A School of Cosmopolitanism

Experiences with Global Citizenship Education in Classroom Practice

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In a globalised world in which challenges must now be confronted both locally and globally at the same time, the educational discourse has also been transformed. Global Citizenship Education is a framework of thought and a concept for political education with global perspectives for the world citizens of tomorrow. The aim is for learners to recognise global connections that enable them to take positive action for a fairer world. In this way, UNESCO wishes to create awareness for the observation of human rights, peace and democracy education, and also education for sustainable development.

Whereas the first volume ‘Citizenship Education for Globalising Societies’ explained the notions and goals of this UNESCO programme, the second volume now focuses on examples from academic practice: this best practice collection demonstrates how young people can successfully be inspired to “think globally, act locally”. What is crucial is maintaining a view of the wider world; in particular, cooperation efforts with educational institutes outside of Europe (e.g. “élèves pour élèves” in Burkina Faso) provide a critical awareness of global connections.

Learning to know/Learning to do/Learning to be/Learning to live together – these four pillars form the pedagogical foundation of the work carried out at more than 90 UNESCO schools throughout the whole of Austria. Since their founding in 1957, UNESCO schools have been considered model schools at which lessons are structured in a project-oriented, participative and even topic-specific way. The unique ‘spirit’ of UNESCO schools often makes special projects possible. In the programme for the annual meetings of recent years, for example, Global Citizenship Education has been an ongoing topic of focus, accompanied by experts from various specialised institutions and NGOs.

The pedagogical preparation of contents in a manner that ensures they are actually absorbed in the classroom presents a major challenge. Different types of schools have different educational goals, and the themes have to be made accessible for different age groups. The pedagogical finesse of each class team or individual teacher lies in finding the most motivating approaches.

Although this tome deals with experiences in Austria, we can also hope that this best practice collection encourages many teachers all over the world to include the Sustainable Development Goals of the United Nations (SDGs), with all their essential topics and objectives, to a greater extent in their lessons. Our heartfelt thanks, therefore, goes out to all those teachers who have provided us with their materials and experiences!

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With the English version of this publication, we wish to make a practical contribution to the international discussion on the mainstreaming of Global Citizenship Education (GCED). It has long been clear that many, if not most contemporary problems can no longer be solved in the national context and, even more significantly, they can neither be sufficiently understood with a national framework of thought, nor can appropriate future concepts be developed with such a way of thinking. The mental framework of “methodological nationalism”, which has shaped us for a long time now, presents an obstacle to new insights and suitable approaches for solutions. Hence the importance of developing a new mental framework in all areas of life, not least in education.

The agenda adopted by the UN in 2015, “Transforming our world: the 2030 Agenda for Sustainable Development”, is a reaction to this development. It defines universal goals for development (Sustainable Development Goals or SDGs) that oblige all Member States to strive for a profound transformation of the economy, consumption, culture and politics in the direction of sustainability, the reduction of social inequality, and global justice. For only in this way can lives of human dignity and the preservation of natural resources for future generations be ensured. The SDGs represent a very ambitious undertaking; with the help of the 37 development goals, the aim is to implement this undertaking by 2030.
A contemporary education is a global education

An integral component of the SDGs is the 2030 agenda for education (coordinated by UNESCO). As part of this agenda, the governments commit to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”. To do so, the learners need to acquire the capability of analysing and understanding fundamental questions using a global framework of thinking, in order to be able to take positive action themselves. In the education target 4.7, to sum it up briefly, this is formulated as such:

“By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development, Global Citizenship Education and appreciation of cultural diversity.” (https://www.unesco.de/bildung/bildungagenda-2030)

This is an important programme, but unfortunately not a matter of course. 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 order to avoid a “socio-ecological transformation”, we barely react. The economy and mainstream politics continue to invest in growth, euphemistically described as “sustainable growth”; only half-hearted efforts are made to observe the climate goals, and we are hesitant to give up our consumer habits of which we have become so fond. Instead, we are seeing a powerfully backwards trend, towards renationalisation and thought patterns with a strong nationalistic influence, which stand in opposition to a cosmopolitan way of thinking. One reason for this is surely that globalisation has in actual fact meant that many people have lost out, and that the gap between the rich and the poor has increased. In addition, the rapid pace of change in living environments understandably leads to a quest for security, and thus to the illusionary hope that we can somehow turn back the wheel of history. Philosopher Wolfram Ellenberger speaks of the “central lifeline” of an entire Western generation, of the “futile hope that the actual suffering that determines the day-to-day life of billions of people in the countries of the Middle East, Asia and Africa can be kept at a distance from our own lives for the coming decades.” (Ellenberger 2016)

Although not the only factor, the path to cosmopolitan responsibility is in part a question of education. For a long time now, educational science has pointed out the gulf between the growing complexity of global development and the limited capacity of humans to deal with this complexity. However, education is best positioned to bridge this gulf, since “the unlimited human capability to learn seems to be the only resource whose help we can enlist to overcome the human dilemma” (Seitz 2009). We are dealing with questions such as: Do we provide impetus to the rejection of all things foreign and different by regarding our academic subjects through the national lens, or do we promote a future-oriented, creative approach by providing a Global Citizenship education, i.e. universal human rights and cosmopolitanism, as their guiding principle? Do we take on our affiliation to the human community as a framework for responsibility and solidarity, thus promoting the notion of a “homeland Earth” (Edgar Morin)? Does the globality of world circumstances command the perspective for the education goals and content, and do we structure our teachings accordingly?

Just as future-oriented concepts for societal development require a transdisciplinary, networked approach now more than ever, cross-curricular and interdisciplinary educational concepts are also needed here. GCED works to establish the interlinking of various pedagogical approaches, such as global learning, political and intercultural education, peace education 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.

Global Citizenship Education must become the standard for all education

The educational concept of GCED shifts the focus from a school 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 members 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 to together assume responsibility for the developments of this world society. This is the idea of global citizenship.

However, citizenship, conceived as a legal status of people as national citizens, is to date still bound to the nation state. Yet just as important as the legal status is the issue of belonging and the constitution of multiple identities that go hand in hand with a modern, mobile society. The practice of political participation forms a third aspect of citizenship. All these are developments which work for global citizenship.

GCED increases awareness for these questions of belonging and participation; it also draws attention to processes and mechanisms of marginalisation and exclusion that are opposed to an inclusive style of education and an inclusive society. In this, the growing number of people who do not possess citizenship of their country of residence and thus remain excluded from political participation.

GCED not only focuses on the individual development of a cosmopolitan, open- and responsible 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 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 different from their own. 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 participate in the interwrigling of local and global developments and consci-ously get involved in their local social environ-ment, and can in the process, for example, become a place where refugees come together.

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School – a place for global experiences

School, both in and outside of Europe, has long become a place for global experiences, and this is true in multiple respects:

• Because school is a microcosm of global migra-tion, and 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 situations, 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 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, terrorist attacks, environmental catastrophes or the consequences of the destruction of natural resources, they find themselves in the area of tension formed by contradictory and contro-versial discourses, and need support in this regard. They need space and possibilities to reflect upon their impressions and experiences, to develop their own opinion in this regard and to discuss it in order to find their orientation.

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The educational systems are frequently unable to keep pace with this development. Furthermore, forces that are characterised by a different culture that do not exactly facilitate the implementation of GCED: A systematic division of children from the age of approximately 10 years takes place, following the four years of primary school: some go to a four-year middle school (a Gymnasium), while others go to an eight-year gymnasium, while others go to a four-year middle school (after which, however, they also have the option of trans-ferring to a higher-level vocational school and completing the highest Austrian school leaving qualification, the Matura, which allows them to attend university). Besides this, there is a small number of exceptions in individual branches of schools, there is no separate school subject for Political Education. From the secondary level I to the final year of secondary school, Political Education is a component of the subject of History.

This makes the reports documented in this brochure (from the secondary level II, 10 to 15 years old) to be all the more valuable. They create those necessary spaces of experience and frame-
work conditions in which young people prepare for life in the world society, where they are able to develop important competencies for this purpose and, ideally, also reflect upon their experiences.

**Diversity of the implementation options of GCED**

Nothing is as convincing as the practical realisation of an idea. The teachers of the 13 selected teaching projects (secondary level II, 14 to 19-year-olds) expound on their experiences and successes, but also on the obstacles they had to overcome. For the most part, the projects involve schools from the UNESCO Associated Schools Network. These are joined by two examples from the field of teacher training; one from the University College of Teacher Education and one from the University (in Austria, these are the two(143,114),(196,146)(201,115),(246,146) in this way a type of schools, the resources of their own subjects, and the interests of their students. In this process, they make 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.

The projects presented here can all be deemed models for success, yet 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.

**Inspirating young people, making use of available leeway, impacting society**

**With all their differences, however, the projects do all have one feature in common: they are backed by teachers who have poured their heart and soul into the endeavour. They are school projects, certainly, but upon reading, it becomes palpable that it is always about more: not just the academic preparation for later life, but also about the pedagogically structured life here and now. After all, every lesson is part of real life, for the students as much as for the teachers. And 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 a first-hand political education. Global citizenship is not just taught; it is lived!**

In this way, as the reports show, the teachers have succeeded in inspiring their students. But it was also often the case that the interest of the students in a particular topic was what first mobilised the teaching staff. Together – always following their project goals – they sounded out the available academic scope, and on occasion even extended it. In the process, they acquired numerous competencies in their school subjects – be it French, Religion, History, Civic Education, German or Geography, be it technical or economic subjects – similarly to transversal competencies in planning, organisation, communication, documentation and reflection.

To put it briefly: what is offered here is a framework of ideas for implementation in class, but it is also more than that – namely, a colourful exhibition of concepts that have found their way to practical use, where they have proven their feasibility. For this, we would like to express our heartfelt thanks to the dedicated teachers who have collaborated on these projects and the documentation thereof. We have the utmost respect for their work. We hope that this great enthusiasm, which is palpable in the reports, will be transferred to the readers and will motivate them to initiate projects and practice GCED in their own sphere of influence. There is enormous potential here, not only for a contemporary renewal of academic education, but also for impulses that have an effect on the whole of society. After all, the idea that schools can and should function as educational centres and sources of intellectual strength within a society has been a classic notion of UNESCO since its foundation. With this in mind: let’s transform our schools into schools of cosmopolitanism! The examples in this brochure show how this can be achieved. And that we are well on the way to doing so.

**Literature**


Appreciating Cultural and Linguistic Diversity

How a Student Video Became a School’s Guiding Motto

Claudia Essert

Learning to live together

In the 2017/18 school year, 588 students attended the Rosasgasse gymnasium. The school’s surroundings are a popular residential area for many immigrants from all over the world. 31 different nations come together in the school. The influence of around 40 everyday languages and cultures, as well as 19 different religious affiliations, gives way to a linguistic and cultural diversity that is well worth consciously addressing in the daily school routine.

The gymnasium has formed part of the UNESCO school network for many years now, and the UNESCO educational model with its four pillars of “Learning to know, Learning to do, Learning to be, Learning to live together” is an important guideline for the school. This is implemented, amongst other things, in the five-hour compulsory elective module Arts&Projects (upper classes). Alongside transmitting basic knowledge on project management, the module also supports design processes, helps students develop their awareness of global connections, organises the diversity of the living environment and makes it possible to perceive economic, social, political and cultural processes as malleable developments. The module is a crossover between the school subjects of Art, German and Music.

“Being foreign” as a performance project

The teaching project within the scope of the UNESCO focal point of Global Citizenship Education began with preparation for the participation in the Ministry of Education’s nationwide theatre initiative “Macht|schule|theater” (“Make|school|theatre”, whereby “Macht” is also a play on “power”). Together with a drama teacher, the students came up with a topic for a performance. At this point in time (September 2015), the students were extremely moved by the war in Syria, the refugee movement and the related human catastrophe. They decided to examine the topic of “being foreign” in their performance project. This referred both to “being foreign” within oneself, as well as in society: Who is foreign at what time and why? What does being foreign have to do with me? Am I foreign to myself? Isn’t everyone foreign somewhere? How do I behave towards “foreign bodies”? When does something feel foreign i.e. disconcerting?

The foundations of theatre training work, such as the elements of “dance” and “performance”, accompany the students in their search for the “foreign”. A focus on body awareness formed a crucial approach to the topic of “being foreign”. When examining one’s own body, it is always about experiencing oneself as an individual and also about experiencing others, about fantasy and discovering limits. Acting enabled the students to play with their own limits, to fathom the depths of these limits, and to deconstruct them. The collaboration with the drama teacher led to an almost three-minute-long stop motion video entitled “Open Minds”. Without the need for spoken language, the video addresses the topic of arriving and being accepted in an already established group.

Initially, the video “Open Minds” was conceived simply as a theatre project, but over the course of the project, further possibilities for the application of the video opened up. This is how “Open Minds” was submitted as an entry on the topic of the flight of refugees in the film competition “Future Challenge”. The selection of the winning entries was made with the help of “likes”. The nature and the dynamics of this kind of voting process for a competition with an important content-related issue led to diverse learning experiences and critical discussions amongst the students: regarding social media, participation and symbolic politics.

“Open Minds” as a welcome greeting

The Rosasgasse gymnasium designs the school start for the new students coming from primary school with great care. The Arts&Projects group had the idea of taking up the principle of peer learning and using the “Open Minds” video in activities with the new students, as a conversation starter to discuss the arrival in a new social environment. First of all, a collection of all mother tongues was carried out with all first grades; this collection of linguistic diversity was visualised on posters. The posters remained in place throughout the entire school year, and symbolised the appreciation of the various languages.

With the help of the film “Open Minds”, the older students were able to get a conversation going with the new ones, and talk to them about their feelings upon arriving in a foreign environment and in the new school. There was an exchange on negative feelings and on options for shifting them in a positive direction. The older students consciously assumed responsibility for the integration process of the new arrivals, and experienced the process as very positive. And this is how “Open Minds” found its way into school life – as a welcoming greeting that was felt.

Citizenship and the need for belonging

The UNESCO school network’s focal point of Global Citizenship Education offered valuable impulses. Not only is intercultural understanding propagated, it also becomes “tangible” via everyday phenomenons in the academic context. The training of the ability to make judgements and to take action, which in line with Global Citizenship Education has the aim of leading to autonomous decisions, to lines of reasoning and to the capacity to recognise and question prejudices and preconceptions, took full effect in the project. Global Citizenship Education places the term “citizenship” front and centre. According to the British educators Osler and Starkey, this term can be characterised in three dimensions: status, feeling and practice (Wintersteiner et al. 2014, p. 22 ff.). Status refers to the rights and obligations of citizens. But Osler and Starkey also speak of the feeling of belonging to a community. This desire for belonging represents a deeply human need, and must be recognised by society and state, and for example, also granted to members of minorities or people who have joined via immigration. As for the term “practice”, Osler and Starkey associate this with political participation and advocacy for one’s own rights or for the rights of others. These two dimensions of citizenship played a central role in the project.

Student feedback:

“For me, Open Minds means being open to other experiences, and that the fact of being human, not nationality, is what counts.”
Terrorism & Emotions

A Challenge for Global Citizenship Education

Monika Hofmann

Terrorism – a deeply unsettling phenomenon

Terrorism is a global phenomenon; terrorist attacks and their media presence are usually very unsettling for students. The news covering terror attacks is often not only alarming, but also interferes with our subjective sense of security. Sometimes, this fear inhibits our ability to think critically and act responsibly. The news covering terror attacks is often one-sided and does not present a differentiated picture. What can each individual do to ensure that despite everything, terrorists are not glorified or normalised? What is the global citizenship dimension of this project?

Description

School: International Business College Hetzendorf (ibc: hetzendorf), Vienna

Project: France and Maghreb – a challenging relationship in light of the terrorist events of 2015 (French class 3AK/4AK)

Particular challenge: Contraction between the (linguistic) requirements when addressing this complex issue, and the linguistic conditions of the school class

The central question of the project was: What consequences do terrorist attacks in other countries have in one’s personal life? What options does every individual have for dealing with this? The complexity of such events at a worldwide level, and beyond this, the media representation thereof, have a profound impact on Western societies. The question is one of the individual perception of freedom, but also of the identification with these guaranteed freedoms. The long-term, indiscriminate consumption of media brings these events directly into our world. Due to the differentiated depiction of subject areas that are often lumped together, the perception of oneself as a world citizen is heightened. Furthermore, it is worth taking a look at French domestic and foreign policy in order to be able to subsequently form analogies when learning from examples. Keywords: security policy, dealing with religion in the public sector, etc.

One thematic amplification that was not possible in this project would be a critical media analysis addressing the question of which terrorist events are massively covered by our media and brought to the forefront, and which are not. To provide an example, one current analysis shows that the European and US media provide a disproportionately high level of coverage of terrorist attacks in their regions, while attacks in the Global South, which claim 50 times more lives, are barely mentioned (Cazenaves 2018). Here, it is clear that the national way of thinking prevails, while global citizenship plays no role, thus constantly reproducing the emotional fixation on the very narrowest sense of “own”.

Bottom line

The evaluation of the feedback showed that the students’ reception of the project was very positive, and that they would like to participate in similar projects more frequently. In this case, participation and the possibility of active contribution play a decisive role. There were a great deal of learning effects – both with regard to linguistic competence as well as in terms of personal development. The students of this class were also very open to sociopolitically relevant issues after the project, and the motivation to address such topics beyond the framework of the French class was significant.

References

The Right to Demonstrate
A Question of Global Citizenship Education

Josef Stehle, Maria Mazal, Stefan Binder

Description
School: AHS Oberstufe (upper level of academic secondary school), GRG 1, Stubenbastei Vienna
Project: Studying the right to demonstrate in the context of the UNESCO days

Particular challenge: Connecting the interdisciplinary lessons with the UNESCO days, the panel discussion, the radio broadcast on Burkina Faso and the Skype conference with Taiwan.

Versatile approaches to the right to demonstrate

Each year, the Gymnasium Stubenbastei organises the UNESCO days (30.11./1.12.) with all classes of the 5th and 6th grades. The focal points are the annual or decennial themes issued by the Austrian Commission for UNESCO, and the promotion of creativity. As part of the core focus of Global Citizenship Education and after consulting with the Democracy Centre Vienna, the school decided to hold an additional two-week, interdisciplinary course on the topic of “the right to demonstrate” (in Austria and in other countries). Throughout a total of 10 classes, students worked on this topic in different subjects such as the Occupy Wall Street movement in New York, the Spanish Indignados in Madrid or the Ukrainian topless feminist activists. The film is a plea against an unjust world, and conveys creative methods of peaceful resistance against social grievances.

- Workshop with Radio Afrika TV: For one, the radio work provided an introduction on how a radio broadcast is set up (incl. conducting the interview, creating a radio script, recording in the sound studio, and cutting the audio recordings). In addition, the students also analysed the content of a Barefoot Revolution and the right to demonstrate in Burkina Faso (including a film by Christian Carmosino). The students also conducted an interview themselves with NGO leader Irene Hochauer-Koshuta and present. They discovered that in the 19th century, the political system of Austria and other states in both past and present. They discovered that in the 19th century, the population fought hard to gain the street as a political space and present. They discovered that in the 19th century, the population fought hard to gain the street as a political space. They discovered that in the 19th century, the population fought hard to gain the street as a political space, and this is a guaranteed constitutional right in the European Charter of Fundamental Rights and the Convention on Human Rights. This requires a well-informed civil society in a world that is constantly growing more closely intertwined, a society that is capable of appraising and evaluating political developments. The interdisciplinary class, which spanned 14 days, allowed the students profound insights into the political system of Austria and other states in both past and present. They discovered that in the 19th century, the population fought hard to gain the street as a political space. They discovered that in the 19th century, the population fought hard to gain the street as a political space, and this is a guaranteed constitutional right in the European Charter of Fundamental Rights and the Convention on Human Rights. This requires a well-informed civil society in a world that is constantly growing more closely intertwined, a society that is capable of appraising and evaluating political developments. The interdisciplinary class, which spanned 14 days, allowed the students profound insights into the political system of Austria and other states in both past and present. They discovered that in the 19th century, the population fought hard to gain the street as a political space. They discovered that in the 19th century, the population fought hard to gain the street as a political space, and this is a guaranteed constitutional right in the European Charter of Fundamental Rights and the Convention on Human Rights. This requires a well-informed civil society in a world that is constantly growing more closely intertwined, a society that is capable of appraising and evaluating political developments.

- Workshop on the theory and practice of street art graffiti: Graffiti and street art are forms of civil expression of opinion in the public sphere, and thus represent an important extension and simultaneously a practical application of the issue of the right to demonstrate.

- Panel discussion with spokespeople for the parliaments as well as one expert from the Chamber of Commerce and one from an NGO

Projects in various types of schools

- A Skype conference with an 8th grade class and students from a private university in Taiwan dealt with the right to protest in both countries. Throughout several hours of lessons, both groups prepared for the exchange. The young people received an overview of Taiwanese history and the waves of protest since the 1990s, which led to an extension of the right to demonstrate in Taiwan, as well as an insight into the right to demonstrate in Austria and the demonstrations against the project of the Zwenden-dorf nuclear power plant in 1977, the “Sea of Lights” at the Heldenplatz in Vienna against xenophobia and racism (1993), and against the government involvement of the Freiheitliche Parteien Österreichs (FPÖ) (Freedom Party of Austria) in the year 2000. The Taiwanese students were surprised to find out that parents in Austria generally have nothing against their children going to demonstrations, while parents in Taiwan would preferably forbid their children from doing so.

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 issues of national and international politics. It is no longer possible to consider any aspect of world politics from an isolated point of view. The right to demonstrate is an integral part of the right of assembly, and this is a guaranteed constitutional right in the European Charter of Fundamental Rights and the Convention on Human Rights. This requires a well-informed civil society in a world that is constantly growing more closely intertwined, a society that is capable of appraising and evaluating political developments. The interdisciplinary class, which spanned 14 days, allowed the students profound insights into the political system of Austria and other states in both past and present. They discovered that in the 19th century, the population fought hard to gain the street as a political space. They discovered that in the 19th century, the population fought hard to gain the street as a political space, and this is a guaranteed constitutional right in the European Charter of Fundamental Rights and the Convention on Human Rights. This requires a well-informed civil society in a world that is constantly growing more closely intertwined, a society that is capable of appraising and evaluating political developments.

Panel discussion with spokespersons for the parliaments as well as one expert from the Chamber of Commerce and one from an NGO
“We cannot direct the wind, but we can adjust the sails”

German Courses for Refugees

Helmut Malländer

From the event “People fleeing their homeland” ...”

When, in late autumn of 2012, the fact that refugees were to be accommodated in tents during winter in Carinthia went public, many students were disturbed by this news. We took up this issue and organised a day of action, with a workshop by Caritas Carinthia on the topic of “People fleeing their homeland”. This also saw students implement their idea of pitching tents to show how inhuman accommodation would be in the wintertime. Tents in front of the school provided a symbolic reminder of the fate of those seeking shelter and a home. The response was huge. A young man from Afghanistan, a participant in the Caritas workshop, got the ball rolling. During the closing talk, he was asked what the school could do. His answer: “We would like to learn German, but there aren’t enough courses.”

... to German courses for refugees

And thus the idea of organising a volunteer-run German course for refugees at our school was born. The first German courses in 2013 were attended by 35–40 young men, the majority of whom originated from Afghanistan. Since the refugees were housed in lodgings approx. 25 km outside of Klagenfurt, Caritas assumed the costs for the trip during the first year.

Since then, BG Porcia has been organising regular German courses for refugees, to which over 100 young men have since been admitted. Over the course of time, the German courses for refugees project has repeatedly required adjustment to new framework conditions. For example, more families now attend the courses, resulting in an additional offer of childcare being set up. Students at BG Porcia put together a programme for the children (drawing, painting, storytelling) and also help them with their homework. The daily teaching routine is determined by didactic challenges (heterogeneity of the groups, alphabetisation, change of participants due to change in the refugee accommodation throughout the whole of AustriaFaso and the Skype conference with Taiwan).

Without a doubt, the courses have proven to be successful: they meet a clearly existent need and are gladly accepted by the refugees. The successful examination results of the course participants prove how well the training is going – contingent upon the fact, however, that continuous participation is facilitated. These successes are only possible thanks to a team of dedicated teachers and students, whereby particular mention must also be made of the commitment of colleagues who have already retired and now generously provide their time and efforts. In addition, the enthusiastic support from the school administration is a further deciding factor for success.

Learning experiences

The activities of our students in the context of the courses are essential not only for the actual courses, but also for the participating students themselves. After all, they take the courses very seriously. Upon assuming this activity, they take on obligations and learn to assume responsibility. The courses also deepen the students’ understanding of the motives that cause people to flee, asylum and migration policies, and the situation of people who have fled.

The practical experiences expand their horizons and also represent a contribution to their political education. But the work with the refugees had an impact on the participating teachers too. Beyond the German courses and the pure language teaching, one is able to achieve ever deeper insight into the living situation of the refugees and their challenging situation in Austria. These experiences and the knowledge of how politics and administration deal with refugees are mentally draining, and sometimes generate a feeling of personal powerlessness. The tasks become ever more complex, and those involved are partly obliged to take on roles that in reality should be the job of the country or of politics. And sometimes, civil society has to attempt to solve the problems that were in fact created by the authorities in the first place.

From German courses to global citizenship

At first glance, our project may seem like just another charitable campaign among many. Of course the commitment stems from the desire to help. But it is very important to us for the project to also be seen as a form of political education and Global Citizenship Education. The project was initially born from the student’s protest movement against the accommodation of the asylum seekers, which they perceived as “inhumane”. Today, we view our project as a contribution towards successful integration. As a school in the UNESCO school network, we are actively involved in promoting human rights and a culture of peace and mutual esteem.

The German courses also represent a contribution towards providing people with the education opportunities they need in order to construct a future worth living for. We see the refugees as more than just people who require our help. By participating in the courses, they themselves provide a significant contribution towards their integration in Austria. They themselves become actively involved and bring their skills to the project, such as the interpreter from Afghanistan, who helped out right from the start.

What is more, we now also make use of our contacts to invite refugees to the schools. This came in handy, for example, when it became evident that more and more students were making discriminatory, negative statements about refugees. They were offered the chance to learn about this issue first hand. Hamid, a young Afghan who had previously attended a German course at the school and now goes to a vocational business school, was invited to the class. He told of his life in Afghanistan, of how he had to work twelve hours a day in a factory at only seven years old, and recounted his escape across Iran. This direct encounter contributed to a change in perspectives. With this in mind, our project also plays a role in the resistance against right-wing extremism and marginalisation.

Admittedly, some resources still go unused. So far, the reflection and processing of the impressions and experiences gained by the students as part of the project only takes place during religion classes. But confronted with any obstacle we say: “We cannot direct the wind, but we can adjust the sails.”
The World Peace Game

Doris Sommer

Peace – not a utopian dream

The World Peace Game is an interactive political simulation that provides players with the opportunity to experience the solidarity and mutual dependence of the global community through the lens of economic, social and ecological crises and the imminent threat of war. The aim of the game is to liberate every country from dangerous situations, and to achieve global prosperity while employing the smallest possible amount of military power. Students come together to form “national teams” and develop an understanding of crises, such as climate change, as well as of possible ways of resolving problems and conflicts. They recognise how significant qualified information is for making decisions, and how important various forms of cooperation are.

The mission of the World Peace Game and its inventor John Hunter is to teach children how to make a contribution towards peace. The concept of peace not as a utopian dream, but rather as a goal that is desirable and achievable, is a guiding principle. The World Peace Game promotes the development of skills such as the ability to work as part of a team and a willingness to communicate and compromise, in order to actively address conflicts and be able to find a solution for them. All this takes place while the players keep track of various perspectives and interests.

The World Peace Game in the school setting

At the Melk Stiftsgymnasium, the World Peace Game has been carried out since 2015; by now, the game is played in all five of the first class forms. The implementation of the game requires a few resources: to start with, trained game leaders (the Stiftsgymnasium currently has 6 trained teachers), a large teaching room and special facilities for the game.

It is not really feasible to carry out the World Peace Game in regular classes; instead, it needs to be organised in blocks or as a week-long project. At the Stiftsgymnasium, the game is played in a week-long block (approx. 24 lesson hours), which enables the players to completely immerse themselves in the game, and implies a great challenge for the participants, both emotionally as well as intellectually.

The World Peace Game is effective in learning across a multitude of disciplines. A wide range of topics and capabilities in the subjects of mathematics, history and political education, artistic education, geography, religion, biology, physics and philosophy are addressed.

The World Peace Game and Global Citizenship Education

The World Peace Game allows a plethora of perspectives of Global Citizenship Education (GCED) to be brought to the attention of the students. GCED strives to connect various pedagogical approaches, such as peace pedagogy, political education and global learning. The perspective from which societal and political developments are contemplated is no longer just at the level of the nation state, but rather from that of the interlinked, globalised world society. From this standpoint, the objective of education is for learners to perceive of themselves as responsible world citizens. At the same time, GCED also promotes the critical examination of global developments and the framework conditions for the development of a peaceful, globally just world society. On the one hand, the World Peace Game provides a contextual connection to the focal points of GCED, and on the other, it represents a suitable method for analysing complex global issues. What is more, it promotes the skills that are also essential for GCED.

The World Peace Game is an entirely new method of teaching. Students are prepared for the crucial tasks of the future, their competency in peace, social skills and the capability to act are fostered, and the game provides them with the tools to reflect and to become critical, actively engaged world citizens. The global dimension of all questions is frequently made clear to the children throughout the course of the game, in a vivid, practical manner. Generally, the players are confronted with 25 highly complex problematic areas (from oil spills that threaten fishing grounds, to volcanic eruptions, refugee movements and minority issues, to topics such as species diversity). The problems are conceived of in such a way that no matter which role the players take on, they are all impacted in one way or another. Since the players hold political positions, over the course of the game they learn to deal not only with the corresponding terminology, but also to move almost completely naturally in the world of politics, to practise diplomacy, to conduct negotiations and to conclude contracts. The consequences of their decisions and actions usually become visible very quickly, thus leading to major learning effects – in part also due to the game leaders’ constant encouragement of the students to reflect upon the developments. Ultimately, the entire process of the game is targeted at critical, innovative thinking. Without this kind of thinking, the game cannot be won. The fact that a strong utopian line of thought is inherent to the World Peace Game is fairly obvious. In this miniature world in which the students move around, it is all about solving problems with the ultimate goal of achieving world peace and general prosperity. The more the players develop throughout the game, the more cooperative they become, since they recognise that the objectives of the game can only be reached together, and that nobody can be left behind.

Student feedback:

Describe the situation in the game that best demonstrated your thinking. Describe or explain.

“I think that crisis no. 13 (climate change) was the most difficult to solve, since it was the most complicated and it also exists on our planet.” Emma P.

Is there an optimum way to solve problems between two opposing parties? Describe or explain.

“Thinking, speaking, offering suggestions and not immediately going to war.” Simon L.

“Yes. Negotiation and discussion. And then implementing the most logical solution. Putting in a loooot of thought.” Christoph H.

“A dash of understanding. A tablespoon of negotiation. 3 grams of love.” Jakob Sch.

### Description

**School:** Öffentliches Stiftsgymnasium (STG) der Benediktiner (Benedictine abbey gymnasium) in Melk, 5th to 12th grade schools

**Project title:** World Peace Game (WPG)

**Topics:** political education; human rights; environmental protection; connection of the local with the global; refugee issues; energy transition; climate change; world peace; humanity’s community of destiny; arms race; critical thinking; innovative problem-solving

**Teaching staff:** based on experience, of particular interest for history, geography, religion and English teachers

**Time frame:** Training as a game leader (approx. 5 days); actual project (World Peace Game) approx. 30 hours (game, preparation and follow-up)

**Particular challenge:** As the game leader, holding back from issuing too many instructions and proposals for solutions during the game, consistently encouraging the players to reflect on the potential consequences of their actions, and accompanying them throughout this process.

### PROJECTS IN VARIOUS TYPES OF SCHOOLS

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Integrating GCED into Everyday Classroom Life!

Gabriele Stelzmüller in an interview with Heidi Grobbauer

As a vocational school, htl Donaustadt aims to prepare young people and adults for their future professional requirements and strengthen their specialist expertise. The school takes many measures towards environmental protection, energy efficiency and the conservation of resources, thus reinforcing environmental competency. In practically oriented projects, students learn to put their ecological responsibility within their professional environment. Today, this sphere of action is much more international. When it comes to academic education, there is still a lack of awareness in this regard. As employees, we too are part of the global economy, of the international world of industrialisation and so on. For this too, we need a set of values; this is necessary for a fairer world, which is why confronting these needs is of the utmost importance.

So your work is heavily based on specialist knowledge that the students need to possess?

Yes, that is my approach, to integrate GCED into every day lessons in a completely normal way, so that it becomes a matter of course. I think that sometimes it is good to carry out a short, self-contained project; this introduces a little change of perspective, compare the opinions of others with your own. Then thinking becomes fun. Over time, the students understand this, and try to create their own connections.

Integrating GCED into everyday classroom life

What does your approach to the UNESCO focal point of Global Citizenship Education look like? From your point of view, how can this be integrated into school and curriculum development?

Obviously, the common values of a global citizen apply not only to the private individual, but must also be implemented in the world of work. Here, I believe, we are facing a completely new challenge, in the sector of education too. Earlier, people acted in a more regional way, even in their professional environment. Today, this sphere of action is much more international. When it comes to academic education, there is still a lack of awareness in this regard. As employees, we too are part of the global economy, of the international world of industrialisation and so on. For this too, we need a set of values; this is necessary for a fairer world, which is why confronting these needs is of the utmost importance.

Transkription: Judith R. Waizenegger.
How the Compulsory Elective Subject of Global Citizenship Education Earned its Stripes

Inge Kager

Description

School: Gymnasium upper level (secondary level III), BG Bludenz
Project: New compulsory elective subject Global Education
Particular challenge: Development and testing of a participative curriculum oriented towards the students

The Story

At the BG Bludenz school, a new compulsory elective subject, i.e., an additional subject electable by students, was introduced in the year 2014 under the name of Global Political Education. For this module, a consciously selected combination of political education (taught in German) and global political and ethical topics (taught in English) was chosen.

The introduction of a new subject presents major challenges for every school, as well as for the people responsible. The process took a total of two years. From an organisational perspective, the integration of all those involved – the head of the school, colleagues and students – was crucial. However, the most intensive element was the work on the content itself; here, we limited ourselves to three major areas: first off, topics that encompass the field of political education, secondly, themes that concern global topics, and thirdly, a section intended to outline the general goals of the subject. Important questions posed were: What do we actually want to achieve with this subject? Which students do we want to address? What are the general goals of the subject. Important questions posed and many more!

The Teachers

The Teachers needed to have a genuine, enthusiastic interest in world events. Instead, GCED should be perceived as an opportunity to illuminate and discuss the pressing topics that are on all of our minds, and that have a direct influence on the way we shape and live our lives.

With regard to the teachers’ competencies, priority was given on the one hand to specialist competency in political education and language competency in the instruction language of English. On the other hand, it is crucial for the topicality of the subject that the teaching staff show genuine, enthusiastic interest in world events.

The Topics

The Topical area of the field of political education are relatively clearly defined, since this subject has been taught at Austrian schools for decades now, and a broad variety of good materials are available. Global Citizenship Education (GCED) comprises a multi-faceted and very extensive pool of topics. At the same time, the lessons require a high level of flexibility so as to allow for the inclusion of current political events and developments. Alongside political education, the most important topic areas of the module include (with reference to Austria and the European Union): Human Rights, International Organisations, Food, Sustainability; Values and Attitudes; The World We Live In; Asylum Policy, International Conflicts in the Past and Present.

The Teachers’ competencies were what mattered. They found it exciting and enriching to debate and compare various methods of resolution for global problems.

Student feedback:

"As a global citizen, one should acquire as much knowledge as possible, in order to be able to make effective arguments and develop a strong personality. (...) One should always view cooperation and empathy for others as the highest principle; after all, the ultimate goal of all these efforts is peace throughout the world."

Hanna S.
The partnership project of the Graphische Vienna and the International Institute for Peace Education, using the example of School No. 3 in Nikolayevka, Eastern Ukraine

Particular challenge: Discussion with people from a different cultural circle, my handling of their experiences of war and the resulting fundamental attitudes, needs, and reservations as well as the unpredictability of how my students would handle this; in addition, many “banal” organisational requests came in stark contradiction to the (enemy) images constructed by the adults and their peers from Nikolayevka? Some, like the adults in this small town, are politically oriented towards (European) democratic values. Others, in turn – the majority in Nikolayevka – wish to join Russia. From this exchange that took place on an equal footing, these peers take away experiences from a Central European country that stand partly in stark contradiction to the (enemy) images constructed by the media in their environment.

Dialogue and partnership need time

The partnership project of the Graphische Vienna and the School No. 3 in Nikolayevka, in the conflict region of Eastern Ukraine (government-controlled area, approximately 50 km from the front line), fosters an exchange between the participating students in line with Global Citizenship Education. The project, which is long-term in its focus, is based on various contacts and activities of the author. The school project started with a film about a theatre project, which theatre director Georg Genoux, who worked for years in Russia and more recently in Ukraine, and Ukrainian playwright Natalia Voroshil, had developed together with students of the Eastern Ukrainian town of Nikolayevka. In the piece, students act out their own experiences in the war that they had lived through since the summer of 2014, very close to the military front line. After the presentation of the film in a class at the Graphische (11th school grade), the students had the opportunity to enter into a dialogue with the two artists and directly with students from Nikolayevka via Skype. Both the Ukrainian as well as the Viennese students wanted to stay in contact after the exchange.

In parallel to the establishment of the school partnership, a regular “class council” was also set up. There, the students learn to process their own interests and conflicts on the basis of democratic playing rules, largely through self-management. In the class council, among other things, ongoing decisions regarding the school partnership were also made. To the extent possible, in regular classes, the students examined historical, economic and political issues concerning the Ukraine.

The birth of violence – an additional theatre project

In December 2017, the time had come: accompanied by deputy director Olga Bakucha and the artists Alik Sardarian and Anastassia Vlasova from the Theatre of Displaced People, ten students from the School No. 3 came to Vienna. The students were accommodated by host families, took part in educational events, and got to know the city.

The two artists had arrived with the idea of a play in which the students were able to process their incredibly moving experiences with violence. Towards the end of the stay, the premiere of the play Die Geburt der Gewalt (The birth of violence) took place in the theatre in the Brunnenpassage. In addition, there was also a panel discussion at the International Institute for Peace on the topic of “Reality in Eastern Ukraine”, in which artists, the director and two of the guest students participated, as well as a photo exhibition by Anastassia Vlasova with images from the eastern part of Ukraine.

At the end of the stay, joint prospects for the future of the school partnership were developed: at the School No. 3, for example, the aim is to set up a website for the student newspaper as well as a café for the upper classes, with the support of the Graphische. Overall, the meeting brought about impressive changes in the students; on the one hand, the personal relationships between the students intensified. On the other hand, it led to a profound examination of war, violence and the question of what alternative courses of action can be taken.

The next big step involves a plan for the Viennese students to take a trip to Kiev. What is more, the idea is for those already involved to link up in a network consisting of (Eastern) Ukrainian and Austrian students, in this way making a contribution towards the advancement of a “cosmopolitan” awareness among all participating students.

School partnership as a space for Global Citizenship Education

With regard to the theoretical concept of GCED (see Wintersteiner et al. 2014), the project fulfills the essential criteria: The project directs the students’ focus to a conflict area in Europe in which political mechanisms and everyday occurrences differ significantly from the structures with which the students are familiar. This forced the Viennese students to leave their “comfort zone”, and simultaneously disturbed them (“Reacting to globalisation by expanding political education’s perspective of the global society”).

From their own experiences of war, the Eastern Ukrainian peers relate how an attempt was made to solve societal conflicts of interest using massive military force, and what it means when structural requirements for democratic conditions largely fail: independent media, corruption-free administration, restriction of the exertion of political influence by the oligarchies, etc. (“Assumption of the ethical value system of peace pedagogy and human rights education”).

The systematic reflection on the conflict in Eastern Ukraine promotes knowledge about the consequences of global geopolitical claims to power on the local living conditions. Due to the long-term nature of the project, the students have the opportunity to follow along with changes in global developments and their impact on the local conditions of their peers, at least in part (“Global citizenship as political empathy and participation in (world politics) events”).

And their peers from Nikolayevka? Some, like the adults in this small town, are politically oriented towards (European) democratic values. Others, in turn – the majority in Nikolayevka wish to join Russia. From this exchange that took place on an equal footing, these peers take away experiences from a Central European country that stand partly in stark contradiction to the (enemy) images constructed by the media in their environment.

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MEMBRRAIN
Active Structures of a Non-Verbal Language of Intercultural Signals in Global Citizenship Education

Albert Ecker

The exchange

Since February of 2010, a reciprocal student exchange has been taking place between the Neues Gymnasium Leoben and the Somtawin School Hua Hin/Prachuap Khirikhan in Thailand. Every year, a student delegation from Thailand visits the gymnasium in Leoben, and Austrian students pay a corresponding visit to the school in Thailand. Each visit involves 6-17 interested students of a similar age from various classes.

For every visit, emphasis is placed on a particular topic, which both sides prepare in advance and which is then discussed in detail. Topics from the last few years have included:

- Cultural heritage: what are obstacles to progress and what are memorable cultural achievements?
- Eee – Engage, Educate, Empower: sustainable learning in place of repetitive learning that supports the test format, which tends to be the norm in the Asia-Pacific region.
- Food 4 brain - gender issues: equal opportunities through educational equality.
- Everybody is special - people with special needs.

The preparations always have a ripple effect that goes beyond everyday school life. For example, in the run-up to the topic “Everybody is special”, a visit was paid to the “Lebenshilfe” organisation, which promotes the integration of people with learning disabilities. In Thailand, teachers and students diligently combed through family chronicles of people with learning disabilities. In Thailand, teachers and students diligently combed through family chronicles of people with learning disabilities. In Thailand, teachers and students diligently combed through family chronicles of people with learning disabilities. In Thailand, teachers and students diligently combed through family chronicles of people with learning disabilities.

The project

The chosen form of approaching the topic is always hands-on: excursions, conversations with people who are affected or involved, and temporary collaboration in existing projects are all part of the face-to-face cultural comparison. The goal is to recognise the strengths on both sides. The root causes of the differences can often be located in established structures of the respective civil society. The discourse is not always supported by mutual understanding. This can partly be accounted for by conventions and rights that exist in the respective society, and which are implemented in a controlling manner in order to subject citizens to a range of obligations and maintain a status quo.

The students first observe the extreme positions (something works very well vs. not well), and then start asking about the reasons. Reflecting upon and articulating this comparative observation helps to heighten the learning process. Students write “memos to myself” on individual episodes and topics. In comparing these observations, general insight is gained. The beginning is characterised by experiences that have already been made (they penetrate us through our biological MEMbranes/senses). The internalisation thereof is ensured by a formulated observation (BRAIN), and should be available for retrieval at any time (reMEMber).

In general, anything “other” is initially seen as a defect. “Why can’t they do it like we do?” It is only upon further analysis that supposed strengths and weaknesses come to light, which in part lead to a re-evaluation of the “other”.

At the end of the respective exchange, speech contests and discussions are held. Here, the school stage becomes a setting for debates on diametrically opposed points of view that are pre-formulated by society. An evaluation includes both the contextual knowledge as well as the rhetorical skills.

The sustainability of the exchange is expressed, among other things, in so-called pre-scientific papers on relevant topics and in private reciprocal visits. Several seminar and diploma theses by previous participants also make reference to the experiences they have gained.

At present, the political situation in which Thailand has found itself since 2014, and the rigid legislation, prevent a public discussion of the topics. However, the encounters and the discourse on the subject matter are still maintained, to the extent possible. Both sides transitioned to speaking about certain things in a symbolic way. These “subcodes” developed without any noticeable external intervention, and were definitely suited to expressing mutual understanding.

An aesthetic and artistic exchange remains the most plausible way of continuing on from where our work would have delved into more in-depth, significant topics, using an encoded form of communication. Greater emphasis is placed on the field of “cultural exchange”, and (civil) societal debates are aimed at more global issues (general degree of threat in South-East Asia, danger posed by terrorism, environmental protection, etc.). However, no results are published.

Global Citizenship Education

Human rights and Global Citizenship Education always provide the fundamental orientation for the individual focal points. In saying this, culture-specific approaches must be taken into consideration. In this way, it becomes evident that individuality or the desire to integrate into a group in as homogeneous a manner as possible, or critical scrutiny or ultimate respect (“never lose face”), and much more, are utterly different approaches when dealing with social and civic problems. However, ultimately, these can lead to similar “humane” results. A systematic and scientific structuring and abstraction of these issues goes beyond the possibilities of the students; but this remains and continues to grow as a well-established “feeling” for the other.
A whole school in the service of Global Citizenship Education

Klaus Tasch and team

Global Citizenship Education – a task for schools

In a multitude of ways, Austrian school laws can be interpreted as instructions to implement Global Citizenship Education. In this context, education should enable the students to form images of this world; images of how the world is, but also of how it could be. In order to realise this, knowledge must first be imparted. However, the sum of all knowledge does not equate education, if it is not coupled with the right attitudes. Attitudes guided by the values of an open, pluralistic, emancipatory democracy that is based on the universal human rights.

Social learning as a fundamental pedagogical orientation

Global Citizenship Education also means developing the students’ specific social skills that allow them to conceive of themselves as active participants in a community, and act accordingly. Correspondingly, the promotion of social competence is one of the school’s general education and teaching tasks, and influences regular lessons on a day-to-day basis. Since its founding, the school has placed emphasis on the positive effects of a subject designed especially for this purpose entitled Social Learning, on the development of the personality of the students, and on a work atmosphere and school climate that can build on trust and respect. In the context of Social Learning, all students at the secondary level develop a portfolio of strengths, in which they visualise their strengths, their skills and their improvement in performance with the help of individually created documents, reflections and feedback.

Through this social learning, the teachers discover more about the diverse strengths of their students, which come to light through their work on the portfolio of strengths and in self-led learning groups, but also in the planning and implementation of projects in the class group and in joint festivities. Social learning promotes regular networking and cooperation with the parents. Advanced training for the teachers, an autonomous school plan that is constantly adapted by the school board, and the exchanging of experiences amongst colleagues ensure the quality of the contents and the continued development of the school subject.

Structural measures to ensure Global Citizenship Education

Global Citizenship Education calls for more than simply including global topics in lessons. To begin with, it is necessary to create the structural conditions that enable all students to participate equally and experience “citizenship” within the school setting. With the help of various activities, the school association creates a place for a living democracy. For the school, enabling citizenship also signifies inclusion, by which is meant that it is a matter of course to include children with special needs and to create the appropriate conditions to do so.

The students are involved in the structuring of school life; one example of how this is achieved is using the instrument of student council. This body consists of the class spokes-persons along with their representatives, and usually meets twice a semester for two school hours respectively. There is a school council for the lower classes (1st–4th grade) as well as the upper classes (5th–8th grade). The goal is to discuss the problems and desires of the students, and solve any conflicts. The committee also passes on suggestions to the school management, and is able to plan and implement its own projects.

Philosophising and actively standing up for human rights

A further focal point of the school is the act of philosophising, an integral approach that includes a large number of thought processes: justifying opinions, clarifying concepts, formulating hypotheses, developing alternative options, building on the ideas of others, making decisions, weighing up potential consequences, classifying, uncovering contradictions, recognising connections, and beyond this: wondering, doubting, thinking ahead and questioning. This takes place in a so-called community of inquiry formed by the students themselves. They exchange thoughts, ideas and opinions amongst one another, and come together to reflect.

Global Citizenship Education shall only truly gain a foothold in the educational system once it no longer remains the work of a few idealistic pioneers who persevere with heroic efforts and ruthless self-exploitation, but when it instead receives a regular place in all areas of lessons and the social life of a school. Our regular, interdisciplinary pedagogical activities are thus set up with this in mind. Human rights are a core topic of Global Citizenship Education; on principle, they are universal and overcome the limitations of a nation-state mentality.

Discourse and information is required in order to help students understand the invaluable significance of the democratic constitutional state and the existing legislation, in particular human rights. To do justice to this particular, preceding importance of human rights, each year the school holds the Human Rights Day. On this day, priority is very consciously given to human rights, since without these rights it would be impossible to accomplish the school’s core task and to educate responsible, critical and free-thinking people.

Further important school activities include tackling the issue of women’s rights - International Women’s Day on 8th March is a central occasion and fixed point in the school calendar - and implementing measures to sensitise students for an open, pluralistic society.
Global Citizenship Education as School Development Work

Heidi Grobbauer

Global Citizenship Education: a new mental framework

With almost 1000 students in 38 classes, the Alterlaa gymnasium (GRG 23) is one of the largest general secondary schools in Vienna. Since 2014, the gymnasium has formed part of the UNESCO school network; the focal topic of Global Citizenship Education (GCED) was met with great interest by the administration and those responsible for representing UNESCO at the school. A GCED focal point should build on existing activities and, rather than presenting an additional educational task, should form a new perspective, a new framework of thought by which to orient the pedagogical work. For this development work, the school had recourse to the work of thought by which to orient the pedagogical work. In a development process towards GCED, it is also crucial to keep an overview of the globally relevant topics that did not come up. For example, the survey results did show political education as an important educational issue that is already well integrated into the lesson plan. However, it is conspicious that questions of global political governance were not mentioned as important topics (global governance, mechanisms of transnational conflict solution). Nonetheless, the fact that global challenges were brought up multiple times indicates a high level of awareness among the teaching staff.

The focus of the survey was on the so-called interdisciplinary subjects or pedagogical approaches that, in the Austrian school system, are also partly reflected by teaching principles, such as political education, human rights education and peace pedagogy, education for sustainable development, global learning and intercultural learning. The teachers were asked about the importance of these pedagogical approaches and about their actual integration in lessons (vision versus reality). All of these approaches were regarded as important educational tasks. Human rights education, political education and education for sustainable development found slightly more approval than peace pedagogy and intercultural education, while global learning took last place in the ranking.

Over two thirds of the teaching staff specified their personal interest in global issues as very strong (55%) or strong (22.5%), with only 5% showing little interest. The teachers were also asked to name the global challenges they considered to be most important. The frontrunners were environmental issues, above all climate change and general sustainability, as well as—quite surprisingly—social issues, including in a global context (social inequality, injustice, global poverty, and the threat to social peace).

In a development process towards GCED, it is also crucial to keep an overview of the globally relevant topics that did not come up. For example, the survey results did show political education as an important educational issue that is already well integrated into the lesson plan. However, it is conspicuous that questions of global political governance were not mentioned as important topics (global governance, mechanisms of transnational conflict solution). Nonetheless, the fact that global challenges were brought up multiple times indicates a high level of awareness among the teaching staff.

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New perspectives

When asked what support the teachers would require to implement GCED in their lessons, they specified, first and foremost, the establishment of a joint pool of subject materials, advanced in-school training and an offer of subject-specific further training at the University College of Teacher Education. Furthermore, the idea of a focus area in the school library is viewed as a source of support by 25% of those surveyed. In the group interview, specific proposals were discussed, such as the establishment of a custodianship for GCED and the necessary personnel development.

It is evident, therefore, that the group of interviewees has made clear a way of thinking that represents GCED in the context of a “whole school approach”. This meets not only the approval of the school management; rather, specific intentions were formulated with a view to systematically expanding the diverse, already existing measures and activities in the direction of a GCED focal point, with proactive measures and concrete support.

GCED requires a combination of personal and social skills along with the competency to make political judgements and take political action, as well as reflection skills

Global thinking among teachers

One of the biggest challenges in implementing GCED is undoubtedly the attitude and overall approach of teachers when it comes to global challenges and their view of global developments. Approximately half of the teaching staff took part in the online questionnaire 1, with those surveyed representing 21 of 23 subjects.

References

2. From experience with surveys, the response rate of almost 50% can be seen as very positive. The answers from the staff are highly differentiated, which indicates that the teachers contemplated the questions with serious consideration.


Global Citizenship Education in Teacher Training

From the practice of teacher training – two examples

Ursula Mauri, Josefine Scherling, Carolina Pircher and Team

Learning from history / from the history of others

As part of the Erasmus+ exchange programme, each semester around 30 students from over 25 nations study at the University College of Teacher Education in Vienna. In a study course set up especially for these students, they also complete a module dedicated to Global Citizenship Education. For the majority of these students, GCED is a completely new concept. One theme that is of equal relevance for all and that, alongside its historical and global dimension, also has an immediate impact on the local reality of school premises, forms an anchor for a joint approach to GCED: movements of flight and migration, beginning with historic events in Europe around the 1900s, all the way up to the present day. What can we learn from the experience of our society that can be applied to the present? How is a society even defined, and how does one become part of one? And lastly, what significance does the notion of citizenship take on in this context? In international teams, the students work on a portfolio that combines theoretical observations on GCED with practical approaches for lessons in the context of flight and migration at schools. Here, a critical view of the narrative regarding this topic in one’s own society and the national school system is just as central as an exchange of experiences within the group and the question of the significance for practical lessons.

From one’s own reference to the world to a critique of the “possessive we”

As part of the teacher training study programme of History, Social Studies and Political Education, the University College of Teacher Education Carinthia offers a Global Citizenship Education course (2 ECTS credit points). It is the only course in this degree programme that is explicitly dedicated to GCED. At the core of the course is, on the one hand, the students’ own localisation in the context of globalisation and the world society, and on the other hand the examination of different concepts and perspectives on, to name a few, justice, human rights and peace or development. This initially triggers feelings of irritation amongst the students. Their individual world views require very careful reflection. A stocktaking off the situation is necessary in order to make the resulting approaches and concepts understandable, and, ultimately, to be able to develop the ability to shift or take on other perspectives.

A joint summary

The particular challenge of working with and on GCED lies above all in the fact that this large, complex and broad-reaching concept that, in addition, is only in the introductory phase, requires intensive individual and societal analysis and elaboration. In particular, the conceptual integration of three very complex notions that present challenging inter-relationships, “Global” – “Citizenship” – “Education”, is no simple task. In the lessons, basic knowledge and a joint understanding of relevant terms must first be established in the context of GCED and linked to current topics and the everyday situation of students, in order to thus identify the relevance of GCED for the students. Intensively examining a topical issue of a global dimension that also entails an enormous, multi-layered practical value for all involved at a local level has proven to be a productive approach that makes GCED both tangible and understandable. This makes it possible to conceive of and discuss the notion of citizenship in all its theoretical and practical consequences. And it becomes possible to incorporate the previous knowledge and various personal resources of the students.

One important concern of the students is to receive ideas on how to transfer these contents to practice. It is crucial that the students consider the topics as relevant for practice, in order to together come up with models...
When implementing GCED in the school system, teacher training takes on a key role. However, the diverse skills required for GCED alongside technical expertise – including methodological, conflict and reflection competence – currently receive too little attention in teacher training. Today’s style of teacher training conveys a partly outdated understanding of teaching and learning to the teachers of tomorrow. By now, there is widespread agreement in society that the schools of tomorrow must be a place in which students feel good, so that they can develop their potential in the best possible way and face social challenges head on. In order to make this vision a reality, the educators of tomorrow need to receive the opportunity to experience themselves what it means to learn in a self-determined, self-efficient and fearless manner.

WeLL – Workshop for Empowering Learning and Teaching (Workshop for Empowering Learning and Teaching) – is a student initiative. WeLL organises events in which participants are given space for an exchange of thoughts, reflection, intervention, mutual encouragement, personal empowerment and inspiration. The target group of WeLL includes teachers in training and young teachers who are already active in the pedagogical field or who come from other disciplines with a pedagogical focus, students receive valuable insight into the everyday routine. Young teachers receive support that is otherwise often lacking in school in their first few years, and both groups are given the chance to pass on concepts and innovative methods via peer learning.

All those involved are offered a structure of support in parallel to the training or pedagogical practice that links pedagogical didactic learning processes with character development. With WeLL, the initiators aim to set an example on a small scale of how to successfully carry out innovative teaching that does justice to the demands of the 21st century and, accordingly, also to Global Citizenship Education. Even for us, who formed part of our own target group, it was an empowering process to create and organise WeLL. We experienced it as an emancipatory step, taking time to reflect upon what and how we best learn and teach, how we interact with one another and what we actually truly need for the work we wish to do. We want to share this type of emancipation.

At the same time, we see great potential in cooperating with the institutions of teacher training and thus ensuring that, over time, the concept of self-organised education takes on a significant role in the training of educators. WeLL itself offers seminars in the context of teacher training, and hosts, among other things, training courses for the education initiative "Teach for Austria" (teachforaustria.at) in Vienna.

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. A first version of this text was presented to the participants of the university course “Global Citizenship Education” (2015-2018). This edition is based on their numerous suggestions and improvements, for which I would like to express my most sincere gratitude at this point.

1. A first version of this text was presented to the participants of the university course "Global Citizenship Education" (2015-2018). This edition is based on their numerous suggestions and improvements, for which I would like to express my most sincere gratitude at this point.
However, by no means does the GCED idea stipulate that we must work through this guideline point for point like a checklist. 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 – 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).

The following points are covered:

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**

**Discovering the global in the local**

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).

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.

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?

**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.

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?

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 – 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.

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GUIDELINES FOR TEACHING GLOBAL CITIZENSHIP IN CLASS

Studying the local and global impacts of global issues

This is all about talking “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), e.g. from the magazine Südwind or Baobab materials

Studying literary texts (learning literary reading); see the corresponding section in this publication or the bibliography

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. 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.

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

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

Which world views were formative in the past and how do they come across in the present day?

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

Classic texts (excerpts): Frantz Fanon, Aimé Césaire, Edward Said…

Gaining a comprehensive understanding of racism

“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

The criticism of racism is a core value of GCED

This task also applies in particular to the teaching staff themselves, since racism is banal and ingrained, and has thus become invisible. 2

Addressing ideological and material alternatives to the existing order

- Socio-ecological transformation
- Learning to understand the meaning of the UNO Sustainable Development Goals (SDGs)

Criticism of the growth economy

Criticism of the imperial way of living 3

Forms of solidarity economy, a common welfare economy, post-growth…

Implementation of the SDGs in Austria

2 See, for example, criticism of racism in teacher training: https://www.bpb.de/apuz/212354/rassismuskritik-in-der-lehrerausbildung?print


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.

Reflected upon experiences of civil courage and “engagement”

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.

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!

Structures such as tutor time, ritual weekly start in a circle, and even dedicated school subjects such as “Communication and Conflict”

Purposefully making use of school projects, school celebrations and exchanges as opportunities to learn about democracy, even if this might seem tedious at first

Researching role models and dedicated people

An indirect method that helps to increase interest and trust in one’s own efficacy

Journalistic and literary texts, films, personal interviews and other forms of personal encounters

Rights

Becoming familiar with and learning how to make use of one’s own rights

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

Communication and the ability to handle conflict

These are indispensable competences for all citizens, which are best learned in connection with the desired contents

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…

Actual cases, role play, simulation games, peer mediation training…

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.

Looking straight at it or turning away when injustice is witnessed

Experiences where one successfully stood one’s ground

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
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.

<table>
<thead>
<tr>
<th>Reflecting upon one's own position in the world</th>
<th>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</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethical reflections</td>
<td>Discussion of ethical questions using examples, excerpts from philosophical works and literary texts (philosophising with children and young people)</td>
</tr>
<tr>
<td>Practical (pedagogical) experiences</td>
<td>Simulation games</td>
</tr>
<tr>
<td>Real situations</td>
<td>Class projects with a high degree of participation (selection of topic and method, time management, forms of presentation, performance evaluation...)</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Unity of words and actions</th>
<th>Reflecting on one’s own behaviour as a teacher; no mixed messages!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Designing the overall school culture</td>
<td>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...</td>
</tr>
<tr>
<td>Spiral curricula</td>
<td>Repeatedly addressing the selected focal points, consciously linking new lesson units to previous ones; disseminating not just knowledge, but also “knowledge about knowledge”</td>
</tr>
<tr>
<td>Providing impulses for self-reflection and “self-experimentation”</td>
<td>Ideal formats are oral narration, essays, short, self-directed movies filmed on mobile phones, sketches, role play...</td>
</tr>
</tbody>
</table>

REFERENCES AND LINKS

You can download this publication from the website
https://www.unesco.at/publikationen/cat/2/

More Information on the concept of Global Citizenship Education

More Information on the university course Global Citizenship Education at Klagenfurt University, Austria

UNESCO and UNO
http://unesdoc.unesco.org/images/0022/002277/227729e.pdf


IN A GLOBALISED WORLD in which challenges must now be confronted both locally and globally at the same time, the educational discourse has also been transformed. Global Citizenship Education is a framework of thought and a concept for political education with global perspectives for the world citizens of tomorrow. The aim is for learners to recognise global connections that enable them to take positive action for a fairer world. In this way, UNESCO wishes to create awareness for the observation of human rights, peace and democracy education, and also education for sustainable development.