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From Intercultural to Global Education in the EFL Context

Bachelorarbeit

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1. Introduction

Our world is a dynamic place and is constantly changing. The global change which the world is determined by right now is strongly affected by globalisation. Humans throughout every age are able to experience globalisation in various areas that the life in the 21st century has to offer.

Nowadays, especially with the fact that globalisation has a huge impact on such various areas of life, intercultural encounters have become omnipresent in the world which surrounds us and we live in. As a result, numerous approaches came up to deal with those interactions of cultures which could be vastly different. Such approaches were about multiculturalism, interculturalism, cross-culturalism, transculturalism and hyperculturalism. All those approaches have challenges and they involve discussions of people becoming global citizens.

Globalisation and the interaction throughout various diverse cultures will affect future students more and more. Therefore, also the schools and education has to be adapted to this change. In the Bildungsplan in Germany, and especially for the English as a Foreign Language (EFL) classroom, the teaching of intercultural communicative competence became an integral part. However, how could school and education in Germany be able to get from teaching the students in interculturalism to teaching future students in order to become global citizens? Therefore, this thesis is dedicated to the question of how intercultural learning has to adapt to global citizenship education in the German EFL classroom.

This thesis is divided into four chapters. First there will be a discussion about globalisation and the diverse approaches to culture and likewise, how those approaches are translated into the classroom. Especially in this first part, there are examples of the Bildungsplan of Baden-Württemberg, in order to have a look at how culture is incorporated. Second the gap between intercultural and

global education will be discussed. Here, there will be a discussion about where intercultural education ends and where global education starts and, above all, what global education is about. Afterward, global citizenship will be explored. What is global citizenship about and how can future students become global citizens? At last there will be a look at teachers and their terms of becoming able to teach future students in global citizenship education.

2. Cultural education and globalisation

First of all, because of the fact that globalisation became an important factor in the modern world, everything became increasingly interconnected, technology has changed and trade is possible throughout the whole world (cf. Soriano 2015, vii). Globalisation consists of “financial, industrial and commercial capital, new international relations and the emergence of transnational companies” (cf. Soriano 2015, 41). Chiefly, through increasing possibilities of transportation, the world has shrunk and got smaller, and crossing borders got easier (cf. Soriano 2015, vii). Therefore migration became one of the biggest aspects of globalisation (cf. Soriano 2015, viii). Consequently not only products are exported but also the capital and the profits, which leads to effects on the environment, cultures, political systems, economy and prosperity (cf. Soriano 2015, 41). Now different cultures can spread easily all over the world. This is a development which can be experienced in a lot of places, especially in school.

The Aktionsrat Bildung (2017) used a definition of globalisation. In *Bildung 2030 – veränderte Welt. Fragen an die Bildungspolitik* globalisation is described as the interaction of:

1. increasing internationalisation of financial markets, product markets and labour markets
2. location competition of nation states
3. rapid developments of new information and communication technologies
4. the increase in importance of globally connected markets (cf. Blossfeld 2005, quoted in: Aktionsrat Bildung 2017, 26).

Those four aspects have been developing since the early 1990s and are discussed by scientists (cf. Aktionsrat Bildung 2017, 25). With the help of this definition, the Aktionsrat Bildung comes up with the question of how the acceptance of globalisation could be enhanced through education (cf.

Aktionsrat Bildung 2017, 33). One could come up with the answer of global citizenship education being the solution.

“Globalization is the meta-context (Bronfenbrenner, 1977) for schooling in the 21st century” (Suárez-Orozco & Suárez-Orozco 2009, 62). Therefore, there is a great variety of immigrants who are students, which leads to a great variety of challenges for the education of immigrant students as well as local students. Some immigrant children have well educated parents, while other children are illiterate. Some students were excellently schooled in their home countries, while others did not go to school at all. And students have different backgrounds for their migration, since some came as refugees, because of oppression, while others are looking for better opportunities which are being offered to them (cf. Suárez-Orozco & Suárez-Orozco 2009, 64). Furthermore, there are cases where immigrant students attend schools which are segregated from other schools and, therefore, have the problem of “triple segregation”, which involves “race, poverty, and linguistic isolation” (Orfield & Lee 2006, quoted in: Suárez-Orozco & Suárez-Orozco 2009, 64).

Reasons for migratory movements are varying. On the one hand, some people move because of the opportunities that globalisation has to offer. On the other hand, there are people who leave their home countries because of poverty or oppression (cf. Soriano 2015, 42). Especially in schools more and more students have a migrational background of some kind (cf. Soriano 2015, viii) which leads to new challenges for schools and education. Consequently schools need to develop for

the ability to understand the world and its problems and instill a sense of responsibility and cooperation to enhance the resolution of the great problems: poverty, interethnic conflicts, wars, energy supply, environment, and so on that humanity is suffering (Soriano 2015, viii).

In order to understand what is meant by intercultural competence one has to understand related terms first. These related terms are identity, culture, intercultural encounter and competence (cf. Huber & Reynolds 2014, 13).

Identity is a “person’s sense of who they are and the self-descriptions to which they attribute significance and value” (Huber & Reynolds 2014, 13). There are different identities for every person, a personal and a social identity. Those two identity aspects come into play when a person bases the identity on “personal attributes” or when participating in a social group (cf. Huber & Reynolds 2014, 13). The social identity, again, could be split up into different parts, with one aspect being the cultural identity, which is affected by a specific a cultural group that a person is a member of and participates in (cf. Huber & Reynolds 2014, 13).

Culture is hard to define since every cultural group in itself is already heterogenous. Material culture, social culture and subjective culture together form a cultural group (cf. Huber & Reynolds 2014, 13-14). Therefore, there is no determination of the size of a group in order to form a culture and every person is able to belong to more than one culture at the same time (cf. Huber & Reynolds 2014, 14). The boundaries of cultures become vague because the aspects which they are defined by are always changeable (cf. Huber & Reynolds 2014, 14-15). Intercultural encounters can take place either face-to-face or virtually (cf. Huber & Reynolds 2014, 16).

Competence in the field of culture is understood as the matter of skills and ability (cf. Huber & Reynolds 2014, 16). Meanwhile, intercultural competence consists of the components of attitudes, knowledge, understanding and skills. These components together help a person to understand, respect, communicate appropriately and respectfully establish relationships with people who have different cultural backgrounds and consequently learn about one’s own culture (cf. Huber & Reynolds 2014, 23).

“Culture is conceptualized as a dynamic and complex process of construction; its invisible and implicit characteristics are emphasized” (Banks 2010, 1). Throughout this statement by James A. Bank, there is the clear understanding that teaching about culture could be more difficult than it might seem at first. However, there is the need to educate student in a cultural manner since working together, within a group of diverse cultures, could

solve the world’s problems, such as global warming, the HIV/AIDS epidemic, poverty, racism, sexism, terrorism, international conflict, and war. Examples are the conflicts between the Western and Arab nations, North Korea and its neighbors, and Israel and Palestine (Banks 2010, 5).

This quote by Banks (2010) underlines the importance of educating students in a way that the topics will go across diverse cultures and borders. Immigrants can face academic achievement problems, prejudice and discrimination in school (cf. Banks 2010, 5). Therefore multicultural education came about, in order to give every student an equal chance in education (cf. Banks 2010, 1).

Multicultural education started out in the United States after the Civil Rights Movement (cf. Banks 2009, 13). “Multicultural education is an approach to school reform designed to actualize educational equality for students from diverse racial, ethnic, cultural, social-class, and linguistic groups.” (Banks 2009, 13). Therefore, multicultural education was introduced to promote democracy, as well as social justice and has, as stated before, the main goal to give every student equal opportunities in academics (cf. Bank 2009, 13). The reason for the start of multiculturalism in the United States was that specific ethnic groups did face academic problems, as well as language problems (cf. Banks 2009, 13). Nevertheless this start was not easy, since the implementation of multicultural education happened hastily and most times was met with silence (cf. Banks 2009, 13).

Consequently, there were arguments coming up that this change would not be sufficient and deep structural changes would be needed for education (cf. Banks 2009, 13). Aspects that had to change would be the teachers attitudes

and their expectations, testing and assessment would be necessary, language and dialects would have to be sanctioned in schools, as well as the norms and values of schools would have to be adapted for diverse cultural backgrounds (cf. Banks 2009, 14). As a result, the students should be educated in skills, knowledge, cultural capital and attitudes, which would be needed in a multicultural environment (cf. Banks 2009, 14).

While multicultural education came about in the United States, Western Europe employed to intercultural education. Great Britain used to antiracist education (cf. Banks 2009, 14). Antiracist education came up as an answer to multicultural education. Educators argued that multicultural education would leave out the analysis of the institutional structures, such as racism, capitalism and power (cf. Banks 2009, 14).

Above all, when there are encounters between two persons, and especially when those encounters are between two persons who have different cultural backgrounds, every person evaluates the behaviour of the opposite by their own cultural assumptions, which have been imprinted throughout their whole life (cf. Göbel 2011, 192). Therefore, every student has to be educated in intercultural competence. Intercultural competence is the ability to perceive conditions and influence factors, as well as to think about them, judge them, empathize and take action. This ability needs to be acted out as an individual, as well as with other individuals who have a different cultural backgrounds and has to be captured, valued, respected and used in a productive context (cf. Thomas, Kinast & Schroll-Machl 2000, quoted in: Göbel 2011, 193).

In 1999 Jacques Demorgon described a challenge which intercultural learning has to deal with, in his book *Interkulturelle Erkundungen*. Demorgon stated that this challenge lies in the fact that the behaviour, the expressions and the way of thinking of a person is deeply imprinted by the own cultural assumptions and those are consolidated through everyday life (cf. Demorgon

1999, 83). A person may not be conscious about this imprint which everyone has (cf. Demorgon 1999, 83).

There are five “Dimensions of Multicultural Education” which were introduced by James A. Banks (2004). First, there is the “content integration”, which is about the extension of content and examples of the variety of different cultures that is used by the teachers (cf. Banks 2009, 15+16). Second, there is “the knowledge construction process”, which is about teaching activities that would help the students to understand the influence of the construction of knowledge (cf. Banks 2009, 16). Third, there is the “prejudice reduction” to “help students to develop democratic racial attitudes” (Banks 2009, 16). Fourth, there is “an equity pedagogy”, that helps with the facilitation of academic achievement to be equal for all students (cf. Banks 2009, 16). At last, there is “an empowering school culture” which is about “restructuring the culture and organization of the school so that students from diverse groups experience equality” (Banks 2009, 17) during their everyday life.

Above, the existence of multiculturalism and interculturalism was discussed. But what is the difference between multiculturalism and interculturalism? Adjacent to multiculturalism, which started in the wake of the Civil Rights Movement, first discussions about interculturalism came about in the 1980s (cf. Dietz 2009, 3).

Factual level = status quo	Multiculturality cultural, religious and/or linguistic diversity	Interculturality interethnic, interreligious and/or interlingual relations
Normative level = pedagogical, sociopolitical or ethical proposals	Multiculturalism recognition of difference: 1. principle of equality 2. principle of difference	Interculturalism coexistence in diversity: 1. principle of equality 2. principle of difference 3. principle of positive interaction

Figure 1: Diversity in Multicultural and Intercultural Discourses (Dietz & Cortés 2008, in: Dietz 2009, 8)

In this Figure the main difference between multiculturalism and interculturalism and interculturalism is shown. We see that interculturalism is about diverse cultures existing together at the same time and at the same place, with the addition of interacting with each other in a positive manner (cf. Dietz & Cortés 2008, in: Dietz 2009, 8). Furthermore, in multiculturalism minorities are empowered through education. However, in interculturalism, minorities and majorities are brought together to the same level (cf. Dietz 2009, 8).

Michael Byram (1989) stated in his book *Cultural Studies in Foreign Language Education*:

Let it be said immediately that the young people who need to come to terms with otherness in their own society are not just 'the majority', but also those who are 'the minorities'. (Byram 1989, 25)

This statement shows how in interculturalism, minorities have to adapt culturally in the same way that the majorities have to do.

Besides multiculturalism and interculturalism, there are also other forms to deal with cultures. The number of such cultural forms and approaches are probably countless. Here in this thesis there will be three further forms discussed, which are cross-culturality, transculturality and hyper-culturality.

First, there is cross-cultural education.

Although the importance of cross-cultural education has increased, the area is not well-defined, nor has it been extensively studied compared with other closely related areas, such as comparative education, international education, and multicultural education. The term *cross-cultural education* also is often used interchangeably with *intercultural education*. (Jo 2012)

Cross-cultural education is about the mixtures of diverse cultures within the classroom, where the students are educated in the awareness of their own culture (cf. Jo 2012). Above all, cross-cultural education is about experiential

education (cf. Jo 2012). This means that actual experiences play an important role. Such experiences could be visiting a place or country, or even living in another country (cf. Jo 2012). The most common approach is studying abroad. Through such experiences the students are able to gain new knowledge (cf. Jo 2012). Furthermore, cross-cultural education is used in migrant education and in classrooms where English is taught as a second language. Migrant students are able to experience the culture of their hosting country (cf. Jo 2012). Although the problem comes up that in this case, cross-cultural education is just for the migrant students, rather than for a whole classroom of students with diverse backgrounds (cf. Jo 2012). Besides the EFL classroom, cross-cultural education is common in geography and history classrooms (cf. Jo 2012).

Following, there is transculturalism. This way of approaching cultures is about the problems which contemporary cultures have to offer, which are about relationships, the meaning-making and the formation of power (cf. Gorbunova). Therefore, “transculturalism is as interested in dissonance, tension, and instability as it is with stabilizing effects on social connections, communication, communalism and organization” (Gorbunova). Furthermore, there are aspects of the interaction of social groups and the tension which are offered by such interactions (cf. Gorbunova). Above all, the dynamics of diverse cultures are explored with the help of transculturalism.

Afterward, a look at hyper-culture could be interesting. Hyper-culture deals with the fact of how increasingly complex cultures are and will be in the future, since boundaries won't play a role because of the reliance on modern technology, such as the internet (cf. Hunter 2013). As a result of the use of such technologies there is unlimited access to information and, therefore, there is the semblance of unlimited possibility (cf. Hunter 2013). Nevertheless, there are downsides of living in a hyper-culture. People experience constant stimulation and entertainment. This leads to the point that people are becoming increasingly impatient, get distracted more easily and are getting bored fast (cf. Hunter 2013).

Communication is a key factor of global education and teachers should enhance students in their ability to communicate with people who have a different language and are from diverse cultures. “Language has a privileged role within intercultural encounters” (Huber & Reynolds 2014, 23) and, therefore, the German EFL classroom is an important place when it comes to teaching about the world. Teaching intercultural competence can happen through informal education, non-formal education and formal education (cf. Huber & Reynolds 2014, 27-28). While informal education is created through a person’s own environment, non-formal education is created through specific activities for learning and formal education takes places in structured education (cf. Huber & Reynolds 2014, 27-28).

Most countries do not have curricula that are gearing towards globalisation (cf. Soriano 2015, viii) and “the best way to learn is through experience” (Aviram 2015, 10), especially when learning about cultures that are different to one’s own culture. Consequently, this problem has to change since “we have seen new individuals, with individuals now being deemed responsible for their own ‘self-capitalising’ over their lifetimes” (Lingard 2009, 18, quoted in: Ball 2012, 2). Due to this change, there is an urgent need for students to be prepared for the changing world.

2.1 Culture and Globalisation for the secondary German EFL classroom in the Bildungsplan of Baden-Württemberg

Now is the time to take a look at culture and globalisation in the German Bildungsplan, especially for the secondary EFL classroom in Baden-Württemberg. In 2016 the new Bildungsplan was introduced, since the old one was obsolete. A reason why globalisation prompted the change of the Bildungsplan was that by 2013 40% of people in Germany who were under 20 years had some sort of migrational background (cf. Bildungspläne Baden-

Württemberg). Therefore, a new Bildungsplan was introduced, which had core themes of democracy education, peace education and cultural education (cf. Bildungspläne Baden-Württemberg).

The Bildungsplan of 2016 is divided into guiding perspectives. One of these guiding perspectives is the “Bildung für Toleranz und Akzeptanz von Vielfalt (BTV)” (Bildungspläne Baden-Württemberg). The Bildungsplan of Baden-Württemberg says:

Der konstruktive Umgang mit Vielfalt stellt eine wichtige Kompetenz für die Menschen in einer zunehmend von Komplexität und Vielfalt geprägten modernen Gesellschaft dar. In der modernen Gesellschaft begegnen sich Menschen unterschiedlicher Staatsangehörigkeit, Nationalität, Ethnie, Religion oder Weltanschauung, unterschiedlichen Alters, psychischer, geistiger und physischer Disposition sowie geschlechtlicher Identität und sexueller Orientierung. Kennzeichnend sind Individualisierung und Pluralisierung von Lebensentwürfen. (Bildungspläne Baden-Württemberg)

This guiding perspective is important for German society and individual people in order to be able to take part in intercultural and interreligious dialogue (cf. Bildungspläne Baden-Württemberg).

Therefore, students have to be educated about respect and appreciation with the basis of human dignity, the christian view of human life, the German constitution (cf. Bildungspläne Baden-Württemberg). Consequently school has to be a place of tolerance and cosmopolitanism (cf. Bildungspläne Baden-Württemberg).

Furthermore students have to be enabled to find their own identity, which is an identity without discrimination (cf. Bildungspläne Baden-Württemberg). In order to find out about their own identity, students have to deal with other, different, identities and be able to empathise with those different identities (cf. Bildungspläne Baden-Württemberg). This is due to the diversity of the German society (cf. Bildungspläne Baden-Württemberg).

Especially in the German EFL classroom, students can be educated about cultural and historical aspects (cf. Bildungspläne Baden-Württemberg). So students have to be able to shape situations of intercultural communication and use specific cultural forms, for example politeness (cf. Bildungspläne Baden-Württemberg). Meanwhile, all materials that are used in the classroom should be understood in an intercultural context (cf. Bildungspläne Baden-Württemberg).

In einer modernen und globalisierten Welt, die von zunehmender Mobilität und Vernetzung geprägt ist, stellen Fremdsprachenkenntnisse eine wichtige Grundlage für den internationalen Dialog dar. Sie befähigen den Einzelnen, sich in interkulturellen Kontexten angemessen zu bewegen. Indem sich Schülerinnen und Schüler mit sprachlicher und kultureller Vielfalt auseinandersetzen, erwerben sie interkulturelle Handlungskompetenz, die sie in die Lage versetzt, mit Individuen und Gruppen anderer Kulturen angemessen und respektvoll zu interagieren. (Bildungspläne Baden-Württemberg)

Furthermore, the superordinate goal of the EFL classroom in Baden-Württemberg is intercultural communicative competence (cf. Bildungspläne Baden-Württemberg). Language awareness, text and media competence, language learning competence and sociocultural knowledge build the framework which help to achieve intercultural communicative competence (cf. Bildungspläne Baden-Württemberg).

Nevertheless, the challenge of global education in the Bildungsplan of 2016 in Baden-Württemberg is that it only deals with cultural aspects of the target language, which in the case of the EFL classroom is English. Therefore, the scope of learning about diverse cultures is limited. Adjacent to Austria, as described by Ursula Maurič (2016), global education can be found in parts within the Bildungsplan.

For instance, intercultural competence and multilingualism are essential in the Bildungsplan of Germany and Austria. Nevertheless there is the need of a political brief, in order to built up a common approach for global education (cf. Maurič 2016, 46). This common approach needs to combine and concentrate

the contents in order to align education in a global manner (cf. Wintersteiner et al. 2014, quoted in: Maurič 2016, 57). Later in this thesis the concept of Ursula Maurič will be carried out specifically.

3. The gap between intercultural competence and global education

In the book *Developing intercultural competence through education* the conclusion is made that teaching intercultural competence would offer a foundation for students to become future global citizens (cf. Huber & Reynolds 2014, 21). On the one hand, to teach the foundation is not enough for students to live a successful life being a global citizen. On the other hand, intercultural education is the foundation of global education (cf. Soriano 2015, 44).

In the 1990s multiculturalism seemed to be accepted. Nevertheless, post-9/11 there are “ongoing ethnic, cultural, linguistic, and religious differences” which are not tolerable and often the role of education is in the center of discussion (cf. May 2009, 33-34). Stephen May talks about a “post-multicultural environment” that we live in now (cf. May 2009, 34). The challenges that come about are:

- the ongoing critique of multiculturalism from the Right;
- the tendency of multiculturalism to concentrate on culture at the expense of structural concerns such as racism and socioeconomic inequality;
- the challenges that postmodernist understandings of identity present for multiculturalism;
- the urgent need to develop a multiculturalist paradigm that effectively addresses – and, where necessary, redresses – all of the above (Torres 1998, quoted in: May 2009, 34).

Nevertheless, there is a need for a “cosmopolitan alternative” (Waldron 1995, quoted in: May 2009, 40). Thus, there are cultural meanings which are important but there are no cultural frameworks needed (cf. May 2009, 40).

The education of intercultural competence needs to be enhanced (cf. Soriano 2015, 44). Students need to develop cultural identities that bring opportunities for living successfully with different cultures and learn to live a life as global citizens (cf. Soriano 2015, 44). Therefore, students need to be educated in

universal values (cf. Soriano 2015, 44), rather than values that are only applicable for one specific culture. Furthermore students should be able to use technology to “become the architect of their own learning and acquire new skills competences, and sensitivities” (Soriano 2015, 44).

Furthermore, there are other challenges when teaching interculturality. One being cultural identity and the other being the global dimension for citizenship (cf. Soriano 2015, 44). The life of every person is determined by the thinking, feeling and acting of the world, in which they were born into and “another world perceived through the media” (cf. Soriano 2015, 44+45). Therefore the cultural identity can change easily and fast. On the one hand, through digital communication the physical distance is disappearing. But on the other hand the social surrounding is not disappearing (cf. Soriano 2015, 45). Furthermore, citizenship skills need to be educated, since “it is urgent to cover the growing deficit of humanity of the current societies and put people in the center of political concerns” (Cassen 1998, quoted in: Soriano 2015, 49). As a result, culture needs to be “understood as part of the discourse of power and inequality” (May 2009, 40). This is not the case yet, which leads to the problem that minority ethnic groups are “being contained within their culture(s) and the discursive practices associated with them” (Hoffman 1996, quoted in: May 2009, 43).

Above all, intercultural education has the main goal of bringing together majorities and minorities in a cultural manner (cf. Dietz 2009, 9). This offers a challenge. Nowadays students are increasingly heterogenous which makes the socio-cultural relations of minorities and majorities more complex. This shifting dynamic leads to point that the society of the majority is not able to meet the diversity of societies, for instance the European societies (cf. Gogolin et al. 1997, quoted in: Dietz 2009, 8). Nevertheless, while multicultural and intercultural education could be able to face the challenges and problems that diversity in societies has to offer, there is scarcity when it comes to empirical studies about processes and relations that take place in intercultural ways in

school (cf. Dietz 2009, 102). Consequently, one has to keep in mind that intercultural education did not start out through academia or in the classroom itself, but rather, this movement started out in societies with the origin of the ideas that multiculturalism had to offer (cf. Dietz 2009, 140).

Consequently, universal values need to especially to be taught in regions that suffer from poverty, inequity and violence (cf. Escámez 2013, quoted in: Soriano 2015, 51). Therefore, “there is a moral obligation to educate students to be citizens to transform that situation if we would like to live in a fair society and fair world” (Boni 2011, quoted in: Soriano 2015, 51).

Under the auspices of the Council of Europe there were guidelines set up for values that should be taught by global education. Those values are:

1. Self-esteem, self confidence, self-respect, and respect for others
2. Social responsibility
3. Responsibility for the environment
4. Mindfulness
5. Visionary attitude, in the sense of building future visions about how a better world should be developed
6. Active participation in the community
7. Solidarity (Carvalho et al. 2008, quoted in: Soriano 2015, 52).

These guidelines were set up because “students are aware of the need to live with values that guide their lives” (Soriano 2015, 52). Those values need to be applicable for the individual as well as for a society (cf. Soriano 2015, 52).

We defined the aim of global education as follows: to build a global culture of peace through the promotion of values, attitudes and behaviour which enable the realisation of democracy, development and human rights (Osler 2005, 6, quoted in: Hillyard 2008, 17).

Therefore, school has to embed global education into the classroom in order to educate the students about values, attitudes and behaviour (cf. Hillyard 2008, 17).

In addition, global learning can be divided into five domains. These five domains help bring people to understand that global learning is a journey, rather than something that just can be acquired through a single experience (cf. Sobania 2015, 23). These domains are global knowledge, global challenges, global systems and organizations, global civic engagement, and global identities (cf. Sobania 2015, 23). For global knowledge students have to learn about history, experiences, power structures and world views (cf. Sobania 2015, 23). After gaining skills students can address global challenges (cf. Sobania 2015, 23). Furthermore, students have to be able to apply learned knowledge on global systems and organizations (cf. Sobania 2015, 23). Global civic engagement is about students dealing with people who have different cultural backgrounds (cf. Sobania 2015, 23). In order to form global identities students need to draw the line between their personal identity and complex social and civic problems of the world (cf. Sobania 2015, 23).

Ursula Maurič described global citizenship education as a concept. This concept combines peace education, democracy education, political education, global learning, intercultural learning and skillful interaction with multilingualism (cf. Maurič 2016, 18). Therefore, the students should be empowered as individuals in self competence, social competence and system competence (cf. Maurič 2016, 18).

At first, there is political education. This aspect is about shortages, conflicts and power, especially with goods. There are shortages of goods in some parts of the world, then there are conflicts because of the distribution of those goods and finally the shortage and distribution is controlled through power and establishment (cf. Pelinka 1999, quoted in: Maurič 2016, 28).

Then, there is democracy education, which is one of the main focuses of the Council of Europe since the mid 1990s (cf. Maurič 2016, 29). The Council of Europe says:

“Education for democratic citizenship” means education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities and society, to value and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law. (Council of Europe, quoted in: Maurič 2016, 29).

Therefore, democracy education is one of the key aspects of global education.

Afterward, there is the aspect of global learning. Global learning teaches students the complex connections of worldwide developments and their roles within world affairs. The goal is to individually make judgements and point out possible actions through the reflexion of politics, social issues, economics, culture, religion, as well as human rights. This should not happen in an unbiased manner but rather, through the lens of worldwide justice (cf. Maurič 2016, 31).

Furthermore, intercultural learning is also featured within global citizenship education. Interculturality, migration and multilingualism are often discussed at once which leads to problems with the concepts of the single aspects (cf. Maurič 2016, 34). Multilingualism is highly controversial throughout society and education. This is because multilingualism could be able to work as a link between educational tasks and topics of racism, discrimination, social issues and unequal academic achievements (cf. Maurič 2016, 35). This controversy brings up the questions of whether there is appreciation of different languages and whether some languages are more empowered in specific contexts (cf. Maurič 2016, 35). For instance, English is a language with a lot of power, as well as German in Germany has a lot of power. Therefore, could this empowerment of languages lead to a situation where people who speak other languages are less appreciated? This is a question which probably could make up a paper on its own.

Peace education combines political education and global learning. Students need to learn about a culture with values of non-violence (cf. Maurič 2016, 35).

The participation of social actors outside of school is important for peace education (cf. Maurič 2016, 36) and could bring the personal values of a student to the next level.

Finally, as stated before, all of these aspects should be educated by empowering the students as individuals. Every individual person is influenced by other groups which the person belongs to. Those groups are made up of their nationality, their race and ethnicity, their religion, their exceptionality and non-exceptionality, their social class and genders (cf. Banks 2010, 14). Therefore, self competence, social competence and system competence should be understood as interdisciplinary competences, which are included in an inclusive setting and a holistic human image (cf. Maurič 2016, 37).

4. Future students as global citizens

Global citizenship has become one of the most important issues for English language teachers around the world, as we witness the growing importance of this language in the international scenario and its incorporation as part of the discourse of socio-economic inclusion (Gimenez & Sheehan 2008, 4).

As a result of this quote there is the spread notion that there are new challenges coming up for teachers being able to educate students as global citizens. A research field that has yet to be explored (cf. Gimenez & Sheehan 2008, 4). “The next generation, immigrant and native alike, will need a new set of skills, competencies, and sensibilities to be fully engaged citizens in the economies and societies of the 21st century” (Suárez-Orozco & Suárez-Orozco 2009, 62).

Nowadays education has become technocratic with preparing students “for the harsh realities of the competitive labor market” rather than “preparing young people to lead intellectually and spiritually meaningful lives” (Aviram 2015, 4). Yet, the educational goal should be to teach “student-centric” and lead students to live “meaningful lives” (cf. Aviram 2015, 19) in order for students being able to become global citizens.

The EFL classroom is an important place for future students to become global citizens. Globalisation and the spread of the English language are “deeply intertwined” (cf. Gimenez 2008, 48). Therefore, the English language and the EFL classroom can help the spread of global citizenship.

Citizenship education should help students to develop an identity and attachment to the global community and a human connection to people around the world. Global identities, attachments, and commitments constitute *cosmopolitanism* (Nussbaum 2002, quoted in: Banks 2009, 312).

Therefore, future students need to be educated in cosmopolitanism in order to make decisions and take actions that are about global interests, as well as

benefit the humankind (cf. Banks 2009, 312). Consequently students would have to realize that “no local loyalty can ever justify forgetting that each human being has responsibilities to every other” (Appiah 2009, xvi, quoted in: Banks 2009, 313).

4.1 Global citizenship

Citizenship is the status of a person in a nation-state. Meanwhile, “a citizen is an individual who lives in a nation-state and has certain rights and privileges, as well as duties to the state, such as allegiance to the government” (Lagassé 2000, quoted in: Banks 2009, 303). Therefore, citizenship education should include cultural rights for citizens from diverse racial, cultural, ethnic, and language groups (cf. Fraser 2000 & Young 1989, quoted in: Banks 2009, 303). Through worldwide immigration, nationalism and globalisation citizenship and citizenship education have caused controversy in various ways. In order to become a full citizen in a civic community of a nation-state a person has to give up the own cultural identity which is due to assimilationist, liberal, and universal conceptions of citizenship (cf. Gordon 1964 & Young 1989, 2000, quoted in: Banks 2009, 304). Nevertheless, there are nationalists, as well as assimilationists who are worrying “that if citizens are allowed to retain identifications with their cultural communities they will not acquire sufficiently strong attachments to their nation-states” (Banks 2009, 310).

Cultural and group identities are important in multicultural democratic societies. However, they are not sufficient for citizenship participation because of worldwide migration and the effects of globalization on local, regional, and national communities. (Banks 2004, quoted in: Banks 2009, 308)

There are millions of people who have citizenship somewhere in the world, but live in another nation or there are people who are stateless, for example refugees, who do not have a certain citizenship (cf. Benhabib 2004, quoted in: Banks 2009, 308). Consequently, there is diverse citizenship everywhere.

Therefore, students need to be educated for a global society (cf. Banks 2009, 308).

In order to become global citizens students need to learn certain skills. Those skills “are defined as the set of cognitive, emotional, and communicative skills, knowledge and attitudes that, linked together, make it possible for the citizen to act constructively in society” (Mockus 2004 & Soriano 2006, quoted in: Soriano 2015, 50). Therefore, with those skills, knowledge and attitudes, students will have a “basis for decision making and participation in a world characterized by cultural pluralism, interconnectedness, and international economic competition” and can “understand the complexity of globalization and develop skills in cross-cultural interaction if they are to become effective citizens in a pluralistic and interdependent world” (ERIC). Consequently, technology, ecology, economy, as well as social and political issues are no longer addressed to single nations but become a system for the whole world (cf. ERIC) which, therefore, have to be dealt with by people who are global citizens.

There is an urgent need for future students to become a global citizen, rather than a local citizen, since there is a risk about only considering human actions at a local level (cf. Jiménez 2008, 32). Global citizenship needs a more holistic view with a broader scope to look at (Jiménez 2008, 32). Therefore, a cultural understand is required that goes beyond the one own culture of an individual.

4.2 Global citizenship on a local level

Future students will increasingly be confronted with the interaction of increasingly diverse communities. They will need to talk, understand, relate and work with diverse cultures (cf. Sobania 2015, 1). Differences which the students will be confronted are about dealing with politics, socio economics, races, ethnics and religion (cf. Sobania 2015, 1). As a result, studies abroad for students became prevalent. Yet, the problem comes up that a study abroad within Europe only gives the chance to deal with people who have a similar cultural background that can be experienced at home as well (cf. Sobania 2015, 1). Therefore, the question comes up whether differences can only be experienced through going overseas (cf. Sobania 2015, 1) or whether there are possibilities to experience diversity on a local level.

Experiences with off-campus studies, which take place on a local level, can have the same outcomes as programs that take place overseas (cf. Sobania 2015, 2). In general, different cultures can be experienced anywhere, locally or globally, and location does not matter, as long as there is learning involved (cf. Sobania 2015, 2-3). In this situation there is an importance to be “globally minded and locally focused” (Sobania 2015, 3), in order to be educated on a global level while staying local. Furthermore, students can learn globally while being in school by dealing with other students who are international, multicultural or multilingual (cf. Sobania 2015, 17).

In addition to this, the percipience spreads that local issues often are connected to global issues (cf. Gimenez & Sheehan 2008, 4) and global issues could be considered as a starting point to enhance the critical skills for students (Gimenez & Sheehan 2008, 4). For instance, in Britain a course was set up to help students to develop citizenship skills by using the medium of the British media which has seemed to be successful (cf. Tarasheva 2008, 11).

5. Teacher qualification for global education

Firstly teachers need to be qualified to teach global education, in order to be able to teach future students to become global citizens.

If we want teachers who are able to take on with enough effectiveness the challenges that await them in the classrooms of this expectant century, we should try to encourage them to check the possible benefits of having teaching experience in a global world. The success of their work will also depend on how they go onto the ways of a new cultural literacy (Rego & Moledo 2015, 77).

Above all, there should be an effort for teacher education to encourage future teachers to gain experience with diverse populations in face-to-face situations (cf. Merryfield 2000, 430). Since the meaning of those experiences will only come to the surface afterwards, an experience always needs to be interpreted by the future teacher (cf. Merryfield 2000, 431). Afterward, the lived experience, which could occur through travel, will help opening up new perspectives on cultural differences, stereotypes and generalizations (cf. Merryfield 2000, 434). Teachers who already have spent time abroad have stated that this experience had helped to reflect about their own world in which they were born into (cf. Merryfield 2000, 435). Nevertheless, “experiences alone do not make a person a multicultural or global educator” (Merryfield 2000, 440). In order to work as a global educator for future students, the teachers must bring together their own identity and their lived experience (cf. Merryfield 2000, 441). This can only happen when the lived experience is reflected upon.

Experiences with various cultures that are different from one’s own culture are substantial for future teachers (cf. ERIC). These experiences need to be integrated into programs for teacher education and could occur in different forms such as study tours, exchanges, semesters abroad, contact with

international students or teaching in other countries. Therefore, the experiences could take place either at home on a local level or abroad (cf. ERIC).

On the one hand, having spent time abroad as a teacher could be relevant when it comes to getting employed at a school (cf. Maurič 2016, 138). On the other hand, spending time abroad is about gaining personal experience. Likewise, experience could be gained with buddy programmes (cf. Maurič 2016, 138). In buddy programmes, future teachers help exchange students to arrive in the country in which they spend their time abroad. Those programmes are common at universities like the Pädagogische Hochschule Wien and also take place at the Pädagogische Hochschule Karlsruhe.

As an example, the country of Colombia is interesting to look at. Colombia faced a challenge in the 1980s which was due to democratisation and modernisation of the state which led to a new constitution in 1991. Therefore, the education in schools had to move on from being local to being multilingual and multicultural (cf. Jiménez 2008, 29). Consequently, the challenge came up that the universities were obsolete for the change of training teachers in citizenship competencies, although they were willing to participate (cf. Jiménez 2008, 30). As a result, the curriculum of the universities had to enhance their curriculum with themes that take citizenship education into account, which are about “human rights, co-existence and peace, participation and democratic responsibility and identity, plurality and diversity” (Jiménez 2008, 30). Hence, this shift education in Colombia was able to delocalise and become globally relevant in education.

Furthermore, globalisation will cause that universities all over the world have to change due to “the shift in economic balance” (van der Zwaan 2017, 121). As a result, this change requires high investments into universities (cf. van der Zwaan 2017, 116). For instance, China and India have to put up a hundred times more universities and colleges in order to meet the demand for higher education (cf. van der Zwaan 2017, 116).

Then, universities need to increase their collaboration in a global way (cf. van der Zwaan 2017, 205). Chiefly, because there is increasing collaboration throughout different disciplines, instead of “mono-disciplinary education and expertise” (van der Zwaan 2017, 241). Therefore, future teachers and students need to be educated to become ‘T-shaped professionals’ (cf. van der Zwaan 2017, 241). ‘T-shaped professionals’ are able to use disciplinary knowledge in interdisciplinary contexts, which will be increasingly important because of globalisation (cf. van der Zwaan 2017, 228+229).

Esperanza Revelo Jiménez looks at two different ways to approach the training of teachers. First, there is “the Teaching for Understanding approach” which was developed at the Harvard Graduate School of Education (cf. Jiménez 2018, 33). Here, the student’s needs can be taken into account and topics can be interconnected easily (cf. Jiménez 2008, 33). Second, there is an approach which was developed by “the Facing History and Ourselves team” (Jiménez 2008, 33). The goal of this approach is “humane and informed citizenry” (Jiménez 2008, 33). Here, the diverse backgrounds of the students and historical events can be used to examine “racism, prejudice and anti-Semitism” (Jiménez 2008, 33).

The OSDE, which stands for Open Spaces for Dialogue and Enquiry, is an international project that deals with the education of global issues. Educators, academics and civil society actors from eight countries take part in this project, which was initially funded by the British government (cf. Andreotti 2008, 40).

The OSDE deals with the following objectives:

- to explore the links between people living in the ‘developed’ countries of the North with those of the ‘developing’ South, enabling people to understand the links between their own lives and those of people throughout the world
- to increase understanding of the economic, social, political and environmental forces that shape our lives
- to develop the skills, attitudes and values that enable people to work together to take action to bring about change and take control of their own lives
- to work towards achieving a more just and a more sustainable world in which power and resources are more equitably shared. (Andreotti 2008, 40).

The goal of OSDE is to get students to “analyse and experiment with other forms of seeing/thinking and being/relating to one another” (Andreotti 2008, 42) by creating “a safe space for dialogue and enquiry” (Andreotti 2008, 43).

5.1 Knowledge of teachers as global educators

Chiefly, the education of teachers needs to be enhanced in order to be able to teach students about global citizenship. Therefore, teacher education should focus on skills, competences and awareness (cf. Reimers 2009, quoted in: Soriano 2015, 70) that will be important for global citizenship education. Skills which are important are about critical thinking, communication, the language, collaboration and technology (cf. Rego & Moledo 2015, 70). Furthermore, students are faced with an increasingly diverse and inequitable world. As a result, teachers need to have knowledge of equity, diversity and global interconnectedness (cf. Merryfield 2000, 429). Consequently, this knowledge will help future teachers to reflect about their own identities (cf. Merryfield 200, 435) and, therefore, will be able to teach future students to reflect about their own identities.

The English language has a high status in the world. Therefore, in times of globalisation, human rights need to be prioritised in the EFL classroom (cf. Khuram 2008, 35). The teachers need training in human rights in order to design a framework for the education of the topic (cf. Khuram 2008, 37). This framework has to be relevant for the German EFL classroom and would differ from the framework of, for instance, Pakistani EFL classrooms. Then material can be used to give different views on specific topics. For example, a comparison of the views on “war on terror” by British and Pakistani students can be interesting for future students (cf. Khuram 2008, 37). As the result of globalisation, students need to know that issues can common throughout

different cultures all around the world, even when the issues seem to be local at first (cf. Khuram 2008, 38).

In general, for global citizenship education and its sections, the supporting pillars are expertise in the subjects and didactics, classroom management, diagnostic analysis and social competence (cf. Maurič 2016, 93). Those supporting pillars have to be understood as equally important for educating the students in global citizenship education (cf. Maurič 2016, 93). Therefore continuing teacher training after the study at a university are crucial and need to have a consistent picture of the teachers in mind (cf. Maurič 2016, 93). For instance, in Austria teachers have to take part in trainings for intercultural learning, which include the work with parents in an intercultural way, handling of conflicts, interreligious matters, as well as language learning (cf. Maurič 2016, 32+33). Therefore, the teachers are confronted with increasing their own global citizenship all the time.

For teacher training, in global citizenship education, there is the need to get all the resources of a university together to achieve this goal (cf. Maurič 2016, 164). Future teachers need to be encouraged to permanently reflect about personal convictions and action (cf. Maurič 2016, 164). This reflection should take place with keeping the global society in mind, in aspects of freedom, human rights, solidarity, participation and democracy (cf. Maurič 2016, 164).

5.2 The role of teachers in global education

International cooperations of universities, as well as funding programmes by the European Union, for instance Erasmus+, are essential for the internationalisation of teachers and the universities themselves (cf. Maurič 2016, 68). Since the complex relationships, which happen worldwide, can not be explained from the point of view of a single nation-state, there is the urgent need for teachers to get out of the position of a citizen and become a global citizen (cf. Maurič 2016, 89). In order to educate students in global citizenship the teachers need to be able to convey, empower, as well as exemplify democratic values for a global society (cf. Maurič 2016, 90). Hence this conveyance, empowerment and exemplification participation and taking action in global society is a key factor (cf. Maurič 2016, 90). Thus, being connected internationally or spending time abroad during the time at university could be a step into the right direction.

As global citizenship educators the role of teachers would change into a role of mentors. As mentors, there would be various areas to cover. Environmental conditions should be maintained, individuals must be encouraged to enhance self-confidence and self-esteem, and students need to be enabled to reflect in a focused and systematic way (cf. Aviram 2015, 25). This will serve as a foundation for students for open-mindedness (cf. Hillyard 2008, 15). Vanessa Andreotti describes this mentor role as the role of a facilitator, who has the task of “modelling behaviour, opening, holding and closing the time/space, guiding ... and not trying to impose his or her perspective” (Andreotti 2008, 44-45).

Furthermore, the role of teaching is a changing role because the world has become more powerfully connected through media. Media offers the students the ability to access knowledge and information easily (cf. Soriano 2015, 43). Therefore, “the school is no longer a stable institution of socialization because it is competing with other media” (Soriano 2015, 44). Consequently, students can participate “in global economics, politics, technology and environmental

protection” (Soriano 2015, 54). As a result, teachers have to be confident with media, as well as to keep up with the flow of information and knowledge the students gain through media. Then media could be an advantage rather than a challenge for teaching.

The globally connected world of today allows students to affect people around the world. Therefore, teachers need to educate students about decision making (cf. ERIC) because every decision that is made public through new media is able to reach people from all parts of the world. Adjacent to decision making, teachers have to take global knowledge and subject-specific knowledge together in order to show the connectedness of different subjects (cf. ERIC). For example students can learn about different cultures from literature (cf. ERIC).

In addition, students can be motivated when educating them about the world which surrounds everybody (cf. British Council). This way of motivating the students could work easily in classes that are already characterised by mixed ethnicities, but could also work in classes where the students have the same nationalities (cf. British Council). Teachers need to motivate the students “to do better and better”, especially for their responsibility to the communities in which the students live and the people around them (British Council). Topics and ideas for the classroom could be:

1. The refugee crisis:
 - a. Imagine and talk about what it might be like to have no home
 - b. Reading articles, case studies, etc. on stories of immigrants
 - c. Looking at and reflecting on award winning photographs documenting the refugee crisis
 - d. Writing a proposal to a community leader on how to manage the large flow of immigrants into a country
 - e. Researching and understanding how refugee crisis come to be
2. Climate change
 - a. Project work to understand how climate change occurs
 - b. Creating a presentation on ways to tackle climate change, one person at a time
 - c. Creating a petition for the protection of wildlife from climate change

- d. Presenting a case to raise funds for a wildlife / an earth cause
3. Hate Crimes
- a. Reading newspaper articles covering hate crime stories
 - b. Including poetry about love (eg. The Language of Love by Poet Ali), diversity (eg. The Crayon Box that Talked by Shane De Rolf), and tolerance. Students might listen to them, explore themes in them, or create their own and then present them
4. Food and Health
- a. Sharing recipes from one's culture
 - b. Watching famous chefs cook their native cuisine
 - c. Exploring strange delicacies from around the world
 - d. Learning about persecuted minority cultures through their food
 - e. Create a class recipe book with recipes from around the globe
5. Art and Music
- a. Looking at revolutionary artwork (eg. Banksy)
 - b. Listening to music that tells a story (eg. John Legend's Glory)
 - c. Creating artwork that represents oneself, and one's culture
 - d. Looking at paintings that present a way of life (British Council)

This shows that there is a wide variety of motivating the students in a global way and educate students in being global citizens.

Teachers need to be able to empower students as individuals (cf. Maurič 2016, 37). Consequently, the teachers themselves need to be empowered as individuals. Therefore, teachers need to be able to consciously approach their personal identity. This should be an integral part of the lifelong process of professionalising as a teacher (cf. Maurič 2016, 37). First of all, teachers need to be empowered individuals in order to be able to teach the students in self competence, social competence and systems competence (cf. Maurič 2016, 37).

Above all teachers, and perhaps future teachers even more so, because of the development of globalisation, have a special role in the development of society (cf. Maurič 2016, 168), since teachers educate the students to take part in society. Only around places where diverse culture cooperate together in one society can human development be most advanced (cf. Maurič 2016, 168).

6. Conclusion

First of all, the topic of cultural education and especially global education is immense. While researching and the writing of this thesis, I had the problem of what to take into account and what to leave out. This is because of the discussions which have been going on for decades now. I was surprised by how early the call for citizenship and global citizenship education came about by some authors. Cultures and globalization are dynamic and the process of their changing is ongoing. Therefore, education have to keep up with those dynamics.

In general, is there a gap between intercultural and global education at all? No, there is no gap. Intercultural education and competence is an integral part of global citizenship education. However there seems to be a gap in taking the steps in order to set up global citizenship education in schools. There is the challenge of how fast globalization changes the world and the education system that has to keep up to this tempo.

During the research of this thesis I came about the problem that there is confusion about the separation of approaches, concepts and ideas. This, for instance, becomes clear in the part where cross-cultural education is being discussed. Therefore, a goal of this thesis was to end this confusion by bringing all those concepts, ideas and approaches together by contrasting them. This must be done to help set up global citizenship education.

Chiefly, for successfully teaching future students as global citizens, students need to be seen, understood and educated as individuals. As a result, boundaries of cultures are able to disappear in order to become global citizens. Furthermore, teacher education needs to be enhanced for global citizenship education, since, above all, the teachers have to become global citizens to be able to educate future students as such.

Spending time abroad is substantial for future teachers, as well as for future students. Nevertheless, local approaches for becoming global citizens have to be

explored further. When there are ways to become a global citizens through a local level, the goal of people being global citizens can be reached more easily. Furthermore, the potential for future change of globalisation could be interesting. How will globalisation change in the future and how will people be affected? By researching this change, future education methods may change to accommodate global citizenship education.

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