

Secondary Schools the Designated Drivers for the Promotion of World Citizenship ?!



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A research on the support for world citizenship at ten secondary schools in
the province of Gelderland

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Abstract

While already quite a lot has been written on world citizenship and its importance, the current literature lacks an insight on the public support for such a 'new' form of citizenship. Therefore, this research intends to establish the support among a particular important group with respect to world citizenship, namely secondary schools. World citizenship proponents often perceive secondary schools as an ultimate channel to take up facets of world citizenship. Assuming that when learned at a young age, these pupils will be inspired for the rest of their lives. Since such a trend can also be witnessed in the Netherlands, ample room is given to find out how schools respond to such an inclination.

In order to investigate the level of support among this group, ten secondary schools in the province of Gelderland have been visited. At each school a geography teacher, a member of the school board, and a class of pupils were questioned on knowledge, attitude, and behaviour towards world citizenship. The results of this data gathering process showed that overall the schools are still a bit hesitant when the (structural) implementation of world citizenship is concerned. Though individual opinions deviated, both towards more optimistic and aversive stances, world citizenship proponents, like NGOs, educators, and politicians, have still quite some work to do be for they are able to realise their goal.

While this research sees the importance of a world citizenship education, it also recognises that in the current Dutch climate such an education is hard to realise. Not only the political tug-of-war between those suggesting a more international focus, due to the rise of interconnected processes, and those appealing for the focus on the national, for the sake of preserving national citizenship traditions and customs, make world citizenship a contested item. The school arena is also not ready yet to truly implement world citizenship, simply because of the lack of teaching hours, curricula guidelines, and proper teaching material. Maybe if these obstacles are overcome, overall support will grow and world citizenship will become within reach. This research therefore recommends, instead of approaching and convincing schools on an individual basis, making world citizenship a piecemeal offer, that those concerned with a world citizenship education should team up and come with a joint initiative that is well-considered, well defined, feasible, and supported by most in the school arena.

Keywords: world citizenship, public support, secondary schools, education, cosmopolitanism, globalisation, identity.

Preface

While writing this preface, I realise that the process of writing my master thesis has almost come to an end. Looking back at months of research and writing I remember the instructive, challenging, *and* frustrating moments. To refer immediately to the latter, writing on an envisioned topic and finding an organisation in that specific field to do an apprenticeship is easier said than done. It led to alterations in potential thesis topics and subsequently in delays in the research process. Despite these frustrations you also learn how to deal with these obstacles a next time. The interest in my initial topic, i.e. the effects of the ‘orphan crisis’ in East Africa, is not just something that dwindles, and thus might be material for a research in the future.

Starting my internship at COS Gelderland in the end of April 2009 came as an appeasement. From the first moment the people in this organisation and I met there was a mutual interest, which soon led to an interesting cooperation. Many of my instructive moments I experienced here. As an unforeseen outcome of one of my interviews conducted at a school I was asked to give a workshop on world citizenship. The request came from a school that hosted a group of foreign teachers who were in the Netherlands for an exchange with their pupils for a Model United Nations conference. I was honoured to be asked to share my knowledge on this theme, realising the relevance of the research. This performance was quite a challenging moment, giving additional flavour though to this research.

Yet, this research could not have commenced and finished without the help of many people. First I would like to thank my thesis supervisor, Dr. Marcel Rutten. He had to put up with me, seeing me change the topic of my thesis four times. Yet, it did not block him for giving extensive feedback and helpful insights, for which I am appreciative. Second I would like to thank the colleagues from COS Gelderland, and in particular Petra Roskes. As my internship supervisor she showed me around in the organisation and gave me lots of advice on the research. Our extensive (lunch) meetings were always fruitful and helped me to continue. In addition I would like to express my gratitude to the ten schools that participated in this research. Both the teachers, school board members, and the pupils had a tight schedule, and thus seeing me required some of their free time. Without their input this research could not have been possible. Last, but not least, I am grateful for the support provided by my friends and family. They gave me the yearned distraction that I needed over the last couple of months.

Marlous Oud, Nijmegen, February 2010

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I. Introduction

We are citizens of the world. The tragedy of our times is that we do not know this.

-- Woodrow Wilson, 1856-1924

Hoe wereldvreemd moet je zijn om het wereldburgerschap te prediken?

(How unworldly must one be when preaching for world citizenship?)

-- René Cuperus, 1960- present

Unfortunately has this tragedy that Woodrow Wilson talks about not solely been a tragedy of our times. Throughout ages humanity has been divided by wars, religious clashes, languages, ethnical differences and alike. Yet, one may wonder what makes this theme of world citizenship then a returning phenomenon. Is it compassion, a sense of caritas, or rather an idealistic aspiration that people maintain? One answer that can be given is that it is bound to specific moments in time. Currently one would call that moment in time globalisation. Due to a growing interconnectedness between the world's people a new rise in the quest for world citizenship is emerging. According to Kenneth Tye one could even speak of a worldwide trend¹. In the Netherlands this trend is given shape by different actors seeking support for global awareness. Those actors, amongst them non-profit organisations, politicians, and educators, argue that primarily via a world citizenship education people can be put in control of globalisation and all changes that are directly or indirectly linked to that process. Those ignorant or unaware of such developments risk that globalisation, and its processes, will become an uncontrolled 'automate' to them. Manuel Castells has done major research on this topic and has defined such a group the Fourth World². Nobody wishes to be 'stuck' in such a world where one becomes irrelevant for the modern society, yet remaining in old mindsets often feels secure and comfortable.

However, not only does this trusted feeling obstructs a universal global education but opposing forces do as well. Examples of these opposing forces are conservative, mostly extreme right-wing political parties that deny the importance of such an education. They claim that a global education will led students to know more about foreign cultures and world

¹ As will be elaborated in subchapter 5.1

² As will be elaborated in subchapter 2.3

history than of such aspects of the 'own', i.e. the national. In the Netherlands we are also witnessing such a tug-of-war between on the one hand those arguing for more global involvement and awareness of the Dutch citizen, and on the other hand those more world citizenship sceptics, protesting against (European) integration, multiculturalism, and often behave intolerant to anything that is foreign. Like the quote from René Cuperus illustrates, these sceptics argue that those preaching for world citizenship are actually the ones who are unworldly. According to him they, the elitists, undermine the cohesion within society by ignoring what the majority of the people, the mass, experience and relate to. In such a climate world citizenship is sitting on a swing waiting to either go up or down in popularity. Meanwhile envision those world citizenship proponents to realise their goal mainly through a global education, putting a prime focus and responsibility with schools. This means that the success or failure of the world citizenship campaign is not only dependent on the moment in time and the political climate, but also on the collaboration and will of schools to participate. The question arises whether schools can be seen as the designated drivers for the promotion of world citizenship or not. This last requirement will therefore be the main focus point of this research. It will try to find out whether there is support for world citizenship at secondary schools, and if so, how they give form to realise it.

Societal Relevance

In the context of increasing globalisation, in which the world around us constantly changes and in which the world's people become more interconnected, the question arises whether we should (re)start thinking and acting as world citizens. To create those world citizens, or better said to make them aware of such affiliations, several programmes have commenced in both the Netherlands as abroad to promote this. These programmes are mostly set in motion by societal organisations that try to increase support for international cooperation and development issues. In the Netherlands an organisation called NCDO, the National Committee for International Cooperation and Sustainable Development, has initiated most programmes on world citizenship. It has produced several teaching programmes for both primary and secondary education, moreover it is actively stimulating teachers to give in their teaching curriculum shape to world citizenship. Thus, schools play an important role in this matter. They are being seen as an ultimate facilitator to raise these questions.

Besides these societal initiatives, has the government also influences on how this theme is getting shape in the Dutch educational climate. Since the 1980s there has been a visible political interest in the topic. Under the heading of *Internationalisation* several

documents have been published. Yet, most interesting here is a regulation that was implemented in February 2006 in which primary and secondary schools are obliged to spend time on active citizenship and social integration in their curriculum. The reason for this law drawled up by the Ministry of Education, Culture and Science³ is the growing individualisation in the Dutch society and complementary to that the loss of citizenship traditions of that society among the non-native Dutchmen⁴.

Another societal aspect of interest is the current Dutch political climate. We are witnessing a conflicting trend in which on the one hand we observe a socialisation of development issues, meaning that more people themselves get involved in development project or become critical towards existing projects, yet on the other hand we spot a rise of right-wing affiliated who are intolerant to anything that is foreign. This means that in such a political climate world citizenship is not a given fact.

What becomes apparent is that this theme of world citizenship is currently an intense item that is dependent on several factors. We see the initiatives from societal organisations that try to convince the wider public, we notice the influences of the Dutch government, and realise the setting of the topic both on a broader scale, i.e. via globalisation, but also on a more national scale via the existing political climate. This research is thus relevant for those actors (Ministry of Education, NCDO, NGOs and schools) that are involved in the implementation of world citizenship education. It hopes to provide insights on how realistic and effective this form of education is and what the current obstacles are when implementing it. By shedding light on these questions, organisations might be able to adapt their policies in order to be more efficient. Moreover, will this thesis provide COS Gelderland an insight on how to continue with their initiative World Advise for Teachers. However, this paper should not only be relevant for those organisations heavily involved in the subject matter but also to those actors in society that are maybe more sceptical and to all those being affected by the topic.

Scientific Relevance

Globalisation is often ‘accused’ of being the driver behind new modes of economic activities and political interactions, yet this thesis will try to establish its influences on the more cultural

³ From here on referred to as the Ministry of Education, since this department of the Ministry is of relevance for this research.

⁴ Informing publication from the Ministry of Education, Culture, and Science, March 2006. ‘Wet van 9 december 2005, houdende opneming in de Wet op het primair onderwijs, de Wet op de expertisecentra en de Wet. op het voortgezet onderwijs van de verplichting voor scholen om bij te dragen aan de integratie van leerlingen in de Nederlandse samenleving’

and identity level. In order to do so it will look at the concept of world citizenship. Castells's theory on globalisation and the Fourth World tries to explain this phenomenon and the relevance of it in current daily lives. The research will position the several definitions of world citizenship that are being used in the literature, compare them, and will position its own operational definition. Yet, it will narrow its focus even more to the educational aspect of world citizenship. Over the last couple of years lots has been written about this theme, mostly in light why there is a need for such an education. Yet, few have investigated whether there is support for such an education at school-level and, if so, how schools are dealing with this topic. What is lacking in the current research on world citizenship education is feedback from below, meaning that at the moment it is a rather one-sided story from those organisations promoting world citizenship education. In the Netherlands, for example, at least to my knowledge, it has never been scrutinised how secondary schools are dealing with this topic in their educational system. What has been investigated thus far though is how two PABOs⁵ in the province of Limburg are dealing with this topic during the education they provide for prospective teachers⁶. Moreover, has there been a research on how pupils in primary education at two schools in the province of Zuid-Holland experience and give shape to world citizenship⁷. In addition two research reports appeared after an exposition on Dutch education, with one focusing on what the needs and wishes of teachers are concerning the integration of world citizenship in their classes⁸, the other describing how a despatch-project on a primary school could enhance world citizenship⁹. Thus there is ample room for this research to commence.

Research Goals and Research Questions

Since this thesis is divided in three main parts, a theoretical, a practical, and an empirical part, the different research goals, and with that the research questions, will also be formulated in these respective natures. The main research goal and question will be answered though on the basis of information from all three parts.

The main research goal is to find out if and how schools are dealing with world citizenship and with raising a global awareness. Moreover, will it try to investigate whether

⁵ PABO is the school and education for those pupils who want to become teachers for primary education

⁶ Research conducted by E-Linq, July 2008. "Wereldburgerschap in de klas".

⁷ Research conducted by Dirkje Visser in collaboration with COS Zuid-Holland. "Actieve betrokkenheid bij de wereld door persoonlijke betekenisverlening".

⁸ Research conducted by Ronald Buskes in collaboration with Alice O. "Wereldburgerschap; onderzoek naar de behoefte van de docent"

⁹ Research conducted by Florien Plaisier in collaboration with Alice O. "Over bruggen en grenzen".

there is sufficient interest at the schools to initiate this topic. The research wants to find out what the intrinsic reasons are to embrace or decline the implementation for world citizenship education. In order to accomplish this first goal the main research question throughout this research will be: *In how far is there support for world citizenship at secondary schools in the province of Gelderland and what are the intrinsic reasons to either embrace world citizenship education or decline it?* A sub-question within this goal will be: *is there cohesion between what global citizenship proponents envision to realise and what schools can and already do in this field?* The aim of this research is to establish a link between the existing trend for world citizenship education and the actual implementation of such an education. Thus the research will try to establish the cohesion between what schools factually do and what other actors in the field expect of them to do.

Supplementary, the thesis will sketch the underlying concepts, trends and discussions concerning world citizenship over time. It will do so by referring to both theoretical debates and practical steps taken. The goal here is to place world citizenship in its factual context. A more theoretical goal of this research is to find out how world citizenship evolved throughout time. It wonders what can explain this returning phenomenon. The most important research questions that will be answered in the theoretical part are: *How did world citizenship emerge throughout time and how can cosmopolitanism explain the process? Why is there a need for world citizenship? What are the consequences of a possible world citizenship?*

Another important research goal is to find out whether schools see themselves as the right implementers and promoters of world citizenship. In addition it is interesting to see how they view the role of others, such as non-profit organisations, the media, and the parents in this respect. This research goal also touches-upon the wishes of schools and even to what they perceive as obstacles for dealing with world citizenship. Therefore, the more practical part of the research will focus on the following questions: : *What are the ins and outs of world citizenship education? How does world citizenship education get form in several countries?*

An additional, more empirical, goal of this research is to make links between the degree of support for world citizenship and the schools. I distinguish the schools on the *form* of education and the *sort* of education they provide. The form of education means whether the school is based on a religious principle or on a public foundation and the sort of education is distinguished by three different levels of education the pupils can attend. This leads to the following research questions. *Is there a link between the school's form and the support for world citizenship? Is there a link between the sort of education and the support for world citizenship?* It might be that this link is rather slim, yet any small indication can be useful for

those organisations dealing with world citizenship, for reasons that they can adapt their promoting policy to their public.

A further research goal is to find out how COS Gelderland can make a contribution to the implementation of world citizenship at secondary schools. What has to be investigated is whether the new initiative called 'World Advise for Teachers' can help in increasing support for world citizenship education and thus reaches teachers. Throughout this paper lots of answers to other questions will be given, yet the reader will notice these during the reading process.

Research Methods

This research will work with a number of sources. For the background profiling, the so-called theoretical and practical part, it will make use of written sources on world citizenship. For the more empirical part primarily data will be collected, using both qualitative and quantitative methods. The qualitative data will be based on semi-structured interviews with teachers and members of the school board. The quantitative data are the questionnaires for the pupils that are consequently transferred into a system of points. Since this thesis will analyse support for world citizenship only at the time of the investigation, the design for this research can be labelled as snapshots (Flick, 2006, p. 142). The interview list for teachers contains 15 questions and the interview list for the members of the school board 13 questions. The answers to these questions will each be elaborated on in this thesis. Yet, for intensity sake will the thesis just look at the answers of five questions that are most viable in this respect in order to find out whether there is support for world citizenship amongst these people. The answers will be labelled as either positive towards world citizenship at school, negative, or neutral in cases the answers are not that precise. On the basis of the five labels per person will there be reviewed in how far we can speak of support. Yet, the intensity of support will be divided in *absolutely not*, *not really*, *maybe*, *yes most likely*, and *absolutely*.

The questionnaires will be dealt with differently. In order to find support for world citizenship amongst pupils a support-scale was constructed based on three aspects that can define support, namely knowledge, attitude, and behaviour. On the basis of these three aspects have the 16 questions in the questionnaire been formulated. Since the 16 questions are all semi-closed multiple choice questions, meaning that the pupils always have to choose an answer but can elaborate on that, all answering options have been awarded points in order to measure support in this specific scale. Subsequently for each class it will be calculated how they 'score' on the support-scale. On the basis of simply these scores it is rather difficult to

conclude anything. Therefore have the average score per support aspect been calculated in order to find out how schools perform regarding one another. This way not deductively is decided what score is desirable or which norm has to be scored in order to perform well on the world citizenship scale, but rather the scores speak for themselves and thus inductively is decided what score indicates above average performance. For a more detailed explanation on how the data is being processed, see chapter 7.

Research Limitations

Due to some time and organisational aspects this particular research on world citizenship had its limitations. First it had to limit a certain geographical area in which to conduct this research. Considering that my internship organisation COS Gelderland is specialised and interested in what happens concerning world matters in this province, and as the Radboud University is located in that same province, it is most logic to conduct this research in this area of Gelderland. Now that the location was set the question of whether to approach each and every school within the province arose. Decided was to conduct the research in sub-regions of over 25.000 inhabitants, and prime cities within those sub-regions of more than 10.000 inhabitants. This way the chance of comparing two extremes with one another, for example a city versus a small rural village, is being marginalised.

Secondly criteria had to be set for the schools that needed to be approached. My personal interest and the interest of COS Gelderland to test such thematic issues on secondary schools were most profound. Then those secondary schools in these cities had to fulfil the criteria of being a comprehensive school, i.e. providing all three sorts of education and having at least 1.250 pupils enrolled. Furthermore, limitations to those within secondary schools that needed to be approached had to be made. In conjunction with COS Gelderland and my thesis supervisor we decided that at least three kinds of respondents within each school had to be included. The first layer would be at teacher's level. Chosen in this category to approach were Geography teachers. The thesis could just as well have chosen for teachers in different subject fields, yet keeping this as a constant factor was preferred. The reason to chose for Geography teachers is because it was assumed that these teachers would have at least some pre-knowledge on the topic and thus would not be totally overwhelmed by the term. Moreover, these teachers are most related to my own field of studies, i.e. Human Geography. The second layer would be people from the school board that could tell the ins and outs of world citizenship at school level. The third layer are the pupils. As described, the thesis choose for different sorts of educational levels to approach, yet as a constant factor it wanted to keep

their age/study-year they are in.

Other limitations have to deal mainly with the time aspect. First of all, this research had to deal with the summer holidays of schools which directly interrupted the data gathering. Second, due to the intensity of the data gathering process this research investigated ten secondary schools only. It would have been best to approach all comprehensive secondary schools in the province, yet unfortunately the time and the means to do so were not available.

Conceptualisation

Throughout this thesis several words will dominate because of their importance for this research and thus the use of them will be extensive. These prime words need a clear definition so that no confusion can arise on their meanings. Hence, these are the definitions the thesis will use, which means that they are not the 'right or most used' definitions per se, but the most operational for the use in this context. The first concept is support for world citizenship and can be defined as:

The adherence and encouragement for world citizenship. Thus the willingness to embrace world citizenship and to encourage it to others. Support can be observed and measured from knowledge, attitude, and behaviour with regard to world citizenship.

In the research one will see how support for world citizenship among pupils is measured by these three components. Moreover, it needs to be stressed that in Dutch the translation for support, *draagvlak*, has a much stronger connotation, and thus encompasses the meaning of what this thesis wants to research much better. While reading, Dutch readers should keep this in mind. The second concepts are active citizenship and social integration. The reason why these are named together is because the Ministry of Education has formulated these two concepts as a national law that schools have to adhere to. In their description it means:

The willingness and ability to take part in a community and to deliver an active contribution to that community. Moreover, it entails the participation of citizens, despite their ethnic or cultural background, to be part of the community through its institutions and to familiarise and engage with the Dutch culture (Ministerie van OC en W, 2006, p. 2).

Interesting is that the cause for this law is the growing process of individualisation in the Dutch society and complementary to that the loss of citizenship traditions of that society under the non-native Dutchmen.

The Ministry hopes that via this decree native and non-native Dutch students will get a common and shared perspective on how they can contribute as citizens to this community¹⁰.

Personally, I think that this law is too much on preserving the national, i.e. the Dutch culture. A reference to a citizenship that is more worldly oriented, that does not stress uniformity to one identity but rather the possibility to identify with plural affiliations and to find commonality in respecting those different affiliations would have been more suitable. Thus, in my opinion, this law is a sort of zero-sum game in which conformity to one identity is being prevailed. In contrast, this thesis talks about an additional identity, namely world citizenship, and refers to:

The engagement and readiness to be part of the international community, and to participate in that community. The international community can be seen as the society of all humans on this earth. A world citizen is thus a person who is aware of the inequalities in the world, who is willing to cooperate on a more just and rightful world, and who takes concrete actions to realise all of this.

Though this definition is still quite broad, it does envision caring and active citizens, who realise that their actions (harmful or benevolent) here can influence the lives of people at the other side of the world. Throughout this paper the concept will become clearer. The last concept that needs to be enlightened here is World citizenship education since this is what will be looked at when visiting the schools in order to find out whether there is support for world citizenship. It involves:

All activities on schools, such as lessons, projects, and guest lectures, which are important in bringing an international image-forming on the society. Within this creation people will not only look at their relation towards their direct surroundings (like the village, region, or country) but will put themselves in relation to a bigger scope, namely the world. Three elements are central in the education for world citizenship, these are knowledge support, norms and values, and skills (Béneker et al., 2009, p. 18).

While throughout the thesis different meanings of these concepts will be placed in juxtaposition, this conceptualisation part should work as a reference tool when getting confused during the reading process.

This thesis will be structured as follows: after this introduction it will continue with a theoretical part. In this theoretical part a background for world citizenship will be provided. A goal of this part is to make a substantial bridge between my studies and this theme of world citizenship. After that a more practical part will explain how an education for world

¹⁰ Informing publication from the Ministry of Education, Culture, and Science, March 2006. 'Wet van 9 december 2005, houdende opneming in de Wet op het primair onderwijs, de Wet op de expertisecentra en de Wet op het voortgezet onderwijs van de verplichting voor scholen om bij te dragen aan de integratie van leerlingen in de Nederlandse samenleving'.

citizenship could look like and what several countries, among which the Netherlands, already do in their educational systems when world citizenship is concerned. Subsequently, will an empirical part follow in which the results of the data gathering will be presented. The last part will sum up the conclusions of this research. It will try to offer answers to the research questions. In addition will this part give some general recommendations for integrating world citizenship more structurally in Dutch secondary education, and more specific recommendations on how COS Gelderland, via its World Advise for Teachers, can contribute to active world citizenship at schools.

II. Theoretical part

1. The emergence of world citizenship

1.1 From citizenship to world citizenship

Before one starts to wonder about the concept *world citizenship* and what it exactly entails, it might be useful to take a step back and start with the idea of citizenship. This subchapter will describe the different meanings of citizenship and how it has evolved throughout time.

Starting with the *liberal theory of citizenship*, it will move to the several *communitarian theories on citizenship* and finally the *radical theories of politics* will be discussed. What will become apparent is that citizenship is sensitive to historical change, and therefore has been an important term to reconstruct and ‘reclaim’ (Hoffman, 2004, p. 1).

In the classical tradition of modern *liberal* thought citizenship has been perceived as the relationship of rights and duties. This originated from ancient Greek thoughts where a citizen was both a moral and a legal entity. Yet, not every person living in a certain geopolitical domain was perceived to be a citizen, since with it came certain political rights and social resources. Citizenship was a privilege for those outstanding men, who had proved themselves as excellent warriors or as slave owners. “For the Romans citizenship became established as a strictly legal status defining membership of the Roman political community, the *res publica*” (Delanty, 2000, p. 11). What becomes apparent is that citizenship did not incline a bond between the individual and the state or nation, as it is thought of in modern times, but it was purely an urban relationship concerning right and duties within a town.

Only from the sixteenth century onwards, when central state formations and the rise of market societies began, a more scattered web of relations emerged that was beyond the former public domain. This led to a split in citizenship defined by reference to the political or the economic. The political form stressed the sphere of political activity and political emancipation, whereas the more economic sphere was about the creation of wealth via the possession of properties and entering into contracts. This market-based model has been further stressed by seventeenth century English philosophers such as Hobbes and Locke, whereas British sociologist T.H. Marshall (1950) is known for his exploration on the mere political and state based forms of liberal citizenship (Delanty, 2000, p. 21). While delving into these specific forms is beyond the scope of this thesis, it must be understood here that the traditional liberal theory(ies) of citizenship is one based on a civil society dependent on rights and duties via either the market or the state.

In the traditional liberal tradition a citizen was either doomed to the market sphere or the state realm, yet what this tradition overlooked was the public sphere. Thus critique arose over this, leading to so-called *communitarian* theories of citizenship. In these communitarian theories the relation between rights and duties became of inferior value, instead citizenship came to be a notion encompassing participation and identity (p. 23). “The broad range of positions that can be termed communitarian would locate civil society in community” (ibid.). Though communitarian theories on citizenship have taken different forms, all stress the concern with politicising citizenship. Briefly shall be described the several communitarian forms of citizenship as to better understand its significance. The eldest communitarian tradition is the *civic republicanism*, which is often associated with participatory democratic theory. The main emphasis here is on civic bonds and the ideal of a self-governing political community. A driving force behind this form of communitarianism is for example Jean-Jacques Rousseau (1762), who claimed that the participation in public life is the essence of civic bonds. Thus, what is at stake in a community is the public interest instead of the self-interest. Meaning that as a private person one has rights and duties, but this is only significant to citizenship when it is used in public action. Hence, not the identity or loyalty to an abstract ideal is at stake but more important is the commitment to achieve a common goal.

In addition there is *liberal communitarianism*. The term derivates from *Sources of the Self* (1989) a work by Charles Taylor, a well-known communitarian thinker. A key point in this form is the rejection of liberal conceptions of group membership, such as certain rights, since these are considered not the true binding material for a community. Therefore the idea of a collective conception of citizenship weights more than the moral individualistic aspect of it, which is the centre point of debate here. Liberal communitarian greatest impact has been in highlighting identity and with that opening up the way to a citizenship of particularism.

Another form of communitarianism is *conservative communitarianism* that gained widespread influences in more recent times, such as during the British Labour Party election campaign in 1997. This stance tends to stress family, religion, tradition, nation and a culture of consensus as fundamentals to a community; therefore one can argue that it is more concerned with the sociological issues of citizenship. A well known writer of popular conservative communitarianism is sociologist Amitai Etzioni (1996), who calls “for a recovery of community...designed to create a sense of responsibility, identity and participation in order to make citizenship meaningful to a society that [had become] highly depoliticized” (p. 29). According to political researcher Brent Pickett ‘communitarians emphasize, or perhaps over-emphasize, particularist loyalties to groups and small-scale

associations. In the name of such idealized communities, it has been suggested that communitarians are too quick to criticize rights out of a belief that rights hinder community' (Pickett, 2001, p. 271). Thus communitarian forms of citizenship also did not remain free from criticism.

Radical democracy theories therefore attempt to extend citizenship in a more political manner than is, according to these theorists, possible within the communitarian tradition. It does, however, not offer a theory on citizenship as such, yet via its focus on democracy does touch upon this aspect. Such a theorist is for example John Hoffman who attempts to separate the concept of citizenship from that of the state. Moreover, does he argue, like Max Weber did, that the state is an institution that claims a monopoly of legitimate force for a certain territory (Hoffman, 2004, p. 2). In radical democracy the aim is to bring about social change by means of transforming politics. This form of citizenship, a mere democratic citizenship, was stirred in the 1970s and 1980s when a resurgence of civil society was visible through the emergence of new social movements (such as peace movements, environmental movements, anti-totalitarian state movements, etc.). These social movements are based on mass mobilisation and are usually anti-statist in their form; therefore one could speak of oppositional movements that erode society from the state. (Delanty, 2000, p. 38). Clearly, one can speak of a shift from a model of consensus to one of disagreement. Even more than in civic republicanism lies the focus on participatory democracies, also often referred to as grassroots democracy. Most radical democracy theorists see citizenship as being based on ethics of civic virtue. Under this civic virtue should be understood radical tolerance, civic courage, solidarity, justice, and the politics of voice (p. 46). Thus in this radical democratic form, citizenship is as much about the verbalisation of problems as it is about their resolution. Although radical democracy theories have debated the older liberal and communitarian forms of citizenship, the discussion on citizenship does not stop here. The most novel debate is actually on a citizenship beyond the state, namely cosmopolitan citizenship.

As was described above, the liberal forms have tied citizenship to the mere state whereas the communitarian group has tied citizenship to the nation. Thus in these theories citizenship and nationality are quite connected. In the radical democracy theory one has witnessed a rejection of citizenship as belonging to either state or nation, and citizenship here is rather something post-national. Yet, this post-nationalism can be viewed as sheer sub-national or 'meso' than truly cosmopolitan. However, in the 1990s a considerable interest in cosmopolitan citizenship (re-) emerged, a development not entirely unconnected with globalisation, as one shall see in

following chapters. In the broadest sense of cosmopolitanism one could argue that citizenship has become something separate from nationality and moreover it does often refer to the new possibilities for participation and rights within and beyond the state. In more detail will this paper now explain the different aspects of cosmopolitan citizenship; starting with the roots of cosmopolitanism, followed by an overview of the dominant contemporary views on cosmopolitanism.

1.2 Cosmopolitanism and its beginnings

Who thought that cosmopolitanism only started in the late 1990s with the impacts of globalisation is undeniably wrong. Widely assumed is that Diogenes of Sinope (fourth century BC) coined the term ‘citizen of the world’ for the first time. It is said that he lived in a capacious jar in the streets of Athens, after his exile out of Sinope for corrupting the local currency. While living on the streets, people asked him where he was from. He replied to them: ‘I am a kosmopolitēs’, a citizen of the world. His lifestyle was rather peculiar, making life in poverty a true virtue and rejecting the status of a citizen from one place. Due to their beggar lifestyle, he and his followers were called ‘Cynics’, a word deriving from the Greek word of dog (Heater, 2002, p. 26). Thus, one could argue that for Diogenes local affiliations were of lesser importance than a primary affiliation with humanity¹¹. His radical ideas were food for succeeding philosophers. One of them was Zeno of Citium who initiated a system of thought named Stoicism. The Stoics developed the image of the kosmopolitēs in more depth, ‘arguing that each of us dwells, in effect, in two communities – the local community of our birth, and the community of human argument and aspiration’(Nussbaum, 1997, p. 6).

According to them was this latter community the basis of our most fundamental moral and social obligations. Throughout time the Stoic philosophy has appealed to different people, and its presence can be subdivided in five periods: Old Stoa (300 B.C.-129 B.C.), Middle Stoa (129 B.C.-30 B.C.), Late Stoa (30 B.C.-200 A.D.), Renaissance Neostoicism (±1450 A.D.-1600 A.D.), and the Enlightenment (±1650 A.D.-1800 A.D.) (Heater, 2002, p. 27).

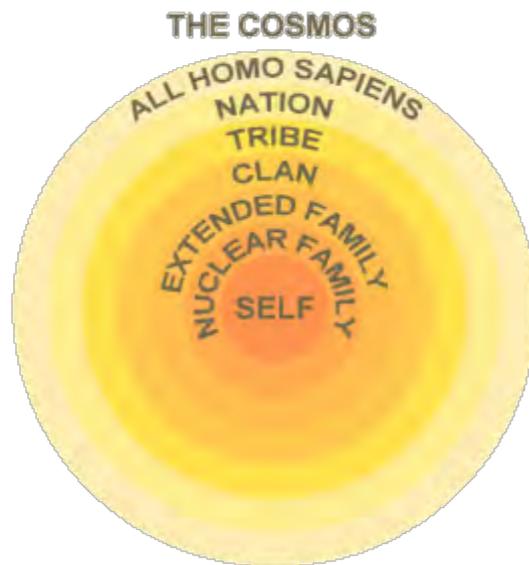
The basic principles that can be thought of as components for world citizenship within Stoicism are formulated in the Old Stoa period and are the stepping stones for the later generations. These principles are: the notion of a global unity based on a single human species, the notion of *logos* (speech and rational) and a universal law, the idea that a universal law is divinely delivered, and the idea that only the wise can be regarded as its citizens since

¹¹ I guess that this issue for those men was even stronger, since their last name indicated literally where they were from, and was thus highly geographically defined.

they are able to use that rational capacity (p. 30). Probably most striking for contemporary readers is the fact that they spoke of a global unity based on a single species, but they excluded all those that were not considered wise enough, such as females, tenants, and slaves. Another interesting feature is that Stoics stress that to be a world citizen one does not need to give up local identifications and affiliations, which can frequently be a great source of richness in life (Nussbaum, 1997, p. 9). Thus the previous is not replacing the latter. Hierocles, a Stoic philosopher from the Middle Stoa, reasoned that our affiliations can be seen as a series of concentric circles. The first one is drawn around the self; the next takes in one's immediate family; then follows the extended family; thereafter one's local group members (clan) or, nowadays more applicable, neighbours; followed by fellow tribesmen or one's fellow city-dwellers, then one's fellow countrymen. Outside all of these circles lies the largest one, that of humanity as a whole, see Figure 1 (ibid.). With these circles Hierocles tried to make clear that our task as citizens of the world will be to 'move people from the including circles into the included ones' and thus 'draw the circles somehow towards the centre', making all human beings more like our fellow city dwellers, and so forth (Annas, 1993, p. 267).

After the Late Stoa period Stoicism as a philosophy moved somewhat to the background and it was not until the late fifteenth century that it revived again with the publication, and later translations, of important Stoic texts. During the Renaissance intellectuals started to express again affiliations to world citizenship. It was for example the Dutch humanist and theologian Erasmus who attacked national identities as 'very stupid labels' that only raise division (Adams & Carfagna, 2006, p. 105). A new cosmopolitanism really flourished in the Enlightenment period through the works of eminent philosophers such as Kant, Montaigne, Bacon, Locke and many others. During this period philosophers started again to name themselves 'citizens of the world'. Yet, it remained an elitist notion in which these new cosmopolitans imagined a world reflecting their lives and intellectual projects (Vertovec & Cohen, 2002, p. 89). The appeal to the fundamental unity of humanity and to natural law of reason, aspects from Stoic philosophy, became even prime features of Enlightenment thought. The next part will elaborate more on Kant his vision of cosmopolitanism, which became a key stepping stone for contemporary views.

Figure 1: Concentric Circles



Source: Bodissey, 2008

1.3 Explaining Cosmopolitanism: contemporary thoughts

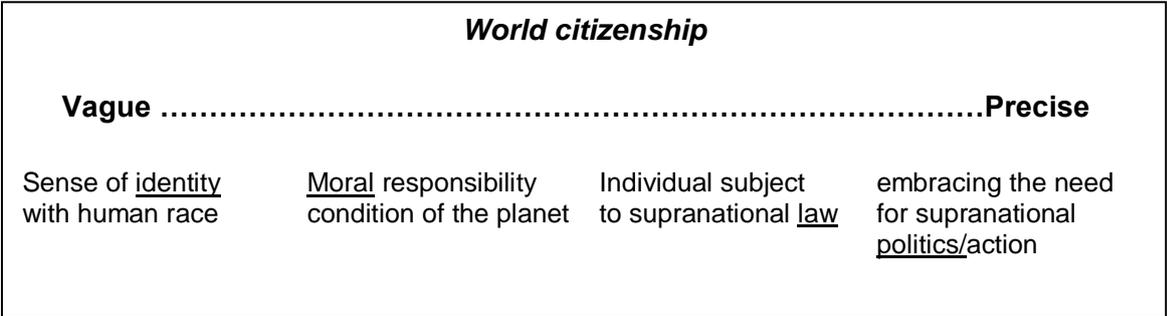
In contemporary studies on cosmopolitanism different interpretations on the notion have popped-up. It is interesting to outline these differences, since it will help us to create a better understanding of its significance. The analysis of Pogge, Falk, Heater, and Delanty will be outlined here since their clarifications are most clear-cut and thus comprehensive in use. The first three will be considered briefly, whereas the latter will be discussed in more detail. Before outlining their interpretations it is worthwhile to know that the terms cosmopolitan citizenship and world citizenship are used interchangeably, all authors try to explain the same phenomenon here, and therefore it depends highly on the preference of the author which term they use.

Thomas Pogge (1992) argues that the cosmopolitan philosophy can either take the form of a more *moral* cosmopolitanism in which all persons have a certain respect to one another, or a *legal* cosmopolitanism in which the ideal is equivalent legal rights and duties for all in a global order (Vertovec & Cohen, 2002, p. 10). Richard Falk (1993) offers an interpretation that is more directed to the moral attitude a global citizen could, or rather should, adopt. Falk has generated the ideal of the global citizen as a *citizen pilgrim*. A citizen pilgrim, 'bearing appropriate values and an orientation of solidarity in global community toward others, ... will address challenges and opportunities as they emerge in an integrating global system, with an eye to promoting sustainable development and humane governance' (Cabrera, 2008, p. 93). In addition, he argues that this form of cosmopolitan citizenship is

stirred by different levels of citizenship extension, and will come about via the gripping force of its moral necessity.

Derek Heater (2002) has another fascinating way of interpreting cosmopolitanism. According to him different components of world citizenship can be placed in a spectrum from vague to precise, taking four meanings into consideration. The vaguest form of world citizenship is the sense of identity with the whole of humanity. Less vague is acceptance of some moral responsibility for the condition of the planet. A rather more precise component is the recognition that one is subject and should live by the codes of supra- and trans-national laws, and maybe in due time to a universal law. The most precise commitment to world citizenship is with embracing the need for some effective forms of supra-national political authority and for political action beyond the nation-state, see Figure 2 (Heater, 2002, pp. 11-12).

Figure 2: Heater’s meanings on world citizenship



In more detail will this paper now explain the different aspects of cosmopolitan citizenship defined by Gerard Delanty (2000); starting with *legal cosmopolitanism* based on Kantian ideas, thereafter it will touch upon *political cosmopolitanism*, followed by *cultural cosmopolitanism* and *civic cosmopolitanism*.

Legal Cosmopolitanism

In the modern debate on cosmopolitanism the first reference point made is often to Immanuel Kant. He linked cosmopolitanism and citizenship around the notion of an international order based upon civil society. Yet, his idea of cosmopolitanism was essentially one of internationalism and thus his primary concern was laying the foundations of a theory of international law between states. Therefore one can say that he was the first to reflect the legal

conception of cosmopolitanism (Delanty, 2000, p. 54). In a series of seminal essays Kant theorised his cosmopolitanism¹². In his *Idea for a Universal History from a Cosmopolitan Point of View* Kant describes his ‘cosmopolitan order’ as one based on ‘a lawful external relation among states and a ‘universal civic society’. With a ‘lawful external relation’ he envisioned a system in which states are legal subjects with right and obligations vis-à-vis other states that is being monitored through international institutions, so that a peaceful relation between states can be enforced (Vertovec & Cohen, 2002, p. 140). Moreover, his ‘universal civic society’ would, via cosmopolitan law, have fundamental rights on which these people could depend, whether or not such rights were respected by their own states (ibid.). These rights were acknowledged to the people on the basis of virtue of their humanity. He extended these rights by what he called the ‘conditions of universal hospitality’, which entailed the right of a stranger not to be treated with hostility when he/she arrived on someone else’s territory. Thus a central theme in his cosmopolitan law is dignity towards one another. In *Toward Perpetual Peace* Kant enlightens his ambition by stipulating the following:

The people of the earth have thus entered in varying degrees into a universal community, and it has developed to the point where a violation of laws in *one* part of the world is felt *everywhere*. The idea of a cosmopolitan law is therefore not fantastic and overstrained; it is a necessary complement to the unwritten code of political and international law, transforming it into a universal law of humanity (Kant, 1795. In Nussbaum’s *Kant and Stoic Cosmopolitanism*).

It seems here as if Kant was way ahead of his time, talking about what nowadays might be called global interconnectedness. While he had some progressive thoughts on cosmopolitanism, his universal civic society was apparently not meant for all humans. Women, for example, were seen not to possess the rational capacities to judge ‘serious’ matters. He argued that women were devoid of reason and therefore he, like many Enlightenment philosophers, denied them of political rights (Schott, 1997, p. 264). Another criticism on Kant is the accusation that his cosmopolitan ideals are a sham when notice is taken of his work on geography. Here Kant’s view on race is rather conservative and quite a shock for someone like him (talking about dignity and hospitality). For example: “Humanity achieves its greatest perfection within the White race. The yellow Indians have somewhat less talent. The Negroes are much inferior and some of the peoples of the Americas are well below them [continued]” (Vertovec & Cohen, 2002, p. 145). Thus, in his aspiration on

¹² These essays are: *Idea for a Universal History from a Cosmopolitan Point of View* (1785), *On the common saying ‘This may be true in theory but it does not apply in practice’* (1793), *Toward Perpetual Peace: A Philosophical Sketch* (1795, revised 1796), and *International Right in The Metaphysics of Morals* (1797).

cosmopolitanism Kant lacked a part on equal personhood, yet his theory on cosmopolitanism was the beginning of important debates on internationalism.

Political Cosmopolitanism

By political cosmopolitanism Delanty means the emergence of a global civil society and the power of globalisation in generating non-state modes of politics. According to him globalisation has raised questions on the cultural and social nature of cosmopolitan citizenship. This form of cosmopolitanism, partially driven by globalisation, is not the same as internationalisation since here it is not so much about closer ties between nations but more on the processes that lead to the emergence of a mere global civil society that cuts across the borders of nations. Important is that several social actors, such as social movements or regional authorities, can bypass the nation-state in its functioning. A new concept that became widely used to describe this transnational social movement activity is *glocality* (Delanty, 2000, p. 59). The difference from Kantian cosmopolitanism is that this form is more concerned with local and regional attachments than with world governance based on international law. An example of such a global civil society based on world-cultural principles are the numerous new international non-governmental organisations (INGOs) that become more and more important in today's governance. This line of argument fits quite well to the argumentation of Falk on the necessity of a global civil society. Moreover did he argue that: only 'globalisation from below' can mobilise transnational democratic forces and challenge the current 'globalisation from above', i.e. from states (Delanty, 2000, p. 61). A major force to the debate on global civil society was the coming of the Internet and the idea of the information society. 'With more and more areas of society dependent on information, access to information is becoming increasingly a foundation of citizenship' (ibid.). This suggestion of an emerging information society will be further outlined in the next chapter. Thus, the difference between legal and political cosmopolitanism is that the former is more associated with government, whereas the latter is defined by various forms of governance.

Cultural Cosmopolitanism

Delanty identifies this form of cosmopolitanism as the phenomenon of the world's people becoming increasingly mobile for reasons both fortunate and unfortunate (Heater, 2002, p. 13). Thus cosmopolitan citizenship in this sense refers to groups such as immigrants, refugees, displaced persons (involuntary mobility), but also expats and globetrotters (voluntary mobility) who transcend borders for different reasons. A view is emerging here which locates cosmopolitanism in de-territorial transnational communities and the

‘creolisation’¹³ of culture (Delanty, 2000, p.63). Moreover has it been argued that because of the adaptation of cultural influences, these transnational communities have created multiple loyalties. The difference with political cosmopolitanism is that instead of searching for signs of a global civil society as evidence of world citizenship the focal point lies on the existence of transnational communities. Thus not governance but identities dominate within cultural cosmopolitanism. Due to this important aspect of mobility it is not birth but rather residence that defines cosmopolitan citizenship.

Civic Cosmopolitanism

The last distinction that Delanty makes, which is a reference to the work of Jürgen Habermas, is a cosmopolitan citizenship based on post-nationalism. Delanty himself feels most related to this form of cosmopolitanism. Habermas (1998), in his theory on citizenship, constitutes the idea of discursive democracy in which a constitutional order and a constituted civil society that is rooted in public spheres is equally important for cosmopolitan citizenship (Delanty, 2000, p. 65). His stance is post-national in that the civil society is not rooted in the state as such or the state as a territory or a point of cultural heritage, but that it is within the normative principles of the constitution, what he calls a ‘constitutional patriotism’¹⁴. Thus, this principle claims that citizenship relies on a shared sense of values rather than a common history or ethnic origin. A constitution is the common denominator here. ‘Habermas’s post-nationalism is less concerned with global civil society than with locating the structures of cosmopolitanism within the confines of the constitutional state’ (p. 66). Unique is that this form of cosmopolitanism argues for a commitment to cosmopolitanism *and* to the constitutional state. Moreover, it claims that cosmopolitanism emerges from within the constitutional state rather than from uncontrolled processes of globalisation. According to Delanty can cosmopolitan citizenship only succeed if it re-establishes a relationship to community and cosmopolitanism must therefore be rooted in a civic concept of the nation (p. 137). These communities can be those transnational communities, yet it is about the communication of these communities that is at essence, not so much its mobility. Delanty continues that ‘we need both the polis and the cosmos in order to protect us from the excesses

¹³ Creolisation is the complex process of cultural borrowing and lending in a region with many different cultural influences, through which a blended culture can emerge.

¹⁴ A good example of constitutional patriotism can be observed in the United States of America. The USA’s population originates from different countries from different continents, a true mix of peoples, yet what unites them is their constitution and the patriotic feeling by which they respect that constitution.

of both. I am calling this position ‘civic cosmopolitanism’, for what it entails is a recognition that unless it expresses substantive content, the cosmopolitan position is ineffective’ (p. 140).

2. The need for world citizenship: Globalisation

2.1 Globalisation under the magnifying glass

Although, as one has seen above, world citizenship is not something novel its importance has re-emerged since the 1990s with the growing debate on globalisation. This debate has been marked by those acknowledging globalisation and its impacts and those who are more sceptic. Another side of the debate is more technical, it is about the exact meaning of globalisation. ‘The *Economist* has called it "the most abused word of the 21st century." Certainly no word in recent memory has meant so many different things to different people and has evoked as much emotion’ (Chanda, 2002, p.m.). For some it means more freedoms and increasing access to the world, whereas to others it means limitations such as on their native culture and identity. For the sake of clarity I will describe here two definitions on globalisation that, in my opinion, encompass the full meaning. According to Held et al. globalisation involves ‘a stretching of social, political and economic activities across frontiers such that events, decisions and activities in one region of the world can come to have significance for individuals and communities in distant regions of the globe’ (Held et al., 2000, p. 67). Thus what Held and his companions indirectly state is the importance of the increasing interconnectedness between people. Vital to add here is that globalisation is not a question about states having become superfluous or that the economy has become international as opposed to national (Hoffman, 2004, p. 115). In general we may conclude that scholars agree that globalisation is in essence about overcoming the boundaries of time and space. Geographer David Harvey has termed this understanding ‘time-space compression’ and implies with it a phenomenon of social-relations being geographically stretched-out.

Now that the term is hopefully less fussy, it might be interesting to briefly look at processes that are directly influenced by globalisation. According to many has the transformation been most stunning in the area of commerce. World trade, for example, grew in the 1980s at a rate of 4.5 percent annually, while in the 1990s this rate had already grown to 6.8 percent annually. Another measure that highly shows the interconnectedness of economies are foreign direct investment (FDI) figures. Global FDI inflows grew between 2005 and 2006 with a total 34 percent. This was the third consecutive year that a growth was measured, and the total inflow in 2006 was measured to be 1.2 trillion US dollars. The record of global FDI inflows is set at 1.4 trillion US dollars and that was in 2000. Yet, with FDI there is still a

considerable gap between investments in developed countries and developing countries. The developed economies saw for 2006 a growth rate of 47.7 percent, while for the developing countries this was just 10 percent (UNCTAD press release 09-01-2007).

Moreover, have we seen a deeper process of political globalisation whereby the types of problems now facing humanity can no longer be effectively addressed at a purely local or national scale nor through the historical process of bilateral agreements between two nation states (Lent, 2002, p.m.). This has led to an increase in inter-governmental organizations (IGOs) and international non-governmental organizations (INGOs) that try to influence or govern the world as a whole. Another phenomenon is the establishment of continental associations of nations, such as the EU, ASEAN, and MERCOSUR, which have considerable political influence not only for their member nations but also as players on the world stage. 'Underpinning this rise in IGOs [and continental associations] is the growth in number and importance of international treaties and agreements of which there are many thousands' (ibid.). A good example of such an international agreement is the United Nations Millennium Declaration in which eight Millennium Development Goals were initiated and agreed upon. This declaration shows how we can work together in this globalised world to fight poverty in its most gloomy context. A last example that needs to be presented here which shows a great effort of political cooperation is the establishment of the International Criminal Court. The court, which came into force the first of July 2002, is established to help end impunity for the perpetrators of the most serious crimes of concern to the international community (ICC's official website). This form of integration utterly shows that there is room for a common global ethic.

Another domain that has been influenced by globalisation is people's personal mobility. More people migrate nowadays and over greater distances. According to the United Nations, at least 185 million people live in countries other than where they were born, compared to just 80 million thirty years ago (Crosette, 2002, p.m)¹⁵. This rise in mobility can be seen as the consequence of the ability to travel faster, cheaper and more easily. Furthermore, have new communication opportunities with people in distant lands also enhanced travel. What becomes evident is that not only private people take advantage of these new opportunities, even more so are companies. The Mercer's 2008/2009 Benefits Survey for

¹⁵ What has to be mentioned here is that today's world population is much larger than thirty years ago, thus these numbers have to be seen in perspective, i.e. in 1970 the world population was estimated at 3.69 milliard people, of which 2.2% thus lived abroad, whereas in 2000 this was estimated at 6.11 milliard people which corresponds thus to approximately 3% living abroad.

Expatriates and Globally Mobile Employees revealed that 47 percent of the companies surveyed said they had increased the deployment of traditional expatriates (employees on 1–5 year assignments) and 38 percent reported an increase in “global nomads” (employees that continuously move from country to country on multiple assignments) over the last three years (Mercer, 2008). Although this increased mobility is uniting the world in many aspects, it also has its pitfalls with disrupting and reforming industries, relationships, and lifestyles.

Globalisation has also facilitated cultural exchange. Via holidays, internet, television and so on people get acquainted with foreign customs. Some argue though that this cultural exchange is not equal and that some countries, mainly the United States and some western European countries, dominate this sphere. They claim that a global culture is emerging subjugated by products and customs from the United States, such as Coca-Cola, McDonalds, music from Michael Jackson, designer jeans, MTV, etc. Therefore, globalisation is sometimes put synonymous to Americanisation or Westernisation. What becomes apparent is that the everyday consciousness is more exposed to events far beyond the parameters of the nation states (Delanty, 2000, p. 82). Yet, not all agree on this one-way direction of influences. Philippe Legrain for example praises the benefits of what he calls the ‘cross-fertilisation’ of cultures (Adams & Carfagna, 2006, p. 33). In this sense not one uniform global culture is emerging but cultures become rather hybrid. According to professor James Watson ‘people everywhere have an unquenchable desire to partake of the fruits of globalization while celebrating the inherent uniqueness of their own local cultures’ (p. 35-36). Unfortunately not all involved consider, or have experienced, globalisation this way. Too often have national and transnational forces squashed over local native cultures. These groups feel swallow-up by these forces and often feel the (extreme) need to get closer to their own culture, shutting of foreign influences. Globalisation can therefore be best seen as a field of tension in which cultures are more exposed towards each other as a result of diminishing limits of geography and can lead to both convergence as divergence between people (Delanty, 2000, pp. 83-85).

2.2 Globalisation; two sides of the coin

As became evident in the previous part globalisation can create commonalties but can also cause conflict. This has mainly to do with the fact that there are always people who can gain from certain new possibilities and people that loose. Maybe it is worth explaining this and outline those considered detriments and benefits of globalisation. The most commonly named detriment of globalisation is that the increased wealth is not spread equally. This has led to a polarisation between those enjoying the fruits of globalisation and those left behind. Today

the richest 20 percent of the world's population own three-quarters of global income, while the poorest 20 percent have just 1.5 percent of world income (Adams & Carfagna, 2006, p. 36). Moreover, are we witnessing a widening income gap in both rich and poor countries. Besides the unequal wealth distribution, has increased economic integration led to new risks and consequences. A financial crisis in one country or one particular sector boils over to all those economic partners involved. An example is the current financial crisis, which basically started with the stagnation of the housing market in the USA, where after the mortgages rapidly lost worth and banks came in financial problems. This trickled-down to other banks as they stopped lending each other money. It is a highly complicated matter, but what is important is that the financial crisis did not stopped at the US borders. Other phenomena that do not stop at national borders are the spread of diseases and environmental problems. The rise in greenhouse gases for example, leading to warmer temperatures and rising sea levels, cause the death of several species and put low-lying countries at treat. In addition, the current Mexican flue is spreading over the people of the world, creating casualties and worrisome times.

Yet, one should not forget the other side of the coin. Globalisation with its technologies has made some parts of life easier and increasing contact with others has opened new ways of thinking. At the same time, improved health standards and the spread of knowledge in preventing and curing illness has led to remarkable increases in life spans and reduced infant mortality (p. 40). Worldwide, has the death of children under five years declined from 93 to 72 deaths per 1000 live births between 1990 and 2006¹⁶ (UN fact sheet goal 4, 2008). Moreover, education has been greatly improved, especially in developing countries where illiteracy rates have dropped , due to flows of goods, capital and information. Whereas in 2000 83 percent of the children living in developing countries were enrolled in primary education, this figure rose to 88 percent on average in 2006 (UN fact sheet goal 2, 2008). In addition, a new era of international cooperation has emerged in which collective agreements have restricted the deployment of nuclear weapons, prohibited landmines, drafted environmental pacts and has setup the development goals, i.e. the Millennium Development Goals, to improve life all over the world.

Globalisation, with its flaws and strengths, is an undeniable reality, but how we deal with it is entirely up to us. 'We must learn to tilt the scales toward the parts of globalization

¹⁶ A worrisome side mark to these figures though is that childhood mortality did not reduce in about 27 countries, mainly sub-Saharan countries, in between those years. (UN fact sheet goal 4, 2008).

that empower us, and away from the parts that can alienate and dehumanize us' (Adams & Carfagna, 2006, p. 41). Closing such gaps is not only morally just, but is also necessary in the combat against social conflict and possible natural disasters. Globalisation asks us to adjust. But not only should we adjust ourselves, we must try to manage globalisation in such a fashion as to emphasise the benefits and reduce its detriments. Only this way globalisation is not running ahead of us. Therefore it is time for active and caring world citizens.

2.3 Castells and his Fourth World

In this upcoming part the need for active and caring world citizens will be further stressed. It will do this by stipulating what Castells has called the Fourth World. According to him the rise of informationalism¹⁷, which is an important part of globalisation, has intertwined with rising inequality and social exclusion throughout the world (Castells, 2000, p. 167). In this so-called Information Age social dynamics have altered and a whole spectrum of social differentiations determine the separation between people. Castells distinguishes in this between causal relations of consumption and production. The spectrum is dominated by inequality, social polarisation, poverty, and misery on the one hand and individualisation of work, over-exploitation, social exclusion, and perverse integration on the other hand. What Castells has tried to make clear with these features is that a large group of the population is standing at the side-lines of globalisation. The pace and its workings have out passed them. Thus, informationalism has created a sharp divide between valuables and non-valuables in this era. 'Globalization proceeds selectively, including and excluding segments of economies and societies in and out of the networks of information, wealth, and power that characterize the new, dominant system' (p. 165). He calls these groups that become structural irrelevant the *black holes of informational capitalism*.

The reason why people fall into these black holes and why and how certain territories become excluded or included is dependent on specific events. Castells gives an overview of examples, from a rapacious dictator in an African country to a certain police decision to abandon particular neighbourhoods to drug traffickers, to the devaluation of agricultural products in an area that is trying to make a living out of these products. Yet, the spatial logic of where these irrelevant and disconnected groups reside is as ambiguous as the question of why them. All we know is that it comprises large parts of Sub-Saharan Africa and impoverished rural areas of Latin-America and Asia. However, the social exclusion does not

¹⁷ According to Castells we find ourselves in an Information Age in which information technology makes the planet work as one unit. Information therefore has become the main source of power and wealth.

stop there. Every country and every city can have such groups, for example in the inner-city ghettos of the USA, the Spanish enclaves of youth unemployment, and in Asian mega cities' shanty towns (p. 168). Thus, no longer can we speak of the Third World, in this 'new world' a Fourth World has emerged made up of multiple black holes of social exclusion. Big chance that once you are trapped in this Fourth World a downward spiral will come over you making your situation from bad to worse. Imagine, what can be more frustrating than becoming irrelevant for society? Only a countervailing force can reverse such horrifying trend, and this is where we come back to the need for active and caring world citizens. Making world citizens aware of such marginalised groups might stimulate them to lift people out of the Fourth World or ease their being via involvement. Moreover, might such an awareness stop the expansion of the Fourth World due to the world citizen's insight to take care not to become part of such sphere.

3. The consequences of world citizenship

3.1 The geopolitical divide

The debate on world citizenship raises another question. That is the problem of a geopolitical division of citizenship. It is the question whether a global citizenship should replace a national citizenship or that it should just be something complementary. As outlined above, the Stoics reasoned that to be a world citizen one does not need to give up local identifications and affiliations, since this could frequently be a great source of richness in life. The separate identities of state citizenship, world citizenship, and nationhood were mutually compatible, coexisting without the felt need for any to eliminate or incorporate any others, and Heater has called this 'the classical tradition of compatibility' (Heater, 2002, p. 38). However, between roughly 1800 and 2000 nationalism started to absorb citizenship and eradicated world citizenship. Citizenship became synonymous to the specific nation-state one belonged to. One's rights and duties became dependent on the passport he or she held. This strict dependency has raised the question of the 'right of birth'. An individual's life in this sense grows to be highly dependent on the fact where he or she came geographically to this world. The Stoic cosmopolitans have called this the 'accident of birth' and argued that any human being might have been born in any nation. Therefore, if people start to recognise this chance aspect, we should not allow differences of nationality or class or ethnic membership or even gender to raise barriers between us and our fellow human beings (Nussbaum, 1997, p. 7). Unfortunately, the link between individuals and their nation-states is still so strong that this human aspect of life is often forgotten, and even creates sharp *us against them* feelings.

Yet, at the same time we are witnessing a loosening of such a synchronization of citizenship and nationhood. ‘Many individuals now seem to be, more than ever, prone to articulate complex affiliations, meaningful attachments and multiple allegiances to issues, people, places and traditions that lie beyond the boundaries of their resident nation- state’ (Vertovec & Cohen, 2002, p. 2). Through increased communication and travelling people all over the world have started to mingle, with the result of generations with mixed cultures and double nationalities. For example, at the beginning of 2008 the Netherlands was comprised of 1,08 million citizens with a double nationality, this was almost three times more than in 1995 (CBS, 2008). This form of multiple allegiances is often described as multiculturalism. While multiculturalism is certainly not the same as cosmopolitanism, it does have in common that identity is not some zero-sum game and that the pluralisation of orientations can erode the nation-state’s singular identity.

3.2 Bounded national identity

This issue of a single national identity will be further enlightened, in order to stress why it obstructs other affiliations such as a form of world citizenship. Throughout history people’s self identification has been with territories at various levels. Places grant the setting for people’s daily lives and their social relations and it is in these settings that people learn who and what they are (Knox & Marston, 2004, p. 2). Thus people will attach to certain places and will give special meaning to it, and therefore these places become highly socially constructed. How places are perceived then differs per person, since they are constructed by each individual with a subjective point of view. This sense of place can be so strong that they can become a central part of the identity of the people experiencing them (ibid.). In earlier times, this sense of place used to be with the city-state or the local village. Yet, we have seen that since the nineteenth century this affiliation was extended to the nation-state. Governments of those days found that they could not effectively rule, or develop the full powers of state, except by enlisting this sense of membership and support among their subjects (Palmer et al., 2002, p. 510). Identity and national citizenship became intertwined, and for citizens no longer the local place but the nation-state became the main reference point. This is exactly what obstructs the spread of world citizenship. Nationalism has urged its citizens to conform to one specific identity. Yet, such a national identity is often constructed and bounded to a specific territory.

Massey, though, argues for a progressive sense of place that fits the complexity of today’s world stretching social relations. First of all, such a sense should not be static, due to

the fact that social interactions, which are the cornerstone of meaning of place, are processes and not fixed. Secondly, does she argue that boundaries are not necessary for the conceptualisation of a place itself (Massey, 1993, p. 67). Boundaries are just as constructed in the minds of people as social adherence to a group is. Moreover, she claims that places currently have no single unique identity either, thus trying to hold on to that is wrong as internal differences will cease to exist. So, Massey reasons that in order to understand a place 'its character' one has to link that place to places beyond and has to recognise the relationship between place and space (p. 68). Sociologist Andrew Pilkington makes this argument even more concrete. He concludes that if national identity is socially constructed it can change and develop according to new phases a population goes through (Giddens, 2006, p. 878). Thus, indeed if national identities are constructed, whether from above or grassroots, why not try to re-construct it to a more global sensitive identity. This is exactly what I want to conclude, if mindsets on places can change so can it develop into affiliations with places beyond the national, stretching even to the world.

3.3 Extension of identity: globally oriented citizenship or global citizenship

That something is going to change in the way we perceive ourselves and our fellow human beings all over the world is indispensable and unstoppable. We cannot simply sit back and let globalising forces change our world without us adapting our own attitudes. In chapter 1.3 one has witnessed different perceptions of world citizenship by several proponents of this trend. Though they vary in their observation, they all do envision a form of world citizenship. Yet there are those, let's call them opponents of world citizenship, who have argued that such a citizenship is too far reaching and impossible to realise. Political theorist David Miller, for example, argues that those who envision global forms of citizenship fail to understand the conditions under which genuine citizenship is possible (Miller, 2002, p. 81). International law, expanded versions of democracy to sub-national and transnational areas, and a global civil society undercut according to him the basis of proper citizenship and cannot replace its true mechanisms. In short, what proponents put under the heading of an international law Miller views as mere international relations and moreover sees this form of world citizenship as a wrongful way of applying uniform criteria in fields where uniformity is neither necessary nor appropriate, such as in social provisions (p. 93). The second field in which proponents have world citizenship, namely expanded versions of democracy to sub-national and transnational arena, will according to Miller only cause chaos over which policy areas should be assigned to which level of decision-making. Furthermore, does he not believe in a global civil society.

The one described by the proponents is mainly based on common political motivation, not something in Miller's eyes to build a true citizenship on and for now it is already difficult to have civic virtue within a country, image it for the whole world. Hence, for him national citizenship is a unifying force within a world where people have plural aspiration and in which people are separated by fragmenting identities (p. 41).

Bhikhu Parekh also rejects the notion of global citizenship, yet he argues for a globally oriented national citizenship. According to him we have moral duties to humankind, through colonialism and increasing global interdependence, which we should adhere to but via our existing political communities. World citizenship, as stipulated by the proponents, means literally being a citizen of the world, and he argues that this is neither practical nor desirable. 'The cosmos is not yet a *polis*, and we should not even try to make it one by creating a world state, which is bound to be remote, bureaucratic, oppressive, and culturally bland' (Parekh, 2003, p. 12). The world citizen thus has no political home and would be in a state of *voluntary exile*¹⁸. In contrast, a globally oriented citizen has a cherished home of his own, from which he reaches out to and forms various kinds of alliances with others having homes of their own (ibid.). Moreover, globally oriented citizenship entails according to him global ethic and three other important features. First, it involves the constant examining of one's country policies and guaranteeing that they do not damage humankind at large. Second, does it require an active interest in the affairs of other countries, so that we can publicly step up in cases where governments make severe errors. Finally, it involves an active commitment to create a just world order in which fair terms of cooperation triumph (pp. 12-13).

It seems thus that the academic world is quite divided on how far citizenship should extend. Where Pogge, Falk, Heater, Delanty, and many others envision some sort of world citizenship, Miller and Parekh (and also others) are more sceptic. Parekh's globally oriented national citizenship sounds as a perfect middle-ground for such an integration, yet the question in this form remains when to intervene in another country's policy, what is right and what is wrong. This is then really a matter of perception. Whereas lapidation and murder in the name of family honour are for example being perceived as barbaric in most Western countries, some countries, such as in Afghanistan, Pakistan, Saudi-Arabia, see it as lawful procedures. Yet still, a globally oriented citizenship seems to me a realistic goal, and I think that partially this is also what many world citizenship adherents envision. The next parts will try to explicate how an education for such a citizenship can, and already does, look like.

¹⁸ A term used by Martha Nussbaum in *Patriotism and Cosmopolitanism*.

III. Practical part

4. Towards World Citizens

4.1 The ins and outs of world citizenship education

In the conceptualisation section of the introduction the definition of world citizenship education as used in this paper was defined. As described in that part is this definition not the ‘right or most used’ definitions per se, and therefore this concept as used by others will be reviewed. This review will enlighten why such an education is important, what several educators have meant with it, how such an education can be integrated in current school curricula, and what obstacles there have to be overcome. Before commencing with this review it is good to know that whereas in the United Kingdom they would rather speak of education for global citizenship and in the United States of America of global education, this thesis will talk about world citizenship education which encompasses practically the same. These different nuances may thus be used interchangeably in the upcoming part.

Oxfam has created a *Guide for Schools* in which it states three main reasons why such an education is important. First, they argue that the lives of young people are more and more shaped by what happens in other parts of the world. Education for global citizenship gives students the knowledge, understanding, skills and values that they need if they are to participate completely in ensuring their own, and others’, well-being and to make a constructive contribution, both locally and globally.

Second, education for global citizenship uses a wide range of active and participatory learning methods, which in general stimulate the overall achievements of students and others across the school.

Finally, they argue that this sort of education encourages young people to care about the planet and develop empathy and concern for those with whom they share it. At a young age they will become aware of problems relating to poverty, human rights, world’s resources, and so on which is beneficial, since they will be the adults of tomorrow, and thus can make a change for the future (Oxfam, 2006, p. 1).

In addition, I think that there is a need for such an education since an open perspective on worldly matters is not so self-evident, especially not at a young age. Most pupils will not get a global awareness through their parents, nor from the media. Though these youngsters use the most high-tech forms of media, wear clothes produced in developing countries, and go backpacking in Australia and beyond, one may doubt whether they realise what this exactly means for their own role in this global society. Therefore, it is important that such an

education comes via the school channel.

Several NGOs, educators, and world citizenship proponents have cracked their minds on what this world citizenship education then should entail. Hurriyet Babacan and Alperhan Babacan from the Asian-Pacific Centre of Education for International Understanding have given in their journal article an overview of five different author definitions of global education, see Appendix I. One of the authors they quoted is Robert G. Hanvey who, three decades ago, wrote *An Attainable Global Perspective* in which he described the ingredients of a global education. These five ingredients are since then widely used when initiating world citizenship education. These are:

‘1. Perspective Consciousness

Students need to understand their views are not shared universally and must develop the ability to see the world through the perspective of others.

2. “State of the World” Awareness

Students have to learn basic information about the world and the issues facing human beings today, including an understanding of the causes of events and their effects on different nations and peoples.

3. Cross-Cultural Awareness

Students should become familiar with other cultures and must be able to relate to people from other backgrounds, while appreciating the many varieties of cultures.

4. Conceiving and Thinking of the World as a Global System

Students must be able to comprehend the nature of systems and how societies are linked together.

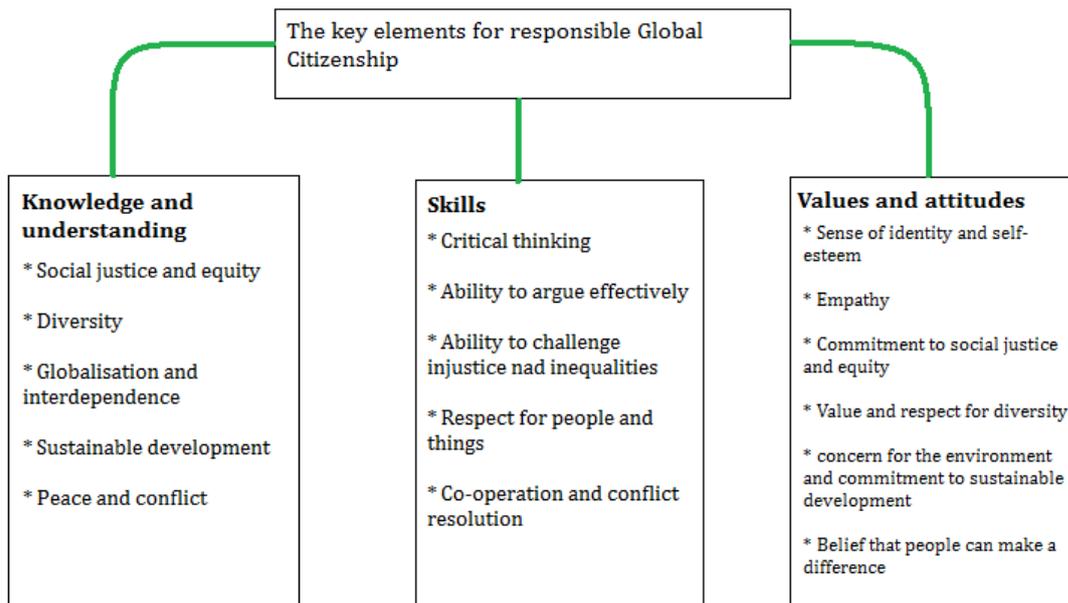
5. Awareness of Human Choice and Opportunities for Action

Students need to understand their responsibilities, realize the choices facing individuals and nations and learn how to act as global citizens’ (Hanvey, 1976, in Adams & Carfagna, 2006, pp. 160-161).

The fact that Hanvey wrote this in 1976 shows that the initiative for a global education is not something novel, and that such an education tries to push through in the school curricula already for decades.

One of the most comprehensive proposals in my opinion has been from Oxfam. Oxfam has initiated a curriculum for global citizenship, which has been used by several schools within the UK. It is based on three key elements, namely knowledge and understanding, skills, and values and attitudes, see Figure 3.

Figure 3: Oxfam's key elements for Global Citizenship Education



Source: Oxfam, 2006

In Appendix II three tables are enlisted indicating from these three key elements what each age group is supposed to learn. This curriculum list provides extensive information for teachers and politicians how and when to apply it, which makes it a very concrete proposal.

What becomes clear is that understanding multiple perspectives and awareness of one's place in the greater world are high on the curriculum agenda. Global educators Nancy Bacon and Gerrit Kischner argue that 'students begin to view themselves as global citizens in a rapidly changing world when they encounter, compare, experience, and adopt multiple international perspectives' (Bacon & Kischner, 2002, p. 48). Martha Nussbaum has called this crucial feature 'narrative imagination' and refers to the ability to think what it might be like to be in the shoes of a total different person from oneself (Heater, 2002, p. 155). This 'narrative imagination' is especially important when making judgements about others and thus requires a critical reflexive view.

Besides the question of the content of such an education arises the question whether it should become a separate course in the curriculum or just a theme that simply permeates the current curricula. The answer to this question differs per country due to the fact that some countries, like Britain, already have a course called citizenship education while other countries, such as the Netherlands, do not. Hence, integrating world citizenship education becomes a bit more complicated. In textbooks used in the United States global issues are placed in blue separate sections while the main story concentrates on what happens in the

USA. This has been called the *blue box syndrome* (Adams & Carfagna, 2006, p. 173). In order to overcome such a syndrome global educators agree that the implementation of a world citizenship education cannot be a piecemeal approach. In their view it should be a continual process that touches every part of the learning environment.

Another important feature, besides content and form, of world citizen education is the way in which it is being taught. How interactive, traditional or digital should such an education be in order to succeed? According to Adams and Carfagna this is not the right question, according to them it highly depends on the teacher whether a course succeeds or not. “A great teacher in a classroom is magical. A bad teacher in a classroom is a tragedy...Physical walls and desks do not create great learning opportunities. Great teachers, no matter the environment, are the key ingredients” (p. 178). Just like a captain and his ship in heavy storms, surviving does not depend on how solid the ship is but how great the captain’s competencies are since he orchestrates it all. Thus “delivering a global education boils down to how the teacher views the world and wishes students to view it” (p. 180). Therefore it is vital to monitor the wishes and competencies of teachers in this process.

Next to reviewing the why, what, and how of world citizenship education this part also sees the need of describing the obstacles in the implementing process of it. According to Derek Heater three attitudes of mind in particular hinder the acquisition of a world citizenship competence at school or adult level. One is a blinkered patriotism, second is pedagogical conservatism, and third is the constraint of poverty which will all briefly be explained hereafter (Heater, 2002, p. 158). With blinkered patriotism Heater means those people who closely identify with their own country or ‘people’ and have therefore no aspiration to think of themselves as world citizens. In more extreme, those eager patriots that still believe that patriotism is a prime virtue restrict any suggestion of adapting the learning process that accommodates the cosmopolitan ideal.

The second obstruction that Heater mentions is quite in line with his first argument and is associated with conservative thinking in both the political and pedagogical sphere. Progressive educationists who have tried to reform the content and methods of the standard curricula have always been prone to criticism from mainly the political right. Conservatives have argued that such an education have led students to know more about foreign cultures and world history than of such aspects of the ‘own’, i.e. the national.

The third obstacle to world citizenship education is described by Heater as a constraint of poverty. Economic difficulties, unemployment or fear of unemployment can lead to a hatred of established or immigrant minorities who are perceived as ‘stealing’ wealth and

opportunities from the ‘true’ nationals of a state. Often this popular animosity goes further in making everything and everybody that is foreign into the scapegoat of society, such as blaming them of trying to change the national culture and so on. Imagine what the chance is in such a climate for teachers to persuade their pupils, and more important the parents, of the validity and virtue of world citizenship (Heater, 2002, pp. 158-163). Thus, as Lapayese sums up, they have to face dominant ideologies, disassemble hierarchies of power, and question curricula and pedagogy which is quite a challenge (Lapayese, 2003, p. 500). Yet, while these obstructions to world citizenship education are merely mental in nature, one should not forget that there are practical constraints as well, such as the lack of proper course material, overall curricula change, financial costs, and the lack of suitable ‘global’ teachers just to mention a few.

4.2 Support versus criticism

In answering the research question, in how far is there support for world citizenship at secondary schools, it is not only important to look at how such an education could look like but also by what is meant with support. Support for a certain issue or cause can be divided in public support, i.e. among citizens, and political support, i.e. among politicians. In this research we look at public support, and in particular one group of the public, those in the school arena, is scrutinised. The Belgium development expert Patrick Develtere defines public support as the ‘attitude and actions, whether arising from knowledge or otherwise, regarding a certain subject’ (Develtere, 2003). This definition is widely accepted and used in the Netherlands. In one of the latest official letters to the Parliament the Dutch Minister for Development Cooperation stipulated Develtere his definition in order to clarify his research on modernising public support for development cooperation. Yet, the *Adviesraad Internationale Vraagstukken* (Advisory Council on International Affairs), AIV, defines public support slightly different, namely ‘public support comprises positive opinions, attitudes and conduct regarding a certain subject’ (AIV, 2009, p. 4). The AIV explains that for them the knowledge aspect is not so dominant in their definition due to the fact that knowledge differs in degree per person. Opinions on the other hand not require a minimum level of knowledge and is thus more operational in use (ibid.).

A third definition I would like to address here, despite the fact that it is more specified to public support for international cooperation, is a definition from the NCDO. ‘Public support is the engagement and support in the Netherlands for the goals of international cooperation. Public support can be observed and measured from knowledge, attitude, and

behaviour in regard to the goals of international cooperation' (van der Velden, 2007, p. 169). What appears is that three aspects keep returning in these definitions; knowledge/opinion, attitude, and actions/conduct/behaviour. For that reason I have made knowledge, attitude, and behaviour the core features in the interviews and questionnaire that will be used when exploring this support part at secondary schools.

Yet, another question arises when we have defined what support entails, namely how to measure support. Measuring public support is rather difficult since it is impossible to question the whole society at large, and therefore will the measuring process always occur on the basis of samples. Consequently one has to keep in mind that the results of such sample tests display just an approximation of the reality. In the form one chooses to study support, be it via an opinion study, content analysis, or a panel research, one has to be aware of the difference in measuring incidental and durable support. In measuring support for world citizenship both forms can be important, depending on the goal one wants to achieve. In this particular research to find more durable support is desirable. The reason for that is since durable support can lead to a fundamental decision to make changes in the school's curricula, whereas with incidental support the risks attached to such changes will increase.

Whereas the previous part explained how to observe and measure support, it is also worthwhile to look at the resistance towards the world citizenship idea. While many proponents of world citizenship and cosmopolitanism are displayed throughout this paper, also those more critical voices have to be enlightened in order to place the topic in its context. In subchapter 3.1, where the extension of identity was discussed, critical insights of Miller and Parekh were already given, and I would like to add in this part the critical remarks of Dutch cultural historian and political columnist René Cuperus.

Cuperus claims that world citizenship, an elitist ideal, undermines the society at large and touches upon the democratic political community, social security, and public solidarity in a fierce way. He even calls world citizenship a dangerous *fata morgana*. He continues that a society for cosmopolitans only, and assuming that everyone wants to be and can be a world citizen, can create the risk for a civil war in one's own country. Moreover, can these worldly elitist aspirations, according to him, be seen as the main cause for the risky rise of political populism in many European countries.

He claims these statements on the basis of a new stage of modernisation that has led to a faultline of perception between those people who can internationally connect, and those

people who do not wish to or simply cannot cope with these changes¹⁹. While elitist cheerfully embrace these changes, a one track global future is created, in which the majority of the political society of citizens are undermined, no less rigorous measures seem optional. What is, according to Cuperus, therefore wrong with world citizenship is that the ideology of world citizenship does not come close to the factual lived form of world citizenship. World citizenship is therefore a Sunday elitist feel-good idea that is being justified as the intellectual answer to the globalisation process.

This leads according to him to the disappearance of the middle class and the emergence of populist protest. Cuperus therefore calls for an embedded historical notion, social dynamics, and fellow manhood on a controllable scale as the counter appeal to an utopian world citizenship created by contemporary nonchalant elitists (Cuperus, 2009).

Interesting in Cuperus his critique on world citizenship is that he perceives it as a widening force, while many proponents say that world citizenship can work as a binding force between (the world's) people. In addition, what I found remarkable is that he claims that populism is a reaction to elitist world citizenship, but not once considers whether world citizenship could be a reaction to populism, or that it might be a process that catalyses one another.

4.3 Profiling the envisioned world citizen

Now that we have seen how the education is supposed to look like, one might wonder what the effect will be on its pupils. Envisioned is that such an education will facilitate the pupils with the knowledge and know-how to connect the dots that draw our world together and form new patterns of understanding. Oxfam has described a global citizen as someone who is aware of their wider world and has a sense of their own role as a world citizen, who respects and values diversity, has an understanding of how the world works, and is outraged by social injustice. Moreover, is it somebody who participates in the community at a range of levels; from the local to the global, is willing to act to make the world a more equitable and sustainable place, and takes responsibility for their actions (Oxfam, 2006, p. 3). The Dutch National Committee for International Cooperation and Sustainable Development (NCDO) argues the same characteristics and adds to that list that a world citizen should have insight in international development matters, recognises opportunities and challenges that can increase involvement in world matters, and feels engaged with his or her fellow human beings

¹⁹ Cuperus his argument is quite in line with what Castells means with his First and Fourth World in the Information Age, see subchapter 2.3.

(Béneker et al., 2008). It might seem now as if it requires a lot to ‘fit’ the profile of a world citizen, yet unconsciously many of us already possess these qualities. According to Adams and Carfagna understanding issues and events in a broader context not only makes a person a global citizen, but even a better national citizen (Adams & Carfagna, 2006, p. 170).

Yet turning all citizens within a nation into ideal global citizens is a bit unrealistic. A nation, such as the Dutch, can never be homogeneous and should not attempt to be either. What proponents can aim at is creating globally oriented citizens that know of the fundamental basic principles of international cooperation and are aware of their individual position in a wider world. These basic principles can be learned at school via the proposed world citizenship education. Yet, for those who already duly passed their school time another tactic has to be set in motion. Since this research tries to find out if there is overall support for world citizenship at secondary schools it is also of utmost importance that teachers and people from the school boards themselves have the spirit of a world citizen in order to initiate such an education. In addition have we seen in section 4.1 that parents and people in the pedagogical and political realm also are important in the implementation process. Thus, in order to take care that not only the youngest of society have the chance to become inspired world citizens, world citizenship also has to be promoted at adult-level.

In the Netherlands a research office called Motivaction has initiated a programme that divides the Dutch nation into eight mentality milieus in order to know what moves these milieus and how they think about development issues in particular. Each milieu has its specific views on life-goals, societal issues, work, social relations, leisure, aesthetic and aspirations. Thus these milieus are not based on simple social demographic characteristics but instead on values and lifestyle, since these are perceived as the key that gives access to the environment of perception of the contemporary Dutchmen (van der Lelij & Knoop, 2007, pp. 33-34). This environment of perception is of paramount importance when studying the knowledge, attitude, and behaviour of individuals on global issues. The mentality milieus can therefore be the focal point for the successful realisation of support for world citizenship among adults when tackled and approached in the right way.

While it would be too extensive for this thesis to explain the eight mentality milieus in detail and to elaborate on the model, organisations involved in creating support for world citizenship, such as COS Gelderland, can use these milieus in their advantage to depict the different values and lifestyles in society and adapt their ‘tactic’ to increase support for world citizenship based on these differences. In one’s goal to create globally oriented citizens it is thus fatally to treat the society as one homogenous group. Interesting to add here is that

people that want to unite as world citizens can subscribed themselves with the International Registry of World Citizens. This Registry was initiated in 1949 and contains ten thousands of people from all over the world.

5. World citizenship education: a geographical comparison

5.1 World citizenship education in other countries

World citizenship education is not just a phenomenon that dashes over the Netherlands. Policy-makers and educators all around the world have debated on such an education for their youngsters. According to Kenneth Tye one could even speak of a worldwide trend. In the countries he scrutinised most schools were dealing with global issues, such as the environment, inter-ethnic relations, peace, democracy, and human rights (Tye, 2003). Moreover, he concluded that not only the 'rich' countries deal with these topics, but also emerging nations, such as South Korea, Russia, and China integrate these themes more and more in their curriculum (ibid.). However, this part will take a closer look at Canada, Belgium, and the United Kingdom since these countries turn to be interesting examples for the Netherlands.

Canada

Teaching about the world and developing some sense of global citizenship have always been important topics within history and social studies education in Canada. This fits quite the widely used 'expanding horizons' model within these two courses. In Canada though there is no uniform teaching curriculum since all ten provinces have exclusive jurisdiction over education. This means that the global citizenship theme has been differently integrated in the several educational systems. For example, in the largest and most populated province, Ontario, students get in the twelfth Grade a university preparation course in which they learn to be able to explain the rights and responsibilities of individuals, citizens, groups, and states in the international community (Richardson, 2008, p. 117). Whereas in one of Canada's smaller and less populous province, Nova Scotia, students in the same Grade have the choice to choose for the *optional* course 'Global History' in which they learn to develop globally-oriented civic values, such as perspective consciousness, knowledge of global dynamics, state of the planet awareness, cross-cultural awareness, and an awareness of the future and of human choices (pp. 117-118). Moreover, has global citizenship education evolved over time along with Canada's status as a nation and its functioning in a wider world.

According to Richardson we can distinguish five imaginaries of global citizenship

education in Canada over the last decades. It started with an education based on an ‘imperial imaginary’ in which students learned about the world from a British imperial perspective. In this perspective they learned to distinguish British Empire from non-Empire. During the Cold War a more ‘bipolar imaginary’ arose in which students learned about communism as to better understand a rival system. In addition, did this reinforce the ‘rightness’ of a democratic, capitalist system. Global citizenship education later aimed at emphasising the multipolar and interdependent nature of the world, the ‘multipolar imaginary’, due to the formation of the United Nations and Canada’s post-war status as an emerging power. In the 1980s another shift in emphasis took place, one based on an ecological understanding of the complexity and interdependence of all life forms. This imaginary, ‘the ecological imaginary’, goes hand-in-hand with the awareness raising of looking at the world through the eyes of other nations and cultures.

As witnessed above, this ‘world-mindedness’ is still being perceived as the most important feature in global citizenship education. Recently, there has been a return to a more monopolar view of the world in which global citizenship education seems to focus on preparing students to compete successfully in a global economy. This ‘monopolar imaginary’ together with the ‘ecological imaginary’ causes now much contestation in global citizenship education in Canada. While the first promotes world-mindedness and appreciation of diversity, the latter is concerned with neo-liberal economic ideas and hardcore competition. These two opposing views leave Canada at the moment at a crossroad on how to continue with global citizenship education.

Flanders, Belgium

The Flemish parliament adopted a programme for development education, in which it envisioned ‘activities to raise awareness and understanding in order for people to cooperate to expand solidarity and a sustainable global community’ (Béneker et al., 2009, p. 23). In order to realise this, the Flemish government, in cooperation with the federal Ministry of Development Cooperation, subsidises an organisation called *Kleur Bekennen* that focuses on world citizenship at schools. *Kleur Bekennen* tries to encourage world citizenship via education and stimulates teachers to approach as much topics from a global dimension. They argue that the school is a microclimate of all that happens outside the school, in near and more remote parts of the world. Therefore they see schools as focal points for realising such awareness. Moreover, do they preach for a more structural integration of world citizenship in the education that permeates current courses. Interesting in this example is that this world

citizenship initiative is a common project of different layers of government. Thus *Kleur Bekennen* is especially assigned to create support for world citizenship in Flanders. This makes it for everybody involved clear where to turn to when dealing with this specific theme. As will be explained later, this is considered very important since too many initiatives can make such an education seem chaotic and maybe even unnecessary.

United Kingdom

In the UK we are witnessing another trend. In the educational system one finds a course called ‘global education’ and since 2000 also a course called ‘citizenship education’. Official support for global education is given by many actors, such as the Department for Education and Employment²⁰ via its document *Developing a Global Dimension in the School Curriculum*, NGOs like Oxfam publishing all sorts of school documents on global issues, and the Development Education Association arguing the importance of a ‘global perspective in education’ (Hicks, 2003, p. 265). Yet, the importance for such an education becomes even more visible with the funding being made by the Department for International Development to support a ‘global dimension’ in the school curriculum. According to Hicks can this involvement in global education be seen as a resurgence of interest in the topic. When it comes to global education, the UK has already a long history. ‘Specific educational interest in world matters dates back to the 1920s when progressive teachers set up the World Education Fellowship,... and in the late 1930s the Council for Education in World Citizenship’ (p. 266). This extended in the post-war period to an interest in ‘education for international understanding’ and later was the term ‘world studies’ coined. Nevertheless, only in 1973 a curriculum project was set-up to look at issues of world order and, in doing so, gave birth to the UK’s variant of global education (ibid.). Global education though had its opponents, which became visible in the 1980s, when the political right claimed that global education was a form of indoctrination. It was accused of ‘politicalisation’, improper teaching methods, and the ‘lowering of educational standards’. In the 1990s teachers were even assaulted of their unprofessionalism and a shift to more neo-liberal forms of education emerged. Yet, as described above, the last decade has shown resurgence for global education.

In 2000 England underwent a considerable revision of the National Curriculum; it introduced citizenship education as an additional curriculum subject. This happened due to ostensible lack of participation of youngsters in politics. In 1998 the Crick report advised the

²⁰ Currently the Department for Children, Schools and Families (DCSF).

government on citizenship education for secondary schools. The result was the course citizenship education in which the role of youngsters in their local communities is being stressed. However, in this course they do not only learn about their relation to the geographical near, but also to their greater world. This new curriculum has therefore helped the development of new teaching material for world citizenship. Yet, world citizenship is still not the primary focus of citizenship education, nor from global education. This leads to a situation in which this highly important topic does not receive priority in either course and thus lingers in between. Davies et al. 'suggest that it would be useful to look beyond old barriers that have separated citizenship education and global education and to form a new global citizenship education' (2005, p. 66). Moreover, they reason that 'their separation has in the past only perpetuated the old understandings of citizenship and constructed a constrained view of global education' (ibid.). Thus, one can conclude that, while the UK has a long tradition in global education and initiated even a course citizenship education, they still face the problem of how and where to implement world citizenship education.

5.2 World citizenship in Dutch education: A top-down or bottom-up process

Government

Due to its geographical and economic position, the Netherlands has always argued an international dimension in education as an important asset and a prime necessity. This international orientation became most visible in history, geography, and modern languages courses. Yet, only from the 1980s onward did the political attention increase for making the Dutch education more international. Several initiatives on internationalisation and the Dutch education were published, leading to four important integral education policy documents²¹. The first, called *Grenzen Verleggen* (expanding borders), was initiated in 1991 and was a first incitement to bring all educational areas dealing with internationalisation coherently in one frame. Main points on the agenda here were an increase in exchange and mobility of students, pupils, and teachers and more cooperation between governments and schools concerning this topic. The supposed effect was an enforcement of the awareness on internationalisation.

On the basis of this document a new policy with new ambitions was presented in the 1997 policy *Onbegrensd Talent* (unlimited talent). Core focus points were now making education more intercultural, utilise the chances that European cooperation offers, and to

²¹ These four integral documents (1991/1997/1999/2001) encompass information on all levels of education. Nowadays so-called *Koersdocumenten* (course documents) are more used in which the courses for the separate levels are portrayed.

position Dutch higher education on the international market. Establishing sustainable collaboration relations between schools and cooperation within border areas became more central, instead of loose individual exchanges.

In 1999 the Minister of Education, Culture and Science evaluated the internationalisation policy in an official letter to the Parliament. This letter, named *Kennis geven en nemen* (giving and receiving knowledge), was characterised by two main points, namely to contribute to the quality of education and to connect education with the government's foreign policy. This was supposed to be realised via greater independence of schools, a more concrete list of cooperation countries, and by increasing the coherency between the internationalisation policy of education and the government's foreign policy. Of great importance would be the cooperation of civil servants on an international level, while learning from one another (Onderwijsraad, 2005).

Finally in 2001 the Ministry of Education, Culture, and Science²² presented a main briefing on the internalisation policy, called *Onderwijs voor wereldburgers* (education for world citizens). The document stresses the new role of the Ministry and in juxtaposition that of educational institutes. More and more will this Ministry focus on stable basis conditions and guard the quality, accessibility and efficiency of internationalisation. Whilst schools become more autonomous in their actions in this sphere and thus receive further room to adopt their 'own' policy on the internationalisation aspect in their education. The main goals stipulated in this policy document are derivatives from the previous documents on internationalisation. These are: to advance the international orientation possibilities for students, to increase the international profile of Dutch (higher) education on the international market, and to learn from and cooperate with each other in an international context on a central level. This Ministry took a few concrete measures to realise these goals, for example the fact that students can take their study allowance with them when studying abroad, and the mutual recognition of higher education diploma's²³ (Ministerie van OC en W, 2001).

Though the title of this policy document was encouraging, the content of it does in my opinion not really stress anything on world citizens. The document is just another expansion on the whole internationalisation topic. Unfortunately, not once does the document mention

²² The Minister of Education, Culture, and Science has appointed three intermediate organisations that stimulate Internationalisation in the different educational sectors. For primary and secondary education this is *Europees Platform*, for senior vocational education and for adult education this is the *CINOP* (Centre for Innovation and Schooling), and for higher education *NUFFIC* (Netherlands Organisation for International Cooperation in Higher Education).

²³ As agreed upon in the Convention of Lisbon.

what a world citizens is suppose to be or how exactly education for such ‘citizens’ should look like. Of course can the Netherlands be proud at such internationalisation involvement from the Ministry, especially compared to other, more conservative, European countries, yet it does not give full satisfaction for truly implementing world citizenship education. This becomes even more evident with the latest regulation of 2006 encouraging active citizenship and social integration in primary and secondary education. This law is really centred on learning students true Dutch citizenship traditions and customs, and thus drifts the focus to the national. For world citizenship education sake it would have been more promising if that regulation was called ‘Law on active *world* citizenship and social integration’. The only encouraging aspect of this regulation is that some of its core objectives can be interpreted for realising world citizenship in relation with national citizenship. Yet, since 2001 no new integral government report on internationalisation of education has appeared. This is mainly due to the decentralisation of the topic (Onderwijsraad, 2005, p. 21). Interesting though is that in 2002 the Maastricht Global Education Declaration was adopted by many European countries, including by its host country the Netherlands. The Declaration is a mere policy recommendation that outlines a number of ways in which global education can be improved and increased at national level and throughout Europe (North-South Centre of the Council of Europe, 2005, p. 15).

The Dutch Education Council argues that even after 15 years of internationalisation policies such theme is still not an integral part of the government’s educational policy, let alone world citizenship education. Moreover, they argue that internationalisation should be a structural point on the agenda of the Ministry of Education, Culture, and Science. Not only are internationalisation and world citizenship education subject to this obstacle, additionally they have to challenge the swings of the political climate. The former Minister on this post, Maria van der Hoeven, shows in her next quote that she sees the importance of a changing citizenship education, yet the regulation she implemented (the 2006 law on active citizenship and social integration) has a strong focus on the national. Thus words are not always hundred percent put in practice. Moreover, do financial cut-backs also influence educational policies. The current Minister, Ronald Plasterk, has to ‘do the job’ with much less financial means and is heading to worse storms; prognoses show that in 2010 education will be cut-backed with more than 140 million euro’s.

“Our world relies on a democratically-oriented sense of citizenship. Developments such as globalisation... are raising questions...among citizens....There is a sense of urgency to re-invent the concept of citizenship. And of course people look to education to take up the challenge. Current political and social circumstances call for a re-evaluation of the old concept of citizenship. And for a re-evaluation of the contribution that education can make to meeting this new challenge.

Learning modern citizenship is not only about acquiring knowledge and cognitive skills. It is about the development of a particular attitude...and learning by doing...That is why in the Netherlands we have changed our direction. Schools will receive the explicit instruction, through legislation, to contribute to the development of citizenship among young people. Our motto should be: moving from being good school citizens to being good citizens of the world ”.

(Maria van der Hoeven during the OECD Ministerial Conference on Education, Dublin, March 20th 2004. Quoted and taken over from the North-South Centre of the Council of Europe, 2005, p. 43).

Non-profit Organisations

Non Governmental Organisations, most of them non-profit, have been at the forefront of global education and awareness-raising in the Netherlands. Especially since the early 1990s have environmental and development NGOs strengthened their energies for a global education encompassing among others sustainable development education. They produced advising documents, educational programs, interactive materials, and alike in order to realise global education. Yet, creating these materials has been just one element of the work done by these NGOs. Their major focus is often on development cooperation work, advocacy and campaigning. A danger in this is that the educational programs might be used, unintentionally or on purpose, for increasing fundraising or awareness of the specific NGO. However, Dutch NGOs seem to avoid this tendency foremost (North-South Centre of the Council of Europe, 2005, p. 54). In the following, the world citizenship initiatives of three non-profit organisations will be reviewed.

The largest promoter of world citizenship is the National Committee for International Cooperation and Sustainable Development, NCDO. While established as a not-for-profit foundation with an independent governing board, the NCDO is fully government funded and is listed as a ‘ZBO’²⁴ (North-South Centre of the Council of Europe, 2005, p. 65). NCDO has not only as task to increase societal awareness, but is the main financer of subsidies to NGOs. To mention one of its most important initiatives was the 2008 vision document on world citizenship in education, resulting in a canon for world citizenship. In this vision document the NCDO informed all those concerned with the topic on what world citizenship is, why it is

²⁴ A ZBO is an independent governing organ that executes tasks from the government, but is not directly under the authority of the ministry.

necessary for education, and how it could be put in practice. In the document they make a comparison with other countries dealing with the topic and already mention that they are working on a canon. Then in 2009 they published, in collaboration with the University of Utrecht, *the Canon on world citizenship*. This canon presents twenty-four ‘windows on the world’ covering eight fundamental themes, being: diversity, identity, human rights, sustainable development, globalisation, distribution, peace and conflict, and global engagement. The ‘windows’ are established to make connections with other parts of the world. Just like Oxfam’s *Education for Global Citizenship; a Guide for Schools* in the UK, can this canon be seen as a curriculum guide for the Netherlands. A pity though, in my opinion, is that this canon has not evolved in the production and distribution of the required subject material. Moreover, has this canon not been delivered to schools. Only those schools that by incidence came to know of it and are interested in the topic requested a copy. Overall one can argue that this has been a really good initiative for promoting world citizenship, yet its effect so far has not been what it could have been. While it becomes too numerous to mention all its relevant initiatives, worthwhile mentioning in addition is the website they launched, especially made for teachers who want to get involved in the promotion of world citizenship. Thus NCDO, via its subsidies, its programs, its vision documents, and awareness raising can be seen as an important player.

The next non-for-profit organisation is COS Gelderland, Centre for International Cooperation. This organisation, located in the Dutch province of Gelderland, is the organisation where I did my apprenticeship, and thus is a place where I saw close at hand how in practice such initiatives come alive and are being implemented. COS Gelderland is a regional advice and project centre involved in development issues and international cooperation. It advises and informs local citizens, private initiatives, city-twinning, societal organisations, schools, civil servants, and companies. Thus it attracts the whole strata of this provincial society. Interesting is that it organises itself projects, but also assists others in performing their activities. By stimulating others, COS Gelderland increases the involvement of people in international cooperation matters. One of its sub-branches is education. High on the agenda is creating pupils to think and act as world citizens. In trying to do so COS Gelderland has developed educational projects and programs to bring the world closer to the classroom. The educational projects cover themes such as international cooperation and trade, refugees, children’s rights, sustainable development, water-issues, and poverty. An interaction of promoting these projects amongst schools and being approached by schools themselves are the ways in which COS Gelderland has operated over the last couple of years.

Yet, a new initiative has been launched, called *Wereldadvies voor Docenten* (World Advise for Teachers) This new initiative plays more into the wishes of teachers and schools via consulting them on what they would wish to do in their classes concerning international development issues. Accordingly, COS Gelderland will either produce a project that matches these wishes, or it will endorse one of its existing projects that fits the description, or will advise on existing projects from third parties. The aim is not to ‘sell’ foremost their own projects, but to reach as many teachers interested in development issues but who lack a clear operationalisation. Moreover, this way of approaching teachers gives them the feeling of ‘being in control’ and so they do not feel the pressure of having to execute a project they are not fond of themselves. Putting world citizenship at the core of their actions makes this organisation another important player for stimulating world citizenship.

An organisation that solely focuses on education with a centre of attention on the world is Alice O. This rather small organisation produces educational products and projects in ‘world-perspective’. On account of diverse principals, such as other NGOs, the Ministry of Foreign Affairs, and educational publishers they produce such products that all intent to increase world citizenship. Though this organisation is small, it has a really important function in Dutch society to raise such awareness. The fact that this organisation exists, and has sufficient assignments to continue their work, is a signal that there is a need from the Dutch society for world citizenship education. Although this part has only outlined three non-profit organisations dealing with this sort of education, the fact that both large and small organisations are involved is an important impetus for launching world citizenship in the Netherlands.

Schools

Yet, not only does the government and different NGOs require such an education, visible is also a bottom-up process in which both parents, pupils, and teachers feel the urge to take a more international focus when concerned with education. One such initiative came in 1989 from the Alberdingk Thijm school in Hilversum. During those days International Oriented Education existed which was only meant for foreign pupils living here or for Dutch children from whom the parents had an international career. These pupils were fully taught in English, and this raised the attention of both pupils and their parents who did not fulfil the criteria to be admitted to these schools. Thus in 1989 the international school Alberdingk Thijm initiated the bilingual education program which was in principal accessible for all Dutch pupils. Since then several schools started to implement the program in which ordinary courses were taught

in English. In 2009 hundred secondary schools were providing bilingual education, four schools were preparing to start the bilingual program, one school teaches in German as second language, and were in total 15.000 pupils enjoying such an education (Landelijk Netwerk voor Tweektalig Onderwijs, 2009). What has to be mentioned here though is that this bilingual education is mainly given to the vwo (pre-university) classes, whilst it could also be of quite interest to those pupils enjoying pre-vocational education.

Another interesting initiative is the establishment of the ‘Cosmicus college’ in Rotterdam. This school strives for an ideal world in which world citizens can harmoniously coexist. In order to realise this they educate their pupils with competencies, such as creating trust, interest, tolerance, and respect towards their fellow human beings. In its mission statement it declares that it wants to develop their pupils to become world citizens. While initially the concept for this school was not approved, in 2007 the Minister of Education, Culture, and Science did officially declare its opening. Both the teachers and pupils are a true mix of cultures. Interesting is that this school has adopted special features in its educational program that distinguishes this school even more. Examples are the mandatory first 15 minutes reading time to augment language skills, enhanced bilingual education for some vwo classes, but most promising a course on world citizenship. In the first two years of their education pupils get an hour a week this course which aims to develop a holistic view of the world, make pupils aware of complex matters and problems that dominate in this world, and to enhance the analytical and critical intellect (Cosmicus college, 2009). This initiative shows the pure call for such an education from society and thus shows that enhancing world citizenship is just as much a bottom-up process.

What this part has tried to show is that several actors, both within the Netherlands as abroad, push for a form of world citizenship education. Yet, as explained in the societal relevance part, the Netherlands is currently dealing with a conflicting trend in which on the one hand we can witness a socialisation of development issues and on the other hand see the rise of right-wing affiliated who are against foreign influences. In such a political climate world citizenship is sitting on a swing waiting to either go up or down in popularity. The next part will show the case for ten secondary schools in the province of Gelderland.

IV. Empirical Part

Chapter 6. Pre-testing notifications

6.1 The secondary schools and the respondents

In order to conduct this research several schools in the province of Gelderland were scrutinised. As described in the research limitations part, some criteria were set concerning the type of school that would be interesting for this research. First of all, the school needed to be comprehensive, meaning it provides all three *sorts of education* a pupil in the Netherlands can attend²⁵. Furthermore, it was required that the schools had at least 1250 pupils enrolled. These two criteria were set to curtail the differences in size and kind of education. Nonetheless, these schools show variability on other factors, such as the location, the status, the non-curricular activities etcetera. These characteristics also make up the school's atmosphere. This is important as it influences both the teachers, people from the school board, and of course the pupils. Yet, for the research sake it is essential to have some of these differences eliminated.

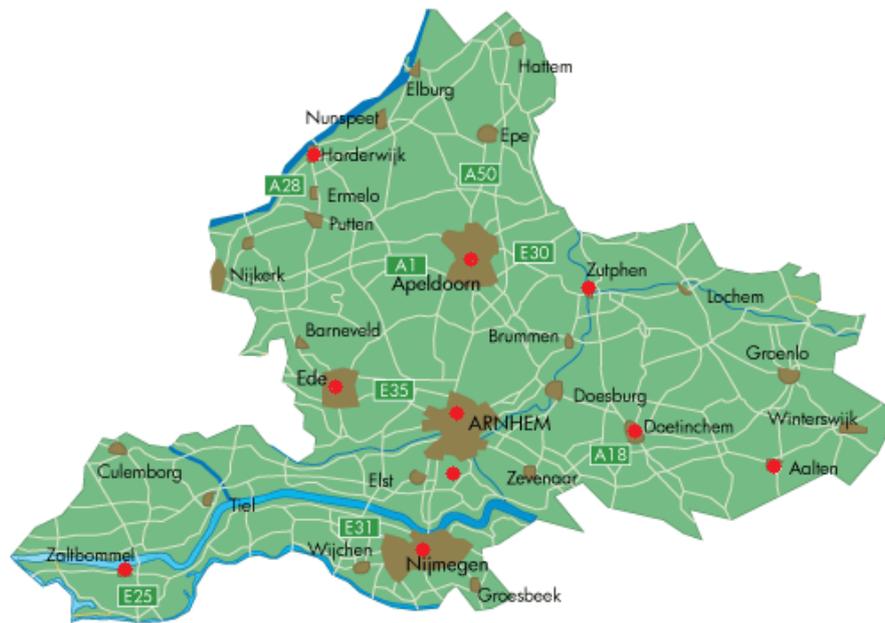
Moreover, in the Dutch educational system two *forms of education* exist. On the one hand there are public schools that are being governed by the state and which are free of a religious context, whereas on the other hand there are so-called special schools that are based on a religious foundation and are being governed by a foundation or an association. What has to be mentioned here is that the difference between these two is sometimes from the outside hard to tell. Yet, in the interest of the research it is important to visit both kinds of schools. Initially, it was envisioned to visit in total twelve schools, from which six would be public schools and the other six special schools. However, due to some unforeseen circumstances the research ended up with ten schools instead, of which six are based on a religious foundation and four schools being public.

In order to be able to make any significant statements for the province of Gelderland, these ten schools needed to be evenly spread over the area. As mentioned earlier in the research limitations part I decided to conduct the research in communities with more than 25.000 inhabitants, and in prime cities within that community of more than 10.000 inhabitants. These ten schools are located in: Nijmegen, Arnhem, Arnhem-Zuid, Apeldoorn,

²⁵ These are the VMBO (pre-vocational secondary), HAVO (senior general secondary), and VWO (pre-University).

Ede, Zutphen, Doetinchem, Harderwijk, Zaltbommel, and Aalten. See the red dots in Figure 4 for the regional spread.

Figure 4: Regional spread of the ten visited schools



In this thesis the names of the participating schools will remain anonymous. The schools will be referred to as School A or School F, etcetera. The reason why there is chosen for this option is because this research is not some sort of contest of which school scores best in the world citizenship competition. The emphasis of this research is to map the possible support for world citizenship at secondary schools. If it means that the ten schools, or some of them, for example show little support for integrating world citizenship at school then that is the message I want to portray. Moreover, do I respect the honest answers of my respondents, which in retrospect should not lead to pinpointing between schools. In my communication back to the schools I will individually let them know which school, i.e. which letter, they are so that they can compare their own results with the other schools in the region.

The teachers that are being interviewed are all geography teachers. Five of them are male, and five female. What has to be kept in mind is that the answers they give are personal opinions and thus cannot be considered for all (geography) teachers of that particular school. Answers are given on the basis of personal experiences, perspectives, motivations, and so on and thus are highly dependent on the individual's background. The same restriction applies to the members of the school board. Though they are asked to speak as the voice of the school, still their answers will highly depend on the person giving them. For the school board sample the

ratio of men-women is a bit skewed. Three spokespersons are female, whereas seven are male. Their specific function within the school also varies. Some are leaders of specific departments, i.e. from a specific *sort of education*, others are heads of a team, and some are even vice-deans at school. What they all have in common is membership of the school's board, and in that respect can influence the daily affairs of the school.

The pupils that filled in the questionnaires are either closing the third year or beginning the fourth year at secondary school. Their age is between 15 and 16 years. They all have geography in their curriculum. However, those fourth year pupils (four classes) and the pupils in their third year of vmbo (three classes) have specifically chosen for this course, whereas only for the pupils of the third year havo and vwo (three classes) this course is mandatory. Thus the pupils differ in the *sort of education* they follow, and in whether they freely choose for geography or not. They have in common though their age group, and thus they are peers in emotional and social developments. A final remark is that the ten classes that have participated in this questionnaire differ in size. The class with the least pupils contained only 15 respondents, while the class with the most pupils contained 30 respondents.

6.2 The content of the interviews and questionnaire

In order to investigate whether there is support for world citizenship at secondary schools this research scrutinised three layers within a school. The sampling strategy I used for this qualitative research can be defined as stratified purposeful sampling. Within this strategy one selects a strata, in this case secondary schools, and purposefully chooses cases within each, i.e. the teachers, people from the school board, and the pupils. The first layer were thus the teachers, in this case geography teachers. At each school a teacher was interviewed. These interviews took about 45 till 60 minutes and entailed questions on knowledge, behaviour, and attitude towards world citizenship. During these interviews the respondents were asked on a set of questions, which were not always asked in a fixed order but often tended to blur throughout the conversation. This way the respondents had some space to elaborate and to deviate. Thus the form of the interview can be labelled as semi-structured.

Some of the interview questions are copied from an earlier research called *Nulmeting Wereldburgerschap* which was created by Marijn de Hoop and Leonie van der Geest in assignment of COS Zuid-Holland. Their research though focused on primary schools and thus I had to adjust those questions for secondary schools. All the questions raised aim to determine how teachers think and feel about world citizenship The intention is to find out

whether there is support for world citizenship among these teachers. For the full set of interview questions see Appendix III.

The second layer examined is the school as an institution. For this ten people from the school board were interviewed. They were asked to speak as the voice of the school, which was not always easy given the fact that most of them also teach a specific course and might also show their personal opinion. The conduct of this interview is quite the same as for the teachers. A list of questions, subdivided under the headings of knowledge, behaviour, and attitude were put to these respondents. During the interviews these questions come at the fore, but not always in the same order. In general these interviews took a bit less time, about 45 minutes maximum. The full list of interview questions for school board members is presented in Appendix IV.

The third layer, the pupils of the secondary schools, were not interviewed individually but were requested to fill in a questionnaire to collect their opinion on world citizenship. This questionnaire, also subdivided in questions on knowledge, behaviour, and attitude comprises 16 multiple choice questions, of which some have an open character and where pupils are being asked to elaborate on their answer. Before the pupils were put down the test a sort of pilot with the questionnaire was made. The questionnaire was tested through a friend, who is a teacher at a vmbo, to establish whether his pupils would understand the questions and how they would respond in general. With his feedback the final questionnaire list was created. The questions are really specified on the daily lives of the pupils, and do not limit to what they learn at school but rather delve into their intrinsic arguments. It took a maximum of 10 minutes to fill in the questionnaire and it was a requirement that this was done during the geography classes, since then it would be fact that the pupils all followed the course geography. See Appendix V for the questionnaire.

Chapter 7. Testing results

7.1 Support for world citizenship among teachers

In order to find out whether there is support for world citizenship among secondary school teachers, this thesis will first discuss the answers given to each specific interview questions. The first set of questions touches upon the knowledge aspect of world citizenship, the second set on the behavioural aspects, and the third set on the attitudes. The idea is to look for similarities and differences in the answers given by the ten teachers. This will show whether there is cohesion in opinion, or whether views deviate significantly. Subsequently, five of the

strongest questions that represent the support-aspect will be put under a magnifying glass. This will provide an individual ‘score’ for each teacher. A specific scale has been made to indicate on the basis of these questions to what level there is support for world citizenship among teachers. Finally will this part graphically show the results and give its conclusion.

Question 1.1: What do you consider with world citizenship?

The teachers have room to give multiple answers. Five times the answer was that it is a sort of global awareness. Four times the answer: knowledge of what happens in the world was given. Two teachers argued that is something opposite of what happens far away, and two said that world citizenship has to deal with taking responsibilities in the wider world. Yet, also a lot of different answers were given. Just to mention a few, world citizenship: network society, respect for others, bound to the world’s people via products, global tourism, open your eyes, and environmental issues. Interesting here is that in the operational definition of this thesis²⁶ the words engagement and willingness are important features, while in the response of the teachers this has not been mentioned with so many words. What I found fascinating is that half of them at least agree that it is a sort of global awareness, and especially this awareness element is sought for in the answers of both teachers, school board people and the pupils.

Question 1.2: What are, according to you, the most important themes of world citizenship?

Five times the answer ‘environment’ was given, three times teachers said it had to deal with ‘development’ issues, and three times ‘globalisation’ was mentioned. Thus these three themes are apparently found important within world citizenship. Seven other topics were mentioned twice, these are: ‘inequalities’, ‘Europe’, ‘politics’, ‘there is more than your own environment’, ‘economy’, ‘different cultures’, and ‘being a citizen of the world’, i.e. living in a global village. Three separate answers that were being given I would like to stress here seeing their outstanding nature. These are ‘spatial planning’, ‘anti-globalisation’, and ‘natural resources’. The reasons why I found them outstanding is because I think they really fit another side of world citizenship that also needs to be enlightened and that are the more critical and less obvious aspects.

²⁶ The engagement and readiness to be part of the international community, and to participate in that community. The international community can be seen as the society of all humans on this earth. A world citizen is thus a person who is aware of the inequalities in the world, who is willing to cooperate on a more just and rightful world, and who takes concrete actions to realise all of this.

Question 1.3: What kind of knowledge, skills, and attitudes should a teacher adopt when dealing with world citizenship? And where is this knowledge acquired?

Six teachers argued that it is important to follow the current events, i.e. the news, so that you as a teacher are aware of what is happening in the world. Three teachers said that it is important that you are yourself honestly interested and involved in world matters. Moreover, self-study three times mentioned as the way to keep updated on the latest study material and affairs. Five other answers were given twice, these are: give examples from your own daily life, certain computer-skills, via journeys experience different cultures and countries, an open attitude, and being well-informed on the required teaching material. Two other answers are worthwhile to present here. One is that you as a teacher should be able to visualise certain topics for your pupils by vividly bringing it to the fore. Personally, I think that this is a very important skill. As a pupil I remember that those topics that were ‘overly’ expressed and dealt with during class, were the ones that you remember even up till today. Especially with the topic of world citizenship it is important that youngsters remember this subject when being adults themselves. Another interesting answer given was that it should be a correlation between knowledge and feeling. Personally I think that a teacher in his own class feels best how to integrate certain topics. Thus this aspect is quite relevant.

Question 1.4: Are you familiar with the material of the NCDO, the National Committee for International Cooperation and Sustainable Development, or from other societal organisations dealing with world citizenship?

The reasons for this question is that world citizenship is truly being promoted by these organisations and thus the thesis would like to get an insight in their effectiveness on teachers. Nine teachers out of ten acknowledge that they are not familiar with the NCDO or with its products. Yet, interesting is that four teachers do argue that they are often being approached by these sort of organisations, while two teachers say they have never really been contacted. This is quite remarkable given the fact that schools are seen as facilitators for world citizenship. What could be an explanation here is that at school level, for example by team leaders or with the secretariat, these emails are being filtered, and thus that some schools keep their teachers away from, in their view, ‘superfluous’ emails.

Question 1.5: Are you familiar with the developments of world citizenship education in other countries? If yes, what do you know?

To be brief about this one, none of the teachers are truly informed how this issue is dealt with in other countries, yet some do say that they have insight on how their partner schools, i.e. the schools with which they have exchange programs, deal with these sort of themes. Interesting is that in general teachers think that the Netherlands is doing not so bad when it comes to raising global awareness. A teacher formulated this quite nicely stating: “As a country becomes larger it will tend to lay the focus more on the self, we Dutchmen in contrast have an open perception”.

Question 2.1: Is world citizenship being mentioned in the teaching material that you use? Is this in a direct or indirect way?

All ten teachers argued that this specific term has not been mentioned in the material, yet nine of them said that indirectly this term does come back. One teacher argued that you specifically have to emphasize it, otherwise it is not being picked up by both teacher and the pupils.

Question 2.2: Are you spending extra time and attention on world citizenship during your lessons? If yes, how and is there enough room for your interpretation?

This question is quite important since it searched for the current involvement with world citizenship. Two teachers explicitly answered this question with yes. Three of them said that they in the current program already spend enough time on world citizenship issues, and again three others said that they are not spending extra attention on this topic. When they are consequently asked to elaborate on their answer three teachers argued that there is simply no time for doing extra projects and that the current workload is rather tight. In contrast, four teachers said that there is room for own initiatives. When asked what these activities entail a whole diverse strata is exposed. Especially movies seem to do the trick. The movie ‘China Blue’ has been mentioned three times and is about the jeans industry and how the trading balance between developed and developing countries is skewed. Other examples of movies brought to the class are ‘Slumdog Millionaire’ about the slums of India, ‘Witlicht’ to stress the theme of child soldiers, and the movie ‘Promises’ about the Jewish-Palestinian conflict and human rights in Jerusalem. Further activities entail a project called Splash about water consumption, the creation of a map with catastrophes, designing a map with foreign products and the roots of these products, the receiving of pocket-money on the basis of several GDP’s

per capita of different countries, and the reconstruction of slums and life in these slums in class. Though, these activities take place on a sporadic basis, according to me these are the perfect examples of raising a global understanding.

Question 2.3: Has the topic world citizenship ever been discussed within the geography staff section? Or have you ever spoken about it with another teacher?

Seven times the answer was no. Some argued that the reason for that is because the theme is interwoven in the teaching material, and thus is being reviewed in that sense. Others argued that in principal they are always working and discussing the theme but not under this heading, and one teacher said there was not so much cohesion within the section anyway. Two teachers did not answer the question so explicitly, and stated that there is quite some exchange about ideas amongst the teachers. Interesting is that one school stated that in anticipation of my visit they discussed the theme among some teachers. Thus, if such a visit can be already a stepping-stone to let world citizenship shine through then maybe other small triggers can have the same effect.

Question 2.4: Do you provide your students a sort of code of conduct when world citizenship is concerned?

What I mean is whether teachers stress to stand up for rights for those worse off in society, or mention to separate trash, or come to school by bike, etcetera. Three teachers said that they indirectly actually do that. Three teachers said that they do it sometimes, but always on a rather innocent and light-hearted way. Two teachers said they did not do so, since according to them they do not have a pedagogic function. This question will be further elaborated in question 3.1.

Question 2.5: Have you ever organised an activity for your class or for the whole school relating to world citizenship?

Envisioned is for example a fund-raising run or a guest lecture from a refugee. Six teachers have on occasion organised activities for their own classes, examples of such activities we have seen in the answer of question 2.2. Four teachers stated that they have never themselves organised activities related to this theme. The reason given is a lack of time or because such activities are being organised by a designated commission within the school. Three teachers are also active on the school level. One teacher for example has organised a film-festival with human rights as the main theme, another teacher is involved in the model united nations

conferences that the school hosts, and the third teacher arranges exchange programs with certain themes on the agenda, of which this year's theme was globalisation. What is apparent is that most teachers say at first instance that they do not organise initiatives relating to world citizenship, but then later in the conversation it shows that they actually have done some activities that definitely deal with raising a global awareness.

Question 3.1: Why do you spend attention on world citizenship during your lessons?

This question searches for the intrinsic reasons and motivations of teachers to deal with world citizenship in their class. Four times the answer 'to make them aware of the world around them' is being given. Then six alternative answers were given twice. These are; to let them understand that certain ratio's in this world are not just, to make them aware that you fall short when you only look at the Netherlands, because it is part of common knowledge, since pupils have to learn how they are connected with the rest of the world, because it is inherent to geography and my job description, and because they should learn how to observe the world critically. These answers show that the teachers are, maybe unintentional, thinking about the future relevance of what they teach and how they want to 'deliver' their pupils at the end of their school term.

Question 3.2: Do you think that the prime responsibility for raising global awareness under youngsters lies with the schools?

Five times the teachers answered that it is indeed the task of the schools to develop such an understanding. Two teachers said that this responsibility at first instance lies with the parents, and again two others said it should be a good combination between parents and the school. While two teachers argued that as a teacher you become more occupied with pedagogical and nurturing features, another teacher opposed this reasoning, stating that the school becomes a much more businesslike institute. Two teachers from those five who claimed that it is the school's task said that parents simply do not have the means, i.e. financial and knowledge wise, to address this to their children. One even bluntly stated: "I would not leave citizenship education up to the parents".

Question 3.3: What is your opinion on the initiatives from societal organisations that try to bring world citizenship to the class?

Four teachers said that it is good that these initiatives exist. Two argue in that light that these initiatives could be better bundled though, and they would like to see a central point where

they can obtain material. Some teachers seem to be a bit sceptic and argue that it is fine just as long as it does not become compulsory. Moreover, some reason there is simply not enough time to deal with these topics. The possibilities to implement them are slim, despite the nice materials that are being offered. One teacher even claims that his school pigeonhole is flooded by information folders and alike. Interesting here is that teachers would like to see different sorts of material from these organisations, one said he would like to see some handy practical tools that he could use in his lessons while another would like some sort of guest lecture about world citizenship, and two others actually liked the idea of a full-fledged world citizen package.

Question 3.4: Would you like to spend more attention on this theme during your lessons?

Five of them argued that they do sufficiently already. Personally, I think that some of these five indeed do enough with the theme, considering the interview answers, yet for some I wonder whether that is the case. Of course it also depends on what you consider as ‘sufficient’, which is a quite subjective term. Three teachers said that they would like to do more with this theme, of which one was a bit moderate with his ‘yes’. One teacher said explicitly no, since according to her it is already so integrated in the current teaching material, and one other might consider the option, yet feels limited due to the fixed (exam) protocol that needs to be completed.

Question 3.5: How would you like to be approached when information on this topic is at hand?

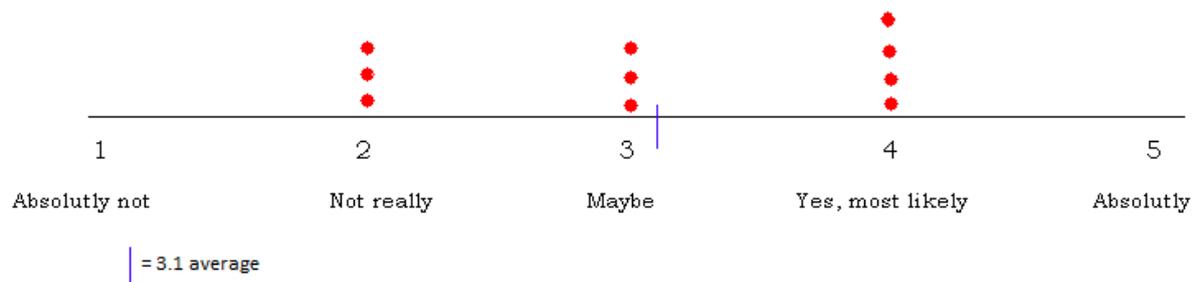
What this question searches for is which way is preferred by teachers to be approached by societal organisation. Half of them explicitly said that they would like to be approached by organisations, instead of doing all the research themselves. One teacher in contrast clearly stated that he wants to acquire himself information, and thus wants to approach the organisation on his own time. Five teachers would like to be informed via a lesson-sheet, while three preferred a notification via the email. Three other options were given twice, namely via an info quire, via a full-fledged world citizen package, and via one central website where you can download material. What I found out is that it is very dependent per teacher what they do with emails or digital newsletters, some like this way of ‘distant’ approaching, while others honestly admit to immediately delete these files.

Now that we have seen how teachers as a group think about world citizenship matters, we should zoom in at the individual teacher and investigate whether there would be support for world citizenship at school based on their answers and thus their point of view. Seeing the fact that it becomes rather impossible ‘to judge’ on the basis of 15, sometimes personal, questions what kind of message a teacher sends concerning world citizenship at school, I decided to look at the five most prominent questions from the interview. These five questions, when answered with a ‘yes’ show support for world citizenship at school, while being answered with a ‘no’ shows a more sceptic stance. The five questions are:

- 2.2 Are you spending extra time and attention on world citizenship during your lessons? If yes, how and is there enough room for your interpretation?
- 2.3 Has the topic world citizenship ever been discussed within the geography staff section? Or have you ever spoken about it with another teacher?
- 2.5 Have you ever organised an activity for your class or for the whole school relating to world citizenship (i.e. fund-raising run, guest lecture from a refugee, etc.)?
- 3.1 Do you think that the prime responsibility for raising global awareness under youngsters lies with the schools? Explain your answer.
- 3.4 Would you like to spend more attention on this theme during your lessons? Explain answer.

Yet, of course some of the answers to these questions are not that straight forward and thus were considered as more neutral. The yes answers were marked with green, no with red, and the more neutral blurry answers with grey. Furthermore, I constructed a scale to determine the existence of support for world citizenship. If none of the five answers given were marked green I labelled support for world citizenship as *Absolutely not*. When only one answer showed green I labelled support for world citizenship as *Not really*. If two answers were marked in green support for world citizenship was labelled as *Maybe*. Three or four answers replied with a yes got the label *Yes, most likely*. Finally when all five answers were replied with a yes the label *Absolutely* would be given. Figure 5 shows the results of the ten teachers interviewed.

Figure 5: Support for world citizenship among the ten teachers



Thus, as one can see, on the basis of these five most prominent questions, three teachers showed not so much support for implementing world citizenship at school, for three other teachers world citizenship might be an option at school, and the question if there is support for world citizenship at school can be answered with yes, most likely for four teachers. Figure 6 shows a table in which the teacher’s outcome per school can be observed. What has to be stressed here is that any other teacher from a particular school could have given other answers than those interviewed, and thus the one teacher interviewed per school does not represent all teachers of that school for that matter. Moreover, as stipulated before, for clarity sake I choose only five questions out of the interview of which I believe could be found the most intrinsic answers, which means that if five other questions were chosen out of the interview the results could have been different.

Figure 6: Results of the ten teachers per school.

	Teacher
School A	2. Not really
School B	4. Yes, most Likely
School C	2. Not really
School D	3. Maybe
School E	3. Maybe
School F	4. Yes, most Likely
School G	4. Yes, most Likely
School H	2. Not really
School I	4. Yes, most Likely
School J	3. Maybe

7.2 Support for world citizenship at school-level

This upcoming part will try to establish whether there is support for world citizenship amongst the people of the school board, i.e. those who can influence school policy. The way the research goes about is quite the same as was done with the interviews of the teachers. A list of interview questions is drawn up divided under the headings knowledge, attitude, and behaviour. First the answers that were being given on all the specific interview questions will be looked at, searching for similarities and differences. Then, to establish whether for each member of the school board there is support, this thesis will display five of the most prominent questions from the interview.

Question 1.1: What would the school define with world citizenship?

The first question of this interview is relating to the first question of the interview for teachers, and is being raised just to see what is being associated with world citizenship. Five times the answer an open attitude towards other cultures, and with that different religions, was given. Interesting is that both public schools and schools with a religious foundation themselves gave this answer. Thus open-mindedness is seen as an important feature of world citizenship. An answer that was given three times was that pupils should get the feeling that they are part of a bigger picture and that they thus not live on a remote island. Another answer given three times was that world citizenship can be defined as international development cooperation, of which one school board member said that this was mainly out of a religious Christian point of view. Then the answer awareness of your own role in this world was given three times. Thus awareness, feeling, and compassion seem to be important when dealing with world citizenship. Some other answers were given twice, such as responsibility for your own manners, environmental issues, and exchanges were linked with the theme as well. Some school board members though said that they are not fond of this word, and one even directed that “the term does not live at all and does not bring to mind any themes”. Other unsystematic answers being given were, the choices pupils make during their curricula, emancipated pupils, speak world languages, being critical to make fair judgements, and solidarity to those worse off in society.

Question 1.2: How does this school orientate itself when dealing with world citizenship? Thus where does this school acquire information and knowledge from that is needed when giving shape to world citizenship?

Four times the answer via the pupils exchange programme, from the special committee

internationalisation within our school, and from the own contribution of the individual teacher were given. Three board members said that such orientation came via project weeks during the curricula and twice the answers via the experiences abroad from teachers and via the existing teaching material were given. What I found striking is that the answers show as if it is some sort of given fact that teachers already maintain such knowledge and skills. What I try to say here is that it seems that the boards themselves are not actively involved in bringing knowledge and skills on global awareness to the teachers and thus, indirectly, to their pupils. They depend on existing factors within school, such as the own input of teachers, the existing course material, the yearly pupil exchanges, etcetera. Only once I heard via cooperation relations with organisations, i.e. thus external input. What I also heard only once, which I thought would be mentioned more often, is via a course for teachers on how to deal with internationalisation in the educational system. One school in addition made it possible for teachers to gain experience in foreign educational systems, yet only if the teacher him/herself showed initiative for it. Thus gaining information and skills from outside the school arena, i.e. getting external help, is very limited.

Question 1.3: Has there been contact with other schools to discuss the role of world citizenship within the educational field?

Five times the answer was no and one board member was not sure. One school maintained contact with other schools via a network called Elos²⁷ in which it is a member. Again one other school argued that they had sometimes contact with other schools, but that was mainly on account of the schools that approached them for information. The answers show that there is little cooperation and brainstorming between schools. One board member argues “you are colleagues but at the same time each other’s opponents”. Again it shows that school boards are rather inactive when dealing with world citizenship on a more external level.

Question 1.4: Is the school familiar with the developments of world citizenship in the educational systems of other countries?

Knowing that this is quite a ‘challenging’ question, the incentive is to find out if schools look further, expand their vision, when world citizenship is concerned. Four times the answer was no, and three times the board members were not sure whether their school is familiar with

²⁷ 'Elos' stands for 'Europe as a learning environment in schools'. It is both a concept and a network. The European Elos Network connects secondary schools and education advisory organisations in order to promote European citizenship among secondary school pupils.

these developments abroad. One member was a bit aware of what happened in foreign educational systems, since he joined a discussion conference in Calvados with eight of his pupils, where he came in contact with other European schools. One other board member could tell something about how global awareness gets shape in the United States, Great Britain, Denmark and China. Thus with this in the back of our minds one might wonder how ‘worldly oriented’ these board members, and thus the schools, truly are.

Question 2.1: Does your school, according to you, spend mostly incidental or rather structural attention to world citizenship?

This question gave the following results. Four schools apparently argue that they are more incidentally dealing with world citizenship, whereas four other schools say that they are actually doing this on a more structural basis. Two out of the ten schools aspire to make world citizenship more structural embedded. One of these schools argued that they are in a process of making it more structural as regards to content, and the other school wants to make it more structural in the sense that all *sorts of education*, i.e. all the levels, should notice world citizenship, and not just the vwo plus class. Interesting is that one of the board members who said his school was dealing with it incidentally said that more than incidentally was unlikely to happen due to the lack of interest amongst most of the local pupils and parents. In addition one of the schools which did not spend structural attention on world citizenship argued that they do spend structural attention on citizenship values in their more direct environment. This shows that some schools clearly do not wish to spend more time and attention on world citizenship, which can thus be a well considered choice.

Question 2.2: Why does your school spends attention on world citizenship / global awareness?

Since all schools act on world citizenship, although being in different modes and paces, I would like to understand the more intrinsic reasons behind such choices. Four times the answer was; because it widens and enriches the pupils’ point of view. Two times it was argued that it is important to let them expand their borders. Several other reasons were given for dealing with world citizenship. Among them; because there was a market for a more international dimension in education, for the reason that we broaden our goals a bit further than just being a knowledge institute, since it is important for their [the pupils] future and with that their opportunities, and because it is important for their follow-up education. Remarkable

is that the intrinsic reasons can be driven by what is best for the pupils, but also from what is interesting for the school's own sake.

Question 2.3: Since the 1st of February 2006 all primary and secondary schools are legally obligated to spend time on active citizenship and social integration in their curricula. How did this school deal with this new law?

Five board members said that they actually have always done this in their programme, and that this new measure is thus a bit superfluous. Two were quite positive and totally agreed with the importance of putting these two values into a law. Again two others found it important as well that the Ministry of Education addressed these matters, yet argued that the Ministry lacked in facilitating this law. Other answers that were being given were: that it all of the sudden was quite a lot of work to put down in paper which in the end felt as if done for nothing, and that the task of implementing this should be at the level of coordinators and the school board and definitely not be a responsibility of teachers. One comment I would like to outline here which was a response on the fact that the government wants to bring *traditional* Dutch customs and traditions back to the youth. “ Culture is a self-developing entity, and would it be so wrong per se if Dutch citizenship traditions change?”. The board member who said this touched upon a vital issue, which is according to me worthwhile to be discussed in political and public spheres.

Question 2.4: Should this law have been extended to active world citizenship?

This question is a follow-up question on 2.4, and envisions to scrutinise the intensity for implementing world citizenship. Three times the answer was yes, and only once clearly no. All the other answers lay somewhere in between. One said it is a world of differences between citizenship and world citizenship. On the one hand he thought that it was good to stay close to yourself, thus go for national citizenship traditions, yet on the other he argued that we are more and more connected to the rest of the world and that in such a case sticking to national citizenship traditions is rather conservative. Other answers given were: “ I am not really sure, according to me one could add world in brackets” ; “ it would not have made any difference”; “ world citizenship sounds almost even grandiloquent”, “with citizenship you will automatically touch upon worldly matters”; and “difficult to say, when you do so you will involuntarily touch upon the freedom of the school”. Particularly interesting I found the answer that world citizenship almost sounds grandiloquent, since it shows the trap in which world citizenship seems to be, i.e. being associated as elitist.

Question 2.5: How does the school perceive the initiatives from societal organisations that try to bring world citizenship to the class?

This question might be of great interest for those organisations involved in raising awareness for world citizenship, such as COS Gelderland. Four times the answer: fine that those initiatives exist was being given. Two persons felt overwhelmed by the amount of initiatives that were being offered to them, and argued that they are tempted to throw it immediately in the dustbin. However, two other members felt the opposite. They said that they are hardly being approached by external organisations and that therefore they are not so familiar with these initiatives. Other answers that were being given: “we at school do not make use of any of these initiatives since we already have lots ourselves on this theme”, “we as a school have our own vision and ideas and are thus not waiting for some initiative to come along before we start to do something”, “the more schools feel pushed to take up such initiatives the more resistance will emerge”, and “I hope for those organisations that there is enough interest for their material”. What becomes apparent is that one the hand we can see that there is a difference in how often schools are being approached, some say they are flooded whilst others hardly notice anything, and on the other hand I sense a sort of sceptic attitude towards these organisations. While circulating in the school environment I noticed that teachers and members of the school board are quite occupied in practicing their function, and maybe therefore they are a rather difficult audience to persuade.

Question 3.1: Is world citizenship being mentioned in the work plan of this school? If not, maybe indirectly?

Six times the ‘official’ answer was no. One said it was mentioned indirectly via the term ‘internationalisation’, and one other member mentioned that active citizenship and social integration were mentioned in the school’s work plan and that thus indirectly a reference is being made to world citizenship. I guess that those who did say just plainly ‘no’ can also find something in their school work plan that might refer to world citizenship. One person admitted that he was not sure, and one member said yes to the question whether world citizenship is being mentioned in the school’s work plan. While asking this question I often got the feedback that the word as such does not really live, and that thus other words are being used that entail, in their opinion, quite the same. These are: internationalisation, global awareness, and world-wise.

Question 3.2: What kind of projects and activities has this school executed that relate to world citizenship?

Since all schools have incidentally or structurally dealt with world citizenship I wondered what kind of projects or activities they relate to that. In the table of Figure 7 one can see the projects that were mentioned multiple times. The first five projects of this list are existing projects initiated by organisations, whilst the last four differ in content and approach since they are organised by schools on an individual basis. In Appendix VI the projects will be briefly described.

Figure 7: Executed projects that relate to world citizenship

Project / Activity	times executed
<u>Going Global</u> (Edukans)	5
<u>Cross your Borders</u>	3
<u>E-Twinning</u> (Life Long Learning Programme European Commission)	3
<u>Dance for Life</u> (Stop Aids Now)	2
<u>Zip your Lip</u> (World Vision)	2
<u>Tour around the World Religions</u>	2
<u>Raising money via Fancy Fairs</u>	2
<u>Guest speakers</u>	2
<u>Societal internships</u>	2

Some other activities were mentioned, like an action-day for Tibet in the theme of universal freedom, Model United Nations conferences, and the celebration of the European day of languages. What has to be considered here is that the school board members might not mention every project the school executed, simply because some projects might have slipped their minds or maybe because they are not aware of them. This means that the table represents the times executed being specifically mentioned, and thus could actually be more. Yet, this way one gets an impression of what is being done at school-level. Significant is that half of the schools that I interviewed participated once, and sometimes even more, in Edukans's Going Global project. This shows that this project is quite popular and thus has an effective way of promoting itself.

Question 3.3: Does your school support a project in a developing country? If yes, why has this project been chosen?

Four schools structurally support a project in a developing country, and one school supports each year another project. It appears that the reason why there has been chosen for the specific project is because all schools are acquainted with the designated initiative taker. Two projects have been commenced by former pupils of that school, one is from a former teacher, and the fourth is initiated by an ex-nurse of the school. Four other schools say that they incidentally support a project in a developing country. Examples given were a project to support cows in Kirgizia and a project that supported children with a hare-lip in India. Only one school did not support at all a project in a developing country. The fact that most schools are this way, i.e. via a project of an acquaintance, involved with development cooperation is quite in line with the current trend in the Netherlands in which particularly private initiatives are doing well in the development climate.

Question 3.4: Does your school cooperate with organisations (i.e. NGOs, private initiatives, semi-government, volunteer organisation, etc.) when world citizenship is concerned?

The reason why this question is asked is because one can assume that when this is the case schools might have a more open view on what these organisations do and are better informed what kind of activities they provide. Seven schools maintained cooperation relations with such organisations. Most of these organisations were the ones from which the schools had done projects in the past. Three schools on the other hand said they did not, or barely, cooperate with such organisations. What is interesting here is to compare these answers with the answers of question 2.5 in which was asked to give an opinion on the initiatives from these sorts of organisations. Apparently the majority of the schools still cooperate with such organisations, yet some of them are rather critical on the way they lobby for their projects.

In order to find out whether there is support for world citizenship at school under the members of the school board I will again look at the five most prominent questions of the interview. On the basis of these answers per school board member will be decided whether we can speak of world citizenship support or not. The five questions chosen are:

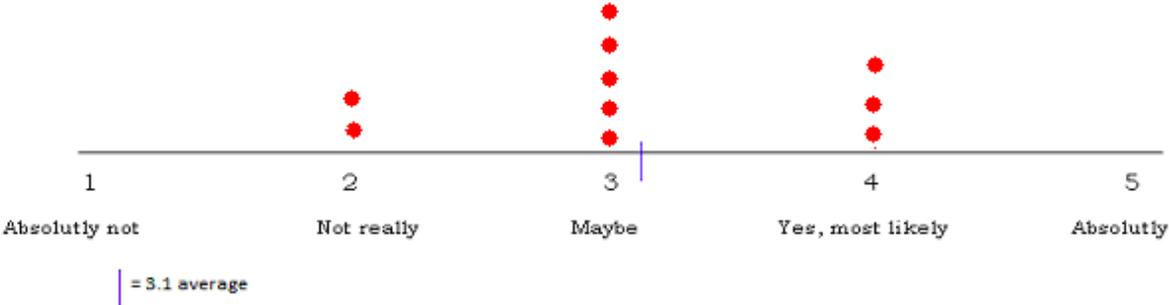
- 2.1 Does your school, according to you, spend mostly incidental or rather structural attention to world citizenship?
- 2.4 Should this law have been extended to active *World* citizenship?
- 2.5 How does the school perceive the initiatives from societal organisations that try to bring world citizenship to the class?
- 3.1 Is world citizenship being mentioned in the work plan of this school? If not, maybe indirectly?
- 3.4 Does your school cooperate with organisations (i.e. NGOs, private initiatives, semi-government, volunteer organisations, etc.) when world citizenship is concerned?

The first question is important since, when schools say they spend structurally attention on world citizenship, it means that they are open-minded for integrating the theme on a more long term basis, which is of course good when we want to measure the actual support. Thus when the answer structural or the intention to make it structural is given a green label is attached, a red label is given to those schools which act more sporadically. The second question shows how affiliated the members are with world citizenship or if they are just fine with national citizenship. Thus those ‘yes’ answers are labelled green, those clear ‘no’ answers red, and those answers in between, those who are hesitant or neutral, again grey. The third question to ‘measure’ support for world citizenship has more to do with how open-minded the schools are to external initiatives and how they experience the way in which they are approached to deal with these initiatives. When schools argue anything relating to fine that those initiatives exists they will receive a green label, when the answer is more negative, i.e. that they immediately delete them to the dustbin, a red label is given, and all the answers in between or more neutral will be labelled grey. The fourth question in this list is rather straight forward. If schools have adopted world citizenship in their official school plan than one can assume that they have embraced the theme and thus show support for its implementation, while for all those which have not (yet) adopted this there is still room to grow. So ‘yes’ is labelled green, ‘no’ red, and those answers stipulating that they do not know or have done so indirectly will receive the colour grey. The last question is chosen because it shows whether schools search for external support when dealing with world citizenship or not and thus shows, in case they do, some support for world citizenship. When the answer is ‘yes’ then a green label will be attached, and a clear ‘no’ or ‘barely’ a red label.

Just like with the interviews of the teachers I will look at how often a green label is given. Thus, if none of the five answers were labelled green then I categorised support for

world citizenship as *Absolutely not*. When only one answer showed green I categorised support for world citizenship as *Not really*. If two answers were marked in green then I labelled support for world citizenship as *Maybe*. When three or four answers were replied with a yes the label support for world citizenship *Yes, most likely* was attached. Finally when all five answers were replied with a yes and thus marked in green the mark support for world citizenship *Absolutely* would be given. In Figure 8 one can see the results of the ten school board members interviewed.

Figure 8: Support for world citizenship among the ten members of the school boards



Thus, on the basis of these five questions, the research question, is there support for world citizenship at secondary schools, would two times be answered with “not really”, five times with “maybe”, and three times with “yes, most likely”. What has to be considered again is that I only investigated the five most obvious questions on support for world citizenship, and that the individual school board member cannot represent all school board members of his or her particular school. Thus the results could have been different when other questions were taken under a magnifying glass and when other members of the school board were being asked for the interview. The table of Figure 9 shows the outcome from each individual school board member per school.

Figure 9: Results of the ten school board members per school

	Member of school board	
School A	3. Maybe	(special)
School B	3. Maybe	(special)
School C	3. Maybe	(special)
School D	2. Not really	(special)
School E	3. Maybe	(public)
School F	4. Yes, most likely	(public)
School G	2. Not really	(special)
School H	3. Maybe	(public)
School I	4. Yes, most likely	(public)
School J	4. Yes, most likely	(special)

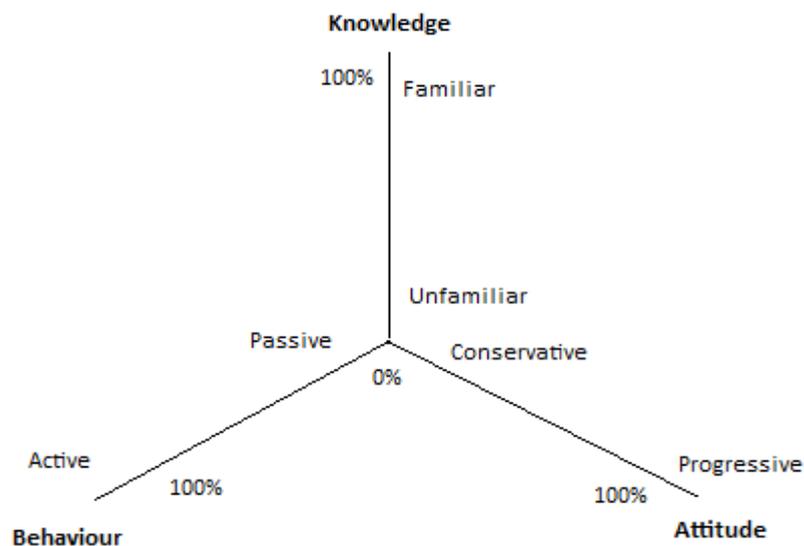
The reason why in brackets the form of schools is presented is because one of the sub research questions formulated for this research was whether there is a link between the school's form and the support for world citizenship. What is apparent is that from the four public schools, two board members showed, via their answers, support for world citizenship, and the answers of the two others resulted in a maybe. This means that no negative signs for world citizenship at school were given in this group. From the six special schools the answers given by two board members showed not really support for world citizenship, for three others this was a maybe, and the answers from only one board member showed a positive signal for world citizenship at school. This might imply that public schools are more open towards world citizenship at school. Yet, this conclusion cannot be drawn for two main reasons. Due to the unfortunate cancellation of two public schools, was the amount of public and special schools not even. Technically it could have been that the two missing schools did not show support for world citizenship at all. Moreover, the school board members were asked to talk in the name of the school, yet still the given answers are dependent on the person giving them. Thus for the sake of relevance, this research question could have been more interesting if additional schools were being studied and if per school more members of the board were interviewed.

7.3 Support for world citizenship among pupils

In measuring support for world citizenship amongst pupils this thesis took a different approach. I developed a support-scale in which the three aspects of public support; knowledge, attitude, and behaviour, are being measured in accordance of the answers that were given per class in the questionnaire. Thus the first three questions in the questionnaire are related to the knowledge aspect, the next seven questions to the attitude aspect, and the

last six questions look more on the behavioural aspect. These aspects are furthermore divided over three axes, in which each aspect ranges from zero till hundred. On the scale, zero knowledge corresponds to the label unfamiliar while hundred relates to familiar, attitude runs from zero: conservative till hundred: progressive, and behaviour is scaled from passive to active. For more clarity see Figure 10. One has to remember that these criteria relate to world citizenship, thus unfamiliar with world citizenship or progressive attitude towards world citizenship and so on.

Figure 10: World citizenship support-scale



The answers to the questions are consequently given points in accordance to this scale. Thus for example on the behaviour-question *Do you sometimes discuss with family or friends world affairs* the answer yes is given ten points and represents active behaviour, while the answer no receives zero points and shows passive behaviour in accordance with world citizenship. Appendix V will show per question and answers how much points are to be scored. Per class the points are tallied up and subsequently will the maximum possible amount of points to be scored also be calculated. Then the percentage is calculated of the actual points scored. For example *a class scores 162 points on the knowledge questions. The maximum points that they can score is the amount of pupils (=19) times the maximum score possible per student on these questions (=26) is in this case 494. Then the actual score 162 is calculated as a percentage of 494, in this case 33 percent.* Thus this class scores 33% on the knowledge axis. This way the results show the average score for that particular class. In case an answer is not given, or when the answer is incorrectly filled in by a pupil then the maximum amount of

points for that question are subtracted from the total amount of maximum points possible to be scored. In the next table the results are shown per school. K stands for knowledge, A for attitude, and B for behaviour. In brackets I added the sort of education, since one of my sub research question is whether there is a link between the sort of education and the support for world citizenship, which I will try to answer later on in this part.

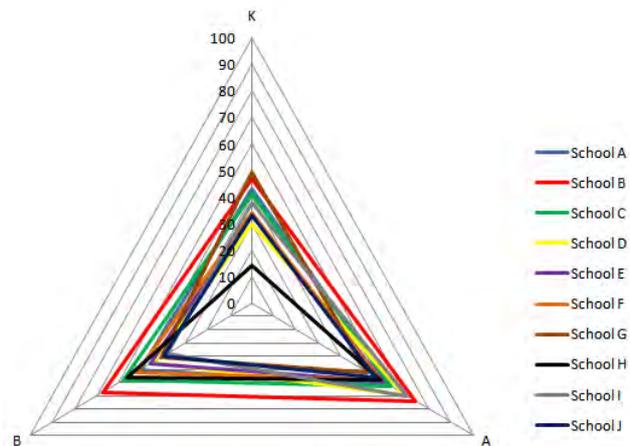
Figure 11: Results support for world citizenship among the pupils

	K	A	B	
School A	43	62	50	(vwo)
School B	47	74	67	(havo)
School C	41	63	58	(havo)
School D	30	69	45	(havo)
School E	33	59	46	(vmbo)
School F	34	58	52	(vmbo)
School G	49	52	41	(vmbo)
School H	14	58	56	(havo)
School I	38	70	38	(vwo)
School J	33	56	40	(vmbo)
average	36	62	49	

On the basis of simply these results it is rather difficult to conclude anything. In other words, these numbers remain rather abstract and relative if you cannot compare them. Therefore have I calculated the average score per support aspect in order to find out how schools perform regarding one another. This way I do not deductive decide what score is desirable or which norm has to be scored in order to perform well on the world citizenship scale, but rather let the scores speak for themselves and thus inductively decide what score indicates above average performance. The average score of these ten classes on knowledge is 36%, on attitude 62%, and for behaviour 49% (rounded in whole percentages). One may wonder why there seems to be such a difference in score between these three components. Several explanations are possible. The knowledge questions for example could have been more difficult, or youngsters have a better attitude on these matters than factual knowledge. Yet, whatever the explanation might be, for this research it is more important to compare the classes with each other to see which classes perform above average. In the next table this will be visibly presented. The green shaded scores are above average, the pink shaded scores below average. Figure 12 also illustrates the support-scale with the performances of all ten classes. For a more detailed view, see Appendix VII.

Figure 12: Performances per class

	K	A	B	
School A	43	62	50	(vwo)
School B	47	74	67	(havo)
School C	41	63	58	(havo)
School D	30	69	45	(havo)
School E	33	59	46	(vmbo)
School F	34	58	52	(vmbo)
School G	49	52	41	(vmbo)
School H	14	58	56	(havo)
School I	38	70	38	(vwo)
School J	33	56	40	(vmbo)
average	36	62	49	



What becomes immediately visible is that three classes perform above average on all three support aspects, namely those classes from school A, B and C. In addition, two classes perform above average on knowledge, two above average on attitude, and two other classes above average on the behavioural aspect. Appendix VII shows per class these overall results in the support-scale.

Now that we have seen the results per class I would like to highlight four questions out of the questionnaire. The first question I want to highlight is which definition according to the pupils best fit a world citizen. 82% of all pupils agreed on the answer: Someone who is really engaged and active involved with what happens in the world. Interesting is that this answer is closest to what I define in this paper as a world citizen and therefore shows that the pupils and I are on the same page here. The second question out of the questionnaire to put under a magnifying glass is about immigration and asked: Do you think that any foreigner can come to the Netherlands to live and to work? The reasons I want to scrutinise this question in particular is because of the current political climate that was outlined in the introduction in which a more resistant attitude towards anything that is foreign is emerging among Dutch citizens. Although the most given answer on this question was that the pupils are fine with immigration as long as the immigrants adjust to Dutch norms and values, still 22 % of the pupils made a firm statement and argued that the Netherlands is full for any immigrant. This percentage somewhat fits the current climate in which approximately 18 % of those entitled to vote votes for a populist right-wing party like *Partij Voor de Vrijheid* PVV which main issue is anti-immigration.

A question I found highly important in searching for support for world citizenship at school is the following: Do you think that these kind of themes (rich-poor, equality, diseases, environmental problems and integration) have to be more discussed at school? 63% of all the pupils agree that these topics, relating to world citizenship, have to be dealt with more at school-level. This means that pupils are not aversive to learning these things at school, and thus can be seen as a positive sign for those wanting to integrate world citizenship more in the current curricula. The last question that cannot remain untouched is whether the pupils consider themselves as a world citizen. From the total 216 pupils participating in this questionnaire 32,9 % said yes, 62% no, and 5,1% gave no answer to this question. This question shows that although already one third perceives him-/herself as a world citizen, still the majority does not. The reasons why they often did not perceive themselves as a world citizen were because they said that they either were unfamiliar with this theme, or that they were not participating in worldly matters, or that they do not care so much, and because they considered themselves more as Dutchmen. This shows that there is still lots to gain for those organisations that want to bring world citizenship into the class. The next part will look if differences in score per class can be explained by the sort of education, i.e. the level, these pupils attend.

One of the sub research questions was whether there is a link between the sort of education and the support for world citizenship. The classes that showed above average support for world citizenship on all three aspects were havo and vwo classes. The class that scored best on the knowledge component was actually a vmbo class, the additional two on attitude a havo class and vwo class, and the two classes that scored above average on behaviour a vmbo and havo class. Interesting is that the highest sort of education classes, vwo, did not scored the best on any of the three components. It seems that the sort of education therefore does not matter when world citizenship is concerned. Yet, I cannot firmly make that conclusion due to the lack of two vwo classes in this research in particular, and the lack of a significant amount of schools studied in general.

So what then can explain these results? All lot of factors may have influenced these outcomes. The direct environment of pupils can be one explanation. This can be the community or neighbourhood they are from, but also family values and the education of the parents might play a role. Since it is rather difficult to link these sort of factors to the factual results of the questionnaire another kind of direct environment has to be looked at, namely the school-environment, where pupils spend the other half of their days. The next part therefore will compare the results on support for world citizenship from the pupils, with those results of

their geography teacher and the outcome of one of their school board members, in order to find out if they show some similarities.

7.4 Support for world citizenship per school

This part will look deeper into the answers given per school in its totality. Here it will enlighten noteworthy enunciations and findings, and guesstimate, on the basis of these data, the chance for the successful implementation of world citizenship at school. It should be clear that in this part I do not press schools to take up world citizenship, but purely review the support among schools when world citizenship would be implemented at this very moment.

The pupils of school A perform well on the world citizenship-support scale. Yet, what I found remarkable is that only 8 out of 30 pupils considered themselves a world citizen. One pupil even called this “hippie propaganda”. Their geography teacher also showed some reservedness towards world citizenship. She argued that she might once integrate world citizenship in the current teaching material, but immediately stated that she would never dedicate a separate lesson on it. The school board member was a bit moderate in his answer. Although he said in the beginning of the interview that the term does not live at all and does not bring to mind any themes, at the end he made a great suggestion. He said that a good teacher could for example attach the upcoming soccer world championship in South-Africa to what is happening in that country, and thus combine something fun with some serious issues. For this school to implement world citizenship at school probably requires quite some strong persuasion by those possibly in charge.

For school B I guess such a persuasion is not needed. The pupils scored above average on all three support aspects. I was really amazed by their positive answers on the attitude questions. Interesting is that 21 out of 27 pupils of this class found it important that each Dutch citizen is aware of what happens in the world. Although their geography teacher admitted that he could do more with this theme than he is doing now, he showed interest and initiative to deal with this topic his own way. He argued that he still would like to bring the issue of the Roma and the Sinti in his class, to discuss minority rights, discrimination, and ethnic clashes closer to home. Moreover he made an interesting remark. He argued that the course *Maatschappijleer*, social studies, can in fact be seen as a sort of citizenship course for outsiders. The answers of the school board member though made me think that this school, when dealing with world citizenship, is really focus on one project, namely Going Global. Anything else that they would like to do with this topic would go instead of Going Global, thus it gave me quite an *either or* feeling and not so much that additional projects could be

taken up. Yet, interesting is that he said that teachers get quite some room to deal with these topics in their classes, and that they do not have to consult with the board first. This showed some mutual trust, which is according to me important when making world citizenship within reach.

School C is an interesting case due to the following. The pupils scored above average on all three aspects of the support-scale, while both their geography teacher and the member of the school board showed more resistance to implement world citizenship deeper in the school's curricula. What I found remarkable in the answers of the pupils is that, though they scored on the attitude aspect 63%, on the question whether they think that a woman can just as well be the prime minister as a man still 7 out of 23 said no. When I spoke to their geography teacher it showed that she is working on making her pupils more aware of certain world matters, yet she said that the theme has to become more concrete and clear in order to really integrate it in the lessons. The school board member felt overwhelmed by the amount of initiatives and therefore argued that he immediately clicked these offers away. He called this sort of offers push-information, which he would rather like to see as pull-information in which the school should feel tempted to take up the initiative. Though the results of the interview, I see this school in the future dealing more with world citizenship, however under certain conditions. Both the teachers and the members of the school board have to become more at ease with the topic world citizenship and the way the initiatives are being offered. When that happens there is a chance that support will also come from this school.

School D shows not so much support for world citizenship at school, and I am also not so sure whether that will come in the near future. The reason why I probably doubt this is because of something that was said by the school board member. He said that world citizenship does not really live in this area. People are more focused and affiliated with their own community at home, yet from a Christian tradition do feel compassion with those worse off in society. Though his answers showed not much support for world citizenship from a school-level, he said that this interview made him wonder whether they as a school should not spend more time on multicultural issues since in the daily lives their pupils are not really confronted with these matters. The geography teacher showed enthusiasm for raising global awareness both within his own classes as at school-level. Yet, according to him is world citizenship enough integrated in the course material and thus he is not thinking of spending more attention on this theme. The pupils scored above average on the attitude aspect, and one might wonder whether that can be linked to the Christian norms and values with which most of them are raised.

School E shows rather moderate support for world citizenship. The class scores below average on the support-scale. Again what has to be remembered is that this is just one class, and other classes from that school might perform better. The results of the interview with both the geography teacher and the member of the school board showed a maybe for world citizenship at school. This might be explained by the fact that this school is more involved in promoting European citizenship via a special programme, and thus the focus of the school might shift more to realise this instead.

For School F we are aware that there is support for world citizenship at school. Not only does that become visible when looking at the results of the interview with the teacher and school board member, but they also promote it in their mission statement. The reason they basically did not fall under ‘yes, *absolutely*’ category is because they hardly make use of external world citizenship material in class. This makes one wonder whether they have sufficient expertise and material themselves to realise this or if they may overestimate this part. The pupils of the class scrutinised showed above average support on the behavioural aspects. What was interesting from their answers was that all 19 pupils had friends with a different cultural or ethnic background.

The next school, school G, shows mixed signals for handling world citizenship. The pupils scored above average on the knowledge aspect of world citizenship, yet on the other aspects they performed well below average. Interesting here is that all the pupils gave the most exact answer of what a world citizen looks like. Moreover, the word world citizenship was not totally unfamiliar to them since most had heard it already during a geography class. This directs me to their geography teacher, who as the head of the internationalisation committee has organised project weeks with themes relating to world citizenship. The member of the school board stipulated that the topic world citizenship mainly gets shape at school via some passionate key figures within school who organise special projects and events. Moreover, she stated that she is flooded by the offer of external lesson-material that all somehow raise another important societal issues, which makes her directly throw away any new initiative that comes along. She argued, quite understandable, that as a school they have their own vision and ideas and are thus not waiting for some initiative before they start to take up a specific theme.

Not much support for *world* citizenship will come from school H. The school board member of school H argued that he found the term world citizenship almost sounds grandiloquent. He argued that their school is much more involved in what is happening in the direct surroundings than with the worldly. Though this focus, his stance towards world

citizenship initiatives is not aversive. The geography teacher on the contrary would like to spend more attention on world citizenship but feels restricted due to the lack of time. She argues that there are more important subjects than world citizenship to be dealt with in this short period of time. The pupils perform above average on the behavioural aspect of world citizenship, but perform poorly on the knowledge aspect. This poor knowledge can be explained by the fact that none of them had ever heard of world citizenship. The well performance on behaviour can be partly explained by the fact that half of the pupils maintained contact, while being back home, with a foreign friend they met on vacation.

School I does not need an extra incentive to support world citizenship. Both the pupils, the teacher, and the member of the school board showed interest for world citizenship at school. What was noteworthy though with the pupils is that they scored relatively high on the attitude aspect, yet scored lowest on the behavioural aspect. Thus their factual actions in daily life remain meagre. One question that needs to be highlighted is the question whether they have friends from a different culture or ethnic background. Only 4 out of 15 pupils did so. The geography teacher is an enthusiastic person when world affairs are concerned. She does a lot to raise a global awareness among her pupils. The latest event for example was a visit with a few pupils at a gathering during the world food day. The teachers also get room to do such activities from the school board, the member of the school board argued in line with this that the specific course sections can decide themselves whether or not to use such tools.

School J shows potential for supporting world citizenship at school. Though the results of the class were below average, both the teacher and the member of the school board showed aspiration to take up world citizenship. The school board member argued that, while now only the vwo classes see some structural embedding of world citizenship, the idea is to expand that to the other classes. The geography teacher on the other hand said that he would never call it 'world citizenship' but is probably going to take up this subject during his classes. Interesting is that he, and others with him, state that the term is too dull and has to be replaced by a new, more popular, term. To come briefly back to the results of the pupils, most remarkable there was that on the question *Do you sometimes discuss with family or friends world affairs*, only 4 out of 19 said yes. To carry world citizenship it is especially important to stay in dialogue about worldly affairs with people around you. Figure 13 sums up the support for world citizenship per school.

Figure 13: Support for world citizenship per school; a total overview

	Pupils				Teachers	School as institute
	K	A	B			
School A	43	62	50		2. Not really	3. Maybe
School B	47	74	67		4. Yes, most Likely	3. Maybe
School C	41	63	58		2. Not really	3. Maybe
School D	30	69	45		3. Maybe	2. Not really
School E	33	59	46		3. Maybe	3. Maybe
School F	34	58	52		4. Yes, most Likely	4. Yes, most likely
School G	49	52	41		4. Yes, most Likely	2. Not really
School H	14	58	56		2. Not really	3. Maybe
School I	38	70	38		4. Yes, most Likely	4. Yes, most likely
School J	33	56	40		3. Maybe	4. Yes, most likely
average	36	62	49		3.1	3.1

7.5 General test conclusions

Interesting to conclude is that the majority of the teachers described world citizenship a bit different than the majority of the school board members did. Half of the teachers agreed that is a sort of global awareness, whereas half the school board members argued that it has to do with an open attitude towards other cultures and with that different religions. Another remarkable finding is that apparently some teachers state that they are being approached quite often by external organisations, whilst some say they have never been approached to deal with these materials in their classes. An explanation for that could be that at some schools this kind of information, i.e. emails and brochures, are being filtered. Yet, another explanation might be that organisations tend to approach those schools / teachers that have once participated on one of their projects, and thus tend to ignore those that did not show much interest in the past.

Noteworthy is also the fact that some teachers say that they do not spend extra time and attention on world citizenship, yet with most of them it appeared during the interview that they actually had done so. This means that a lot of ‘awareness’ projects that teachers do during their classes are not being linked with world citizenship. A reason for that could be that the term world citizenship and what it encompasses is not clear, or it could simply be that these projects have been taken for granted and are thus simply forgotten during the interview question. Moreover do I want to stress here the attitude of the school board members when the orientation for world citizenship is concerned. What I found striking was that most schools just assumed that they have the right knowledge and expertise already at home to deal with

world citizenship. They depend on existing factors within school, such as the own input of teachers, the existing course material, and the yearly exchanges. Thus on their own initiative they hardly think of asking for external help, only when organisations come to them they start to consider to take up their expertise.

Another interesting aspect to conclude is that half of the teachers think it is the main responsibility of schools to raise a global awareness and understanding amongst pupils. This means that world citizenship is perceived more in the educational realm than in the pedagogic sphere. In addition, is it interesting to see that most schools support a project, initiated by an acquaintance, in a developing country since that is quite in line with the current trend in the Netherlands in which particularly private initiatives are doing well in the development climate. A last attention-grabbing remark is the fact that one third of the pupils consider themselves as a world citizen. Seeing their age, 15/16 years old, I personally found this already a high percentage. Yet, I think that with a more structural implementation of world citizenship in their education this amount could be even higher.

V. Conclusion and Recommendations

What this research set out to do was to scrutinise the support for world citizenship at secondary schools. In order to commence that research several points of reference had to be made clear. For example; how did world citizenship actually emerge, why is there a need for such a citizenship, what are the consequences of it, how does an education for world citizenship look like and how should its citizens behave? These questions were addressed first, followed by a presentation and analysis of the data collected. The main findings and results of this thesis will be presented here, followed by a set of recommendations that have emerged from my research findings.

Main findings and results

Proven is that *world citizenship* is a highly contested concept. In order to find out its wider meaning this research has taken a step back and first considered what citizenship exactly entails. It became apparent that this term is sensitive to historical change and that therefore its meaning has been reconstructed over time. Different traditions were described in subchapter 1.1, each giving its own meaning to citizenship. We have seen for example that citizenship was once considered a civil society dependent on rights and duties via either the market or the state, yet later forms spoke about participation and identity, and collectiveness via a sense of responsibility. Radical democracy theorists took this notion even further and described citizenship as being based on ethics of civic virtue. In the operational definition of world citizenship that is used throughout this paper aspects such as participation, collectiveness via a sense of responsibility, and ethics of civic virtue have all come back.

In the subchapters 1.2 and 1.3, various groups of people feeling to belong to such a world citizenship, also referred to as cosmopolitanism, was described. Five different periods of cosmopolitanism were discussed, namely Old Stoa, Middle Stoa, Late Stoa, Renaissance Neostoicism, and the Enlightenment, and according to this paper can we add a new period called Globalisation. In these first five periods world citizenship remained an elitist notion in which certain groups of society were still excluded. Contemporary writers on cosmopolitanism are more universal in their approach. This research described the visions of four of such cosmopolitans, to be precise from Pogge, Falk, Heater, and Delanty. I would like to stress here Heater's spectrum of world citizenship, which was represented in Figure 2. The two vaguest forms of world citizenship that he described, namely a sense of identity with the human race and a moral responsibility for the condition of the planet, would in my opinion already be a great first step for making world citizenship concrete and thus within reach. W

hat could be concluded from this part is that with time also the meaning of world citizenship has changed.

Thereafter the question was posted why an interest in world citizenship has emerged once again. The likely answer can be explained in the light of globalisation. Currently, we witness a course of action in which the world's people become both economically, politically and culturally more interconnected. Yet the processes facilitating these global changes are not for everybody as easy to cope with. Manuel Castells (2000) has described the process in which the social dynamics between people have altered in this Information Age. It let to inequalities between those segments in reach and relevant, and those groups of people standing at the sideline of globalisation, being called the *black holes of informational capitalism*. The difference between these sets of people, referred to as the First and Fourth World, can be found between and within nations. So no longer is it just to speak of a Third World, yet instead a group of 'non-valuable' socially excluded people have come to the fore leading to a renewed discussion on world citizenship.

Yet, such an interest in world citizenship touches upon the value of national identity. The last chapter of the theoretical part therefore discussed the issue of how bounded identities can be. Often when people speak about world citizenship they assume that it is a citizenship that substitutes the national identity. However, this thesis argues that it can be something complementary instead. The Stoics already argued this, stating that a world citizen does not need to give up local identities and affiliations, since these can be a great source of richness in life. While world citizenship thus can be seen as an extension of identity, some more reserved writers on this theme like Miller (2000) and Parekh (2003), have argued for a globally oriented citizenship instead. Although I think that a lot of world citizenship adherents mean and want to achieve the same, globally oriented citizens sounds less intrusive and is thus maybe a more realistic goal to achieve.

The second part of this research focused on world citizenship education. As explained throughout this thesis, education is seen as the means to achieve world citizenship and thus schools are often put as the facilitator to organise this. Several NGOs, educators, and world citizenship proponents have brainstormed on what this world citizenship education exactly should entail. This report gave an overview of how different initiators, such as the British organisation Oxfam, the American educator Robert Hanvey, and the Dutch organisation NCDO, envision such an education. It became apparent that three key elements are important in guiding world citizenship education, these are (1) knowledge and understanding, (2) skills

and (3) values and attitude. However, what happens now quite often is that global issues are placed in separate sections in textbooks, which makes these topics more an exception than the main story line. In the USA this has been called the *blue box syndrome* and global educators have argued that to overcome such a syndrome the implementation of world citizenship education should not be a piecemeal approach.

In addition have other obstacles been outlined. These impediments were divided in mental and practical in nature. The mental obstacles were linked to Heater (2002) who described these as blinkered patriotism, pedagogical conservatism, and constraint of poverty. The more practical constraints at the moment are the lack of proper course material, curricula change, financial costs, and the lack of suitable 'global' teachers just to mention a few. Subsequently, attention was paid to the profile of the envisioned world citizen. Here again different definitions were compared to understand what diverse requirements it entailed. In this report engagement, awareness, and participation were seen as the main drivers behind the concept of a world citizen.

Since world citizenship is not just a phenomenon that popped-up in the Netherlands, the paper continued by describing how world citizenship education is taken care of abroad. According to Kenneth Tye (2003) a worldwide trend can be observed in which not only the 'rich' countries deal with global issues in their school curricula but emerging nations, such as South Korea, Russia, and China start to do as well. The systems of Canada, Flanders, and the United Kingdom were scrutinised. Canada faces at the moment some difficulties on how to continue with world citizenship since two opposing views, the 'monopolar imaginary' and the 'ecological imaginary', both dominate the current (educational) climate. What was interesting to learn from the Flanders case was that one organisation, *Kleur Bekennen*, is mutually assigned by the federal Ministry of Development, the Belgium technical cooperation, the Flemish province boards and the Flemish communities committee to create support for world citizenship at schools. This means that a strong political tie exists and that it is for every Flemish participant clear where to turn to. The UK has shown to be another interesting example. While it had already for years a course called global education, since 2000 a course citizenship education was added to the list. On paper this would seem ideal for implementing world citizenship, yet in practice this topic is still an underdog since neither course will put a primary focus on world citizenship, and thus this theme still lingers somewhere in between.

Consequently did the report critically assessed how world citizenship is embedded in the Dutch educational system. It concluded that there are both signs that this can be seen as a top-down as well as a bottom-up process. Due to its geographical and economic position, the

Netherlands has always valued an international dimension in its education as an important asset and a prime necessity. Yet, only from the 1980s onward did the political attention increase for making the Dutch education more international. Several policy documents from the Ministry of Education of which one in particular had an interesting title, namely the 2001 policy *Onderwijs voor Wereldburgers* (education for world citizens) were discussed. However, the thesis showed that this document had not so much to do with world citizenship, but instead was an extension of the ongoing internationalisation policy of the education sector. What followed was a regulation promoting active citizenship and social integration in both primary and secondary education. Just like in the UK, policy makers were afraid that the youth of today is not actively participating in politics and is moreover unfamiliar with Dutch customs and traditions. It would have been more promising if this 2006 law would have promoted *world* citizenship instead of active citizenship. Yet, some of the core objectives in this law can be interpreted for realising world citizenship.

After the government's role was discussed, attention was shifted to three Dutch non-profit organisations involved in bringing the world in the classroom. Most promising was the "Canon for world citizenship" developed by NCDO. Though it is a good and concrete starter, it also showed its flaws. It is, for example, not as extensive as Oxfam's curricula since it lacks a continuous learning line. Also the effect has been below expectation because the canon has not pushed through to all schools. Only those schools familiar with its existence could acquire it. Yet, the fact that both large and small organisation are involved in bringing world citizenship towards the school shows a great impetus from this part of society. In addition this report showed two initiatives taken up by individual schools. These attempts showed that some schools, and with that often parents, do see the importance for educating their pupils that there is a wider world than just the home village.

The last part of this research put world citizenship down the test. In order to answer the main research question, *In how far is there support for world citizenship at secondary schools in the province of Gelderland and what are the intrinsic reasons to either embrace world citizenship education or decline it*, I visited ten secondary schools. At each school three layers of respondents were examined in order to get a picture how the school in its totality is dealing with world citizenship. This way the thesis framed the view of (geography) teachers, members of the school board, and that of pupils. Via a careful system of selecting and labelling data it found out per layer how there is support for world citizenship, but also per school. The results of that process showed that three teachers showed *not really* support for implementing world

citizenship at school, for three other teachers world citizenship *might be* an option at school, and the question if there is support for world citizenship at school was answered with *yes, most likely* by four teachers. Figure 5 graphically represented this outcome.

The results of this testing technique showed that among the members of the school boards two of them did *not really* showed support for world citizenship to be implemented at school, five members displayed a *maybe*, and the answers of three members of this group resulted in a *yes, most likely* support. Figure 8 summed up these results. It appeared that both the teachers and the members of the school board are still quite divided on their support for world citizenship. Taking these groups in their totality thus shows not a super convincing support for making world citizenship more structurally embedded in the school arena, yet a positive sign is that they are also not tremendously aversive against the idea. Generally we can conclude that there is still a lot to gain by world citizenship proponents among these groups. Yet, in their way of conduct it is important for those organisations to approach them on an individual and personal basis. However, what I want to add here is that although verbally teachers were more reserved in their support for world citizenship, in practice they all had done a project or activity in their class to raise global awareness among their pupils.

Not only have we seen that support for world citizenship is thus rather personal dependent, also the association with the concept of world citizenship varies per person. Some in the school arena have argued that this term does not live at all and therefore has to be replaced by a more fashionable word. Ever since this was mentioned I started to think for a substituting word. Words mentioned by others are for example globally oriented citizens and global awareness, and this thesis would like to add *world oneness* to that. Though some might criticise this word for being too peaceful or soft, yet I do think that it encompasses a sense of solidarity and being connected.

The pupils showed overall a great attitude towards world citizenship. As clarified during this report this could be explained by the fact that those questions might be more obvious to them or by the fact that it is simply easier to have a more positive attitude, than factual knowledge and behaviour on world citizenship. The average score of the classes on knowledge was 36%, on attitude 62%, and on behaviour 49%. Three classes scored above average on all three support aspects, namely those from school A, B, and C. The class from school B scored even best on attitude *and* behaviour. The research questioned whether they scored above average due to their school environment, or rather because of other circumstances. While for example class A and C scored above average on all three aspects, their geography teachers on the other hand showed not so much support for integrating world

citizenship in the school curricula in a more profound way. The same concluding difficulties arose when trying to establish a link between the *sort* and *form* of education and the support for world citizenship. Unfortunately was my research not extensive enough to say anything concrete on this.

Subchapter 7.4 showed the chance how likely it is for each school interviewed that they will take up world citizenship more seriously. Whereas for schools B, F and I not much persuasion by world citizenship education proponents is needed, schools A, C, D and H will be more difficult to approach since not much support is shown at the moment. Perhaps if the formulation of such an education has become more concrete and it is carefully listened to what the schools themselves exactly want it might be possible to convince them of the relevance of world citizenship education for their pupils. School E, G, and J somewhere linger in between. They will not be first in line when world citizenship has made it through, yet will probably also not make much fuss during the adoption.

This thesis also set out to find what the intrinsic reasons are to either embrace or decline world citizenship. Reasons why teachers and the school spend time on world citizenship issue is because they want to make their pupils *aware* of the world around them, since it widens and *enriches* the pupils' point of view, and because it is important to let them *expand* their borders. The reasons why there is still some scepticism for implementing world citizenship at school is because there is simply not enough *time* to deal with these topics or that the *possibilities* to implement them are slim. In addition, world citizenship is perceived as *too far reaching*, and pupils should first learn to be good regional / national citizens instead. Although half of the teachers argued that it is indeed the task of the schools to develop such a worldly understanding amongst youngsters, the cohesion between what global citizenship proponents envision to realise and what schools can and already do in this field is not that clear cut. In this respect it is important that schools not just see themselves as the puppets of integrating all sorts of societal relevant issues, but in fact realise that this might be a viable aspect in the learning process of the pupil.

Policy recommendations

Following the above findings I would like to give my personal opinion on what to do with world citizenship. Though critics like René Cuperus can be really convincing in their argument, I still think that a world citizenship education programme would not miss-fit the Dutch curricula. The most important reason simply is that our world has changed dramatically over the last couple of decades. Whether one likes it or not, in our daily lives we are

constantly reminded of how we are living in an interconnected world. Nowadays more than ever young children get acquainted with the world around them, and this will only mature the minute they grow older. In order to be familiar with that world it is important to start early dealing with that world. I want to make a reference here to Castells his First and Fourth world. As was explained in the theoretical part, Castells describes a contemporary phenomenon in which some people can keep up with the social dynamics of the Information Age, while a large group of the population is standing at the side-lines of the effects of globalisation. This causes inequality, social polarisation, poverty, and misery within and between nations. In order to keep the gap between the people of this so-called First World and Fourth World as small as possible, I see it necessary to start at a young age with a world citizenship education, in which the pupils inter alia become familiar with these worldly processes. And whether this is then called world citizenship education or education for globally oriented citizens I personally give no preference to, as long as the content and the *raison d'être* are clear-cut.

Then the question remains how this has to be done. First of all, I think that world citizenship should not become a separate course. The teachers nor the pupils are waiting for such a change. In the current educational system a lack of quality time is already being experienced, and thus an extra course would only take away valuable time. World citizenship should also not solely be dealt with on project basis, or when it 'fits' the school's time schedule or spirit. Therefore, this theme should be structurally embedded in the subject-material. In Britain Oxfam developed a continuous curriculum for integrating 'global' citizenship, which has been taken up by various schools. Likewise, in the Netherlands NCDO could, preferably in cooperation with developers of the subject-material, design such a curriculum. The existing *Canon* that they released in the beginning of 2009 is in my view too broad and not concrete enough to establish a continuous line for world citizenship in education.

My advice would be to split the theme over two existing courses, in my opinion geography and social studies. In these courses world citizenship should be a returning theme connected to specific geography or social studies topics, i.e. world citizenship should not be dealt with in one chapter only. The moment this new theme has been integrated in the required subject-material the relevant teachers should attend a workshop or a study-afternoon that explain to them the new curricula. Such a meeting could be organised by the developers of the subject-material, possibly seconded by the societal organisation that cooperated in creating the material. These people can best explain what this theme entails and what messages have to reach the pupils. Important in this project is the support of the government,

in particularly from the Ministry of Education. They should support this financially and formally via the adoption of this new subject in the core objectives of secondary education. Important is, before schools are being approached and convinced of the relevance of such an education, that a good and solid plan is on the table that is being supported by all those involved. Thus, in order to let it fully succeed it is relevant to explain to those in the school arena *what* it exactly entails, *why* pupils need such a programme, and *how* schools concretely have to deal with it. At the moment this firm hand, either by the Ministry of Education or an entitled organisation, is missing and therefore this topic remains blurry for most stakeholders involved.

Specific recommendation for COS Gelderland

Since early 2009 the education team of COS Gelderland has changed its approach towards schools. More than ever the teacher or school will be approached on a demand-driven and personal way, so that mutually can be looked what best fits the specific needs. During a so-called *Wereldadvies* (world advice) teachers and schools will be advised, informed, and counselled on how to bring the world into the classroom. This new initiative plays more into the wishes of teachers and schools via consulting them on what they would wish to do in their classes concerning international development issues. Accordingly, COS Gelderland will either organise a new activity that matches these wishes, or endorse one of its existing projects when it fits the description. It might also advise on different projects available from other organisations. This way COS Gelderland will not only be a provider of material but will step up as a helpful adviser.

With reference to this research, I think that this switch that the education team of COS Gelderland goes through has been a good decision, and the world advices should even be expanded to its prime occupation. In addition I would argue to stop completely with the active promotion of own projects for two main reasons. First, as was highlighted in the research results, some teachers and school board members who receive phone calls and flyers feel overwhelmed by the different offers they receive from organisation like COS Gelderland, or feel pushed to do something. In both ways this might lead to the rejection of proposed projects. Second, because there are many competitors in this field who all want to promote their materials one has to excel and outperform the others. Only a few, like for example Edukans with its Going Global project, will succeed in this. Therefore it is good to distinguish yourself in a different way, in this case to take up the role as advisor in this field where demand and supply have to meet one another. Figure 14 represents the vacuum in which the

current situation is embedded.

What is important for COS Gelderland is to actively show that they are there when schools are in need for help, and thus can use a mediator. Currently, this brand awareness is too meagre in the province. Therefore it is vital for the education team of COS Gelderland to exhibit themselves more than they do now. This promotion could for example be done via visits during the KNAG-dagen²⁸, or during teachers get-togethers, or maybe even a short visit in the teachers-room during their lunch breaks. The envisioned result is that more people within the school arena become aware of COS Gelderland and its activities, thus leading to a widening of COS Gelderland's market as a mediator. Moreover, the request for a *Wereldadvies* should mainly be stirred via these exhibitions, so that schools are in charge of the demand. Subsequently, COS Gelderland can decrease its supply promotion activities, like phone calls and sending brochures.

What this research also showed was that the term world citizenship, and relating items, is not concrete enough for those in the school arena. COS Gelderland could for example set itself the task to elucidate this concept. This could be done via workshops, information brochures, a link on the website, or during a world advice. Yet, what has to be kept in mind is that this information procurement has to be catchy and should not fall into the trap of being perceived as push-information.

Another recommendation would be not to just advise on other organisations their material, but in combination maintain with these organisations strong contact and even search for durable relationships. The reason for this is threefold. First, this way you profile yourself as a solid advising organisation that not sporadically shows up but structurally is there to mediate. Second, the more firm these cooperative relationships are the bigger your network will become. Not only schools among each other will spread the word, but the same goes for development organisations. The third reason has to do with the new subsidies providing scheme that came as a result to the financial cut-backs in government spending. The NCDO, and from 2010 onwards the Ministry of Foreign Affairs, wants to see development organisations work together and combine their strength, so that the subsidy request can be facilitated to one mutual project instead of two single operating projects that in fact try to realise the same. Thus with the eye on realising the projects in the future financially, cooperation is essential for COS Gelderland as well. Yet, one remark I want to give here is

²⁸ Are gatherings organised by the Royal Dutch Geography Association for mainly geography teachers. During these days they can participate in workshops, lectures, and discussions on specific themes relating to geography.

that these collaborating relationships should not lead to a decrease in COS Gelderland's objectivity as an advisory body. Still the main purpose of its new role is to serve the schools in their best interest, not to serve other development organisations.

Another result of this research is that the demand for the sort of external material is rather diverse. Some teachers would like to see ready-made (world citizenship) boxes, whereas others fancy concrete tools that can trigger a certain theme. Due to this diverse demand COS Gelderland has to take care that it has an up-to-date databank that in practice is just as diverse as the wishes of the schools are²⁹. By having an operational databank the 'match' between the demand of schools and the supply of organisations is easier to find, which saves COS Gelderland a lot of research time.

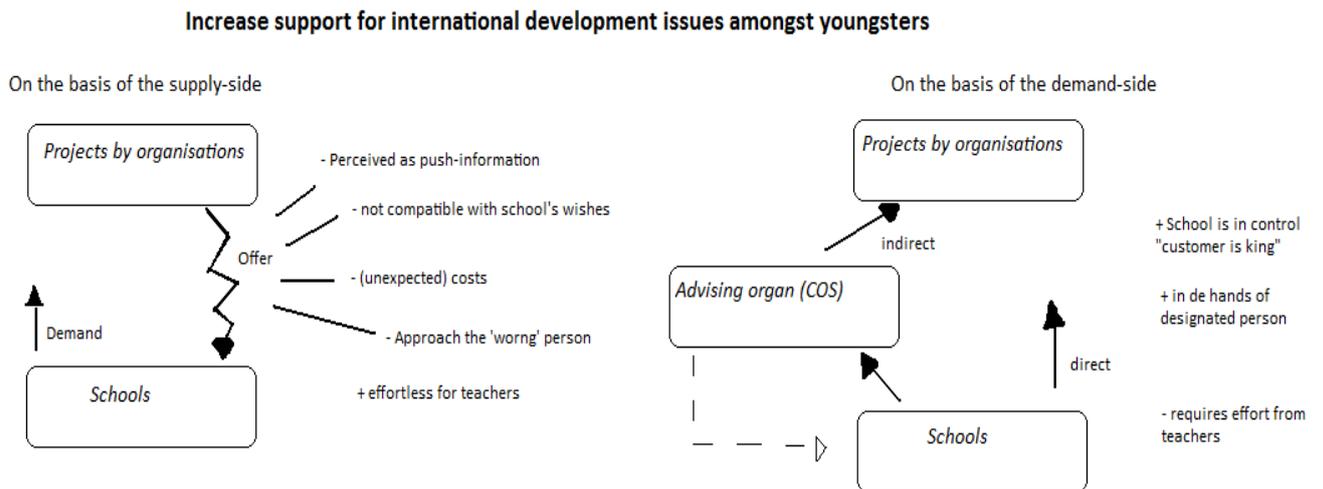
Moreover, COS Gelderland could try to approach different people within schools. Now, often one or two contact persons of a school are being approached, yet to take up a project, or in this case an advice-meeting, is highly dependable on this person's personal interest. Thus in order to create a larger range, also those teachers that now claim that they are hardly being approached should be reached. A way to expand the range of a project on the other hand could be done by creating a snowball-effect within one school. Thus, if one class decides to start up a project, then COS Gelderland could advise a parallel class or even higher or lower years to follow the footsteps of that particular class.

Since the goal of COS Gelderland its education team is still to increase support for international development issues amongst pupils, it could be interesting to have a preliminary get-together with developers of school subject material, officially called educative authors³⁰. In this get-together the developers can explain how the exact subject-material printed is being decided on. Are there sharp directives from the Ministry of Education, Culture, and Science, or maybe particular guide-lines from the publishers, or is there some room for the developers their own input. In case so, it could be interesting to lobby for more world citizenship in the material. If not, then it could be interesting to talk about how to tune in the projects and the advice-meetings with the existing subject-material. This point of action might be a bold one, yet in a preliminary get-together COS Gelderland has nothing to lose.

²⁹ At the moment COS is working on this. In this initial stage a folder is created with the diverse offer of projects that are consequently divided over 11 subthemes. This databank is in digital form via a connected Excel and Word document.

³⁰ Some of these authors are united in the *Vereniging van Educatieve Auteurs* (Association for Educative Authors) and thus a visit with people of this association could also be of interest.

Figure 14: The working of supply and demand for external projects



Additional clarification: What this figure tries to represent is that although the demand from schools to initiate a project is smaller than the initiated supply from organisations, still this demand driven side could be more effective for raising support for international development issues amongst youngsters. The reason for that is because the way organisations approach the schools can have it flaws, which can lead to disturbance in the process of taking up projects (the oblique arrow). Yet, when schools themselves take action to start up a project they do tend to feel more in control over the whole process. They know what they want, how much they want to spend, and the initiative is already in the hands of the designated person (direct arrow). However, in case where this demand is still unclear they can consult an advising organ, like COS (indirect arrow). Thus such an intermediate organ is vital for letting the schools feel in control of the process. The only downside of this all is that it depends on the effort and initiative of teachers. In order to overcome that could the advising organ also stimulate them, via these advise-meetings, to demand a project (broken up arrow). Hence, to let that demand arrow expand an important role can be assigned to the advising organ.

In conclusion, I want to emphasise how this research has contributed to the world citizenship debate. First of all, it has displayed how world citizenship lives among those in the school arena, with the result that, according to this research, it requires tremendous conceptualisation. Second, it measured the current support for world citizenship at school-level. Over the last couple of years lots has been written about this theme, mostly in light why there is a need for such an education. Yet, few have investigated if there is support for such an education at schools. The results of this minor research show that there is still a long way to go for an overall convincing support. This could be due the fact that the theme as such is not concrete enough. However, also the current political climate influences the opinion of the society at large, and of those in the school arena in particular, and thus can be seen as a possible reason for this moderate support. Lastly, this thesis has suggested what those true world citizenship proponents have to do in order to make their aspirations set in motion. Important is that actors involved bundle their strength as to produce a concrete plan on world citizenship in secondary education.

Thus, while secondary schools can be the designated drivers for the promotion of world citizenship, guidance and structure from above and a convincing support by the schools themselves is needed before they can actually fulfil this inspiring task.

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Appendix I. Five definitions of global education

Definitions of global education	Authors
Global education includes eight elements: human beliefs and values systems, global issues and problems, cross-cultural understanding, awareness of human choices, global history, acquisition of indigenous knowledge, and development of analytical, evaluative, and participatory skills.	Merry M. Merryfield
Global education involves learning about those problems and issues that cut across national boundaries, and about the interconnectedness of systems - perspective taking - seeing things through the eyes and minds of others - and it means the realization that while individuals and groups may view life differently, they also have common needs and wants.	Kenneth A. Tye and Barbara Benham Tye
Global education encourages teachers and students to take a broad view: to see themselves as global citizens, with all the concomitant joys and responsibilities, as well as members of a particular community and country; to understand the key problems afflicting the world today and to play their part in finding creative solutions; to think constructively about the future, and their role in shaping it as well as learning from the past.	Graham Pike
Global education covers the following: Perspective consciousness: awareness of and appreciation for other images of the world; Cross-cultural awareness: general understanding of the defining characteristics of world cultures, with an emphasis on understanding similarities and differences; State-of-the planet awareness: an in-depth understanding of global issues & events; Systemic awareness: familiarity with the nature of systems and an introduction to the complex international system in which state and non-state actors are linked in patterns of interdependence & dependence in a variety of issue areas.	C. Hudak
Global education is learning about the issues that cut across national boundaries and the interconnectedness of ecological, cultural, economic, political, and technological systems. Global education involves perspective taking, seeing things through the eyes, minds, and hearts of others; and it means the realization that while individuals and groups may view life differently, they also have common needs and wants.	Robert G. Harvey

Appendix II. Oxfam's curriculum for Global Citizenship

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Curriculum for Global Citizenship Knowledge and understanding

Knowledge and understanding	Foundation Stage Early Years Under 5s	Key Stage 1 Stages P1–P3 Ages 5–7	Key Stage 2 Stages P4–P6 Ages 7–11	Key Stage 3 Stages P7–S2 Ages 11–14	Key Stage 4 S3–Standard grade Ages 14–16	Ages 16–19
Social justice and equity	<ul style="list-style-type: none"> what is fair/unfair what is right and wrong 	<ul style="list-style-type: none"> awareness of rich and poor 	<ul style="list-style-type: none"> fairness between groups causes and effects of inequality 	<ul style="list-style-type: none"> inequalities within and between societies basic rights and responsibilities 	<ul style="list-style-type: none"> causes of poverty different views on the eradication of poverty role as Global Citizen 	<ul style="list-style-type: none"> understanding of global debates
Diversity	<ul style="list-style-type: none"> awareness of others in relation to self awareness of similarities and differences between people 	<ul style="list-style-type: none"> greater awareness of similarities and differences between people 	<ul style="list-style-type: none"> contribution of different cultures, values and beliefs to our lives nature of prejudice and ways to combat it 	<ul style="list-style-type: none"> understanding of issues of diversity 	<ul style="list-style-type: none"> deeper understanding of different cultures and societies 	<ul style="list-style-type: none"> deeper understanding of different cultures and societies
Globalisation and interdependence	<ul style="list-style-type: none"> sense of immediate and local environment awareness of different places 	<ul style="list-style-type: none"> sense of the wider world links and connections between different places 	<ul style="list-style-type: none"> trade between countries fair trade 	<ul style="list-style-type: none"> awareness of interdependence awareness of our political system and others 	<ul style="list-style-type: none"> power relationships North/South world economic and political systems ethical consumerism 	<ul style="list-style-type: none"> complexity of global issues
Sustainable development	<ul style="list-style-type: none"> living things and their needs how to take care of things sense of the future 	<ul style="list-style-type: none"> our impact on the environment awareness of the past and the future 	<ul style="list-style-type: none"> relationship between people and environment awareness of finite resources our potential to change things 	<ul style="list-style-type: none"> different views of economic and social development, locally and globally understanding the concepts of possible and preferable futures 	<ul style="list-style-type: none"> global imperative of sustainable development lifestyles for a sustainable world 	<ul style="list-style-type: none"> understanding of key issues of Agenda 21 lifestyles for a sustainable world
Peace and conflict	<ul style="list-style-type: none"> our actions have consequences 	<ul style="list-style-type: none"> conflicts past and present in our society and others causes of conflict and conflict resolution – personal level 	<ul style="list-style-type: none"> causes of conflict impact of conflict strategies for tackling conflict and for conflict prevention 	<ul style="list-style-type: none"> causes and effects of conflict, locally and globally relationship between conflict and peace 	<ul style="list-style-type: none"> conditions conducive to peace 	<ul style="list-style-type: none"> complexity of conflict issues and conflict resolution

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Curriculum for Global Citizenship Skills

Skills	Foundation Stage Early Years Under 5s	Key Stage 1 Stages P1–P3 Ages 5–7	Key Stage 2 Stages P4–P6 Ages 7–11	Key Stage 3 Stages P7–S2 Ages 11–14	Key Stage 4 S3 Standard grade Ages 14–16	Ages 16–19
Critical thinking	<ul style="list-style-type: none"> listening to others asking questions 	<ul style="list-style-type: none"> looking at different viewpoints developing an enquiring mind 	<ul style="list-style-type: none"> detecting bias, opinion and stereotypes assessing different viewpoints 	<ul style="list-style-type: none"> media literacy making informed decisions 	<ul style="list-style-type: none"> critically analysing information making ethical judgements 	<ul style="list-style-type: none"> handling contentious and complex issues
Ability to argue effectively	<ul style="list-style-type: none"> expressing a view 	<ul style="list-style-type: none"> beginning to state an opinion based on evidence 	<ul style="list-style-type: none"> finding and selecting evidence beginning to present a reasoned case 	<ul style="list-style-type: none"> learning to develop/change position through reasoned argument 	<ul style="list-style-type: none"> arguing rationally and persuasively from an informed position 	<ul style="list-style-type: none"> political literacy participating in relevant political processes
Ability to challenge injustice and inequalities	<ul style="list-style-type: none"> beginning to identify unfairness and take appropriate action 	<ul style="list-style-type: none"> beginning to identify unfairness and take appropriate action 	<ul style="list-style-type: none"> recognising and starting to challenge unfairness 	<ul style="list-style-type: none"> starting to challenge viewpoints which perpetuate inequality 	<ul style="list-style-type: none"> selecting appropriate action to take against inequality 	<ul style="list-style-type: none"> campaigning for a more just and equitable world
Respect for people and things	<ul style="list-style-type: none"> starting to take care of things – animate and inanimate starting to think of others 	<ul style="list-style-type: none"> empathising and responding to the needs of others making links between our lives and the lives of others 	<ul style="list-style-type: none"> making choices and recognising the consequences of choices 	<ul style="list-style-type: none"> growing ability to take care of things – animate and inanimate 	<ul style="list-style-type: none"> following a personal lifestyle for a sustainable world 	<ul style="list-style-type: none"> following a personal lifestyle for a sustainable world
Co-operation and conflict resolution	<ul style="list-style-type: none"> co-operating sharing starting to look at resolving arguments peacefully starting to participate 	<ul style="list-style-type: none"> tact and diplomacy involving/including society and others 	<ul style="list-style-type: none"> accepting and acting on group decisions compromising 	<ul style="list-style-type: none"> negotiation 	<ul style="list-style-type: none"> negotiation mediation 	<ul style="list-style-type: none"> negotiation conflict resolution

Curriculum for Global Citizenship Values and attitudes

Values and attitudes	Foundation Stage Early Years Under 5s	Key Stage 1 Stages P1-P3 Ages 5-7	Key Stage 2 Stages P4-P6 Ages 7-11	Key Stage 3 Stages P7-S2 Ages 11-14	Key Stage 4 S3 Standard grade Ages 14-16	Ages 16-19
Sense of identity and self-esteem	<ul style="list-style-type: none"> sense of identity and self-worth 	<ul style="list-style-type: none"> awareness of and pride in individuality 	<ul style="list-style-type: none"> sense of importance of individual worth 	<ul style="list-style-type: none"> open-mindedness 	<ul style="list-style-type: none"> open-mindedness 	<ul style="list-style-type: none"> open-mindedness
Empathy and sense of common humanity	<ul style="list-style-type: none"> concern for others in immediate circle 	<ul style="list-style-type: none"> interest in and concern for others in wider sphere 	<ul style="list-style-type: none"> empathy towards others locally and globally 	<ul style="list-style-type: none"> compassion sensitivity to the needs and rights of others 	<ul style="list-style-type: none"> sense of common humanity and common needs 	<ul style="list-style-type: none"> sense of individual and collective responsibility
Commitment to social justice and equity	<ul style="list-style-type: none"> sense of fair play 	<ul style="list-style-type: none"> sense of personal indignation willingness to speak up for others 	<ul style="list-style-type: none"> growing interest in world events sense of justice 	<ul style="list-style-type: none"> concern for injustice and inequality willingness to take action against inequity 	<ul style="list-style-type: none"> commitment to social justice and equity 	<ul style="list-style-type: none"> commitment to the eradication of poverty
Value and respect for diversity	<ul style="list-style-type: none"> positive attitude towards difference and diversity 	<ul style="list-style-type: none"> valuing others as equal and different willingness to learn from the experiences of others 	<ul style="list-style-type: none"> growing respect for difference and diversity 	<ul style="list-style-type: none"> respecting the rights of all to have a point of view 	<ul style="list-style-type: none"> valuing all people as equal and different 	<ul style="list-style-type: none"> valuing all people as equal and different
Concern for the environment and commitment to sustainable development	<ul style="list-style-type: none"> appreciation of own environment and living things sense of wonder and curiosity 	<ul style="list-style-type: none"> concern for the wider environment beginning to value resources willingness to care for the environment 	<ul style="list-style-type: none"> sense of responsibility for the environment and the use of resources 	<ul style="list-style-type: none"> concern about the effects of our lifestyles on people and the environment 	<ul style="list-style-type: none"> concern for the future of the planet and future generations commitment to a lifestyle for a sustainable world 	<ul style="list-style-type: none"> commitment to sustainable development
Belief that people can make a difference	<ul style="list-style-type: none"> willingness to admit to and learn from mistakes 	<ul style="list-style-type: none"> awareness that our actions have consequences willingness to co-operate and participate 	<ul style="list-style-type: none"> belief that things can be better and that individuals can make a difference 	<ul style="list-style-type: none"> willingness to take a stand on global issues 	<ul style="list-style-type: none"> willingness to work towards a more equitable future 	<ul style="list-style-type: none"> willingness to work towards a more equitable future

Appendix III. Interview teachers

Name School:

Name teacher:

Geography teachers for class:

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- 1.1 What are, according to you, the most important themes of world citizenship?
- 1.2 What kind of knowledge, skills, and attitudes should a teacher adopt when dealing with world citizenship? And where is this knowledge acquired?
- 1.3 Are you familiar with the material of the NCDO, the National Committee for International Cooperation and Sustainable Development, or from other societal organisations dealing with world citizenship?
- 1.4 Are you familiar with the developments of world citizenship education in other countries? If yes, what do you know?

- 2.1 Is world citizenship being mentioned in the teaching material that you use? Is this in a direct or indirect way?
- 2.2 Are you spending extra time and attention on world citizenship during your lessons? If yes, how and is there enough room for your interpretation?
- 2.3 Has the topic world citizenship ever been discussed within the geography staff section? Or have you ever spoken about it with another teacher?
- 2.4 Do you provide your students a sort of code of conduct when world citizenship is concerned. (i.e. stand up for rights for those worse off in society, separate trash, come to school by bike, etc.) ?
- 2.5 Have you ever organised an activity for your class or for the whole school relating to world citizenship (i.e. fund-raising run, guest lecture from a refugee, etc.) ?

- 3.1 Why do you spend attention on world citizenship during your lessons?
- 3.2 Do you think that the prime responsibility for raising global awareness under youngsters lies with the schools? Explain your answer.
- 3.3 What is your opinion on the initiatives from societal organisations that try to bring world citizenship to the class?
- 3.4 Would you like to spend more attention on this theme during your lessons? Explain answer.
- 3.5 How would you like to be approached when information on this topic is at hand. (i.e. via email, digital newsletter, phone call, etc.) ?

Appendix IV. Interview school as institute

Name School:

Name teacher:

Geography teachers for class:

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- 1.1 What would the school define with world citizenship?
- 1.2 How does this school orientate itself when dealing with world citizenship? Thus where does this school acquire information and knowledge from that is needed when giving shape to world citizenship?
- 1.3 Has there been contact with other schools to discuss the role of world citizenship within the educational field?
- 1.4 Is the school familiar with the developments of world citizenship in the educational systems of other countries? Could you give an example?

- 2.1 Does your school, according to you, spend mostly incidental or rather structural attention to world citizenship?
- 2.2 Why does your school spend attention on world citizenship / global awareness?
- 2.3 Since the 1st of February 2006 all primary and secondary schools are legally obligated to spend time on active citizenship and social integration in their curricula. How did this school deal with this new law?
- 2.4 Should this law have been extended to active *World* citizenship?
- 2.5 How does the school perceive the initiatives from societal organisations that try to bring world citizenship to the class?

- 3.1 Is world citizenship being mentioned in the work plan of this school? If not, maybe indirectly?
- 3.2 What kind of projects and activities has this school executed that relate to world citizenship?
- 3.3 Does your school support a project in a developing country? If yes, why has this project been chosen?
- 3.4 Does your school cooperate with organisations (i.e. NGOs, private initiatives, semi-government, volunteer organisation, etc.) when world citizenship is concerned?

Appendix V. Questionnaire pupils

Name School:	Class:
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1. Which definition does according to you best fit a world citizen?

- A: Someone who has travelled a lot, and thus has seen quite a bit of the world (2)
 B: Someone who has a lot of multicultural friends (2)
 C: Someone who is really engaged and active involved with what happens in the world (6)

2. Have you ever heard of the Millennium Development Goals? If so, can you mention a few

- A: Yes, namely: (10)
 B: No (0)

3. Has one of your teachers ever mentioned world citizenship? If so, which subject course does he/she teach (multiple subject courses possible)

- A: Yes, subject course: (10)
 B: No (0)

4. Do you think that the major inequalities between rich and poor in the world have to be solved by the richer countries? Please elaborate on your answer.

- A: Yes, namely via: (10)
 B: No, because: (0)

5. Do you think that a women can just as well be a prime minister as a man?

- A: Yes, because: (10)
 B: No, because: (0)

6. Many people in Africa die on the consequences of Aids, while there a currently medicine that can prolong and ease the lives of these people. Yet, those medicine are often quite expensive and uneasy for them to acquire. What do you think:

- A: It is their problem, they themselves have to find an alternative medicine (0)
 B: The rich countries have to help them by delivering the medicine, though they have to pay the market price for it (3)
 C: The rich countries just have to donate (give freely) these medicine to Africa (7)

7. Do you think that those people that frequently use their car or who make lots of air flights, and thus are more harmful for the environment, have to pay extra money to compensate this?

- A: Yes (10)
 B: No (0)

8. Do you think that any foreigner can come to the Netherlands to live and to work ?

- A: Yes, no problem (6)
 B: Yes, as long as they adjust to the Dutch norms and values (3)

- C: No, only war refugees or severely poor people (1)
D: No, the Netherlands is full (0)

9. Do you think that these kind of themes (rich-poor, equality, diseases, environmental problems and integration) have to be more discussed at school?

- A: Yes, since they are important topics in the world (5)
B: Yes, because at the moment I am not familiar with it (5)
C: No, I discuss this at home and see all of it on TV, thus not extra at school (0)
D: No, I do not consider them as important topics (0)

10. Should every Dutch citizen, according to you, be engaged with what happen is the world?

- A: Yes (10)
B: No (0)

11. Do you sometimes discuss with family or friends world affairs? Could you give an example?

- A: Yes, for example: (10)
B: No (0)

12. From where do you obtain your foreign news? (multiple answers possible)

- A: I read a paper (More than 2 sources) (10)
B: I watch the news bulletins (Less than 2 sources) (0)
C: I check the news on-line
D: via the radio
E: I do none of the above

13. Have you ever during a holiday abroad made friends with non-Dutchmen? If yes, did you stayed in contact with that person after the holidays

- A: Yes during the holidays, and once we were back home as well (6)
B: Yes during the holidays, but once at home we lost contact (4)
C: No (0)

14. Have you ever bought a present at a Fair-trade shop or at the World shop?

- A: Yes (10)
B: No (0)

15. Do you have friends with different cultural/ethnic background? If so, from which culture(s)?

- A: Yes, namely: (10)
B: No (0)

16. Do you consider yourself as a world citizen?

- A: Yes, because: (10)
B: No, because: (0)

Appendix VI. Overview projects

Overview of the organised projects

Going Global is a project from Edukans. For already eleven years it connects schools in the Netherlands with those in developing countries. In this project is the 'professional' not the expert, but the pupils themselves. Via peer-to-peer education will the problem of poverty be brought into the class.

Cross your borders is a three till five days lasting education project about global injustice. It is meant for pupils of 3 and 4 Havo classes and for the 3, 4, and 5 Vwo classes. The purpose of this project is to raise awareness amongst youngsters about poverty and global injustice so that they will become enthusiastic to fight against these problems.

E-Twinning encourages school partnerships within Europe, via the use of internet. The 'e' stands for electronic and 'twinning' for partnership. Teachers in both primary and secondary education can make use of e-twinning. Interesting about e-twinning is that one cannot only maintain contact with schools abroad but also can create an online project-room in which pupils can cooperate and communicate with each other.

Dance4life is the youth campaign from STOP AIDS NOW. This organisation initiates a dance contest for youngsters to raise awareness to stop the spreading of HIV and Aids.

Zip your Lip is the yearly youth event from World Vision Nederland. For 24 hours pupils do not eat anything, for this fasting achievement will they consequently search sponsors in order to raise money for Aids-projects in Africa.

Appendix VII. Performance of all ten classes

