



A School of Cosmopolitanism

Experiences with Global Citizenship Education in Classroom Practice

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Global Citizenship Education

Examples of an active and future-oriented learning culture



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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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A School of Cosmopolitanism

Global Citizenship Education: From Theory to Practice

Heidi Grobbauer and Werner Wintersteiner



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 17 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/bildungsagenda-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 the direction of 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 powerful 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 Eilenberger speaks of the “central lifelong lie” of an entire Western generation, of the “furtive 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.” (Eilenberger 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 virtually 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 teachings that take *Global Citizenship*, 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 constitute 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 to the development of a world society as well as the necessary changes in education and the educational system that this entails. It is becoming ever more necessary for people to perceive themselves as part of a larger society extending beyond the borders of their own nation, and to recognise the responsibilities resulting from this. We are increasingly challenged, therefore, to view ourselves also as citizens of this one world, as members of the world society, and together to assume

responsibility for the developments of this world society. This is the idea of global citizenship.

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 superposition 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 developmental spaces 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, e.g. 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-minded and responsible attitude as a “global citizen”; it also encourages people to take a look at the political structures and framework conditions of global developments, to broach the topic of global justice, to examine relations of power and inequality, and ultimately to develop visions for the construction of a world society that preserves human dignity.

The growing number of people who do not possess citizenship of their country of residence and thus remain excluded from political participation.

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 migration, and school classes represent the normality of the cultural, linguistic, religious and social diversity of society. In this environment it is possible to collectively develop social rules of coexistence, to recognise and negotiate diverse interests, to acknowledge differing perspectives and to practice a way of living together with respect and mutual appreciation.
- Because school prepares young people for the global job market and can, i.e. must, also offer them the opportunities to critically address global working conditions, the requirements and modes of operation of a globalised economy, to take stock of their role as future employees as well as people in positions of responsibility, and to promote their interest and their creativity so that they may also participate in professional life with specialised knowledge when it comes to global problems and their own responsibilities.
- Because children and young people cannot avoid the news about global events and are

confronted, for example, with images and information on military conflicts, terrorism, natural catastrophes or the consequences of the destruction of natural resources; because they find themselves in the area of tension formed by contradictory and controversial discussions, and need support in this regard. They need space and possibilities to reflect upon their impressions and experiences, to develop or revise their own points of view in discussions in order to find their orientation.

- Because schools participate in international exchange projects and this leads to encounters with their peers from or in other countries, and students obtain multifaceted insights into ways of life, behaviour patterns, styles of upbringing, family life and educational systems that are characterised by a different culture. These encounters will be successful if the students are open for such encounters, are well-prepared and, above all, are also able to easily deal with the fact that their cultural impressions, views, values and norms are not universally valid.
- Because schools also deal with the intertwining of local and global developments and consciously get involved in their local social environment, and can in the process, for example, become a place where refugees come together.

The education systems are frequently unable to keep pace with this development. Furthermore, Austria is characterised by two peculiarities 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 an eight-year gymnasium, while others go to a four-year middle school (after which, however, they also have the option of transferring to a higher-level vocational school and completing the highest Austrian school leaving qualification, the Matura, which allows them to attend a university.) Besides this, save for a small number of exceptions in individual branches of schools, there is no separate school subject for Political Education. From the secondary level I onwards (10 to 14-year-olds), 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 19-year-olds) all the more valuable. They create these necessary spaces of experience and frame-



Children and young people need space and possibilities to reflect upon their impressions and experiences, to develop or revise their own points of view in discussions in order to find their orientation.

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 institutes responsible for teacher training).

We see not only different types of schools, but also different ways of dealing with global citizenship. The majority of the articles document individual projects that were realised in specialised classes or interdisciplinary lessons. One teacher reflects extensively on her pedagogical work on GCED in the form of an interview. Two schools made use of partnerships with schools in other countries (Thailand and Ukraine) to additionally reinforce the global dimension. One school, which has very consciously committed to a “whole school approach”, shows by means of its widely varied range of activities how the systematic implementation of GCED can be carried out not only in class, but in school life as a whole; another tells of GCED as a motor for school development. A further example recounts a school experiment in which global citizenship was trialled as a separate elective subject.

There is also great variety when it comes to teaching subjects and specific topics. The reports

show what the teaching staff have accomplished taking into account the conditions of their respective schools, the resources of their own subjects, and the interests of their students. In this process, they made use of current events and existing contacts and opportunities. The texts are written in such a way that the progressions of the projects are as transparent as possible, and the pedagogical ideas on which the projects are based can also be adapted to other school situations.

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.

Inspiring 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 up 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 Art, 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 firework 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.

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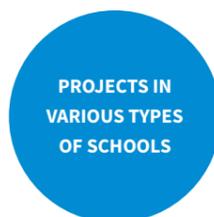
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Appreciating Cultural and Linguistic Diversity

How a Student Video Became a School's Guiding Motto

Claudia Essert



Description

School: BG/BRG Rosasgasse, 1120 Wien

Projekt: Develop the school mission statement "Open Minds" (stop motion video)

Particular challenge: Making the most of students' work for competitions beyond the specific event; for the students, it was a challenge to experience, analyse and constructively deal with the operating principles of ratings (likes) in the social media themselves.

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? When 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 of 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 welcome 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 phenomena 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.



Peer learning



Collection of mother tongues on a poster

Student feedback:

"For me, Open Minds means being open to other experiences, and that the fact of being human, not nationality, is what counts."

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

Terrorism & Emotions

A Challenge for Global Citizenship Education

Monika Hofmann



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

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 utilisation of freedom on a small scale. Following the terrorist incidents in the *Charlie Hebdo* editorial headquarters and at the concert in the *Bataclan* theatre, global solidarity with Paris was remarkably high.

Alongside a sense of solidarity, the atmosphere in the French class was above all that of concern.

- What feelings do acts of terrorism trigger? What reinforces or weakens these feelings?
- What are the motives for terrorism? Societal (France and countries of origin) – character and disposition of the perpetrators? – historical?
- What freedoms are affected by terrorism?
- What role does the media coverage of acts of terrorism

and the perpetrators i.e. their origin play here? – Western media reporting on non-Western countries? Relations between individual countries amongst one another and media reporting characterised by this (associations with countries of origin of the perpetrators)?

- What can each individual do to ensure that despite everything, a differentiated picture is maintained?

Terrorism and freedoms

The following project consists of two parts: In the first portion, “Maghreb and France”, the students in the French class focused on the Maghreb countries and immigration to France.

The second part, “Terrorism and freedoms” encompassed both French as well as history lessons. In the subject of history, after addressing colonialism/imperialism, the class dealt with the topic of caricatures. The focus was on the independent interpretation of caricatures, as well as a joint discussion. A subsequent excursion to a caricature museum was reflected upon once back in French class. Additional materials illustrated the work and life of the caricaturists at the *Charlie Hebdo* magazine, as well as the assassination. A further discussion on freedom and boundaries in the public domain took place predominantly in German, due to the complexity of the issue. Central topics were: Freedom in the public sector; the limits of freedom; and the possibilities that individual citizens have in a society with a large number of freedoms. One particular concern covered with the students was to address the aspect of irreverence demonstrated by caricatures, and relate this to freedoms. The bottom line of this discussion was the recognition that, as a responsible citizen, one is free to decide which media to consume, and that the fact that we ourselves may and even should criticise these media is also an aspect of this freedom.

Dealing with these topics in language lessons makes sense for more than one reason: France and its colonial history leave behind an extensive legacy of foreign policy relations and trade relations, but also a linguistic presence in large parts of the continent of Africa. The students find out more about the international relevance of the French language,



Grief knows no nationality



Grief as resistance against terror

age, as well as the connection between language and power.

Authentic materials (such as caricatures from *Charlie Hebdo*) facilitate the students’ linguistic understanding, thus leading to a feeling of achievement and to an increased sense of linguistic self-awareness. These topics offer the opportunity to integrate more complex language into the language class, without immediately making it relevant to examinations.

With regard to the instruction language of French, however, it is necessary to weigh up when discussions can actually be held in French, and when other aspects that take centre stage are so complex that they need to be addressed in German.

What is the global citizenship dimension of this project?

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

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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.

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.

precious and rare civil and political human rights continue to be in people's day-to-day lives across the globe. Based on this map, the students came up with possibilities and scenarios for the promotion of human rights, which were discussed in the plenary session.

Both UNESCO days also held the following activities in store for the 120 students, relating to the topic of "the right to demonstrate":

- **Film Everyday Rebellion and film discussion with Arash T. Riahi:** The film by Viennese directors Arash & Arman T. Riahi shows the peaceful protests against repressive systems at various settings such as the Occupy Wall Street movement in New York, the Spanish Indignados in Madrid or the Ukrainian topless Femen 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 workshop provided an introduction to 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-Kpoda on the topic of the revolution, which shed light on the causes and background of the protests, in which several millions of overwhelmingly young people took part, and on the role of women and the right to demonstrate in Burkina Faso.
- **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 spokespersons for the parliamentary parties as well as one expert from the Chamber of

Commerce and one from an NGO on the subject of "GCED – the right to demonstrate in Vienna". Panel discussions have proven to be effective in the Gymnasium's work, since people with widely differing opinions and standpoints come into contact with one another. This offers the students the opportunity to take part in the discussion, to pose questions, and to express their points of view and arguments.

- **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 Zwentendorf 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 Partei 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, ..."

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 for the expression of their political desires, and that the restrictions that some are seeking to impose on the right to demonstrate in many places today cannot be accepted without a fight by global citizens. The examination of Burkina Faso showed that a courageous civil population is capable of thwarting a power-hungry president's intention of extending his role in office via constitutional amendment. In the discussions with the students, the young people found out that the right to demonstrate is rigidly controlled in Taiwan, and that a young, political civil society is no longer willing to live with these restrictions.



Workshop with Radio Afrika TV



Workshop on the theory and practice of street art graffiti



Panel discussion with spokespersons for the parliamentary parties as well as one expert from the Chamber of Commerce and one from an NGO

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 (e.g. History & Social Studies/Political Education, German, Geography...).

The history of the flyer, with examples ranging from the Reformation all the way to the last flyer from the White Rose resistance group, videos on protests at Tiananmen Square and in Leipzig before the fall of the Berlin Wall, the right of women to protest in the Roman Republic and in the present day – all these and more were topics of research and analysis by the students. A political world map makes it clear just how

“We cannot direct the wind, but we can adjust the sails”

German Courses for Refugees

Helmut Mailänder

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 inhumane such 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, and the offer has been expanded. 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 also 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, absence from classes, change of participants due to changes in the refugee accommodation throughout the whole of Carinthia, intercultural learning for all etc.).



Description

School: AHS Oberstufe (upper level of academic secondary school), BG Porcia, Spittal an der Drau (Carinthia)

Project: Free German courses for refugees, organised by volunteer teachers and students

Particular challenge: Heterogeneity of the groups, alphabetisation, change of participants due to change in the refugee accommodation throughout the whole of Austria/Faso 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



Students of the German course 2018



Selling cookies in order to finance the travel expenses

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.



Description

School: Öffentliches Stiftsgymnasium (STG) der Benediktiner (Benedictine abbey gymnasium) in Melk, 5th to 12th school grades

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.

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.



Teammates searching for solutions together



Nobody can be left behind

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 well-considered action or clever problem-solving.

“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 looot of thought.” Christoph H.

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

Integrating GCED into Everyday Classroom Life!

Gabriele Stelzmüller in an interview with Heidi Grobbauer



Description

School type: htl donaustadt (higher technical school)

Subject areas: Computer Science, Information Technology, Network Technology, Media Technology and Electrical Engineering, additional qualifications: waste, energy, and environmental management, as well as employee protection

Particular challenge: Integrating the economic, ecological and social issues of a globalised economy into regular classes, and sensitising the students to their social responsibility within their personal living environment, but also in the world of work.

its goals. Our aim is to consistently take these goals into account to the greatest extent possible. Currently, we are also trying to establish connections to the 17 UN sustainability goals in our academic subjects. The 17 goals are displayed in the form of a poster hanging in the classroom. Even in regular subjects, such as geography, we make reference to the goals and create connections to the content of the lessons. What's more, we discuss the UNESCO cultural and world heritage sites and participate in the Peace Weeks at the Austrian Study Centre for Peace and Conflict Resolution.

The class is really proud; the students feel special because of this. And they are also very interested, motivated and willing to work. In my work with the students, for one thing, it is important for me that they know about the 17 goals and address these goals in various school subjects; I try to link the concept of Corporate Social Responsibility (CSR) with Global Citizenship Education (GCED). I think these are so tightly interwoven that this also provides a structure for lesson contents and lesson planning.

Corporate Social Responsibility in school practice

Can you explain in a little more detail how the topic of CSR fits into school life?

I believe that the interplay between the economy, ecology and relevant societal aspects, such as fair labour conditions, is a central topic, particularly in our type of school. It's about the social responsibility as well as the socially and environmentally responsible behaviour of companies or organisations. The idea is for students to analyse the crossborder implications of major projects, be informed about transnational environmental problems, look at alternative development possibilities and, in doing so, recognise that there are various ways of looking at these topics.

htl donaustadt itself implements a strategy of social responsibility. The norms that apply in the area of CSR concern fields of action such as fair workplaces, transparency in companies, the observation of human rights, environmental protection, health, and consumer protection.

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 into practice. Through active participation in the school environment and the assumption of social responsibility, the students' social competency is strengthened. In the spirit of a comprehensive guiding principle, HTL Donaustadt is the first school to present a sustainability report, and takes part in certifications itself.

Peace – not a utopian dream

HEIDI GROBBAUER: *Your school is a member of the UNESCO school network, but you also teach a class with a UNESCO focal point - what does this mean exactly?*

GABRIELE STELZMÜLLER: First of all, I present UNESCO and



The team of htl donaustadt 2017/2018

These fields of action can easily be integrated into lessons and connected to GCED.

When you take up these issues, what do you wish to achieve? Is it just about imparting specialist knowledge, or also about competences that go beyond this?

Above all, I am interested in the students developing critical thinking. I challenge the young people to question things and think in an interconnected way, rather than simply thinking in a linear manner. I always say: linear thinking is easy thinking, it's no fun. When I think in the way of 2 plus 3 equals 5 – is that fun? No. You only start to fire up your imagination when you begin thinking in an interconnected manner. When you take the meta level into account, implement a 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.

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

Yes, that is my approach, to integrate GCED into everyday 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 variation, improves team skills and is fun for the students. But I don't believe this is the way to socialise people and train them to become global citizens. Instead, what is required for this is a consistent policy, a guiding common theme. When you look at it this way, not everything we do can be labelled "GCED". My experience has shown that students are indeed very interested, because it affects their future. Students do show commitment when you encourage them to look to the future, to consider the consequences of developments. But I also think that we need to diversify the approach to GCED; the different types of schools require different strategies. I am still very passionate about GCED!

Transkription: Judith R. Waizenegger.

How the Compulsory Elective Subject of *Global Citizenship Education* Earned its Stripes

Inge Kager



New
Subjects

Description

School: Gymnasium upper level (secondary level II), BG Bludenz

Project: New compulsory elective subject *Global Education*

Particular challenge: Development and testing of a participative curriculum oriented towards the students

It was particularly important to us that we made sure to involve the students themselves, along with their experiences and expectations. We held two small workshops beforehand (one at the school itself, and one with students from the compulsory elective subject of *political education* at BG Feldkirch) in order to find out the interests of the students. Content-wise, the topic of globalisation in connection with education, the economy and poverty formed the focal point. Methodologically, these workshops demonstrated that great value must be placed on making the lesson format as varied, challenging and participative as possible.

The Topics

The topic areas for 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

Once you get an understanding of the complexity of the subject area, the danger of overwhelming teachers (as well as students) is great. It is not only the endless number of discussion-worthy problems, but also the large number of facts and framework conditions that are often contradictory and yet must be reflected upon precisely, the infinite abundance of relevant literature, as well as the constantly shifting perspectives and interpretations – all this often has a very discouraging, frustrating effect. It is obvious, therefore, that it is not possible for teachers to address every topic in a comprehensive, competent manner.



Global Education Day

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 Conclusion

At present, in the Austrian school system, GCED is neither a teaching subject nor a recognised interdisciplinary topic (teaching principle); however, there is no doubt that GCED would be more than welcome as a teaching principle for all subjects. Currently, GCED can only be taught as a compulsory elective subject (with a max. of a mere two hours per week for 2 or 4 semesters; rigid schedule, 4 semesters with 12 thematic areas each). Following the experiences made at the BG Bludenz school, I am convinced of the success, efficiency and effectiveness of such a compulsory elective subject.

What has proven to work extremely well is the inclusion of the students in determining the major themes of focus. This does not relieve teachers of the responsibility of carefully examining and weighing up the students' suggestions. The idea is not for students to passively receive facts; instead, they are instructed to define their own stances, to independently research and analyse circumstances and facts, and to develop new perspectives and skills in doing so. In classes such as this, global developments must be viewed as more than just risks; rather, they must also be regarded as opportunities for a future that can be altered. Students should not be intimidated or unsettled with pessimistic scenarios of the future. Quite the opposite: they should be made aware of the significance, impact and strength of the individual in times of global change.



Peer learning

The goal of an academic subject like this is to support and accompany students on their path to becoming competent global citizens.

The students themselves initially felt drawn by the word "global", although the contents were subsequently, in their opinion, a little too Eurocentric and in part too abstract. When it came to the question of skills, the students were all on the same page: critical thinking, practising discussion and presentation techniques, learning to solve problems together, reinforcing media and social networking skills, and developing a sense of responsibility 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.

Schools Without Borders – DialogNetzwerk.Ukraine

Georg Blaha



Description

School: Higher Graphical Federal Education and Research Institute Vienna (Graphische)

Project: School partnership with schools in conflict areas as a mutual learning arena 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 challenges and the overcoming of linguistic barriers.

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 stories of their first 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, vio-

lence 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 fulfils 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.



Students from Nikolajewka



Discussing the play "the birth of violence"



Students from Vienna and Nikolajewka

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MEMBRAIN

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 and discovered how people with disabilities “disappear” from the public eye.

The exchange usually lasts about 18 days. The students stay with host families and participate in the everyday lives of their hosts. For city excursions, they also stay the night in hotels. Alongside the joint work on the focal theme, there is also a tightly-packed cultural programme with an intercultural emphasis. The extent to which the students become acquainted with the host country goes far beyond that of a tourist experience. The exchange is partly financed by the parents. The remaining 30 to 40 percent of the costs is covered by sponsoring.



Description

School: AHS Oberstufe (upper level of academic secondary school), Neues Gymnasium Leoben

Project: Long-term school partnership with the *Somtawin International and Local School in Thailand (a school cluster including kindergarten all the way to the associated university)*

Particular challenge: Creative approach to constantly fluctuating academic and political framework conditions

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



Learning together



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



Description

School: NMS/BG/BRG Schulverbund (network of schools), Klusemannstraße Graz

Project: Not a one-off project, but rather a systematic, structured “whole-school approach” to democratic education in line with Global Citizenship Education

Particular challenge: Organisational integration of activities and projects in everyday school life, providing time for committed colleagues to carry out reviews and planning.

throughout the school year and that there is diversity in the methods, as well as embedding these activities in the structural measures and the fundamental pedagogical orientation.

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 I 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 the preparation and realisation of joint charity events, excursions and 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



A students' artwork project



Human Rights Day

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 spokespersons 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



Description

School: Gymnasium Alterlaa (GRG 23)

Project: School development process GCED

Particular challenge: Connecting diverse activities and different pedagogical approaches with one another, and linking these activities and focal points to Global Citizenship Education

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 option of process monitoring by Dr. Heidi Grobbauer. This monitoring comprised the administering of a survey among the teachers, the implementation of a group interview, and initial recommendations for the reinforcement of GCED.

The school regards the most important educational tasks to be the promotion of intercultural competencies and respectful cooperation in the school, especially in front of the backdrop of the linguistic and cultural diversity of the students. Global learning and education for sustainable development are, in part, already integrated into regular lessons. In addition, the subjects “Philosophising with Children” in the lower

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

grades and the “Alternative Compulsory Subject Ethics” (upper grades) also represent an area of particular emphasis.¹ These focal points take into account the fact that societal developments are framed by global challenges, and that a contemporary school also needs to react to these complex framework conditions. Children and young people are confronted with the demands of various value concepts, traditions and norms, and feel the societal contradictions that shape their lives too. They require support and encouragement in order to find orientation, to be able to recognise plurality and to also find a participative, responsible attitude both as individuals and as members of various communities.

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 questionnaire², with those surveyed representing 21 of 23 subjects.

¹ <http://www.grg23-alterlaa.ac.at/zusatzangebote/ethik/>;
<http://www.grg23-alterlaa.ac.at/unterricht/philosophieren-mit-kindern/>

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.

Philosophising with Children and the Ethics class offer a platform for discussions, reflection, the formation of opinions and attitudes, and the critical analysis of developments

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.

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.

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.

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Global Citizen-ship Education in Teacher Training

From the practice of teacher training – two examples

Ursula Maurič, 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

Course: Transnational and global dimensions of the teaching profession using the example of Global Citizenship Education (Ursula Maurič) (2.5 ECTS credit points), working languages: English, German

Contents of the sub-module as part of the course for international students at the University College of Teacher Education Vienna:

- Foundations of understanding for the concept of GCED: review of the origins, central concepts and current points of discussion
- Understanding the notion of citizenship in various nation-state contexts
- Perspectives of national and global history: a puzzle of national narratives: the world in the 1900s and references to current developments
- Flight and migration: Causes and effects; consequences for the work of teachers and schools
- Approaches, contents and methods for a curriculum that broaches the topic of flight and migration in the context of GCED
- Potential of children's and youth literature for GCED: the favourite book or tale of my childhood – what meaning does/ did it hold for me, for my social environment, for the society in my country?
- Teacher competence for GCED
- Joint review of the class and outlook for the future of GCED: a puzzle of our findings & lessons learned

Global Citizenship Education (Josefine Scherling)

Contents of the course at the University College of Teacher Education Carinthia:

- Identifying one's own interconnections and relationships in the global context
- Critical examination of the concept of "global citizen"
- The world of today: global requirements and challenges faced by education
- The international framework for GCED (including UNESCO, 2030 Agenda for Sustainable Development)
- Critical examination of various definitions/concepts of GCED
- Assuming a GCED perspective using the example of: international migration in the context of human rights
- Post-colonial approaches to GCED
- Examination of schoolbooks with reference to the topic of flight and migration from a GCED (including post-colonial) perspective
- Transferring GCED to lessons: exercises/methods for dealing with the complexity of and including voices from the Global South etc.
- Participation in a conference regarding topics of European politics with the goal of connecting issues relevant to European politics and the global context

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 of 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

and concepts for this transfer. One important element in this process is a meta-level view of the pedagogical activity and the reflection of methods, social forms and formats when dealing with GCED. We are convinced that one essential goal must be to invite the students themselves to take on responsibility for the continued development of the concept and the possibilities of its implementation. However, at the same time, this requirement proves to be difficult for both students and teachers. The process-oriented character of GCED increases the degree of complexity, e.g. with the post-colonial necessity of shedding a critical light

on one's own world views. This requires time and space for reflection. It also demands frequent establishing of the larger context: Why is the concept of GCED necessary? What is the purpose of addressing it? What is the point of the utopian element of GCED? This means that the reference to, for example, global challenges – for a constructive encounter that requires a utopia as a horizon of action – that thus make new demands of education, but also the specific reference to the individual's experiences that need to be reflected upon from the GCED perspective, together form a solid basis for constructive work with the students on this concept.

WeLL – Werkstatt für ermächtigendes Lernen und Lehren Workshop for Empowering Learning and Teaching

Carolina Pircher, Nathalie Moritz, Nora Kriechbaum, Simon Kornhäusl

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 methodical, 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 – Werkstatt für ermächtigendes Lernen und Lehren (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, inter-visit, mutual encouragement, personal empowerment and inspiration. The target group of WeLL includes teachers in training and young teachers who are already integrated into daily school life. By exchanging ideas with colleagues 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 teacher training that does justice to the demands of the 21st century and, accordingly, also to Global Citizenship Education. Even for us, we 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 WeLL methods

- *Open Spaces for Reflection*, based on *Open Space* by Harrison Owen (1997) and *Open Space for Dialogue and Enquiry* (2005) by Vanessa Andreotti.
- Workshops on the guidelines and quality criteria of WeLL, e.g. on "Power and Empowerment", "Educational Biography", "Democracy and Participation", "Non-Violent Communication, Effectiveness and Authority", "Group Dynamics", "Potential and Power of Education Institutions"
- introductory workshop on the contents of "Global Citizenship Education"

The workshops are partly carried out with external speakers and trainers.

Guidelines For Teaching Global Citizenship in Class

Werner Wintersteiner¹

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

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

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

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

The aim of the tasks and examples is to depict a connection between GCED principles and the practical lesson in an evident, clear and exemplary manner. After all, GCED is a very comprehensive and complex field of work, and it is also a number of things at once – a transdisciplinary topic, a teaching principle, and the subject matter of specialised classes in many subjects. This complexity is also the reason

¹ A first version of this text was presented to the participants of the university course "Global Citizenship Education" (2016-2018). 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.

as to why there is a great deal of overlap between the sub-tasks and why the objectives and tasks are also interlinked. The subdivision is made for purely analytic and didactic reasons; naturally, it does not need to be adhered to in practice.

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

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

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

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

This guideline can be used in manifold ways:

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

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

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



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

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

OBJECTIVES AND TASKS	METHODS AND EXAMPLES
<p>Discovering the global in the local</p> <p>These discoveries form the basis and, in a manner, the precursor for all further steps. Often, we can start from the premise that a certain “global” awareness, albeit diffuse, already exists; this awareness must then be refined in lessons. It should be taken into account that nowadays, many students have already gained many global experiences in their life (migration, holiday trips, student exchanges).</p> <p>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.</p> <p>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.</p>	<p>Getting to know people in one’s surroundings with a migration background or travel experience and speaking with others about these (personal) experiences</p> <hr/> <p>Searching for “traces of the global” in one’s own living environment: shops, cultural sites; architectural styles; monuments, events...</p> <hr/> <p>Researching one’s own (familial) “globality”: migration, journeys, foreign language knowledge, relatives and friends... an “identity check-up” as described by Amin Maalouf¹</p> <hr/> <p>Using appropriate exercises to address physical sensations and emotions that are triggered when confronting the “global” (facial expressions, gestures, enactments, rituals...)</p> <hr/> <p>Medicine as an example for worldwide inequality and injustice: exploitation of the medicinal plant resources of the countries in the South by major corporations; their attempt to dominate the market with patents and monopolies; unavailability of medicines in poorer countries; organ trafficking...</p> <hr/> <p>Tracking and critically analysing the origins of consumer goods, in particular those of the learners: food, clothing, entertainment electronics...</p> <hr/> <p>Investigating one’s own occupational fields with regard to the global aspect</p>
<p>Recognising the global effects of local actions and decisions</p> <p>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.</p> <p>This in itself requires an approach with a certain systematic degree, which can be fulfilled over time.</p>	<p>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?</p> <hr/> <p>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?</p> <hr/> <p>Researching reasons for migration or flight by means of one’s own experience, interviewing people in one’s surroundings as well as country-wide studies</p> <hr/> <p>Using media reports, social media, YouTube, music and literary texts to become acquainted with the life of people in the Global South, so as to view them not as “victims” and “poor people” but in all their dignity and possibilities for action</p>

¹ “I sometimes find myself “examining my identity” as other people examine their conscience. As you may imagine, my object is not to discover within myself some “essential” allegiance in which I may recognise myself. Rather the opposite: I scour my memory to find as many ingredients of my identity as I can. I then assemble and arrange them. I don’t deny any of them.” (Amin Maalouf: In the Name of Identity: Violence and the Need to Belong. New York: Penguin 2003, 16.)

<p>Studying the local and global impacts of global issues</p> <p>This is all about taking “major issues” that are already being talked about by everyone anyway, and understanding them both in a framework that is manageable for the learners and at a global level. It is, therefore, about creating a connection. This can be done in a contemporary as well as a historical context.</p>	<p>Current issues (<i>selection</i>): Climate change (and other ecological issues) / Wars / Threat of nuclear war (arms industry, arms trade) / Terrorism</p> <hr/> <p>Studying newspapers and specialist literature, incl. school books (learning critical reading), e.g. from the magazine <i>Südwind</i> or Baobab materials</p> <hr/> <p>Studying literary texts (learning literary reading); see the corresponding section in this publication or the bibliography</p> <hr/> <p>Historical (<i>selection</i>):</p> <ul style="list-style-type: none"> – History of slavery and its long-term consequences (until today) – Examining flight and the causes of flight historically and today
<p>“Homeland Earth”: World Views and World Visions</p> <p>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.</p>	<p>Learning to understand post-colonial criticism of Eurocentrism in a manner appropriate to the era</p> <hr/> <p>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)</p> <hr/> <p>Historical dimensions using visualisations (world maps, allegories etc.) from various parts of the world</p> <hr/> <p>Which world views were formative in the past and how do they come across in the present day?</p> <hr/> <p>Contrastive historical images: e.g. the crusades from the perspective of the Arabs; the “discovery” of the Americas from the indigenous point of view; imperialism and colonialism – voices from the south</p> <hr/> <p>Classic texts (excerpts): Frantz Fanon, Aimé Césaire, Edward Said...</p>
<p>Gaining a comprehensive understanding of racism</p> <p>“The ability to be different without fear!” is something that is still not a matter of course. Racism is ubiquitous and creates a hierarchy of people; it plays a role in creating unequal conditions – worldwide and here in Austria too</p>	<p>The criticism of racism is a core value of GCED</p> <hr/> <p>This task also applies in particular to the teaching staff themselves, since racism is banal and ingrained, and has thus become invisible.²</p>
<p>Addressing ideological and material alternatives to the existing order</p> <ul style="list-style-type: none"> • Socio-ecological transformation • Learning to understand the meaning of the UNO Sustainable Development Goals (SDGs) 	<p>Criticism of the growth economy</p> <hr/> <p>Criticism of the imperial way of living³</p> <hr/> <p>Forms of solidary economy, a common welfare economy, post-growth...</p> <hr/> <p>Implementation of the SDGs in Austria</p>

² See, for example, criticism of racism in teacher training: <https://www.bpb.de/apuz/212364/rassismuskritik-in-der-lehrerausbildung?p=all>

³ See Ulrich Brand/Markus Wissen: Imperial Mode of Living. In: *Krisis. Journal for contemporary philosophy*. Issue 2, 2018: Marx from the Margins, 75-77. <https://krisis.eu/imperial-mode-of-living/>

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

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

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

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

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

Reflecting upon one's own position in the world	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 Confronting one's own prejudices
Ethical reflections	Discussion of ethical questions using examples, excerpts from philosophical works and literary texts (philosophising with children and young people)
Practical (pedagogical) experiences	Simulation games Class projects with a high degree of participation (selection of topic and method, time management, forms of presentation, performance evaluation...)
Real situations	Encounters with peers, from neighbouring classes all the way to international student exchanges Workplace (in the case of students with an occupational education) Reflecting on students' voluntary involvement Broaching the topic of possibilities for action with the help of current political issues Creating special opportunities for getting in contact with peers from the Global South (from migrants and refugees in the surrounding area to those who live far away)

4) Help learners to internalise these experiences and make them a part of their personality

Naturally, this cannot be forced, and usually cannot even be observed. But what we very well can do as teachers is to create the best possible framework conditions for this to happen.

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

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

More Information on the concept of Global Citizenship Education

Wintersteiner, Werner/Grobbauer, Heidi/Diendorfer, Gertraud/Reitmair-Juárez, (2015): Global Citizenship Education: citizenship education for globalizing societies. Klagenfurt University.
http://www.uni-klu.ac.at/frieden/downloads/Unesco-Broschure_engl_Online2_12.pdf
or <http://www.komment.at/media/pdf/pdf296.pdf>

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

Heidi Grobbauer and Werner Wintersteiner, in collaboration with **Margot Kapfer** (2019): Global Citizenship Education. Concepts, Efforts, Perspectives – an Austrian experience.
http://www.globaleslernen.at/fileadmin/user_upload/PDF/Berichte/GlobalCitizenshipEdu_engl2019_online.pdf

UNESCO and UNO

UNESCO (ed.) (2014): Global Citizenship Education. Preparing learners for the challenges of the twenty-first century, Paris.
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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.