

This paper is written in a spirit of support for the ambitious principles underpinning the enormity of the European vision, its inspiring mission, and its goals, which cannot fail to draw our admiration. The EU's long involvement with developing countries, its support for the work of Global Education Network Europe, its pledges on budgetary support and sector wide approaches, and intentions regarding policy coherence indicate that what is required is benchmarks, transparency and stricter mechanisms to bridge the gap between intentions and reality. The comments here are meant to convey a caution, and an invitation to create an explicit hierarchy of the defining values on which the entire edifice of European Citizenship is constructed.

### 1. Globalisation and the challenges for Education

Developments in ICT, mass media, travel, multinational trade, international finance, technology, and migration, compress space and time, and accentuate what is today commonly referred to as 'globalisation'. While economic analysts value communications and technology, flexible production and trade, in an unfettered ever-extending market, political analysts see the reduced power and sovereignty of nation states, and cultural and social analysts fear standardization, and loss of cultural and linguistic diversity. Educators regret their inability to design an appropriate global curriculum, yet in my opinion, this position, reflective of a critical realist relativist epistemology and ontological emergence, should in no way dampen their ardour, nor dispel the urgency of their mission. European citizenship nested between the many levels of local, national and global identities and loyalties, can offer an attractive intervening layer in our complex, multiple citizenships, if the vision and philosophy which underpins it reflects an integrity equal to the challenge.

Spring (2006) blames the EU which, more than any other political system, has tied schooling to global economic competition, reducing students to objects for psychological manipulation to serve economic interests. The seductive rhetoric of lifelong learning (Usher and Edwards, 2007), 'from cradle to grave', the constant upgrading of skills for the knowledge economy denies escape from the devouring power of the educational security state, so that progressive education is now only available in the rapidly growing civil society of global NGOs. Employment-related training, knowledge linked to technology, symbolic professions, vocationalisation, all optimise the socio-economic order (Ball, 2009). Knowledge, commodified for sale, is valued providing it leads to exchange and production.

Lifelong learning focuses on basic skills, numeracy, literacy, science, foreign languages, ICT, IT, learning to learn, social skills for inclusion, entrepreneurship, and general culture, emphasising the instrumental rather than broader, social and humanitarian education. Heavy reliance on quantitative indicators of achievement, contrasts with the total absence of indicators of cultural learning. Humanities are neglected, in favour of maths, science, technology for EU economic competition. Educational and vocational guidance further steers development towards careers in Science and Technology. The Lisbon Strategy and the Council's review talk of knowledge for competitiveness against those with productivity growth, referring to 'others (who) compete with cheap labour and primary resources'.

The 2010 joint progress report of the Council and the Commission on the implementation of the “Education & Training 2010 work programme (hereafter, the Report) has much to commend it. The ‘assessment of transversal key competences and assessment in the context of cross-curricular work’, highlighting of the important role of school leaders in the establishing of a collaborative school ethos, raised attention to foreign language learning and targets for study abroad, the links with 15 countries beyond the EU in the Erasmus Mundus programme aimed at mobility and partnerships, are some of these. Yet it is significant that the report continually collocates learning with work, labour, jobs, training, skills, key competences, VET, work-based learning, stakeholders and business. Frequent references to the labour market, to ‘mismatches between skills levels and job requirements’; the ‘evolving needs of the labour market,’ underlined in the version I read, indicators of ‘performance’, ‘competition’, inject a sense of urgency; for instance, talk of ‘Europe's success in global competition’, ‘(P)erformance-based contracts and competition between higher education institutions, including for public funding’, as ‘an increasing feature’... ‘in line with the "New Skills for New Jobs" initiative – help universities in developing curricula and qualifications which are more relevant to the competences needed for the labour market and by students’.

Neoliberal values stress economic rationality, efficiency, cost-benefit, human capital, competition, with democracy converted from a political to an economic concept. Strong ‘education for employment’ policies, with choice, vouchers, tax credits, all subject schools to the discipline of market competition (Hill, 2009). Marketization, commodification, and commercialisation (Ball, 2009; Lipman in Darder, 2009) in the public services – health and education - has meant performance regulation, competition, and compliance, heavy reliance on quantitative indicators of achievement for international comparisons, and standardisation, with business metaphors of quality control, accountability, ‘standards’ replacing notions of democratic participation in education as a public good (Dewey, 1985). As against education reform, which 30-40 years ago focused more on social mobility and individual welfare, today reforms across the international industrialized world are justified by economic rationale, competition, and the workforce (OECD 1993: 9 cited by Levin in Ball et al, 2007).

Pressures of productivity and cost effectiveness, have resulted in disciplinary knowledge-based, assessment-driven curriculum demanding didactic drill-training for exam success (Lipman, McNeil, in Darder, 2009), suppressing a critical disposition and creating school leavers who are consumers with marginalized creative, moral, cultural and aesthetic agendas. The Report acknowledges that, ‘The quality of teaching and of school leadership are the most important within-school factors explaining students’ performance’. Yet teachers under pressure to ‘deliver’ externally created curriculum, control content by omission, mystification, defensive simplification, and disembodied fragmentation, divorcing it from the culture, interests, and previous knowledge of students (McNeil, Anyon, in Darder, 2009), thus stripping ‘theory’ of its agentic outcomes.

Like trade, international education seems a one-way process in favour of Minority World nations - UK, USA, Australia. Although cross-border delivery or transnational programs, have led to educational innovation, and selective recognition of foreign qualifications can have a good influence on harmonising national / international

standards (Ziguras, cited in Spring, 2006), the downside is evident in the resistance to GATS, cultural homogenization; prioritising of science, technology and business to the detriment of education, health, social services, normally left to national governments to address; loss of sovereignty in the education sector; reduced quality assurance and contextual appropriacy; and the brain drain (Verger and Bonal, in Hill, 2009). The Australian television programme, *Four Corners* (2009) demonstrated the dangers of excessive international competition in educational markets, with consequences for quality assurance, law, and politics within Western nations.

Global borrowings which tend to be top-down appropriations of Western school management (Steiner-Khamsi, 2004), or generalised universalised curriculum can mean loss of indigenous, contextual, cultural, biological, environmental details, threatening validity, relevance, conviction, usefulness. Local resources, needs, accumulated knowledge, cultural identity, transmission of culture and language, national cohesion building (Gandin in Hill, 2009) are frequently neglected. Adoption of broad references to the vocabulary of Western allies, to diversity, multiculturalism and integration, can entail a hybridity of discourses, transferred selectively and used inconsistently by different ethnolinguistic, political, and educational groups (Steiner-Khamsi, 2004). ESD in Africa may mean Education for Survival, rather than the contradictory concept of Education for Sustainable Development (Manteaw, 2009; Enslin, 2008). A superficial sharing of key concepts such as 'social justice' and 'sustainable development', needs closer critical language awareness, in favour of contextualised appropriations which can challenge 'theory'.

The Report claims 'University-Business Cooperation is a cornerstone in the modernisation of higher education. This has been highlighted in the Commission's Communication of 2006 and reinforced in the Resolution of the Council on modernising universities for Europe's competitiveness in a global knowledge economy.' Such a depleted model of education is unable however, to generate the critical mass of ideas and creative, skilled labour that even capitalism needs (Raduntz in Apple et al, 2005) New forms of inequity emerge in the education 'market' not only between race, class and gender, but between producer and consumer and between developed and developing countries. Weakened faculty, reduced academic independence and integrity, reflect the Universities' 'subservience to globalisation', to 'corporate research grants, and international students (who) would be jeopardised by a fundamental critique of current economic and social trends' (Jackson, 2008; Giroux, 2009).

Business leaders, educators, policymakers and parents however, join in a general consensus that students are not bringing to industry the skills needed to thrive in the 21<sup>st</sup> century (CEO Forum on Education and Technology, 1999, cited by Grieshaber and Yelland, in Apple, *ibid*). DCSF's Sustainable Development Action Plan states: 'We do not know exactly what will be the skills needed for sustainable development, but we expect that they will include team work, flexibility, analysis of evidence, thinking critically, making informed choices and participating in decisions' In the Commission's Report the only reference to critical thinking is linked to digital competence. It regrets that 'young people increasingly learn ICT skills informally, and aspects such as critical thinking in the use of new technologies and media, risk awareness, and ethical and legal considerations have received less attention. The potential of new technologies for enhancing innovation and creativity, new

partnerships and for personalising learning needs to be better exploited'. The Report is right to move the discourse on from 'access' to 'use'; it is noticeable however, that after this initial mention of 'critical thinking', subsequent references are to 'creativity' defined in limited terms of business and entrepreneurial innovation. Critical theory has no further part to play in the critical thinking aims of the Commission. Oxfam (2006) on the other hand, while prioritising critical thinking, lists globally pertinent skills of communication, conflict resolution, negotiation or advocacy, and mediation.

Critical global educators would do well to challenge simplistic assumptions in educational management: local management does not necessarily mean better decisions; choice need not result in competition and improvement; powerful assessment strategies do not guarantee motivated students (Levin, 2009). More provision for the most able is frequently at the cost of the least (Ball, 1997); market systems which leave damaged environment do not necessarily deliver on long-term goals; schools are inclined to sell what they make instead of making what might sell! Yet countries with highest national achievement have not focused on assessment but increased professional autonomy in teaching and assessment (OECD 1996)

The pressure now is to democratise the transnational order of governance; Hardt and Negri, (2000, cited in Peters, 2008) defining the new spaces for subjectivity within globalization and its democratic impulses, as 'multitude', believe what is lacking is not communication, or global governmental rationality, but resistance, and a demand to reform the juridical status of 'the people'. The European Citizenship Initiative is praiseworthy in this respect, and once again creates a role for educators to be involved in the dissemination and use of this democratising deliberative facility, not merely within Europe but beyond. Insisting on control to match the economic shifting of capital, to see social capital as significant, protestors must fight for global democracy just as they fought for national democracy, establishing civil, racial, women's, children's, environmental rights on a global level ultimately demanding global citizenship and the constitutional links between right and labour, through programmed bio-political production (Todd Gitlin, 2001, *ibid*). Knowledge must be converted to linguistic action and philosophy to real reappropriation of knowledge.

Corporate managers, determined to reinforce a reductionist view of knowledge as a commodifiable object, make the university another competing site for the mass distribution of an information-based service in the world of mediated infotainment (Brown in Apple, *ibid*). The Higher Education Academy review of undergraduate experiences of blended learning revealed that the level of peer review, critical analysis and reference to theoretical materials in online Discussion boards is limited. In the production of commercially packaged software, control of choice and structure is frequently handed over by reluctant or less competent educators to technicians, 'stifling attempts to situate, democratise, and share learning, contrary to management rhetoric, effectively creating hard-edged boundaries between areas of knowledge, and disrupting the community-forming processes of enculturation embodied in the program'. Technology can threaten knowledge producing pedagogy and a distributed learning community, indicating the important role of moderators in the development of higher order thinking.

Stark statistical contrasts (Kahn, 2009) confirm that 'globalization has not tended to democracy, equality, or perpetual peace, but to dependency, inequality, and

resistance' (Tully in Peters, 2009). Educators who see their production of knowledge as the new form of labour in today's knowledge economy, contributing to symbolic capital, cannot but search for a role in addressing the many transnational problems of climate change, regulation of transnational trade, migration, international terrorism, and nuclear proliferation. Bottery, (2006) alerts us to the need for 'much greater political and ecological awareness among teachers', 'much more aware(ness) of the factors beyond their own institution which constrain, steer, or facilitate their practice. These factors extend beyond the local and national right through to the global... Without such awareness, professionals are blind to the changes affecting their societies and their own practice'. For all that, even finally at university level, courses in politics focus on political history rather than discussion of national politics and practices.

Global technocapitalism has created a terrible socio-ecological legacy of natural resource degradation (Kahn, in Darder, 2009), and a shameful increasing gap between the rich and poor (Pogge in Kuper, 2005). The notion of 'sustainable development' (SD), seen by some as a paradox and contradiction in itself (Manteaw, 2009), is framed as 'seeking to meet the needs of the present without compromising those of future generations', a challenge derived from the Brundtland Report. It talks of learning 'our way out of current social and environmental problems'. Renewed environmental interest, Summit meetings, systems theory, have similarly resulted in the new concept of 'ecology' and extension of 'sustainability' to include social and bio-physical development offering cause for hope.

A model Education for Sustainable Development (ESD) would free man from pointless industrial production to satisfaction and happiness. It would provide:

- nutrition and medicine and shelter for all;
- increased leisure time;
- social, political, economic life organised for maximum human happiness, without depleting the world's resources (Elias).

In a globalised world of hybrid genres, where advertising, 'edutainment' and 'infotainment' deceptively overlap, it is difficult yet important that students distinguish the motivations generating information, data, knowledge, and education. Consumer-media culture equates consumption and pleasure. The semiotic glut that surrounds us leads to a blurring and hybridizing of education, advertising, and entertainment, fragmenting adult and youth identities along intersectional lines of class, race, gender, ability and sexuality. Transgressions of social order, carnivalesque jouissance, construct celebrity personalities which justify rebellion and rejection. Focusing on superficial effect, jouissance denies the reflexive pleasures of interpretation, contemplation, and knowing in favour of surface, emotion, simulations (images), simulacra (signs), often without even referents in life so that hyper-reality replaces reality in its impact on our imagination and fantasy, values and perceptions.

As knowledge generation and dissemination rapidly become commercial activities, a fragmented, fickle and relativist postmodernist culture privileges the consumer. A critical, ethical approach to consumer-media culture is vital to our pedagogy, looking at the cultural dimension of the economy. '(M)aking the power of the vague sovereign

explicit is by and large a task of democratic educational institutions ... (to) enable democratic citizens to distinguish between legitimate institutionalised political power and the undefined, private suprapstate power' (Capella, 2000). Education should raise awareness of exploitation, corporate power, the state-consumer-media-military construction of desires, identities, values, and the place of global citizenship (Hill, 2009; Gee, 2000). What we need is 'not simply clever workers and committed consumers but cultured, compassionate, creative, critical and courageous human beings' (Raduntz in Apple, *ibid*).

The ubiquitous role of the media in global society is a significant factor with implications for education. Below the surface of national media control is the steady increase in the influence of global media production and commercial interests. American and Western influence is hard to identify in its nuanced localised forms, as the very genres, formats and technologies of chat shows, soap opera, and quiz programmes themselves carry cultural implications which are questionable. The close links between news and global financial markets, the seemingly neutral 'journalism of information', links between the military and rapidly expanding computer games industry, all indicate complex relationships between politics, culture and economics. The power of exchange systems and TV news agencies, (Machin and Leeuwijn, 2007), with its powerful combination of profit motive and idealism, is easy to underestimate.

Today's massive media conglomerates successfully provide 'edutainment', with dual control of the growing computer games industry and Hollywood, reflecting a shrewd understanding of the powerful potential for the construction of identities (Gee, 2007 *et al*). Global generic image banks further limit our visual vocabulary, commercially 'focusing on the symbolic representation of the values and identities of late capitalism consumer society' (Machin and Leeuwijn, 2007:170). While this may make national resistance ineffective, it signals deep implications for developing educators' digital literacy. Educators working in the field of conflict resolution will be wary of informal yet effective almost subliminal military and political education. Educators, reluctant to enter what they see as 'political' controversial areas may well leave the space open to market, media and military forces.

For educators, the challenge lies in our understanding of the interconnections between the powerful fields of political economy, industrial production and current militarism, further fractured by disciplinary borders and vested interests. Future generations will need to know more about economics, politics, culture, technology, and the environment, if they are to function effectively, to be alert to potential challenges to national identity and representative democracy. In Britain, asset poverty affects communities, impacts on crime and reduces democratic and political engagement (Demos, 2009). Demos is currently researching the democratic deficit and economic literacy in the civic population, particularly significant since the recent financial crisis. We will need to read our world and not merely our word(s) (Freire, 1993).

Rawls and Pogge (Enslin, 2008) provide alternative grounds for redistribution of educational resources and reforming unjust institutional arrangements. Rawls defines the benefits of education as not only economic but social and personal, enjoyment of the culture of one's society, participation in its affairs, and a secure sense of worth; in education this requires resources for the long-term improvement of the least favoured. However, 'anorexic funding policies' (Kenway *et al* in Ball *et al*, 2007) have forced

education into the market place, marginalising educators in favour of trainers and business managers. An alternative version of the global university is portrayed at some British Universities (Bourn et al, 2006), building partnerships on global issues in Development Education, Bio-medics, Environment, Health and Sociology.

## 2. Can European Citizenship contribute to Global Citizenship?

The impact of the global economy creates associative duties and calls for education for social justice. Rawls' Theory of Justice has radical implications, since 'fair opportunity' ensures equal treatment for those 'born into the less favourable social positions' with fewer 'native assets'. The global order widens the scope of duties, not only positive but negative duties consequent upon harmful effects of globalization: 'anyone who participates in shaping and sustaining a global order which is slanted in favour of some and has detrimental effects on others, has a negative duty to do something by way of influencing the order for the better, or working to compensate those adversely affected, especially if she stands to gain from the harms inflicted on those badly off' (Pogge, 1989: 276 – 80 cited in Enslin, 2008).

With globalisation, new models of citizenship do not have to simply replace older ones or offer alternative forums (Enslin, 2008). Today cosmopolitan law, characterised by individualism, universality, and generality (Pogge 2002: 169), includes economic (neo-liberal, free-trade), political (influenced by cosmopolitan democracy) and moral universalism (Human Rights discourse as in the UN and International Criminal Court). Educators need to keep faith in presenting alternative social, economic, and political theories and models for analysis, comparison, and critique (Hill, 2009). A societally-complex world requires pluralist public spheres, enabling an agonistic pluralism, and an international civil society, with multi-levelled nested citizenship.

The cosmopolitan citizen should be able to fulfil duties of justice to all, based on respect for individual, civil and democratic rights and substantial socio-economic egalitarianism. Nussbaum's (1997) moral-political cosmopolitanism, drawing on the Stoics and Kant, sees education's primary role as preparing citizens for democracy and global obligations. Three core capacities of a liberal education, essential for the cultivation of humanity's 'classical ideal of the world citizen', are:

- critical self-examination (Socratic examined life);
- the ideal of a world citizen, 'see themselves not simply as citizens of some local region or group but also, and above all, as human beings bound to all other human beings by ties of recognition and concern' (1997: 10); and
- development of the 'narrative imagination', putting oneself into another's shoes.

Talk of universal Global Citizenship as a response to globalization may seem utopian and superficial, a slogan, a process or goal. It is a discourse marked by awareness, responsibility, and participation of global cosmopolitans. Citizenship and globalization come together when the rights of the dispossessed in politically unstable and economically backward countries, the North-South divide, poverty amelioration by governments, and the work of international agencies and charities, are backed by public concern. Rapid change, and the impact of globalization on public and private

lives, require these two highly related and relevant social activities should seek synthesis (Humes, in Peters, 2008; Davies, 2005).

Critical realist definitions of the 'critical' global citizen reject the technological, Enlightenment conception of critical rationality based on a fact-value distinction as epistemologically incoherent (Bhaskar, 1998; Polanyi, 1966). Resting on the belief that questions of moral value at the heart of all educational problems can be rationally debated and assessed; that policy analysis must precede prescription, advocacy and activism; and that moral considerations therefore should not be excluded from the province of educational policy analysis, the neutral separation of 'is' from 'ought', is challenged. Values Education focused on the development of individual values, may risk ignoring structural causes of inequity (Huckle, 2008), and our collective social transformative power.

Oxfam's global citizen (2006) understands how the world works, is 'outraged' by social injustice, participates in community, is willing to act for equity and sustainability, and takes responsibility for her action. My Pilot studies and DEA research (see slides for statistics) reveal that students, teachers and Senior Management believe it is important to teach not only about economic but also development issues; schools currently do not adequately prepare students for a fast-changing globalised world; teachers lack the confidence to teach important, controversial global issues; agency to influence and effect change are significant motivational factors. Pilots with over 400 PGCE teachers and practitioners also reveal a strong sense of responsibility for teaching with a global perspective; encouraging grasp of the scope within each discipline despite lack of understanding of the entitlement status of the global dimension or the big picture of the Millennium Development Goals; and the need for critical language awareness in interpreting policy, curriculum and 'text'.

Global education in the US is only beginning to extend beyond self-orientation, and an interest in particular economic and political regional studies (Lewin, 2009) conscious of the value of international understanding for business, diplomatic, intelligence and inter-cultural purposes. Global citizenship education in the UK attempts to combine a range of historically disparate 'adjectival educations', encompassing peace studies, development education, world studies and the environment. It aims to build a global culture of peace, promoting values, attitudes and behaviour towards the realization of democracy, development and human rights. Critical thinking and responsible participation highlight two essential features.

Various initiatives in Britain, such as Oxfam's Education for Global Citizenship, the National Curriculum's cross-curricular themes of global dimension and sustainable development; and HEFCE's (2009) Sustainable Development Action Plan, along with QCA's curriculum for Citizenship Education, offer practitioners in the UK openings to implement the social justice, conflict resolution, and sustainable eco-pedagogic components of a vision for global citizenship. DfES' (2005) 'The global dimension in the school curriculum treats 'global citizenship' as one aspect of the recommended curriculum, alongside Conflict Resolution, Social justice, Values and perceptions, Sustainable development, Interdependence, Human Rights, and Diversity.

'Towards Consensus' (Ofsted, 2006) mounted a vehement defence of the potential political power of Citizenship Studies to challenge public finance, controversial global issues, active enquiry and participation. It reported on the relatively disappointing uptake and misunderstood readings of curricular opportunities limited to personal, sanitised interpretations. Ofsted's (2010) Citizenship Established continues to find political literacy and the need for critical literacy woefully neglected. Similarly in ESD, HEFCE's consultations (2009) acknowledge the need to move beyond environmental 'quick wins' to the social and ecological pillars of SD. In addressing the contradictory concept of ESD, Bonnett (2002) warns of the seductiveness of marrying these two highly desired goals of sustainability and development. The science of nature and society needs to be set in a broader context of the arts and humanities, to enable learners to balance the economic or instrumental values that modern society places on (and extracts from) nature with ecological, aesthetic, scientific, existence and spiritual values. We need to engage students in the 'dominant motives', which involves an unavoidable, possibly discomforting 'metaphysical investigation', not an easy assumptions of our goals, as if they were simply a matter of implementation, rather than at heart a question of meaning (Huckle, 2008). Otherwise we are in danger of preoccupying them with 'symptoms masquerading as causes'. Moreover, there are clear structural, cultural, and power disparities in our world, and utopian discourse of 'one human family' working together for global sustainable development, could neglect these (Manteaw, 2009).

### 3. Transformative eco-pedagogy

Axiomatic discussion of the sort of education appropriate for a global world inevitably raises questions of ontology, epistemology, what it means to be human, and the purpose of education. From Plato to Gramsci the need for knowledge to have a unity, direction, and logic is acknowledged, to allow students a more critical analysis of our world and its complexities, of the implications of what they are taught, making the interrelation of knowledge, social action and social justice possible, or 'knowledge operating in the direction of powers to the better living of life' (Dewey, 1985) Kant's youth were to be educated not for the present, but for a better future condition of the human race, for the idea of humanity, today represented in Futures Education.

Oxfam's model of education for global citizenship offers a curriculum which identifies knowledge (social justice, diversity, globalization, sustainable development, peace and conflict), skills (critical thinking, media and political literacy, ethical consumerism, campaigning), and values (identity, self-esteem, social justice, diversity, environmental respect, belief in agency) critical to global citizenship (2006). DfES (2005) offers eight key concepts; despite the cross-curricular theme of the global dimension in the National Curriculum, this document unfortunately focuses on the subjects and Key Stages of education in outlining scope and potential. However, it does offer a valuable framework for international adaptation and appropriation.

Charles O'Sullivan (1999) and Jackson (2008) write inspiringly of holistic, systems thinking, aimed at changing the social and ecological world. Transformative education for critical, ecological, consciousness; for cultivation and nourishment of the spiritual life, requires a radical challenging of our deepest values and understandings, an education which would take into account indigenous knowledges

and philosophical insights from the Greeks, the Vedas, and Taoism. O'Sullivan reminds us that we are material spirits, spirits of matter, (O'Sullivan 1999) with mysterious spirituality, and that our universe comprises a communion of subjects, not merely a collection of objects.

The Report complains that 'the majority of the benchmarks set for 2010 will not be reached in time, while in the case of the vital benchmark on literacy performance is in fact deteriorating'. This paper raises questions about the minimalist, functional, instrumental, and technicist definitions of literacy and numeracy, currently being drawn on in dominant neo-liberalist discourse, stripped of their vitality, of understandings of genre, social practices, and communicative content. The industrial model of knowledge, learning, and identity in these documents make them inappropriate given post-structuralist understandings. Wider definitions of text, literacy, discourse, learning, and democracy, can offer a 'conscientization' not obfuscated by the disciplinary divides of our university departments. Teachers need to understand the genre chains linking UN and EU policy with National Curriculum, policy guidelines, syllabus, textbook, classroom teaching materials, verbal and non-verbal discourses. Wexler's (2008) concept of 'open texts', is powerful, relevant, and worthy of detailed disciplinary elaboration, and implementation.

Today identity is reflected in our ability to participate in various discourses (Gee, 2000), and critical literacy in 'language use that questions the social construction of the self' (Shor, p.283, in Darder, 2009). Critical literacy like media-, political-, environmental- and economic-literacy is the business of every educator and cannot be left to language specialists whose disciplinary knowledge and understandings will inevitably limit such a democratic exercise. Just as eradicating poverty is not simply the work of NGOs and charities, so too, analysis of the 'media' is not the remit of just the poor Language Teacher, whose expertise cannot cover the concerns and responsibilities of the different disciplines. An appreciation of the new democratising and democratically challenging ubiquity of image, text, multimodality, and semiotics, heightens the need for critical discourse analysis, pedagogy, cultural studies, and political agency (Giroux, 2009). 'The changing semiotic global terrain requires revision of our metalanguage to include the hybrid linguistic, iconic, and multi-modal representations of today's world' (Mills, 2009: 108). We need critical discourses (Fairclough, 2001) and self-critical epistemological awareness, allowing students to make their own linkages towards wider understandings, drawing on the multi-modal, digital resources available.

#### 4. Confident Justifications within a big picture

The concept of global citizenship is based on rights, agreements, responsibility, agency and action. Concern for responsible action is the essence of personhood, and education a principal feature of politics in providing individuals with the skills, capacities and social relations to see themselves as social and political agents. (Giroux, 2009). Global citizenship relies on Dewey's vision of democracy as the communal exercise of intelligence, social problem-solving for collective advantage, collaborative conversation, rather than competitive individual achievement – Freirean (1993) 'humanisation', subject rather than object status, 'the ontological and historical vocation to be fully human', free from a culture of silence, as not an individual but a social goal.

Teaching for social responsibility calls for civic courage, stimulating students' passions, imaginations and intellects to challenge social, political, economic and military forces (Giroux, 2009). Cultural goals of developing empathy are inadequate however, for a rapidly globalising complex world, and ethical justifications need to be reinforced by an understanding of sound arguments for social redistributive justice. In the crisis of intellectual and imaginative nerve, policy makers, teachers, and researchers should be empowered by knowledge of alternative perspectives and systems.

The European Research Board and the European Policy Centre call for caution in our procedures and standards in defining the quality of scientific information in decision-making, and the need to include experts beyond the EU. Holistic understandings of inclusive, emancipatory education, demonstrate our complete and unlimited dependence on the Other. The global stature of individual human beings makes each an ultimate unit of moral concern. Concepts of Rta and Ubuntu, remind us that for human harmony, we need to see our ecological 'self' as organisms embedded in a natural ecosystem, a cosmic universal Self, as 'momentary configurations of energy, local perturbation in a total energy field or holomovement', ontologically subordinate to flows and patterns. 3 levels of happiness integrate the individual eco-religio pursuit or self fulfilment; the socio-ethical as in Dharma or the Greek arête or excellence; and the cosmic (Jackson, 2008).

'All social, political, and economic activity must be brought within the compass of human well-being and not the other way around' ... 'The whole complex of organized social co-operation for economic and political ends has no value in itself. Its value lies only in its contribution to the personal life of men and women' (Macmurray 1941:2, cited by Fielding in Ball, 2007) 'an economic efficiency which is achieved at the expense of the personal life is self-condemned and in the end self-frustrating ...' (Macmurray 1961: 187, 188, *ibid*) The functional life provides a fertile soil for the personal life, which finds its expression through the functional; they are inseparable, not parallel, but a tension of dialectical opposites.

The current socio-ecological crisis calls for a pedagogical revolution equal to the socio-economic domination of globalisation. What is urgently required is a multi-perspective ecological politics, producing ecological mindsets and sustainable living practices, challenging our current lifestyle, through interdisciplinary exploration of intractable conflict and ideology in society, making strategic use of the UN's 2005 Decade of ESD to critique the underlying political economy and greenwash of functional environmental literacy (Hill, 2009).

Affective, ethical, moral justifications are distinguished from Rawls' contractarian, and Pogge's socio-economic arguments; teachers should also understand the economic long-term justifications of a global dimension in education. 'In economic data analysis of repercussions of education on health, completion, crime, drugs, employment, welfare benefits, economic well-being, tax revenues, all show cost-benefit, not to mention inter-generational and civic benefits.' (Levin, 2009). Education impacts positively on three different measures of civic behaviour: participation in voting; membership of a political party, and various forms of 'protest' (Hoskins et al, 2008). Discourse on youth apathy or 'deficit' in democratic

participation, highlights the need for political literacy (Lund and Carr, 2008), yet negative authoritarian responses to such active citizen participation when it does occur, frequently reveals society's contradictory inconsistent response.

A European vision which embraces the big picture will win the hearts and minds of genuine lifelong learners. Concord's Report indicates there is still a long way to go in achieving complementarity, coordination, coherence and consistency in the Commission's aims, and that critical global education has a role to play. Development Studies although a relatively new field, offers practitioners in every discipline a worthy goal to which we can point our own and our students' efforts. A symbiotic or synonymous view of education and Global Citizenship, could include European values of social justice and active citizenship, addressing through a sharper focus the wider mission of the Millennium Development Goals. Focus on Development Studies, which like the Critical Realism on which it is increasingly being philosophically based, means harnessing science, arts, and economics; qualitative and quantitative research; mixed methods and critical change criteria towards human flourishing. New standards of quality demand that research increases consciousness of injustice, exposes workings of power, engages the less powerful respectfully and collaboratively; builds capacity for action in those involved; identifies potential change-making strategies; works within a clear historical and values context; satisfying criteria of consequential or catalytic validity (Sumner and Tribe, 2008)

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