because schools also deal with the intertwining of local and global developments and consciously get involved in their local social environment, and can in the process, for example, become a place where refugees come together.
- * Because by now, students throughout Europe have themselves begun to act as global citizens. And this in a field that they judge to be of particular relevance for their own future: the drastic climate change and – in stark contrast to this – the half-hearted and completely inadequate measures taken by governments incapable of definitively deciding to put the protection programmes elaborated by experts into action. The school strikes by

the Fridays for Future activists show that students are prepared to think and act globally. They have by now become a globalised movement.

3. Characteristics of the school projects

The reports on teaching projects as well as on lesson and school development are focused on the secondary level II (14 to 19-year-olds). They display a broad range of potential approaches to Global Citizenship Education. We see not only different types of schools, but also different ways of dealing with global citizenship. The majority of the reports document individual projects that were realised in specialised classes or interdisciplin-

ary lessons. One teacher reflects extensively on her pedagogical work on GCED in the form of an interview. Two schools made use of partnerships with schools in other countries (Thailand and Ukraine) to additionally reinforce the global dimension. One school, which has very consciously committed to a “whole school approach”, shows by means of its widely varied range of activities how the systematic implementation of GCED can be carried out not only in class, but in academic life as a whole; another tells of GCED as a motor for school development. A further example recounts a school experiment in which global citizenship was trialled as a separate elective subject.

THE PROJECTS AT A GLANCE

Projects in various types of schools

- Appreciating cultural and linguistic diversity. How a student video became a school’s guiding motto
- Terrorism & emotions. A challenge for Global Citizenship Education
- The right to demonstrate – a question of Global Citizenship Education
- “We cannot direct the wind, but we can adjust the sails”. German courses for refugees
- The World Peace Game
- Interview: integrating GCED into everyday classroom life!
- How the elective subject of Global Education got up and running

International partnerships

- Schools without borders – DialogNetzwerk.Ukraine
- MEMBRAIN. Active structures of a non-verbal language of intercultural signals in Global Citizenship Education (Austria-Thailand)

Whole school approach

- A whole school in the service of Global Citizenship Education. The school philosophy and the school programme
- Global Citizenship Education as school development work

III. GCED in teacher training

- GCED in teacher training: Practical examples at the University College of Teacher Education
- WeLL – Werkstatt für ermächtigendes Lernen und Lehren (Workshop for Empowering Learning and Teaching) (self-organised training of university students)

There is also a great variety when it comes to teaching subjects and specific topics. The reports show what the teaching staff have accomplished taking into account the conditions of their respective schools, the resources of their own subjects, and the interests of their students. In this process, they made use of current events and existing contacts and opportunities. The texts are written in such a way that the progressions of the projects

are as transparent as possible and the pedagogical ideas on which the projects are based can also be adapted to other school situations.

These are not jubilant, exaggerated reports, but rather sober accounts that do not skirt around difficulties and obstacles. We hope, therefore, that hearing how the teachers and students coped with these obstacles

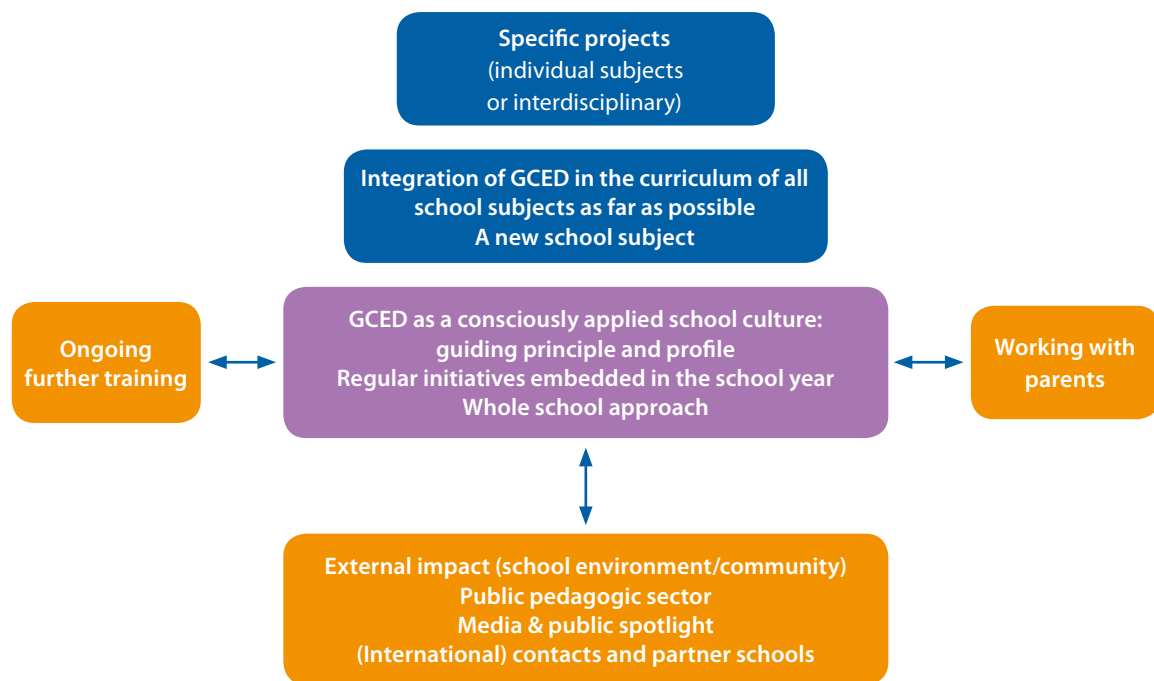
might provide encouragement and motivation for others. For, after all, the schools in which the projects took place had starting conditions that were no different than any other school, and the teachers are just like those at any school – albeit colleagues who are defined by their particular level of commitment.

With all their differences, however, the projects do all have one feature in common: the global citizenship projects are not a game, but are instead intended to be taken in all seriousness: whether the students use their approximation to foreign ways of life via a video to influence the entire school culture, whether they use language lessons for asylum seekers as a method

of learning and simultaneously providing practical help, whether they identify how their feelings are manipulated by media coverage of terrorism, or whether in their encounters with peers from other countries they learn to understand their living conditions – they are guaranteed to acquire fundamental experience and in this way receive first-hand civic education. Global citizenship is not just taught; it is lived!

4. On implementing GCED in schools

The following diagram visualises several conclusions that we drew from our experiences in our work with the schools.



Levels of implementation of GCED in schools

* The uppermost tier is formed by the individual projects that take place on a selective basis. Out of all the projects, the realisation of these is the easiest, since they require relatively few resources and can even be initiated without the need for long negotiation processes for reaching a consensus with lots of other colleagues. This is because they take place within the framework of the teaching autonomy of the individual teachers (who nevertheless do still coordinate amongst themselves to some extent and collaborate with varying degrees of intensity). In the process, some projects do evolve into so-

mething larger and take on an important function for the entire school, but this cannot be predicted or planned from the start. One example would be a video by students on the topic of foreignness, which was so successful that it is now used at the school to make it easier for new students to integrate.

* The disadvantage of the individual projects: they are dependent on the opportunities and the willingness of individual people; if these people change schools or have fewer opportunities in a different year, there is no continuation of the project.

- * This is where the two lower tiers (beneath this tier, since they support it) come into play. Curricular requirements can ensure that elements of GCED flow into one's own subject or – and this is what it is really about – that one's subject is regarded in a new light from a global citizenship perspective. In Austria, curricular requirements are centrally imposed by the Ministry of Education, but the schools still have a certain amount of elbow room that is rarely taken advantage of. Within the scope of this allotted autonomy, some schools have also set up their own electives, which directly deal with GCED to a greater or lesser degree.
- * Of equal importance is the extent to which GCED is embedded in the school culture. This concerns the entire school life, including extracurricular activities, festivities etc. What is crucial here is the attitude of the school administration in setting an example and providing an incentive. A good connection between curricular and extra-curricular activities is represented by the “whole school approach”, for which an example can also be found in our documentation: the entire school implements its guiding principle, in this case GCED, systematically and in all subjects as well as in all facets of school

life. In order to reach a decision of this magnitude, of course, long-winded negotiations are required, but these efforts are rewarded later on because the way is already paved in many regards.

- * Only building on this basis of the “whole school approach” can a longer-term external impact be achieved. This also considerably facilitates the systematic work with the parents.
- * Ultimately, such a holistic implementation of GCED also requires ongoing further training, which can be organised in various ways. In Austria, alongside the programmes of the UNESCO schools, the instrument of “in-school training” is also available as a customised measure.

To conclude, it is worth referencing one more experience: school projects such as these carry great potential, not only for a contemporary renewal of academic education, but also for impulses that have an effect on the entire society as a whole. After all, the idea that schools can and should function as educational centres and sources of intellectual strength has been a classic notion of UNESCO since its foundation.

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It is possible today, both technologically and materially, to reduce inequalities, feed the starving, distribute resources, slow down population growth, diminish ecological degradation, change the nature of work, create various high authorities for planetary regulation and protection, and develop the U.N. into a veritable Society of Nations to civilize the Earth. It is rationally possible to build a common house, to cultivate a common garden.

The forces of barbarism, fragmentation, blindness and destruction that make a planetary politics utopian are so threatening for present-day humanity that they indicate *a contrario* that the politics of hominization and planetary revolution answer to vital need.

Edgar Morin

Responsible education in current “global times” requires a deeper understanding of the social, cultural, economic and historical forces and flows that connect peoples, places, spaces and world views, and of the difficulties of intervening in complex and dynamic systems. When that is missing, educational outcomes tend to unintentionally reproduce unequal relationships between dominant and marginalised populations, simplistic rationalizations of inequality, and instrumental and ethnocentric imaginaries of global citizenship, diversity and social responsibility.

Vanessa Andreotti