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Raising Awareness for Global Citizenship

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# 1 Introduction

Life in the 21<sup>st</sup> century is characterized by globalization in various forms. Individuals around the world are able to experience globalization through different motors. For instance, there are global markets handling products and material goods around the world. Furthermore, the internet simplifies the interconnectedness of people. Nowadays, people have the possibility of reaching out to others over the world without a lot of action, such as writing letters and bringing them to the post office. Another motor is the mobile phone which helps people to write messages in an app. Then, this message is sent thousands of kilometers around the globe.

On the one hand, through the internet and global markets, globalization can be experienced in places that people see as their native place. On the other hand, people are able to travel to regions which seem far away. Airplanes make traveling to foreign and far away countries easier and effortless. As a result, people become more interested in seeing spots which are not on the same continent as their home state. Moreover, people throughout various cultures become more interconnected because of migratory movements. Therefore, there is the opportunity to experience different cultures and ways of living directly within one's own society.

Nevertheless, there are downsides and challenges, which arise with globalization and interconnectedness. These downsides can start with inappropriate behavior in situations where individuals are connecting with people who have diverse cultural backgrounds. Beyond that, issues can occur on political levels, because of the handling of resources. Issues on environmental levels, because of global warming are caused by globalization. These globalization effects can lead to problems on the level of peace and freedom due to migratory movements induced by climate changes.

As a consequence, people need to gain skills to be able to deal with a globalized world. Global Citizenship offers an opportunity to solve global issues and live a life of openness and growth as human beings. While the concept of Global Citizenship is not new, there is a developing need for people to grow into Global Citizens. Conversely, a large number of people around the world, especially within Europe, are not aware that the concept of Global Citizenship exists and can be used in benefiting ways for individuals, the planet and humanity. Therefore, Global Citizenship has not arrived within social life. This thesis is dedicated to the challenge of how

to raise awareness of Global Citizenship around the world, especially in Europe and occidental countries.

In order to discuss solutions to raise awareness of Global Citizenship, this thesis is divided into five parts. First, there will be a discussion about the notion of Global Citizenship. Different approaches to defining the conception will be detailed. Then, characteristics of citizenship will present scales, which explain different levels of actively participating as Global Citizens. Second, the current status of Global Citizenship in different living spaces will be looked at, in particular in education. Organizations and their own ways of providing a platform for Global Citizens are attached. Out of the current status, chances and challenges occur. Following, a stocktaking of why Global Citizenship is needed in the 21<sup>st</sup> century will be set up. Fourth, the main body of work provides a set of ideas to raise awareness for Global Citizenship. Especially, the area of Education, with the subareas of sustainable development and global mobility, politics, with global governance and sustainable development, and living within societies, are used as centers of awareness. Last, there will be an outlook on future incarnations of Global Citizenship. Overall, Global Citizenship Education will remain a recurring theme of this thesis, since there is an opportunity for guidelines and framework provided.

## 2 Global Citizenship

Already in ancient Greece, there was a notion of Global Citizenship. The word “*komsou polite* or ‘world citizen’” described someone who was both a member of her or his own community and “in a larger community of humans sharing fundamental capacities to engage in rational and enlightened thinking” (Streitwieser & Light 2009, 3). Also, Immanuel Kant wrote about the idea of Global Citizenship in “Law of World Citizenship” (cf. Streitwieser & Light 2009, 3). Kant’s thought to share “the common right to the face of the earth ... [that] the human race can gradually be brought closer and closer to a constitution establishing world citizenship” (Kant 1795, quoted in: Streitwieser & Light 2009, 3) raises the awareness for creating a global government and has been used and revised by thinkers and politicians (Streitwieser & Light 2009, 3). Consequently, Global Citizenship is a concept with a long history.

While Kant and ancient Greeks spoke about world citizens the term has changed into Global Citizens. Nevertheless, the basic idea stays the same. Besides, a concept which comes up in the same discussions is cosmopolitanism. This term can be described as “[t]he belief in, and pursuit of, a style of life which ... [shows] acquaintance with, and an ability to incorporate, the manners, habits, language, and social customs of cities throughout the world” (Waldron 2010, 163). Nowadays, cosmopolitanism is a concept which is spread through societies, for instance in Germany, where it can be encountered in mass media, for example in psycho tests in magazines (cf. Köhler 2010, 13).

The long history of the notion of Global Citizenship can be observed in the literature of different areas, for example about study abroad programs. Global Citizenship is often seen as a universally understood concept which is only rarely defined in the literature, throughout scholars and by those who use the concept (cf. Streitwieser & Light 2009, 2). Therefore, a clear definition is needed, in order to discuss the concept. This chapter will provide a detailed description of Global Citizenship.

Overall, there is the following understanding:

Global Citizenship implies a general belief in the rights of all people to universal justice and basic human dignity; responsibility for the well being of other and the health of the planet; and an obligation to question or even challenge existing power structures and their associated political, social, governmental, and legal activities (Nussbaum 1996; Roman 2003, quoted in: Streitwieser & Light 2009, 3).

As an outcome, the concept of Global Citizenship is based on population trends in which “previous decades show that life in Europe is life in a multicultural society” (Ondrušková 2016, 26). The multicultural society can be observed not only in Europe but throughout a majority of the world, for example in North and South America, Asia and Australia. A long-term transformation is needed to keep individuals “encouraged to be open, communicative and responsive” (ibid.). Here Global Citizenship becomes relevant as a form of living with diverse people.

Likewise, globalization and integration, which also are significant for multicultural societies, lead to a reconsideration “of the complex, substantial, theoretical, and methodological issues of citizen, citizenship, civil society, and citizenship education” (Ondrušková 2016, 27). Therefore, citizenship needs to be recontextualized to be able to stand up in a world which is characterized by globalization and integration. Since “citizenship is a virtually never-ending attempt to reproduce the story of the relationship between the individual and the society and then the world” (ibid.), a globalized world needs a way in which citizenship goes across national borders.

Consequently, citizenship changes. Individuals and groups always live in the co-existence of different cultures, norms and customs in similar public spaces (cf. Benhabib 2006, 49). Now, because of globalization, there is a movement of fast-paced goods, information, fashion, viruses and news which are leading to multidirectional motion. In contrast, there are regions which are confronted with poverty, for example in Southeast Asia and Africa. In these areas, people experience multicultural conflicts, for instance genital mutilation in Senegal, which is now discussed on a global level (ibid.). For a globalized world, Global Citizenship seems to be a fitting conception, of the possibility to find solutions and behaviors for problems that arise with globalization.

Finding a definition of Global Citizenship is challenging. In literature, which deals with the conception, authors use diverse explanations. This lack of clarity can lead to a point where the term tends toward speculation (cf. Galpin 2013, 37). On the one hand, in a definition Global Citizenship is seen as

a way of understanding the world in which an individual’s attitudes and behavior reflect a compassion and concern for the marginalized and/or poor and for the relationship between poverty and wealth – within and between communities, countries and regions (Tiessen 2011, 573, quoted in: Galpin 2013, 37).

On the other hand, Global Citizenship is used as an umbrella term for “social, political, environmental, or economic actions of globally minded individuals and communities on a worldwide scale” (Galpin 2013, 37). The charity Oxfam provides a definition:

Global Citizenship is about understanding the need to tackle injustice and inequality, and having the desire and ability to work actively to do so. It is about valuing the Earth as precious and unique, and safeguarding the future for those coming after us (Oxfam 2012, quoted in: Galpin 2013, 37).

Therefore,

Oxfam sees a global citizen as someone who:

- is aware of the wider world and has a sense of their own role as a world citizen
- respects and values diversity
- has an understanding of how the world works economically, politically, socially, culturally, technologically and environmentally
- is outraged by social injustice
- participates in and contributes to the community at a range of levels from local to global
- is willing to act to make the world a more sustainable place
- takes responsibility for their actions (Oxfam 2012, quoted in: Galpin 2013, 37).

As a result, the variety of views and ideas about Global Citizenship become apparent. Clarification is needed for individuals to understand the concept and different levels of active participation in Global Citizenship.

Global Citizenship is able to “signal the formation of unified worldwide political community, the development of global governing institutions similar to what we find at the national level across many federations today” (Schattle 2012, 148). Then, universal human rights can be used for freedom and the protection of human beings. Now, individuals from different ethnic groups can grow together in domestic societies by “devoting energy and resources to humanitarian endeavor around the world” (Schattle 2012, 148 f.). The result is ethical behavior through various groups who live together in a world economy.

“The global world is considered as a historic stage and meaningful entity that conveys the promotion of ideas and practices” (Iglesias Ortiz 2018, 34). This global world is the platform and framework for Global Citizenship, since there is “favourable development, fostering peace and prosperity” (ibid.). Consequently, Global Citizens need to advocate a positive stance toward liberal globalization (cf. Iglesias Ortiz 2018, 34).

Besides, the areas in which Global Citizenship becomes visible and can be experienced around the world have been growing. In different countries, for example New Zealand and the USA, education is focusing more and more to teach students as “morally responsible, intellectually

competent, and culturally perceptive global citizens” (Schattle 2008, 1). In addition, political conferences are held and activists are advocating for “labor rights, poverty eradication [and] environmental protection” (ibid.). Thus, Global Citizenship can be observed in Tel Aviv, Johannesburg, as well as throughout politics, education, international marketplace and multinational corporations (cf. Schattle 2008, 1).

Global Citizenship then requires people in globalized contexts to “broaden their range of skills to succeed” in the world (Ondrušková 2016, 37 f.). A mindset of Global Citizens has to be set around the idea of lifelong learning.

In such a complicated world, creativity and the ability to learn and innovate will be considered equally important, if not more important, to the specific areas of knowledge that can become redundant. Lifelong learning should become the standard (Commission of the European Communities 2008, 3, quoted in: Ondrušková 2016, 37 f.).

In this lifelong learning, Global Citizenship Education can embed the way for students to become successful Global Citizens.

## 2.1 Characteristics of Citizenship

In order to be able to understand Global Citizenship further and get more insight into the variety of participation, there will be a discussion about different scales of the conception.

### **“Conceptions of Global Citizenship” (Streitwieser & Light 2009, 12)**

The first conception and scale on the characteristics of Global Citizenship was created by Streitwieser and Light (2009) (see A1). Previously, education was mentioned as a central key for being a successful Global Citizen. Education not only within students’ own community can offer ways for Global Citizenship but also study abroad programs have been promising for the development of Global Citizens. Promoters of study abroad programs align the outcomes directly with Global Citizenship. Nevertheless, Global Citizenship is rarely defined for studying abroad (cf. Streitwieser & Light 2009, 1). Therefore, Streitwieser and Light presented a scale for Global Citizenship with the help of student interviews. This scale depicts five levels for students to conceive Global Citizenship. These five levels are: “1) global existence; 2) global



acquaintance; 3) global openness; 4) global participation; and 5) global commitment” (Streitwieser & Light 2009, 1) (see A1).

The study which preceded these five points was set up by interviewing American university students about Global Citizenship. In these interviews, diverse answers came up about the students’ own conception. “Some students saw the concept as a wholly theoretical concept or even as a ‘philosophical thought’” (Streitwieser & Light 2009, 9). The students related their conception directly to their own field of study. For example, students in economics related the concept to trends in globalization while students in politics related the terminology to “concepts of the ‘nation-state’” (ibid.). In contrast, there were also students in the interview who related Global Citizenship to individuals “as a personal, idiosyncratic characteristic that applies to some people but not others due primarily to their socio-economic status” (ibid.).

Students saw Global Citizenship as a concept with an international feature, which means that international experiences are vital for success. For the majority of students, “this international dimension could only be gained through travel outside of one’s own country” (Streitwieser & Light 2009, 10). While the term international was mostly related to traveling, the students had the opinion that tourism itself is not sufficient. Traveling “also had to be meaningful in and of itself” (ibid.). Melissa, one of the students in the interview, argued: “It’s not just globe hopping ... I think that you have to spend at least some period of time contrasting something with your American culture” (ibid.). Fiona had a similar opinion: “If someone travelled the world for a year I wouldn’t call them a Global Citizen. I’d call them a world traveler” (ibid.).

Other students argued that gaining an international dimension would also be possible without “physically having to leave one’s national boundaries” (Streitwieser & Light 2009, 10). Possible opportunities could be “reading about other parts of the world, having foreign friends, interacting within international communities, or observing and participating in different lifestyles to gather other points of view” (ibid.). These students argued “the intellectual curiosity to want to learn about others” would be fundamental (cf. Streitwieser & Light 2009, 10).

Nevertheless, “[a]ll students argued that the relationship with the international also had to be meaningful” (Streitwieser & Light 2009, 10). Differences came up in what was considered to be meaningful. Some students saw business traveling and tourism as sufficient while others

needed volunteering in peace corps for successful Global Citizenship (cf. Streitwieser & Light 2009, 10).

Through all answers which the students gave and were evaluated, the scale and conception by Streitwieser and Light was put together. As a result, five distinct variations became noticeable (cf. Streitwieser & Light 2009, 16). All types show different levels of intensity of Global Citizenship for the students as possible participants.

Type one of the conceptions is Global Citizenship as global existence. This type is the least complex. Since human beings are born on earth, Global Citizenship is natively achieved for everyone (cf. Streitwieser & Light 2009, 12). Therefore, the only requirement for becoming a Global Citizen would be “living on earth” (Streitwieser & Light 2009, 12). Meanwhile, type one seems to be the easiest to accomplish. Other students gave more nuance and details about their ideas on Global Citizenship. For instance, one student mentioned, about a program in Bolivia, how Global Citizenship is immanent of shared humanity of all people:

You feel a responsibility to your fellow human beings and despite cultural differences, believe that people have some commonality, even if it is as vague as a ‘shared humanity’ ... Global citizenship is horizontal, as opposed to vertical, participation and interaction across country, ethnic, cultural, and political boundaries (Streitwieser & Light 2009, 18).

Consequently, the following types are more detailed and become more diverse.

Type two is Global Citizenship as global acquaintance. Here, students think that Global Citizenship can be achieved with an international connection of some personal circumstance. In this type, Global Citizenship can be inherited through family backgrounds, which have to be linked to different countries “or a career choice that involves frequent international travel” (Streitwieser & Light 2009, 12). The personal international connection can also be achieved through acquaintanceship (cf. Streitwieser & Light 2009, 13). In contrast to the first type individuals become Global Citizens by connecting with one or more countries (cf. Streitwieser & Light 2009, 12 f.). The insight into the conception of Global Citizenship raises understanding and brings individuals to the next level (cf. Streitwieser & Light 2009, 13).

Type three is Global Citizenship as global openness. This type is extended with a global element in mind. Here a connection with one other country is not sufficient. Besides, individuals have

to be open-minded towards learning about others and their specific international backgrounds (cf. Streitwieser & Light 2009, 12). The element of openness for the world is key for type three.

For instance, openness could mean “thinking and behaving in ways that [individuals] feel are deliberately not American-ethnic” (Streitwieser & Light 2009, 13). For this type, one’s own country and cultural practices cannot be the “centre of the universe” (ibid.). “Students with an openness conception want to belong to more than their own country and culture” and “believe that fundamental, shared human commonalities, rather than more surface national and cultural differences, are what bind” (Streitwieser & Light 2009, 13 f.). Consequently, type three is more inclusive of others and there is a value in what could be learned from different cultures or viewpoints (cf. Streitwieser & Light 2009, 14).

Type four is Global Citizenship as global participation and is about “actively participating in the lives of those who live in other countries” (Streitwieser & Light 2009, 12). Active participation is then the central element. However, openness is to be maintained, as well as a “sense of belonging – inclusion and ‘connection’ with the other country or culture is critical to what it means to be a Global Citizen” (Streitwieser & Light 2009, 14). Participation in another country or culture could create a sense of belonging, as well as gaining acceptance to intensify Global Citizenship (cf. Streitwieser & Light 2009, 14). Accordingly, type four expresses the purpose of traveling (cf. Streitwieser & Light 2009, 15).

Type five, Global Citizenship as global commitment, is about “recognizing the interconnectedness of one’s actions on those who live in other countries” (Streitwieser & Light 2009, 12). Therefore, a “commitment to action” is needed for successful Global Citizens (Streitwieser & Light 2009, 12). The awareness of “the globe’s interconnectedness and of how the problems faced by even the remotest communities are in fact interlinked with the issues all humans sharing the planet” (Streitwieser & Light 2009, 15) is necessary for the last type of the conception. For illustration, consumer choices could affect the development in other countries (cf. Streitwieser & Light 2009, 15), which would lead to further issues about inequality or environmental matters. “This final conception of Global Citizenship is defined essentially by a commitment to civic action” (Streitwieser & Light 2009, 16). Since the wide-ranging effects and the variety of possible commitments, this type is the most complex for individuals to act out.

One student advocated for type five by stating: “In order for the world’s problems to dissolve, we must all take the responsibility for the earth and her people. We are all global citizens and this is our home. Together, we must tend her needs, foster, growth, support success, and amend mistakes” (Streitwieser & Light 2009, 19). This presents how committing to the world as a living space is essential for Global Citizenship at this level. As a consequence, there is a shared responsibility for all to care about the planet (cf. Streitwieser & Light 2009, 19). Shared responsibilities need to be taken into account for global issues.

Overall, the higher the number of the typology, types one to five, the more variation, deeper expression and “more complex understanding” is considered for the conceptions (cf. Streitwieser & Light 2009, 16).

Gabby, who articulates a type [five] conception, shows this hierarchy best. She understands that by virtue of birth on the planet we are all Global Citizens (first conception), but she also understands that acquaintance with other cultures is important (second conception), that openness (third conception) and interest in active participation (fourth conception) matters but, ultimately, that Global Citizenship entails a commitment to action (fifth conception) (Streitwieser & Light 2009, 16).

Nevertheless, only 15% of the students saw global commitment as key for becoming a Global Citizen (cf. Streitwieser & Light 2009, 18). Type three is most common with 40% of the students approving (ibid.). Thus, “[o]ne could ask [...] if these students might [...] be more comfortable in the role of guided, perhaps even passive, learners who despite being open to new experiences are not committed to action toward “the pursuit of global social change” (Streitwieser & Light 2009, 18).

In total, there was no common understanding of Global Citizenship and clear definitions among the students. All of the 118 interviewees asked for this scale found a way to express their own version of Global Citizenship within the five types. “While variation in the students’ interpretations of something as complex as Global Citizenship is to be welcomed and expected, these data provide a so far missing empirical documentation that there is no universal understanding of the term” (Streitwieser & Light 2009, 19). The result is an impression of difficulty, which the notion of Global Citizenship provides for participants and the action which they take.

Beyond that, Streitwieser and Light explain that none of the levels within their conception can be developed in isolation. “If a student only believes that Global Citizenship consists of being born on the face of the earth then he or she is not likely to see the need to develop higher-level

competencies” (Streitwieser & Light 2009, 20). All levels have to be taken into account as steps toward the highest level. Students are only expected to reach level five after a longer period of experience. Therefore, Global Citizenship is a developmental process (cf. Streitwieser & Light 2009, 20).

The practical value of this conception and its different levels is embedded in the idea of “a set of guideposts that indicate how students think about a core competency that intercultural learning experts have identified as important but are still grappling with to fully understand” (cf. Deardroff 2009; Hovland 2006, quoted in: Streitwieser & Light 2009, 20 f.). This implies an acceptance of the complexity of Global Citizenship for participants, for instance, creators of study abroad programs. This acceptance helps to analyze the conception of future participation as Global Citizens.

#### **“Characteristics of citizenship” (Hirata 2016, 101 ff.)**

The second scale was created by Hirata (see A2). Hirata’s “framework of citizenship education” (Hirata 2016, 93) is based on research about the education of citizenship in Asia. This framework sets “knowledge and understanding”, “skills and abilities” and “values and attitudes” (ibid.) in combination with five levels of citizenship. These five levels within the scale of citizenship are “local”, “national”, “regional”, “global” and “universal” (Hirata 2016, 101 ff.).

Overall, the framework is based on the idea that globalization and changing societies offer new challenges for children and, thus, citizenship education (cf. Hirata 2016, 91). Since updated citizenship education is required, “environmental degradation, evolving technologies, the collapse of communities, ethical problem in genetic engineering, large-scale emigration, and increasing crime rates” need to be considered in classrooms (cf. Cogan & Derricott 1998, quoted in: Hirata 2016, 91). Thus, for Hirata globalization and citizenship education go hand in hand (cf. Hirata 2016, 91).

Political borders are gradually becoming less significant, and globalization, new information, technology multiculturalism, and diversification are fostered as new values. Globalized society appears brilliant at a glance, and the idea of an international society is seemingly attractive. The reality, however, is the opposite. Human rights, for example, are easily infringed upon and the life of an individual can be one of exclusion. In the development process, the environment is often destroyed. As globalization expands in the future, the problems that it causes can worsen (Hirata 2016, 91).

As a result, citizenship education needs to adapt.

In addition, Hirata states how the perspective of a Global Citizen is required “to solve global problems”, while the perspective of a national citizen is not sufficient (cf. Hirata 2016, 92). Then, Global Citizenship Education would teach a global identity for individuals, instead of national identities (ibid.). Consequently, Global Citizenship Education would create a new culture for a global era and its citizens because “education for the twenty-first century confronts global issues, grasps and analyses difficult problems, makes decisions, and acts” (Hirata 2016, 92).

The framework is based on a study in Thailand and Japan in 2003 (cf. Hirata 2016, 93). In this version, the level of regional citizenship was left out. Later, the study was renewed with the result of “Characteristics of citizenship” (Hirata 2016, 101 ff.) (see A2).

“Local, national, global, and universal citizenship”, as well as “regional citizenship” (Hirata 2016, 101 ff.) are about the different levels of citizenship, in which individuals are living and participating. Differences can be remarkable when asking about belonging to one level of citizenship. Hirata states how “Japanese students considered “peace” to be extremely serious at the local, national, and global levels, while the Thai students highly regard “the pride to be a Thai” at the national level” (Hirata 2016, 95). In contrast, Japanese students only had tenuous awareness of local traditions, patriotism and “pride and morals of being Japanese” (cf. Hirata 2016, 95).

“Knowledge and understanding” are about general concepts about countries, culture and citizenship (cf. Hirata 2016, 94 f.). Such concepts can be about international societies, peace and human right (ibid.). Still, the concepts differ when asking different students regarding their knowledge about globalization (ibid.).

“Skills and abilities” (Hirata 2016, 95) are about behavior for dealing with others. Here, problems and others differ on every level of citizenship. While on the local level individuals deal with their local community, the national level already deals with others nationwide. For instance, the use of foreign languages can be different on the different levels (cf. Hirata 2016, 95).

“Values and attitudes” (Hirata 2016, 101 ff.) are about solving problems and understanding cultural or religious beliefs on different citizenship levels. In this column values which are

specific to Asian countries are shown, as well as those which are universal to Europe and the US (cf. Hirata 2016, 101). Therefore, the “characteristics of citizenship” show how the levels of citizenship differ and what is needed for Global Citizenship. As a result, “[i]t is necessary to understand not only cultural diversity but also cultural universality” (Hirata 2016, 101).

In comparison (see A3), both conceptions about Global Citizenship, the first by Streitwieser and Light and the second by Hirata, show different approaches. Conversely, both come from studies about education. On the one hand, Streitwieser and Light offer solutions for individuals as Global Citizens. This first approach presents how individuals behave on different levels of Global Citizenship. On the other hand, Hirata offers an approach which starts with local citizenship and compares different levels of citizenship. Hirata’s approach is less about individuals, but more about citizenship in comparison to cultures and nation-states. Nevertheless, both approaches offer solutions for different behaviors on successful Global Citizenship and introduce opportunities for individuals and societies.

### 3 Global Citizens

The previous chapter showed how the concept of Global Citizenship and individuals as Global Citizens are able to address a globalized world appropriately. A Global Citizen needs to be able to communicate and integrate into transnational situations and is at home in the world (cf. Möhring-Hesse 2010, 76). On the one hand, Global Citizens cannot find any national borders and are now at home in a world which is extended from her or his own community (cf. Möhring-Hesse 2010, 87). On the other hand, without borders, Global Citizens can only find unclear social and spatial connections (ibid.).

The figure of the global citizen is embedded within the conception of global citizenship. The basic logic behind these notions is to develop a universal identification, and a sense of global belonging irrespective of social differences. This shared identification works as a guideline to address all kinds of societal problems at the local and world level. Both notions are far from settled and they are still debated. The social and political aspects debated within these notions include an ethical dimension and a normative engagement complemented by a political dimension with theoretical and practical issues concerning citizenship (Iglesias Ortiz 2018, 29).

Iglesias Ortiz states how Global Citizens are confronted with shared identifications. In a similar way Möhring-Hesse notes that Global Citizens are confronted with unclear connections between themselves and their nation-state. As a result, a discussion is needed to take a look into how Global Citizenship can be realized in everyday life by individuals, schools, as well as organizations. Therefore, this chapter will detail how specific forms of Global Citizenship and successful Global Citizens can be observed.

In 2016, the British Broadcasting Corporation (BBC) published a poll with the result that 49% of the respondents out of 21 countries considered “themselves more as a global citizen rather than citizens of their respective countries” (Iglesias Ortiz 2018, 28 f.). Additionally, in many countries, Global Citizenship is included in their national educational curriculum. Similarly, corporations base their guidelines on the conception to be more present in a globalized world (cf. Iglesias Ortiz 2018, 28 f.). “This momentum seems to be on the increase; for instance the United Nations Educational, Scientific and Cultural Organisation (UNESCO) published what is considered the first pedagogical guidance on global citizenship in 2015” (ibid.).



### 3.1 Lived Global Citizenship

Mayer claimed that going abroad is essential for experiencing and learning about Global Citizenship (cf. Mayer 1948, 95). Nevertheless, Mayer limits to show travelers “should not just stay in the best hotel and visit customary places. They should try to mingle with common people if they want to comprehend alien cultures” (Mayer 1948, 95). By traveling and experiencing “alien cultures” one could go beyond own prejudices because “[t]raveling demands a constant and growing awareness; without it many of the main benefits of such experiences are lost” (ibid.). Besides, Mayer states that in the future students would study in four or five nations for their university degree (cf. Mayer 1948, 95). Later, there will be a discussion about what studying abroad looks like for Global Citizenship nowadays.

Examples about individuals who are considering themselves as Global Citizens can differ. In an Austrian documentary the director interviews a boy who says: “I am a world citizen” (Messerschmidt 2010, 123). The Tanzanian boy is homeless and provides a view that presents Global Citizens as any person on the street (cf. Messerschmidt 2010, 123).

In contrast, there are famous people who act out their lives as Global Citizens. For instance, film director Spike Lee mentioned in an interview about a movie which was made in New York: “I’m a New Yorker, I’m an American, I’m a world citizen. I live here. So this is my home. It’s always going to be my home. I felt that it would be a missed opportunity if we did not somehow reflect how the world has changed” (Masood & Lee 2003, 5). Lee emphasizes how his roots and upbringing are key for an open mind and being a world citizen. Consequently, reflection is needed.

#### **Students at Pine Ridge Reservation**

One example would be American students learning about Global Citizenship and living as Global Citizens in a reservation. The program is based on the idea of intercultural service-learning (cf. Burlison 2015, 210).

Carefully constructed intercultural service-learning is one pedagogy that can provide a platform for developing skills of lifelong learning and global citizenship (Kiely, 2004; Longo & Saltmarsh, 2011). [...] [A]ll service-learning is inherently intercultural; however, the focus here is on service-learning that intentionally crosses explicit cultural boundaries in such a way that culture is made visible [...]. Intercultural service-learning centers around a mutually beneficial collaboration in which faculty share the “teaching space” with trusted intercultural community partners (Burlison 2015, 210).

As a result, the students would leave their local community and participate in an unfamiliar community. Type four of the “Conceptions of Global Citizenship” would be achieved.

In the reservation, the students take part in a 17-week program with the defined goal of “developing and practicing global citizenship” (Burleson 2015, 212). In order to achieve this goal, critical reflection about serving and learning are the main part of the program (cf. Burleson 2015, 212). Nevertheless, the learning starts before these 17 weeks, when students study cultures and their perspectives. As an outcome, the students get to know a larger academic and personal context (ibid.). Afterward, the students learn about Pine Ridge, the reservation, itself by getting to know the stereotypes, statistics, life expectancy, suicide rates and diseases (cf. Burleson 2015, 212 f.). The preparation beforehand spans over eight weeks, before the students travel to Pine Ridge, where an immediate invitation to cultural practices takes place (cf. Burleson 2015, 215). “Students soon come to realize that the opportunity to participate in another person’s cultural practices is an honor and uniquely reveals a new perspective” (Burleson 2015, 215).

On the one hand, the program was established to bring students closer to becoming Global Citizens. On the other hand, there are also positive outcomes for the Native Americans in Pine Ridge. One helper states that the program would “help people to understand the racial tension that still exists very strong out here” (Burleson 2015, 213). Consequently, everyone who comes to the reservation can help to overcome stereotypes “and tell people about the positive things that happened to them” because “[t]here is very rich culture here, a rich spirituality, and we want more people to know about it” (Burleson 2015, 212).

Nevertheless, some inhabitants of Pine Ridge do not want outsiders in the reservation (cf. Burleson 2015, 216).

[T]o be clear, we know that we are only visiting for a week and not capable of experiencing life as a person of Lakota heritage. We also know that there are people in the reservation who would not want us participating in their cultural practices. However, it is the opinion of our hosts (and I agree) that doing this is transformative; it breaks down stereotypes, creates healthier relations between cultures, and build profound new understanding necessary for global citizenry (Burleson 2015, 216).

Meanwhile, students can understand there is a “major change and transformation that happens as a result of that learning is realizing that there is something bigger than yourself” (Burleson 2015, 214).

Consequently, students create an open mind about the cultures, which they are dealing with (cf. Burleson 2015, 214). While the program may be on the “surface level and temporary, it is sufficient to allow for a new perspective to be more fully developed than it would through just reading, observing, and listening to others speak” (Burleson 2015, 216). Furthermore, the program could lead students to “questioning much of what once assumed” (ibid.).

We know the best way to develop any skill is to practice it. If colleges and universities want to foster *lifelong learning* and *global citizenship*, students can’t just be sitting at desks in the sanctuary of the classroom implicitly being taught to *value* lifelong learning or to learn *about* (even explicitly) global citizenship (Burleson 2015, 218).

Participating students agree with this statement by Burleson. For instance, Tessa, who participated in 2009, mentions students would change through the program and how learning in similar ways in the classroom would not be possible (cf. Burleson 2015, 218). In addition, Gina, who participated in 2011, stated that she continued in different domestic service-learning opportunities after the program (cf. Burleson 2015, 219). Gina says: “I consider myself a life-long learner, and a big part of my efforts to grow as a Global Citizen can be attributed to the service-learning trip to Pine Ridge” (Burleson 2015, 219). Thus, the sustainability of the program at Pine Ridge is proved.

### **High School for Global Citizenship**

Next, the “High School for Global Citizenship” (Ryba 2010, 101) in New York will be examined. The high school is based on the priorities of peace, justice, sustainability, diversity and democratic participation (cf. Ryba 2010, 103 f.), which are part of the “characteristics of citizenship” on the global level.

In addition to the priorities, the high school established a mission for the students which includes three specific fields of goals. First, “students will develop skills and attitudes necessary for success in college and the 21<sup>st</sup>-century economy, including constant and active learning, effective communication, problem-solving skills, and effort/perseverance” (Ryba 2010, 104). Second, “students will acquire specific content knowledge and skills, will be able to meet [...] [l]earning [s]tandards and requirements for graduation and will demonstrate academic readiness for competitive colleges/universities” (ibid.). Third, “students will gain a heightened awareness of current issues facing our global community and develop a global perspective (which includes a foundation of knowledge about global conditions and events, empathy [...], and [...] effect positive change in the world” (ibid.).

All goals will be devised with the mindset of Global Citizenship for students growing up as Global Citizens (cf. Ryba 2010, 104). For the purpose of achieving these goals, the mission is the way. This mission will be achieved

- by creating a school culture based on high expectations for student learning and behavior;
- by designing our curriculum and core learning experiences around problems and questions;
- by making the curriculum interdisciplinary, interconnected, and focused on global issues;
- by providing opportunities for students to learn and experience their learning inside and outside the classroom;
- by offering multiple layers of support to our students (Ryba 2010, 104).

As a result, the High School for Global Citizenship created clear structures and school maxim to educate students specifically to become Global Citizens.

Additionally, the school collaborates with the organization “Global Kids”, which was founded in 1991 and is a non-profit (cf. Ryba 2010, 106). Global Kids describes the mission “to educate and inspire urban youth to become successful students, global citizens and community leaders by engaging them in academically rigorous, socially dynamic, content-rich learning experiences” (Ryba 2010, 106). Thus, three “urgent and specific needs” are addressed:

- New York public school students possess a range of assets-including foreign languages, cross-cultural communication skills, and a first-hand understanding of global trends and events – that are in demand from business, government, and nonprofit institutions – but are not nurtured or cultivated in the current educational curriculum.
- Urban public schools – too frequently – fail to engage students in the learning process, develop sophisticated skills, or educate them about international relations, global health, sustainability, development, and other issues facing the United States and the world.
- Since September 2001, the American people and our leaders have come to realize that a lack of knowledge about other countries and global issues seriously impedes our capacity to assure a secure and sustainable future (Ryba 2010, 106).

Consequently, the missions and the goals of the school and the organization go hand in hand.

The highlight of every school year is the “Global Citizenship Seminar” (Ryba 2010, 109). In the seminar students and Global Kids work together on an issue which was chosen before. Topics have included “Teen Sex and Its Global Consequences” and “Youth Violence: There’s Power in Peace” (Ryba 2010, 109). Afterward, for the specific issue, workshops are planned which are used to raise awareness among participants and visitors (cf. Ryba 2010, 109). This project shows how much the students are capable of and presents their activism (ibid.).

## **Students against Child Labor**

Continuingly, students as Global Citizens fight against child labor in the US. The elementary school in Searingtown has set out to raise students, who are aware of child labor and know what they can do about the issue (cf. Kliegman et al. 2010, 253). For this project, the level “global commitment” is acted out (Streitwieser & Light 2009, 12), because students consider their own behavior for the issue of child labor. The students should become aware of child labor and its causes which leads to the point that they should grow interested in the topic. As a consequence, the students should want to actively participate in finding solutions for child labor.

Three educational strategies are defined by the school to tackle the issue: “1) to raise [...] students’ awareness and knowledge about child labor; 2) to bolster a sense of teamwork and leadership [...]; and 3) to nurture compassion for other children’s plight across the globe and to empower them to action” (Kliegman et al. 2010, 256). For the purpose of achieving these goals teachers are trained on global child labor first (cf. Kliegman et al. 2010, 256). Only with this training, which is organized in a one-day workshop, teachers become aware themselves and are able to inspire the students and detail the issue (cf. Kliegman et al. 2010, 253). As a result, the topic of child labor is integrated into the curriculum and students take own actions into account (cf. Kliegman et al. 2010, 256).

One of the challenges for the project is “ensuring [...] the personal extend to the global” (Kliegman et al. 2010, 257). Therefore, one of the collaborators shares experiences about slavery in Cambodia to present that child labor is an ongoing issue (cf. Kliegman et al. 2010, 257). Then again, students need the feeling to be able to tackle the issue, instead of feeling helpless, which is achieved through inspirational stories about people who helped children before (ibid.).

Results for the students were different and each one showed individual needs about the project. On the one hand, “[s]ome students were shocked and needed one-on-one time [...] to ask questions and to be reassured” (Kliegman et al. 2010, 259). On the other hand, “[s]ome felt the need to express their thoughts to others in public office” (ibid.). Those students wrote letters to the US president about education for all and ending child labor with help of their teachers (cf. Kliegman et al. 2010, 259 f.). “Another student decided that when he grew up, he would become a lawyer in order to help other children” (Kliegman et al. 2010, 260).

Overall, the school's mindset is about child labor being one of the "most challenging human rights problems" (Kliegman et al. 2010, 261). Consequently, children, as well as teachers, are needed to find solutions and students in this specific elementary school "joined this global fight through a team project" (ibid.). One of the teachers at school concludes by stating:

We found our students to be highly engaged, enthusiastic, and passionate in articulating what they learned. This has been a very effective and inspiring project for the school and for us. [...] [S]tudents, despite their young age, have demonstrated that they can contribute to making the world a better place. And in the process, they transformed themselves and their teachers into invested global citizens (Kliegman et al. 2010, 261 f.).

### **Barack Obama as a global citizen**

Former US president Barack Obama is an individual who shows how an influential political figure is able to demonstrate Global Citizenship. Since Obama's childhood years in Hawaii and Indonesia, there is a "hybrid ethnic identity" which puts citizenship in a global context (cf. Schattle 2012, 155). Consequently, Obama, through the upbringing in different global situations and the mindset of openness, states: "I speak to you not as a candidate for president, but as a citizen – a proud citizen of the United States, and a fellow citizen of the world" (Schattle 2012, 155). Therefore, Obama acknowledges local citizenship and is open about Global Citizenship. In 2008, during a speech in Berlin Obama consolidates the idea of Global Citizenship:

Yes, there have been differences between America and Europe. No doubt, there will be differences in the future. But the burdens of global citizenship continue to bind us together. A change of leadership in Washington will not lift this burden. In this new century, Americans and Europeans alike will be required to do more – not less. Partnership and cooperation among nations is not a choice; it is the one way, the only way, to protect our common security and advance our common humanity (Schattle 2012, 155).

As a result, Obama values the conception and describes how vital acting out Global Citizenship is, in order to tackle global issues.

Conversely, some politicians are not convinced about the concept of Global Citizenship. For instance, Oscar Arias who was president in Costa Rica argues that people would not be ready for Global Citizenship: "People are not aware that we live in a more interdependent and interconnected world, a globalized world. Some of us can use it, because we are much more aware. But not the average individual in any particular society" (Schattle 2008, 23). Consequently, differences in Global Citizenship throughout politics and various countries surface.

## **Kanagawa Plaza for Global Citizenship**

In 1998, the Kanagawa Plaza for Global Citizenship, or Earth Plaza, opened in Japan. The place consists of a museum and an arts center which can be experienced in seven different languages (cf. Schattle 2012, 162). In Japan, Global Citizenship is incorporated into initiatives, civil society organizations and the government (ibid.).

In the museum, there are a “children international understanding exhibit room”, a “fantasy exhibition room” and an “international peace exhibition room” which are created to bring along different housing styles, creative thinking and a focus on global issues (ibid.). Thus, Kanagawa Plaza for Global Citizenship is a place to raise awareness for Global Citizenship to the wider society in Japan.

## **Individuals as Global Citizens**

Individuals can present different ways in which they are acting out Global Citizenship.

For some individuals, global citizenship emerges through a career decision or a study abroad program and often finds expression in civic engagement within local communities overseas. For others, global citizenship originates as a state of mind or as an aspiration – even in dreams of moving beyond seemingly mundane surroundings and discovering other countries and cultures. Some view global citizenship primarily in the context of political activism, while others think mainly in terms of expanding cultural horizons, while still others relate global citizenship primarily to their professions and credit the helpful influence of mentors who encourage them to overcome potential or perceived roadblocks (Schattle 2008, 7).

This statement by Schattle gives a good idea of the variety of how individuals can act out Global Citizenship.

An example of an individual as a Global Citizen is Don Will, who is a professor at Chapman University in California (cf. Schattle 2008, 8). Will grew up in suburban Chicago as the son of a hospital worker during World War II and as the grandson of missionaries. The professor states: “We had African American families; we had mixed families; we had Jewish families, we’d go to Hanukkah parties; we should do all kinds of different things” (Schattle 2008, 8). Therefore, Will’s childhood with different ethnic backgrounds paved the way to grow into a practicing Global Citizen.

A further example is Rosie Brown. Brown and her husband “began hosting international students at their home in Tulsa, Oklahoma” which led her to view herself as a Global Citizen (cf. Schattle 2008, 9). Thus, Brown wants to help visitors feel less like foreigners (ibid.).

As a result, Brown and Will both have evolved from local citizens into Global Citizens. “Just as local surroundings have as much potential as international experiences to place people on pathways of global citizenship, the roots of active civic involvement among global citizens generally tend to be within domestic politics” (Schattle 2008, 11). Local surroundings then can have a significant impact on practicing Global Citizens.

For some Global Citizens “well defined roots, not only within a particular community but also with respect to one’s own individuality” is important for acting out successful Global Citizenship (cf. Schattle 2008, 29). Consequently, “somebody [...] can move between different worlds, what one perceives as these invisible membranes that separate culture and landscape and environment and people from different backgrounds” (Schattle 2008, 29).

For instance, artist, Christian Eckart, the son of German immigrants to Canada, grew up in a German community in Calgary and as a youngster spent Saturdays in German language classes; today Eckart credits those surroundings in shaping his outlook as a global citizen (Schattle 2008, 10).

“Similarly, respondents who participated in international volunteer programs also spoke about how settling into *local* communal life abroad, proved as important in shaping their qualities as global citizens” (Schattle 2008, 13). Therefore, for every Global Citizen, the factor of locality is vital. Global Citizens do not have to be legal citizens of a country in which they are staying at the moment. “Several self-described global citizens who had lived abroad emphasized that participating in a local community away from home translated, at least in their minds, into global citizenship” (Schattle 2008, 40).

Global Citizens like Brown and Will practice Global Citizenship through “civic engagement, cultural immersion, or educational programs” (Schattle 2008, 22). Meanwhile, other Global Citizens practice Global Citizenship through their careers (cf. Schattle 2008, 22). For instance, some journalists describe others as Global Citizens in order “to convey that individuals in question are successful and sophisticated, but not necessarily active politically” (Schattle 2008, 22). Nevertheless, people who are “self-described global citizens” could “provide a sustainable reply to sceptics who have suggested, at times, that everyday people might not be capable of practicing global citizenship without distancing from political and social life” (Schattle 2008, 23).

People who describe themselves as Global Citizens often advocate “global responsibility” (cf. Schattle 2008, 32). “This comes as no surprise, as the aspiration of shared moral obligations



across humankind has endured through the ages as a central element” of Global Citizenship (Schattle 2008, 32). One of these Global Citizens argues: “The one thought that cosmopolitans share is that no local loyalty can ever justify forgetting that each human being has responsibilities to each other” (ibid.). Additionally, another self-described Global Citizen stated:

I think [global citizenship] means being aware of and living in a way that’s consciously friendly to people around the world. I think it means voting in a conscientious way. I think it means being aware that the way that we treat our environment here in Oxford, Ohio, affects the environment in Oxford, England (Schattle 2008, 46).

Then, all Global Citizens have to be able to rely on each other.

Overall, Global Citizens have a mindset that Global Citizenship is a “continuous and dynamic process – or a series of processes – rather than as an end state” (Schattle 2008, 90). Self-described Global Citizens “influence, on an ongoing basis, the myriad governing institutions across existing public spaces – local, national and international” through ongoing participation (cf. Schattle 2008, 90).

### 3.2 Organizations and Global Citizens

Yet, there is a lack of “any enforceable version of a global passport, and lacking a cohesive and developed worldwide political system that would shift authority and allegiances away from nation states” (Schattle 2008, 67). Resulting in, Global Citizenship for individuals is a “different phenomenon from the more familiar model of national citizenship” which presents clear legal status for people (cf. Schattle 2008, 67). “Therefore, voluntary organizations – advocacy groups, community associations, church groups, [...] and the informal networks that hold together participants [...] – are among the most visible hubs of global citizenship today” (Schattle 2008, 67). Additionally, Iglesias Ortiz (2018) explains that thus far only little attention has been spent on contexts in which Global Citizens are presented (cf. Iglesias Ortiz 2018, 30).

Four organizations which come to mind about “visible hubs of global citizenship” (Schattle 2008, 67) are Global Citizens’ Initiative, Global Citizen platform, the World Economic Forum

and the World Bank (cf. Iglesias Ortiz 2018, 30). These organizations can be seen as “actors with a supportive stance” of Global Citizenship (ibid.).

In this way, globalization has increased the level of “social, political, and cultural aspirations of a converging world” (Iglesias Ortiz 2018, 31) which guided the development of non-governmental organizations (NGOs). Those organizations work in humanitarian or environmental areas with a global perspective. Thus, “discussions about the potential characteristics of, and possibilities of developing, a civil society under a global condition” were challenged (cf. Iglesias Ortiz 2018, 31). On behalf of these non-governmental organizations, Global Citizens are needed to participate in solutions for future global issues (ibid.).

### **Global Citizens’ Initiative (GCI)**

The Global Citizens’ Initiative (GCI) is based in the US and fosters the “Amherst declaration on global citizenship” (Iglesias Ortiz 2018, 35).

[T]he declaration considers that everyone must engage with global governance institutions, demanding from these: more access for people in decision making, equitable, just and sustainable global financial institutions; and education programmes to raise awareness of the principles and practices of global citizens (Iglesias Ortiz 2018, 35).

As a result, GCI supports building “global citizenship skills and capacities of individuals, governments, NGOs, and business” (Iglesias Ortiz 2018, 35). Thus, skills for individuals are needed in order to tackle global issues. For instance, global issues which are considered by GCI are “human rights, gender equity, the environment, sustainable development, poverty, and global peace and justice” (ibid.). In order to be able to tackle global issues by enhancing skills the following points are fundamental for individuals: “to understand mutual perspectives, respect cultural diversity, awareness of connection and dependence, advocate international cooperation, implementation and support agreements, global equity and justice” (Iglesias Ortiz 2018, 35).

GCI is financed by raising money through a foundation in order to bring Global Citizenship forward (cf. Iglesias Ortiz 2018, 35 f.). In addition, the “United Nations’ conception of a world community” is considered to insert a critical stance about intergovernmental institutions (ibid.). Nonetheless, open criticism about the economic policies of international institutions is not part of GCI (ibid.).

The website starts with the statement: “GCI’s programs develop the mindset, skills and resources necessary to empower global citizens” (Global Citizens Initiative). Supporting this goal GCI offers programs for students, educators and schools with the help of the “GCI Method” which “combines Discussion-Based Learning, Design Thinking and Human Connectivity to develop character, critical thinking, communication, collaboration, creativity and leadership skills for the 21<sup>st</sup> century” (ibid.). Then, the programs offer a ten-month collaboration with mentors in different countries (ibid.). Albeit the sponsoring of their foundation, participants have to pay on their own in order to join the program (ibid.).

### **Global Citizen (GC)**

Global Citizen (GC) works with social campaigning to promote “music concerts, global advocacy, and sponsorship from transnational corporations” (Iglesias Ortiz 2018, 36). Supporting the social campaigns are aspects of “Girls & Women, Health, Education, Finance & Innovation, Food & Hunger, Water & Sanitation, Environment, and Citizenship”, as well as the main goal of “the eradication of extreme poverty” (ibid.). GC is one of the most visible organizations to support the idea of Global Citizenship (ibid.).

GC does not use a definition of Global Citizenship. Instead, people were interviewed for the website to share their opinions about Global Citizenship (Iglesias Ortiz 2018, 36). These opinions include “environmental consciousness, spread of education, sustainable life, shared values, and the acceptance of the growing global community” (ibid.). One member of GC states:

For me, being a global citizen means thinking about more than yourself. It means realising that we’re all connected to one another in this emerging global community. It means protecting the environment, uplifting the vulnerable and advocating for equality (Iglesias Ortiz 2018, 36).

The website of GC has its own segments for all of the aspects which are continually updated by “news, petitions and reports of social media activities” about the specific issue (cf. Iglesias Ortiz 2018, 36). For example, “Girls & Women” shows an article about “9 Inspirational Women Leaders From the Last 100 Years You Should Definitely Know” (Global Citizen). GC is funded by NGOs and corporate sponsors without any aid programs (cf. Iglesias Ortiz 2018, 36).

In comparison to GCI, GC is not offering training or educational programs. Instead, GC’s main focus is to promote campaigns and information about the specific issues which are listed on their website. In order to advertise different opportunities to address the issues GC is active in social media contexts, hosts and supports events like music concerts. Members of GC “get

rewards and points when they share information or sign petitions on the internet” (Iglesias Ortiz 2018, 36). As an outcome, anyone can get active through GC by signing petitions online and important participants are Global Citizens who are active on social media (Iglesias Ortiz 2018, 37). One of the main events since 2012 is the GC festival which is an annual music concert (cf. Global Citizen).

### **World Economic Forum (WEF)**

The World Economic Forum (WEF) is presented by an annual meeting in Davos, Switzerland where political and economic world leaders are participants. “It is relevant because of its influence, aims, and views of the world and its own version of global citizenship” (Iglesias Ortiz 2018, 37). WEF is demonstrated by the motto: “Committed to improving the state of the world” (cf. Iglesias Ortiz 2018, 37).

One of the problems WEF addresses is about the world being “more connected but fragmented at the same time” because the institutional framework is not able to deal with global issues (cf. Iglesias Ortiz 2018, 37). For the purpose of touching upon global issues, WEF considers accountability “to all parts of society as well as its shareholders, including its employees, its customers, civil society, government and others who have an impact on its success” (World Economic Forum, quoted in: Iglesias Ortiz 2018, 37). Therefore, WEF functions as a representation for the global community (cf. Iglesias Ortiz 2018, 37 f.). WEF explains: “the Forum is guided by a Foundation Board of exceptional individuals who act as guardians of its mission and values and oversee the Forum’s work in promoting true global citizenship” (World Economic Forum, quoted in: Iglesias Ortiz 2018, 38).

Although WEF is acted out through politicians, the organization describes itself as a “not-for-profit actor with no political partisan or national interest” (cf. Iglesias Ortiz 2018, 37). Meanwhile, the goal is to link different values through the world for a global state (cf. Iglesias Ortiz 2018, 37 f.). Thus, for a global state Global Citizenship is indispensable to bring up an “inter-governmental framework which shares the same vision of the world” (Iglesias Ortiz 2018, 38).

### **World Bank**

The World Bank functions as an actor of Global Citizenship with the publication of “*Global Issues for Global Citizens*” (Iglesias Ortiz 2018, 38). This publication is about “issues of global

economy, human development, environment and natural resources, and global governance” and “[c]onsequently, poverty and inequality, development aid, climate change, and global governance are recognised as priorities” (ibid.). Resulting, responsibilities for international institutional frameworks are explained in order to address those issues (cf. Iglesias Ortiz 2018, 38).

In general, the World Bank wants to get to the point where there is a common understanding that global issues cannot be tackled by nation-states (cf. Iglesias Ortiz 2018, 39). The World Bank declares: “we are all called, as responsible global citizens, to inform ourselves about these issues, to then inform others, and finally get involved in seeking solutions” (World Bank, quoted in: Iglesias Ortiz 2018, 39). Consequently, cooperation on an international level is needed with organizations like the World Bank at the forefront by providing solutions. Then, through international organizations, individuals can participate as Global Citizens (cf. Iglesias Ortiz 2018, 39).

Nevertheless, the World Bank acknowledges Global Citizenship as an existing concept and expects everyone to be a Global Citizen (cf. Iglesias Ortiz 2018, 40 f.). Thus, Global Citizens need to be informed individuals and be aware of current global issues. Only through existing Global Citizenship practicing international cooperations, solutions for the problems of the world can be found (ibid.). “A post-national governmental body is not promoted, and thus, the status of the nation state is not questioned” (Iglesias Ortiz 2018, 40 f.). As a result, there are critical claims about the World Bank, as well as WEF, regarding their view on Global Citizenship:

The institutional vision of the World Bank, and let us include in this the World Economic Forum, offers more cooperation and innovation through the existing institutional framework. The participation schemes of these two institutions, in which members are considered as shareholders and stakeholders respectively, allows them to claim a degree of legitimacy within the global community. The World Bank and WEF claim undisputed representativeness, downplaying other organisations that are critical of them (Iglesias Ortiz 2018, 41).

Meanwhile, GC and GCI “locate the point of legitimacy to promote the global citizen in their civil status” (Iglesias Ortiz 2018, 41). Therefore, GC and GCI are more about individuals as Global Citizens. Yet, all four organizations view Global Citizens “as a transcendental subject that has a historic task to accomplish” by addressing and finding solutions for global issues (cf. Iglesias Ortiz 2018, 41). “In all the actors reviewed, the global citizen goes beyond an aspirational pretension; it is framed as a functional individual having a ‘global state of mind’

with the discourse asserting that this way of thinking is spreading worldwide” (Iglesias Ortiz 2018, 43).

### 3.3 Chances and Challenges of Global Citizenship

Now there will be a discussion about the chances and challenges which Global Citizenship, as well as Global Citizens are confronted with. Before, sections have shown that Global Citizenship leaves room for diverse interpretation and becomes challenging for its practitioners. This discussion will detail further tasks of Global Citizens.

In 1948, Mayer argued for becoming a Global Citizen:

A man of this type may be without a country for he may never find congenial surroundings. He may be attacked by superpatriots who cannot understand his advanced political views. He may find himself completely isolated, cut off from his friends and family. It does not matter that he only wants to accomplish good things for mankind. For it seems that society always persecutes those who have the best intentions and admires its potential oppressors. [...] The only cause to which he will give himself wholeheartedly is that of humanity. He will constantly attempt to transcend his own environment, and to see the distant as clearly as the immediate and to understand those who are far away from him as completely as those who are near him (Mayer 1948, 94).

The impression for needing Global Citizenship which is conveyed by Mayer is about the advantages. Nevertheless, Global Citizens will also be faced with challenges. These chances and challenges occurred for Mayer over seventy years ago.

#### **Challenges**

First of all, there is skepticism within various communities because of ambiguous relations to global perspectives for local, national and regional citizens. Regarding small communities there are questions about why to occupy oneself with global transformations and in what ways individual occupation with sustainability, peace, justice and human rights can lead to transformation (cf. Lang-Wojtasik 2019, 19).

Global Citizenship is criticized by skeptics:

[F]irst, scholars from elsewhere at times discount the writings of European scholars on cosmopolitanism are not generalizable beyond the continent; second, the longstanding shortcomings on democratic legitimacy and the current crisis of governance within the European Union open the door for skeptics to pounce that cosmopolitan democracy has quite a way to go within Europe itself and might not even be viable in Europe for the long term (Schattle 2012, 152).

Therefore, leaders in Europe need to build up more solidarity throughout the continent in order to set ways for Global Citizenship (cf. Schattle 2012, 153 f.). This solidarity has to happen in order “to show the rest of the world they are serious about supranational *political* community” which has to evolve from “imagination, inspiration and emotional appeal” (Schattle 2012, 153).

Only when Europe’s citizens – and non-citizen residents – begin to feel thoroughly confident that they truly have a voice in shaping the continent’s collective destiny will the contours of European Union citizenship round themselves out beyond formal membership status into the dimensions of supranational identity formation and democratic empowerment and participation (Schattle 2012, 153).

Consequently, in Europe, European Union citizenship has to be successful first, in order to have successful Global Citizens. Next, European politics would be able to tackle Global Citizenship in the US, since scholars in the United States had shifted debates into different directions (cf. Schattle 2012, 160).

Schattle (2008) argues that skeptics persist in the exclusiveness of the nation-state. Local and national citizens are in a “political membership and allegiance” which raises the possibility to take “meaningful participation in politics” (Schattle 2008, 2). As a consequence, political participation can only be found in small communities which do not occur on a global scale. Citizens can be motivated to stay local, national or regional, instead of taking the steps towards the global.

Additionally, critics adduce that there is no motivational component to become a Global Citizen with universal values (cf. Miller & Kymlicka, quoted in: Brown et al. 2010, 213). Critics reason this theory, because Global Citizenship is only based on moral obligation without any “relevant political and institutional dimensions” (cf. Nagel, quoted in: Brown et al. 2010, 213). Furthermore, political circumstances would be left out which leads to global politics with only little developed ideas about global scales (cf. Brown et al. 2010, 213). Consequently, Global Citizens would have to depend on their own mindset.

Similarly, Global Citizenship could be looked at as an increase of local citizenship. This leads to a problem with migratory movements in which people, for example refugees, do not have clear citizenship status. Consequently, people with migrational backgrounds do not have a community to participate in and could be excluded from growing into Global Citizens as well (cf. Messerschmidt 2010, 125). As a result, discrimination and racism could be ousted when

Global Citizenship is discussed and put into a positive consideration. Then, nationalism could be looked at as overcome which would not be the case (cf. Messerschmidt 2010, 129).

Besides, a globalized world offers inequality where the social background is different. In these different places crossing the national border differs in effort (cf. Messerschmidt 2010, 133). On the one hand, tourists can travel the world. On the other hand, for others, for example rovers, there is no possibility to leave their ground. Then, when traveling is only possible for them because more difficulties would come by staying. Meanwhile, tourists can travel because of unoccupied possibilities (cf. Baumann 1996, quoted in: Messerschmidt 2010, 133). Both approaches, tourists and rovers, show different social positioning and inequality (cf. Messerschmidt 2010, 133).

Global Citizenship Education is partially already integrated into diverse educational curriculums in countries like Germany and Austria. Still, a clear political assignment for this integration as a whole is missing so far (cf. Maurič 2016, 46). In order to include Global Citizenship Education, for instance in Germany, the concept would have to be included at the level of ministry, at the level of universities, at the level of schools themselves, at the level of school development and the level of representatives for education (cf. Maurič 2016, 66). With the help of a political assignment of Global Citizenship in education, there would be an obligation and a commitment. This commitment on a level which goes beyond an individual person is missing so far.

### **Chances**

Altogether, in contrast to skeptics upholding small communities, Global Citizens can form a global community which immediately offers a wider perspective and open mind for participants. Firstly, a global community could form a self-reflecting unity which would lead to a de-nationalized openness and perspective on global issues. Secondly, a global community could use self-reflection in order to be self-referential and refine itself constantly. Thirdly, a global community could offer a communication basis for further shared understanding (cf. Lang-Wojtasik 2019, 23 f.). As a result, a global community could form a unity between communities which presented differences before. Then, this unity could be built up and exist beyond national border demarcation (ibid.).



Moreover, a global community could exist on various levels which go beyond nation-states. Instead of existing in politics on a political level, a global community could be understood as a communicative offering above the nation-state. On this level, cultural diversity can be perceived, as well as inequality, through religions or cultures, on a smaller scale could be observed easier (cf. Lang-Wojtasik 2019, 27). Consequently, the global community is dependent on Global Citizens who take action, which starts on a local level. Here, Global Citizens can influence upfront, which then, could lead to a global perspective on a local level (cf. Lang-Wojtasik 2019, 28). Essential for a global perspective on a local level is international solidarity and empathy (cf. Treml 2011, 199, quoted in: Lang-Wojtasik 2019, 19).

Furthermore, Global Citizenship is represented because the conception is acknowledged by global organizations, for example UNO and UNESCO (cf. Maurič 2016, 25). For example, UNESCO adopted the “*Incheon Declaration*” which set competencies of Global Citizenship on the same level as traditional competencies that are already educated in school (cf. Incheon Declaration 2015, quoted in: Maurič 2016, 65). Thus, there is a global platform provided on which Global Citizens can rely on.

For schooling Global Citizenship Education could offer chances to rethink current educational concepts and bring them forward (cf. Maurič 2016, 16). In addition, the EU speaks out for integrating Global Citizenship Education into curriculums in the “*Maastricht Global Education Declaration 2002*” (cf. Maurič 2016, 25). Therefore, Global Citizenship could be used as an approach in education (cf. Wintersteiner et al. 2014, quoted in: Maurič 2016, 60).

A further international agreement, for example, would be *ET 2020* which was developed by the EU and is an education and training strategy (cf. Kennedy & Brunold 2016, 7). The agreement includes the following objectives:

- Making lifelong learning and mobility reality.
- Improving the quality and efficiency of education and training.
- Promoting equity, social cohesion, and active citizenship.
- Enhancing creativity and innovation, including entrepreneurship, at all levels of education and training (Kennedy & Brunold 2016, 7).

These objectives would enhance students’ conceptions of Global Citizenship.

*ET 2020* was created to help the EU grow towards the challenges of the 21<sup>st</sup> century. The economies of the member nations have “to be smart, sustainable, and inclusive” (cf. European

Commission 2010, quoted in: Kennedy & Brunold 2016, 7). In order to achieve the objectives, the EU would have to ensure high employment rates, productivity, innovation, social inclusion, sustainability and social cohesion (cf. Kennedy & Brunold 2016, 7). Then again, Global Citizens would have a secure livelihood. However, whether the goals were achieved by the EU by 2020 remains up to critical discussion.

## 4 Why Global Citizenship is Needed

Above, chances and possible challenges for Global Citizens were discussed, as well as how Global Citizenship appears throughout different levels. In this chapter, there will be a closer look at why Global Citizenship is needed and indispensable in bringing society and people on a global level forward.

Today the idea of global citizenship has spread well beyond political philosophers and visionaries; more and more people realize that you can be a global citizen – or at least take partial steps toward one’s chosen pathways of global citizenship – simply by donating to humanitarian causes or confronting bullying in the local school yard. These meaningful but microscopic and isolated acts of civic virtue are just one aspect of cosmopolitanism, particularly within North America, often has the (perhaps unintended) effect of detaching cosmopolitanism from quests to safeguard global public goods and downplaying collective political endeavors to address global problems such as climate change, poverty, environmental degradation, terrorism and nuclear proliferation (Schattle 2012, 148 f.).

First of all, Global Citizenship Education offers a defined agenda and ideas to motivate and support students to grow up into Global Citizens in order to make the world more sustainable, less violent, more just, and more cooperative (cf. Lang-Wojtasik 2019, 45). Nevertheless, this can only be possible when children, equally throughout the world, have access to educational institutions. Then again, students can approach global transformation through education. Students who fight against child labor function as an example of how Global Citizens can stand up to work on education for all. For instance, when the students mentioned in 3.1 wrote a letter to the president to support education to erase inequality for children.

In the future, students, especially in the western world, will lead a life, which is shaped by globalization. Therefore, “they need to become more competent in understanding, talking with, relating to, and working with persons who differ from themselves” (Sobania 2015, 1). These differences can occur in various ways, for instance “politically, socioeconomically, racially, ethnically, and religiously” (ibid.). Consequently, students need to have opportunities to experience differences in the context of globalization, which has to be well-planned. Global Citizenship can provide a framework for globalization and its multitude of experiences.

As the world is growing together on a global level through communication and networking global problems grow in the same way. Environmental issues, as well as wars and crisis, such as refugee movements, are also more globally interconnected, while not being solved properly. According to not solving issues properly, complex casual networks are presented in different global stances, for example in politics and throughout society (cf. Overwien 2017, 138).

Meanwhile, global issues, such as climate change, began to be recognized by individuals and communities. Forecasts about climate change have got worse (cf. Grobbauer 2019, 115).

[A]s a result of a number of global environmental threats becoming increasingly evident over the past three decades, a transitional environmental movement involving a wide range of actors united by a shared ethic of preserving the environment has emerged. During this same period management of the global environment has arisen as a major concern in world politics and environmental matters have assumed a number of growing importance for international relations scholars and practitioners (Volger and Imber 1996, quoted in: Hayden 2010, 351).

Therefore, the UN aimed to secure “freedom from want, freedom from fear, and the freedom of future generations to sustain their lives on the planet” (Annan, quoted in: Hayden 2010, 351).

As a consequence, there are “linkages between state and nonstate actors around the world” (Hayden 2010, 351), as well as the global south and the global north similarly work on a change in thinking in order to find solutions to save the world as a living space (cf. Grobbauer 2019, 115). Political actions have only led to little positive results. For this purpose, Global Citizenship is needed to unite the global south and the global north even more to show solidarity and work on collective solutions, since both find themselves confronted with similar issues. By changing the awareness for climate change, Global Citizenship would be a step in the direction of understanding and approaching the global crisis on an international level through cooperation (ibid.).

Children, adolescents and young adults are looking at an uncertain future. In 2010, the *Shell-Studie* presented that most adolescents in Germany are caring about globalization and looking positively at its aspects. In contrast, negative aspects of globalization lead to skepticism as well (cf. Albert et al. 2010, quoted in: Overwien 2017, 138). Six years later a study by Greenpeace showed that a significant part of adolescents in Germany know about global issues and are aware of how concepts of sustainability could help solutions (cf. Michelsen et al. 2016, quoted in: Overwien 2017, 138). Then again, other young Germans use volunteering programs to work on global projects (cf. Kühn 2015, quoted in: Overwien 2017, 138) and, thus, are bringing forward Global Citizenship.

Accordingly, the analysis of societal developments, for instance through reflection by Global Citizens, could bring transformation in global justice and sustainability forward. This could happen by bringing up discourses on Global Citizenship education in which such discourses can be embedded. Consequently, tendencies of right-wing populism and threats to democracy

can already be approached by students (cf. Grobbauer 2019, 118). Here, students could use discussions and reflection about their own behavior and further global issues in order to raise awareness.

Mayer, in 1948, argued that a new type of citizen is needed, who belongs to more than one culture or nation because of the allegiance to humanity (cf. Mayer 1948, 94). “This does not mean that he will be a traitor to his own nation. On the contrary, he may be a better citizen because of his broad allegiance” (Mayer 1948, 94). This enhances approaching the tendencies of right-wing populism by allowing Global Citizens to stand in for humanity instead of “an absolute unit of government” and holds up universal values for all citizens in the world (ibid.).

Today, global aspects can be experienced in various ways, such as media and information technology, in culture through migration, in economics through global trade, through climate change, as well as in politics through unions and international agreements (cf. Oxfam 2006, 2, quoted in: Maurič 2016, 24). Similarly, as argued by Grobbauer, Global Citizenship Education could react to new challenges which are opened up on a global level. Global Citizenship Education would be able to offer new global relationships and active contribution by children (cf. Kooperationsprojekt Entwicklungsbund Süd-Ost 2015, quoted in: Maurič 2016, 69).

Additionally, the position of local, regional or national citizenship is not adequate because of complex international issues and discourses which cannot be addressed by the mindset of a nation-state. In order to offer clear objectivity on goals for global issues, there needs to be international cooperation (cf. Maurič 2016, 89).

For instance, increasing refugee flows represented individuals who would become future students in Europe. As a consequence, social, linguistic and cultural barriers would need Global Citizens to encounter challenges properly. For example, teachers who are already practicing Global Citizens and are offering all students the possibility to integrate and contribute to educational contexts (ibid.). According to this:

One of the most important tasks of critical educational practice is to make possible the conditions in which learners, in their interaction with one another and with their teachers, engage in the experience of assuming themselves as a social, historical, thinking, communicating, transformative, creative persons: dreamer of possible utopias, capable of being angry of a capacity of love (Freire 2001, 33, quoted in: Verna 2010, 3).

Therefore, to engage students in practical Global Citizenship, teachers have to be Global Citizens already.

“Teaching for change, human rights, and social justice seem to be a distant goal as testing and accountability have borne down on school districts and the schoolday experience is stripped of creativity and spontaneity” (Verna 2010, 3). Teacher profession needs to be rethought with the help of Global Citizenship. “Dominant forms of oppression are not unlearned or deconstructed, and dominant ideologies are perpetuated through everyday actions and curriculum; hence, these become sites of struggle” (ibid.). Then, Global Citizenship would help to re-skill future teachers in order to eliminate such “sites of struggle” and so prevent teacher “burnout and student disengagement” (Verna 2010, 3 f.). Furthermore, “[i]n order to nurture democratic schools and democratic activism [...], educators must espouse leadership roles and be constantly aware of what is taught and what is not, and the impact of these decisions of students both in and out of the classroom” (Verna 2010, 4). With educators acting as Global Citizens, an open mind would be possible to ensure.

Making sure that global learning for children is provided, would mean that there is development policy education, peace education, human rights education, intercultural pedagogy, ecological instruction and ecumenical learning (cf. Overwien 2017, 141). Still, development, environment, migration and peace are aspects which need to be discussed in classrooms in order to form a common view on worldwide justice and provide local, regional, national and global connections for such aspects (ibid.). Supporting, UNESCO has set out agreements and programs to support global learning and Global Citizenship education with “Sustainable Development Goals” to encourage sustainable livelihood (cf. Overwien 2017, 139). These goals will be discussed as a way to raise awareness for Global Citizenship in the following chapter.

Overwien (2017) mentioned how approaches for global learning are mostly discussed in and about developed countries. Nevertheless, in some countries of the global south, there are debates about similar ways of education. Thus, UNESCO wants to promote Global Citizenship education even more (cf. Wintersteiner et al. 2014, quoted in: Overwien 2017, 142).

In addition, justice issues can be addressed globally. “In diverse and pluralistic societies, conflict resolution between individuals as well as majority and minority collectives is at times

necessary. It is in this regard that assorted social structure may engage in problem solving toward goals of equality, equity and/or the common good” (Grant & Brueck 2011, 7).

Then, “utopian ideals” can be used as a response to global issues which also lead to prevention (cf. Grant & Brueck 2011, 7). Since there is a responsibility for neighbors needed, morality in the mindsets of Global Citizens can be established. Then, there is a process towards the inclusion of interconnectedness which is not comprised by boundaries. “Yet additionally, it has been seen as involving transformation of the social and political dynamics inside nation-state societies, such that everyday consciousness and identities are changed significantly” (Beck 2002, quoted in Grant & Brueck 2011, 7) with the help of Global Citizenship.

Giddens (1998) stated that the world is facing three major challenges. The first problem is globalization. The changes brought by the new global economy require broader communication channels. The second problem is the development of information technology (IT), which has brought unprecedented changes to the economy, cultures, and societies. The third problem is the combined effect of these challenges on everyday life, such as the consequent modifications to traditions and customs (Hirata 2016, 91).

Finally, Global Citizenship shows the ability to approach all of these three major challenges.

## 5 Awareness for Global Citizenship

Meanwhile, global issues remain complex, which leads to difficulties in promoting and raising awareness for Global Citizenship for individuals. Consequently, transformations need to be undertaken on multiple levels with a connection of experience and reflection (cf. Moegling & Overwien 2010, 22 f., quoted in: Overwien 2017, 147). The levels which will be looked at now are education, politics and society. Awareness for Global Citizenship and becoming successful Global Citizens needs to be enhanced.

Before, the chapters have shown that Global Citizenship is a valid conception for life in the 21<sup>st</sup> century and offers a base, in order to approach current global issues. Yet, the conception is not prevalent throughout societies and communities. In education, Global Citizenship has arrived in discourses as a platform for transformation. Therefore, children have support to grow up as future Global Citizens. However, to bring Global Citizenship forward and offer approachable conceptions and ideas for citizens who act on a local, regional or national sphere there needs to be more awareness.

### 5.1 Raising Awareness in Education

The present framework for [...] education maybe updated with international, cross-cultural, multicultural, and development-oriented education. The essence of the problems, however, can hardly be understood using this unchanged framework. Education for the twenty-first century should be developed to enable individuals to think from the global perspective and train their ability to act and be independent of the value system of a conventional sovereign state (Hirata 2016, 92).

As discussed before, education provides a platform for students to become aware of Global Citizenship. Raising awareness for Global Citizenship would also relate directly to raising awareness in politics and within society since children are future actors on all levels and have to be responsible to practice the concept in the future.

Nelson Mandela was convinced that “Education is the most powerful weapon which you can use to change the world”. And, without any doubt, we cannot continue in the same way as we have in the past few decades. The world’s life-supporting resources are being depleted at a faster rate than ever before” (Hoffmann & Gorana 2017, 5).

More and more universities, colleges and schools, such as the High School for Global Citizenship, as well as study abroad-programs “market their programs as essentially



guaranteeing Global Citizenship” (Streitwieser & Light 2009, 1). Yet, only a few of these programs actually guide individual students in becoming successful Global Citizens. Additionally, in “academic discourse there is even less consensus, even if more thoughtful analysis of the notion and what it might entail” (ibid.). Thus, the lack of precision for students’ needs requires “a more thoughtful analysis of Global Citizenship as it relates to what students actually do [...] and how educators expect them to make meaning of their experience” (ibid.).

Whereas globalization is used as a catchphrase for anything that is communicated in an international context. “The term pervades not only much of the comparative and international education research literature (Dodds, 2008; Spring, 2008) but can also often be heard in everyday popular discourse” (Streitwieser & Light 2009, 2). Consequently, the notion of globalization requires analysis of its implication for studying abroad, precisely in student exchange (cf. Streitwieser & Light 2009, 2). Globalization works as a prerequisite for making student exchange possible in the first place. Consequently, globalization engages “international learning, including, development of a ‘global citizenship’ ethos” (ACE 2009; Bennett 2008; Musil 2006; Deardroff 2006; Olsen et al. 2006, quoted in: Streitwieser & Light 2009, 2).

### Then, Global Citizenship Education

involves learning about those problems and issues that cut across national boundaries, and about interconnectedness of systems – ecological cultural, economic, political, and technological. Global education involves 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 (Tye 1991, 5, quoted in: Lütge 2015, 7).

### Successful education for Global Citizens would have to involve

- Knowledge about world countries and cultures, and about global problems, their causes and solutions;
- Skills of critical thinking, cooperative problem solving, conflict solution, and seeing issues from multiple perspectives;
- Attitudes of global awareness, cultural appreciation, respect for diversity, and empathy;
- Action: the final aim of global learning is to have students ‘think globally and act locally’ (Cates 2004, 241, quoted in: Lütge 2015, 8).

In order to achieve successful Global Citizenship Education there is a requirement to constantly reflect, and in some cases rethink, subject matter, mindsets and statements (cf. Grobbauer 2019, 113). Therefore, reflection about education itself, as well as self-reflection is involved in Global Citizenship Education.

The notion of Global Citizenship cannot be fully developed through education. Moreover, children need to be aware of a basis of reflection which can be started in school but has to be advanced afterward. Subsequently, constant reflection has to be practiced by students and educators (cf. Maurič 2016, 88). Teachers need to have a consciousness of their status, for instance through “Characteristics of Global Citizenship”, their own practice and their own sense of Global Citizenship (ibid.). Then, teachers can convey and exemplify what it means to be Global Citizens (ibid.). Finally, children can see participation and active contribution as central elements of their own being and participate in Global Citizenship Education (cf. Maurič 2016, 90).

On the side of the teachers, there needs to be the mindset of being a political person, outside of party politics, a role model and a points man of young people and, thus, the future society (cf. Maurič 2016, 118). Integral for being political, a role model and a points man, educators need to have specific attitudes, knowledge and social competencies about open-mindedness on a global level (ibid.). Consequently, educators have to internalize their own life as constantly evolving Global Citizens (cf. Maurič 2016, 122 f.).

On the side of the students, four perspectives challenge mindsets to grow into Global Citizens. First, there is a spatial perspective which can be used as the delimitation of the national society and the openness for global interconnectedness. Second, there is a temporal perspective which deals with the acceleration of social transformation in the 21<sup>st</sup> century and, thus, an unpredictable future. Here students need a strategy to cope critically with past experiences to construct their own future. Third, there is an objective perspective which deals with the rushing of receiving new information, especially through media. Thereby, a divergence between knowing and not knowing everything occurs for students. Last, there is a social perspective which is about growing individualization and pluralization of concepts of living. Then, foreignness and familiarity develop at the same time (cf. Lang-Wojtasik 2014, 58, quoted in: Lang-Wojtasik 2019, 35). Finally, students need to be aware of all four perspectives, to understand possible challenges, which arise in stepping into the directions of Global Citizenship.

Additionally, educators can create learning arrangements to support the growing consciousness of different perspectives. Teachers can establish space inside the classroom which provides opportunities for changing the perspectives (cf. Lang-Wojtasik 2019, 36). For example, spaces

can be set up within topics, through communication and interconnectedness with classmates or people outside the classroom. Next, opportunities for experiencing solutions to cope with the students' past and future in present situations (ibid.). Following, a divergence between knowing and not knowing needs to be supported by information which is sorted out well for classroom situations. At last, tolerance and strategies to deal with others can enhance different social experiences for life inside of classrooms and in life outside of school (ibid.).

As a result, educators have to take care of learning situations in which students can unfold themselves. Situations can differ, in order to take care of different topics and the individuality of students (cf. Lang-Wojtasik 2019, 38). Nevertheless, Global Citizenship Education and learning on a global level always needs to be kept in mind by educators. Then, education is able to provide an enhancement of coping with a complex situation outside the classroom (cf. Trembl 2011, 197, quoted in: Lang-Wojtasik 2019, 38).

For the purpose of bringing the transformation of Global Citizenship Education into classrooms "Change Agents" could act as pioneers (cf. WBGU 2011, 256 ff., quoted in: Lang-Wojtasik 2019, 45). These "Change Agents" can be teachers, who are Global Citizens and motivators for the inclusion of the task of Global Citizenship Education (cf. Darji & Lang-Wojtasik 2014, quoted in: Lang-Wojtasik 2019, 45). Consequently, such educators have to professionalize by having a grounded global mindset and skills to sort out the appropriate information, having to concentrate on development and a positive attitude towards humanity (cf. Lang-Wojtasik 2019, 45). That's why "Change Agents" have to internalize spatial, temporal, objective and social perspectives.

### 5.1.1 Sustainable Development Goals

#### **What are Sustainable Development Goals?**

Sustainable Development Goals come up as a way to raise awareness for Global Citizenship through education. Since sustainability and issues about the global environment, such as climate change, is spread through minds in various places all over the world, there is a high relevance to the topic. Therefore, enhancing the awareness for the required transition into sustainable

development, providing further platforms to save the world as a living space is important for students becoming successful Global Citizens in the near future.

The world comes closer and closer, not only due to globalization, trade and economics but also due to global consequences like migration, terrorism, conflict, poverty, loss of biodiversity, degradation of soils and climate change. This means that the 21<sup>st</sup> century is very much characterized by wider and deeper interconnectedness of global challenges (Hoffmann & Gorana 2017, 2).

With the help of the “Millennium Development Goals (MDGs)”, in 2015, eight goals were created to develop change into the direction of sustainable development (cf. Hoffmann & Gorana 2017, 2). These goals are:

- Eradicate extreme poverty and hunger
- Achieve universal primary education
- Promote gender equality and empower women
- Reduce child mortality
- Improve maternal health
- Combat HIV/AIDS, malaria, and diseases
- Ensure environmental sustainability
- Develop a global partnership for development (Hoffmann & Gorana 2017, 2).

Through these goals, there is an acknowledgment that the issues, which are addressed, have to be tackled globally and as a whole, instead of taking one into isolation or approaching it on a local level (cf. Hoffmann & Gorana 2017, 2). As a result, the MDGs “inspired development efforts and helped set global national priorities” (Hoffmann & Gorana 2017, 2). However, the MDGs only marginally considered environmental aspects for education (cf. Hoffmann & Gorana 2017, 2). That’s why UNESCO developed the “Global Action Programme on Education for Sustainable Development” with seventeen points on Sustainable Development Goals (cf. Hoffmann & Gorana 2017, 3). These Sustainable Development Goals, created by the UNESCO, are:

- Goal 1: No Poverty
- Goal 2: Zero Hunger
- Goal 3: Good Health and Well-being
- Goal 4: Quality Education
- Goal 5: Gender Equality
- Goal 6: Clean Water and Sanitation
- Goal 7: Affordable and Clean Energy
- Goal 8: Decent Work and Economic Growth
- Goal 9: Industry, Innovation and Infrastructure
- Goal 10: Reduced Inequalities
- Goal 11: Sustainable Cities and Communities
- Goal 12: Responsible Consumption and Production
- Goal 13: Climate Action
- Goal 14: Life below Water
- Goal 15: Life on Land
- Goal 16: Peace, Justice and Strong Institutions
- Goal 17: Partnerships for the Goals (Hoffmann & Gorana 2017, 3).

The goals consider “an increasing recognition of the importance of global citizenship” because of its prioritization by UN Secretary General’s Global Education First Initiative (cf. GEFI 2012, quoted in: Hoffmann & Gorana 2017, 5). For illustration, goal 4 ensures “global citizenship as a means to achieve sustainable development – acquiring the knowledge and skills needed to promote sustainable development” (Hoffmann & Gorana 2017, 5). Then, Global Citizenship can be understood as an internal instrumental nature for achievement (cf. Hoffmann & Gorana 2017, 5).

Goal 1 is about “[e]radicating poverty in all its forms” (Hoffmann & Gorana 2017, 10). In the 25 years before 2014 poverty throughout the world decreased by more than half, but still “one in five persons in developing regions live on less than US\$1.25 per day” (ibid.). For example, poverty arises mostly in regions which are in conflict-affected countries. In such countries, poverty becomes apparent by one in four children who are under the age of five and have not grown up to the average height of their age group. This example illustrates the relationship between poverty and malnutrition for young people (cf. Hoffmann & Gorana 2017, 10).

Goal 2 is about hunger which is “still one of the most urgent development challenges” (Hoffmann & Gorana 2017, 10). In contrast, the world in the 21<sup>st</sup> century produces enough food for all people in the world, ”according to the Food and Agriculture Organization of the United Nation (FAO)” (Hoffmann & Gorana 2017, 14). The issue of hunger is often directly related to poverty, goal one, since malnutrition results from hunger. “Malnutrition affects almost one in three people on the planet. 60 per cent of the hungry are women. The challenge is to ensure that all children and adults have enough quality food to meet their nutritional needs for an active and healthy life” (ibid.).

Goal 3 is about improving health issues such as child mortality, maternal health, HIV/AIDS, malaria, as well as numerous other diseases. There has been progress in regard to reducing diseases since 1990. Yet, six million children die before their fifth birthday and women die during pregnancy (cf. Hoffmann & Gorana 2017, 18). Therefore, universal health coverage and providing access to medicine for all is needed (ibid.).

Goal 4 is about providing quality education in order to improve people’s lives (Hoffmann & Gorana 2017, 10). “Major progress has been made towards increasing access to education at all levels and increasing enrolment rates in schools particularly for women and girls are

encouraging” (Hoffmann & Gorana 2017, 22). Universal education has to be achieved for all children around the world to provide improvement for people’s lives (cf. Hoffmann & Gorana 2017, 10).

As mentioned before, goal four recognizes the relevance of Global Citizenship:

By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyle, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development (Hoffmann & Gorana 2017, 25).

This goal is important since teaching Sustainable Development Goals are involved and Global Citizenship can be supported.

Goal 5 is about the value of equality between men and women, which is a challenging issue. Nowadays, rights and privileges are unequal when cultures, religions and laws are considered (cf. Hoffmann & Gorana 2017, 26). Mostly women are underrepresented when facing equal rights and equal representation in institutions. In addition, “[s]exual violence and exploitation, the unequal division of unpaid care and domestic work, and discrimination in public office, all remain huge challenges” (Hoffmann & Gorana 2017, 25). Therefore, women have to be treated equally to men and providing opportunities for equal treatment, for instance in the form of childcare, in order to approach other Sustainable Development Goals.

Goal 6 is about preventing people from experiencing water scarcity. As a result of climate change, temperatures are rising, and water is getting scarce in certain areas of the world. Yet, “[w]ater has to be a commons, because it is the basis of life” (Hoffmann & Gorana 2017, 30). Since water is needed for food and health goal six is related to other goals.

Goal 7 is about the issue of one in five people lacking access to energy, as well as “3 billion people rely on wood, coal, charcoal or animal waste for cooking and heating” (Hoffmann & Gorana 2017, 34). Thus, this goal is “fundamental to reducing poverty and improving health, increasing productivity, enhancing competitiveness and promoting economic wealth” (ibid.). However, non-renewable energy is also the reason for 60 per cent of global greenhouse gas emissions. Thus, all countries have to take care of sustainable energy in the same manner (cf. Hoffmann & Gorana 2017, 34).

Goal 8 deals with decreasing poverty by taking care of employment which provides appropriate payment. The amount of employment in developed countries has almost tripled since 1991 (cf. Hoffmann & Gorana 2017, 38). As a consequence, there is already progress for this goal. Then, economic growth can result.

Goal 9 constitutes: “Infrastructure – including transportation, irrigation, energy, as well as information and communication – is crucial to achieving sustainable development and empowering communities in all countries (Hoffmann & Gorana 2017, 42). Since infrastructure affects social, economic and political goals, there is a basis needed. “Undeveloped and insufficient infrastructure limits access to health care, education, livelihoods, and impacts negatively on life and safety” (ibid.).

Goal 10 is about inequality as a threat (cf. Hoffmann & Gorana 2017, 46). Inequality can be the reason for the exclusion of people from the world, because then, “education, health, security, income streams, markets and a whole lot of other opportunities and choices” can be unreachable (Hoffmann & Gorana 2017, 46). As a result, through inequality of any sort, Global Citizenship is not accessible for people and can cause the defeat of sustainable development.

Goal 11 is related to infrastructure and is important since, there is an increase in urbanization which can be experienced worldwide (cf. Hoffmann & Gorana 2017, 50). 54 percent of people have lived in cities in 2014. The number is growing, so, there is an estimation of two-thirds of all humanity in cities by 2050 (ibid.). Cities all over the world have to be prepared for this amount of population.

Goal 12 is about the increase of resources which are used for consumption, which leads to resources being depleted (cf. Hoffmann & Gorana 2017, 54). “Natural resources form the basis of human life. Consumption and production involve the extraction of natural resources, industrial and agricultural production, transportation, waste management and recycling” (Hoffmann & Gorana 2017, 54). Therefore, unsustainable ways of consumption have to be eradicated since development cannot proceed at the same time.

Goal 13 is directly resulting from the previous goal. Climate change is already happening and needs to be addressed. “[E]ach and every society faces its direct and/or indirect consequences,

those in the global “south” more than those in the “north” – still” (Hoffmann & Gorana 2017, 58).

Goal 14 is taking care of the impact, which the ocean has on life. “The importance of the oceans within the earth system is evident. Their temperature, chemistry, currents and life supporting abilities enable the earth to be habitable for humankind” (Hoffmann & Gorana 2017, 62). Climate change, as well as consumerism, has a high impact on oceans and, thus, conditions on living on earth (cf. Hoffmann & Gorana 2017, 62). In contrast, about 40 percent of humanity is dependent on oceans because of marine and coastal biodiversity. As one of the many effects, “one third of the world’s fish stocks are overexploited in a way which endangers or even ends their ability” (Hoffmann & Gorana 2017, 62). Consequently, life in water needs to be taken into account for sustainability.

Goal 15 is adding to the previous goal by taking care of the land. Humans need a functioning ecosystem to stay alive. Here, the land is able to provide much needed “resources and services that form the basis of life for humans” (Hoffmann & Gorana 2017, 66). Meanwhile, there is no way to measure the value of the land. Nevertheless, humans without resources would be endangered (cf. Hoffmann & Gorana 2017, 66).

Goal 16 is about peace as an “essential condition for achieving sustainable development” (Hoffmann & Gorana 2017, 70). Loss of peace is directly threatening this achievement. “Some regions enjoy sustained levels of peace, security and prosperity, while others fall into seemingly endless cycles of conflict and violence” (ibid.). In order to secure every other Sustainable Development Goal, there has to be taken care of a peaceful world. For this reason, there are reasonable governmental structures needed to keep up law, justice, eliminate corruption and prevent any criminal activities (cf. Hoffmann & Gorana 2017, 70). Only then, the world can conduce as a secure living space.

At last, goal 17 is about the requirement for cooperation and, especially, Global Citizenship for the purpose of making Sustainable Development Goals possible (cf. Hoffmann & Gorana 2017, 74). Cooperation and Global Citizenship have to be a precondition of sustainable development.

At no time in the history of humankind has there been such an opportunity for global interconnectivity as there is today. The worldwide access to communication technology and knowledge enables us to exchange ideas, foster innovation and cooperate, whether this is scientifically, economically, socially or political. Conditions are very good to help ourselves and each other to achieve sustainable growth and development (Hoffmann & Gorana 2017, 74).



As a result, cooperation is vital for Sustainable Development Goals and considers Global Citizenship immediately as a solution.

Through teaching Sustainable Development Goals, there is a great change for Global Citizenship and raising its awareness. As soon as all seventeen goals are looked at, the interconnectedness and dependency of all points are apparent. All goals have to be approached simultaneously instead of one at a time. Especially, education is able to address Sustainable Development Goals at the same time, in an equal manner.

### **Teaching sustainable development**

Teachers in schools are “well-placed to contribute and help us reach critical mass, which is needed to make transformation real” when sustainable development is considered properly (cf. Hoffmann & Gorana 2017, 3). Since educators are able to inspire “contributions of many individuals and institutions” (Hoffmann & Gorana 2017, 3), global challenges, which are defined by the seventeen goals, can be approached. “In this sense, education is a driver of this global transformation. Never in history has our world needed this work as much as it does now” (ibid.). As a result, “Education for sustainable development (ESD) is about bringing together of a wide variety of education strategies aimed at addressing challenges at both a local and a global level” (Hoffmann & Gorana 2017, 9). This leads to the framework of teaching sustainable development.

Today, positive sustainable development would be possible through various ideas and technical solutions. For illustration, in 2008 the Karlsruhe Institute of Technology (KIT) presented solutions in the areas of energy, water, resources, soil, climate, air, waste and biodiversity (cf. Welzer 2013, quoted in: Hoffmann 2018, 28). Since opportunities for sustainable development are existing through technology, there has to be participation from society itself. Therefore, the problems with sustainable development have to be implemented into cultures. Resulting, there is clarification needed for understanding cultural workings (cf. Welzer 2013, quoted in: Hoffmann 2018, 28). Raising awareness for Global Citizenship within education would enhance the consciousness for an open mind in the context of different cultures and their backgrounds. Then, Global Citizens are able to actively participate in achieving Sustainable Development Goals and create a world for future generations.

Still, “the ‘global turn’ in [...] education is not exclusively about” environmental issues (cf. Anton & Hammer 2012, quoted in: Lütge 2015, 10). Sustainable Development Goals in classrooms also need to approach economics, politics and social aspects which are related to sustainability (cf. Lütge 2015, 10). Only then, students as learners can explore their own areas, in which they take action, and address sustainable development in order to approach issues on a global level.

Hoffmann (2018) provides opportunities on how to include sustainable development into the classroom of primary and secondary schools. One suggestion is to enhance the consciousness for sustainable development by involving real stories as examples. For instance, the story of an Indian village with the tradition of hunting whales. In recent years the hunters release whales again, because of a priest who convinced the local inhabitants to protect the animals (cf. Hoffmann 2018, 27).

A story like this has to be one about successful sustainability. Thus, students are motivated and are able to identify with protagonists. Children can reconsider old traditions and their own behavior in order to change mindsets towards sustainability (cf. Hoffmann 2018, 28). Sociology discovered that positive narration provides backgrounds for different cultures which leads to positive individual experiences in order to enhance identification in social contexts (ibid.).

A project was funded to provide education for sustainable development in Germany, India, Mexico and South Africa, with the help of an international cooperative network (cf. Hoffmann 2018, 29). The project started in 2013 with the goal of including education for sustainable development into the curriculum of teacher training. The background for this goal is the UN debate about sustainable development. Consequently, the basis for a project was created and for the first time, four continents work together on a strategy of including a structural solution in education (ibid.). The project consists of four components: 1. a think tank of experts, 2. a website to reach out to all interested institutions, 3. the training course “International Leadership Programme”, 4. the training course “training of trainers” (cf. Hoffmann 2018, 29 f.).

Based on these components, there are further programs, projects, workgroups and activities created which can be used for an increase of consciousness towards Global Citizenship. For example, one project is specifically set up for the needs of islands around the world (cf.

Hoffmann 2018, 30). In addition, the volume “Teaching the Sustainable Development Goals” offers opportunities to directly include sustainable development into the classroom for teachers in India, Mexico, South Africa and Germany (ibid.). Educators can use these materials and include them in specific learning arrangements for children. Accordingly, using sustainable development can be used to approach global issues and Global Citizens can actively participate because of cross-cultural ideas and cooperation (cf. Hoffmann 2018, 31).

### 5.1.2 Global Mobility

A further possibility to raise awareness for Global Citizenship in education is about global mobility. One way to participate in global mobility is in the form of studying abroad in educational programs. In the first decade of the 21<sup>st</sup> century, “study abroad participation has grown at a 150% rate, attesting to the importance that many American college and university students today attach to the value of international educational experience” (IIE 2008, quoted in: Streitwieser & Light 2009, 1). Studying abroad is seen as having a high impact on educational experiences. Above all, study abroad enhances “global awareness and international understanding among” (Streitwieser & Light 2009, 1 f.).

In 1948, Mayer already argued for global mobility in order to create Global Citizens:

It may be asked how such a world citizen can be produced. Travelling helps immensely; for it overcomes local biases and opens up new vistas. One of the encouraging signs of our time is that so many ex-G.I.'s are studying abroad and are learning about the ideals, patterns and institutions of other nations. Those who are unable to travel can find substitutes through reading. They can absorb books which give a detailed description of other nations and which present an objective analysis of their own country. They can pursue newspapers which tell of the reactions abroad to our own national policies. It is always fascinating to read French and English journals in their descriptions of American life. This way we become less arrogant and less righteous and achieve a more detached perspective (Mayer 1948, 94).

Through Mayer and the long history of his statement, there is the notion of how effective traveling and global mobility can be. Mayer consolidated his idea by stating:

I think the time will come when many American university students will study in four or five nations: They will imitate the medieval tradition which made for a real internationalism of culture. Such an interchange of ideas will produce more vigorous citizens at home and will overcome the isolationism which is still strong today (Mayer 1948, 95).

The opportunities for going abroad in any way offer the creation of open-mindedness for participants and actors.

The world has become increasingly competitive which primed to study abroad as “a must-have notion on many students’ resumes” (Streitwieser & Light 2009, 2). Therefore, there is also increased pressure to create programs to provide possibilities for studying abroad. Afterward, benefits such as “greater intercultural competencies, an expanded worldview and sensitivity toward other cultures, adaptability, identity development, appeal to employers, improved in-class performance, language gains, and even increased creativity” are required (ibid.).

In contrast to the growth of global mobility of students, Streitwieser and Light (2009) state there is a lack of empirical studies of the students’ understanding of Global Citizenship who engage in international experiences. At the same time, there are studies looking at particular aspects of learning experiences which take place abroad (cf. Streitwieser & Light 2009, 2). This presents how little knowledge about Global Citizenship is embedded in study abroad-programs in educational backgrounds.

“If the promise, ‘study abroad=Global Citizenship’ lacks intellectual coherence despite its seductive message and scholarly attention, the critical feature of student understanding of the concept Global Citizenship is virtually non-existent” (Streitwieser & Light 2009, 4). “For example, some students felt that study abroad for deeper cultural immersion and intellectual enrichment could lead to a global sensibility, while time abroad to fulfill a desire for fun and escapism could not” (Streitwieser & Light 2009, 10). As an outcome, the awareness of students first needs to be enhanced on the level of getting to understand the concept of Global Citizenship in the first place. Only then, students are able to understand the scope of why to participate in global mobility in a way that goes beyond making a holiday.

The meaningfulness of study abroad needs to be specific in the notion of Global Citizenship for students. “Global Citizenship for students [...], then, seems to consist primarily of meeting a simple set of criteria: that of being ‘global’ – i.e. having contact with multiple countries – and that of ‘citizenship’ i.e., being a descendent of someone who has lived elsewhere” (Streitwieser & Light 2009, 13). Therefore, the meaningfulness of every trip abroad becomes tangible. For instance, study abroad or global mobility in learning experiences goes beyond the level of traveling. This can happen through engagement by observing or directly participating in another culture (cf. Streitwieser & Light 2009, 13). Finally, students are able to get from one level within “Conceptions of Global Citizenship” to the next by experiencing every single level and understanding its complexity.

When students were asked about their understanding of Global Citizenship their first responses differed significantly. On the one hand,

[s]ome students saw the concept as a wholly theoretical concept or even as a ‘philosophical thought.’ Such students often talked about it in terms of theories and approaches within their concentration of study at the university. Thus, students in economics often used the term directly related to economic globalization trends; political science students used terminology related to concepts of the ‘nation-state’, anthropology students brought in ‘social policy’ issues framed around the challenges of unequal distribution of resources, and so on (Streitwieser & Light 2009, 9).

On the other hand, “many students responded in very concrete terms, seeing Global Citizenship as a personal, idiosyncratic characteristic that applies to some people but not others due primarily to their socio-economic status” (Streitwieser & Light 2009, 9). Meanwhile, there were also students who

saw Global Citizenship as either an ‘obnoxious’ label or an ‘unattainable’ ideal that while certainly ‘noble to strive for’ ended up ‘bogus in many cases’ because of its uneven access to some with means but not to others because of their social status or geographic location. In addition to the emotional responses, students located the concept of Global Citizenship within their own personal family history and life experience, relating it to where they lived as children or how their parents talked about international issues or foreign cultures (Streitwieser & Light 2009, 9).

Accordingly, in the curriculums of universities and schools, especially in cases where study abroad is implemented, there needs to be a clarification of the notion of Global Citizenship. Subsequently, a common sense about the term on conceptualization can be achieved. Possible foundation for this common sense can be “Conceptions of Global Citizenship” (Streitwieser & Light 2009, 12) and “Characteristics of citizenship” (Hirata 2006, 101 ff.), which were discussed earlier. Then again, students can understand the possible achievements of becoming Global Citizens in a way which leads to growing awareness.

First of all, Global Citizens need to be understood by students as “global citizenship as international” (Streitwieser & Light 2009, 10). This means “having the opportunity to be exposed to international experiences and viewpoints apart from one’s own” (ibid.). The students’ opinion is that this can only be gained by leaving one’s own country and travel abroad (cf. Streitwieser & Light 2009, 10). Following, traveling has to be more than tourism in this case, “but also has to be meaningful in and of itself” (Streitwieser & Light 2009, 10).

The goals of a program for global mobility should be based on “the nature of the population it serves, the program’s duration and location, and its slate of offering activities, among other things” (Streitwieser & Light 2009, 20). Providers of such programs are urged to put thought into the conception of the program. After a clear understanding of Global Citizenship in the

context of a specific problem and the conveyance for the students of the conception, positive outcomes are reached when they “a) formulate their goals and learning outcomes; b) design and implement their activities; c) assess their students’ learning outcomes; and d) evaluate their program’s effectiveness” (ibid.).

In regard to teacher training, global mobility is an integral part of the courses. International teaching programs present the development of “intercultural awareness, inclusive teaching practices and flexibly” (Weinmann et al. 2020, 133). Nevertheless, such programs “can also reinforce stereotypes, neocolonial attitude and a sense of superiority and entitlement” (ibid.). Since Global Citizenship should be a prerequisite for becoming a teacher in universities, for example in Germany, there are numerous partnerships and programs built into an institution, in order to make experiences possible for students (cf. Weinmann et al. 2020, 133 f.).

If teachers and teacher educators are required to be prepared to teach global citizens for diversity, equity, multiculturalism and social justice, transnational experiences alone cannot make someone a more multicultural, global educator, but this can be achieved with a range of interconnections ‘across identity, power, and experience that lead to consciousness of other perspectives, and a recognition of multiple realities (Merryfield 2000, 440, quoted in: Weinmann et al. 2020, 134).

The positive effects of international mobility for teachers in terms of their transnational competencies have been proved in studies (cf. Weinmann et al. 2020, 134). For illustration, studies have looked into the students’ enhancement of intercultural skills in overseas programs and their personal and professional outcomes (cf. Weinmann et al. 2020, 138).

There are “three central elements that can significantly impact [...] readiness to face intercultural spaces” (Weinmann et al. 2020, 138).

The first, element relates to pedagogical instances and, more specifically, to courses that promote equity and diversity with clear, direct linkages to school-based fieldwork. The second element deals with the actual development of conceptual foundations and skills of culturally responsive pedagogy which are supported and promoted by different school stakeholders whose vision about diversity is unanimously shared in the school community. The third element concerns practical knowledge, skills and capabilities vested in culture, which can support successful interactions in intercultural contexts (Smolcic & Katunich 2017, quoted in: Weinmann et al. 2020, 138).

According to these three elements language, culture and the specific context of the target country need to be understood by participants before the time abroad starts. In addition, the importance of mentors who support the program abroad is not to underestimate because with their help preparing for the stay, as well as coming back becomes more meaningful (cf. Weinmann et al. 2020, 138).

Furthermore, the “complexity of identity shifts occurring within such overseas programs” needs to be considered (cf. Weinmann et al. 2020, 138 f.). Participants want to evolve during their time abroad and are imagining their own future identities. Before traveling, students position themselves in their current state of identity. “A study by Tangen et al. (2017) of a group of [pre-service teachers’] perceptions of their imagined identities in a short-term study abroad program revealed that they displayed enhanced cultural awareness” (Weinmann et al. 2020, 138). Consequently, the pairing of students from different, international institutions comes to mind. Such pairings have benefits which can be recognized through, friendships, enhanced intercultural skills, as well as resolving possible incidents. Before, students of both sides have valued pairing opportunities, for example buddy programs (cf. Weinmann et al. 2020, 138 f.).

The formation and taking care of the awareness of one’s own and other identities is significant for study abroad programs, especially for future teachers. When teachers are aware of own privileges, as well as cultural biases, a superficial stage in relationships to others can be observed, and in some cases prevented (cf. Weinmann et al. 2020, 140). Thus, being aware of identities helps with the transformation of oneself. An examination of different worlds and cultures during overseas programs can offer opportunities to critically form the minds of children in school (cf. Motha 2014, 133, quoted in: Weinmann et al. 2020, 140).

While studies so far suggest that the development of critical self-reflection is seen as an outcome of mobility programs, we would argue there is significant scope in the structure of such programs to encourage [participants] to engage more critically in the implications of these experiences for their future practice (Weinmann et al. 2020, 140).

In overseas programs, there are “elements of risk and vulnerability” which offer opportunities to transform one’s own identity during a time abroad. These are: “[m]aking sense of the unfamiliar”, “[m]aking sense of the overall experience” and “[m]aking sense of self” (Weinmann et al. 2020, 141).

“Making sense of the unfamiliar” includes “environmental, cultural and language-related aspects, school and classroom contexts, interactions with local students and teacher” (Weinmann et al. 2020, 141). Participants are faced with aspects which do not occur in their own world. Therefore, there is an “engagement with the complexities around discourses of ‘first-world’ views of latent patriarchy and supremacy, through which a more nuanced professional identity can be forged” (Weinmann et al. 2020, 144). When students observe such imbalance, assumptions must be challenged. Then, “mutual benefits of mobility programs for

local and visiting teachers” can result (cf. Weinmann et al. 2020, 144). Nevertheless, blind spots in such contexts can always remain (ibid.). Through continuous reflection, a majority of blind spots can be observed and erased.

“Making sense of the overall experience” includes “end-of-program reflections of ‘take home’ elements of the program, which include professional and (inter)cultural and personal aspects; reflections from returning-home perspective” (Weinmann et al. 2020, 141). Teacher mobility programs confront participants with “moments of disruption” which are about specific experiences in which mindsets and worldviews were lastingly improved and showed different, more positive attitudes towards opposite cultures (cf. Neilsen 2011, 18, quoted in: Weinmann et al. 2020, 144).

The outcomes of such experiences can lead to an appreciation and consciousness of shared humanity, as well as equality between diverse program participants (cf. Weinmann et al. 2020, 145). For instance, one aspect is about the ways of communication with different people who do not speak the same language. Participants have to use gestures in order to be able to hold up communication with others. Such experiences “can have more direct results than spoken language” and new realizations take place which would not occur in familiar spaces (cf. Weinmann et al. 2020, 147). “It is, then, maybe the ‘little things’ that combine to create new self-identifications” (Weinmann et al. 2020, 147).

“Making sense of self” includes “reflection on how and in what ways the program was able to transform [participants’] sense of identity” (Weinmann et al. 2020, 141). “[E]xploring the immediate experiences of being in different contexts [...] represented a key stage for the participants” (Weinmann et al. 2020, 147). For instance, when situations are about overcoming language barriers, students are able to see how limited expressions can help later on in classroom situations (cf. Weinmann et al. 2020, 147). German students, who participated in a program in Laos, shared different perspectives. For example:

- Not being stressed so quickly, to first think about people and then act, trying to be patient, you can manage things even without many resources. (Verena)
- I got to know some negative characteristics of my own. I judged [tandem-partner] in the beginning (quiet, poor English), in the end she was my friend, still texts me about her lessons sometimes. (Silvia)
- I am able to live with very little and that’s good. Everything I did was an enrichment to my personal life. Even the bad things are good in the end because you learn [other ways, to cope]. (Silvia) (cf. Weinmann et al. 2020, 148).



These perspectives present how different “making sense of self” (Weinmann et al. 2020, 141) can be discovered.

Still, making this discovery is difficult because the reflections take part in direct relation to an experience. Therefore, the participants have to take part in the experience itself, as well as take up analysis at the same time (cf. Weinmann et al. 2020, 149). Subsequently, future outcomes for Global Citizenship are embedded in individual lives.

Globalized teachers lead their lives with broadened opportunities of international education, for instance Global Citizenship Education. Consequently, global mobility programs will form new knowledge about this notion (cf. Urry 2007, 53, quoted in: cf. Weinmann et al. 2020, 150). As a consequence, future teachers need to reconfigure their “identity, pedagogy and practice in contexts shaped by different economic, social, and political relations” (Weinmann et al. 2020, 150). Beforehand, there needs to be a consciousness for the deconstruction of the program, participants, the self and the own identity (cf. Weinmann et al. 2020, 150).

As a result, “supporting courses, units, seminars and academic coordinators, whose role implies bridging the gap between ‘the familiar’ and ‘the unfamiliar’ that participants are expected to experience, and ‘manage’, during their program” are key to the success of global mobility programs (cf. Weinmann et al. 2020, 150). Participation of coordinators has had positive marks on “welfare, familiarity with logistical aspects of the program, and formal and informal matter relating to the academic side of the program” (Goode 2008, quoted in: Weinmann et al. 2020, 147).

### **Domestic programs**

“[I]n focusing on the role of off-campus programs in the preparation of globally competent citizens [...], it is helpful to recognize that off-campus study has two equal aspects: one overseas (study abroad) and one domestic” (Sobania 2015, 17). On the one hand, off-campus experiences are established, and its values for students becoming Global Citizens are recognized among colleges and universities. These experiences mostly take place overseas. On the other hand, such experiences do not necessarily have to take place abroad but can also proceed in one’s own country.

For example, there are students who participate in the program at Pine Ridge and are able to grow as Global Citizens within their home country. There are numerous other examples which show similar results. Sobania (2015) states “that domestic off-campus study can be just as powerful a transformative learning experience as part of a rich set of off-campus offerings will result in many new potential opportunities” (Sobania 2015, 16). With the help of domestic programs students can just as well learn about “cultural diversity, their intercultural skills, and their sense of citizenship” (ibid.). Consequently, there is an opportunity for Global Citizenship within domestic programs. Sobania (2015) then deepens this thought:

Further, when the impact of globalization, a process that has and will only continue to shape the world economically, politically and culturally, is coupled with the makeup of the United States – regionally, demographically, culturally, socioeconomically – it is our contention that all students, regardless of where they study off campus, are engaged in global learning. At the same time it is important to recognize that off-campus study is but one component in a set of educational experiences that leads to students becoming increasingly globally competent. Students also learn on campus to be global learners – in class, through cocurriculum programs and activities, and from interacting with international, multicultural, and multilingual student peers (Sobania 2015, 16 f.).

Considering domestic programs Hovland (2014) defines *global learning* within five sections.

These sections are:

1. *Global Knowledge*: Students understand multiple worldviews, experiences, histories, and power structures.
2. *Global Challenges*: Students apply knowledge and skills gained through general education, the major, and cocurricular experiences that address complex, contemporary global issues (problems and opportunities).
3. *Global Systems and Organizations*: Students gain and apply deep knowledge of the differential effects of human organizations and actions on global systems.
4. *Global Civic Engagement*: Students initiate meaningful interaction with people from other cultures and take informed and responsible action to address ethical, social, and environmental challenges.
5. *Global Identities*: Students articulate their own values as global citizens in the context of personal identities and recognize diverse and potentially conflicting positions vis-à-vis complex social and civic problems (Hovland 2014, quoted in: Sobania 2015, 23).

For these sections, place is taken out of action. Moreover, the journey is immanent for students and every single experience counts (cf. Sobania 2015, 23). Meanwhile, there is no urgency to where an experience is taking place. Themes which can be taken awareness of in a domestic context are about “environment, urbanization, refugees and immigrants, treaties, survival of traditional ways” and others (Sobania 2015, 23). All themes go hand in hand with raising awareness for global citizenship. Therefore, the program at Pine Ridge reservation is a fitting model.

Experience in the context of Global Citizenship has to be about “the complexity of the world’s communities, and thus foster greater understand of the interrelationship that exists between what they know (knowledge) and how they think (awareness or disposition) and act (skills)”

(Sobania 2015, 24). Domestic off-campus experiences can offer these aspects when they are carefully laid out.

Raising awareness for Global Citizenship through domestic study away experiences starts with accessibility for students. Financial concerns for students and institutions are common for study abroad programs. While there are overseas programs which are cost-effective, experiences in one's home country can offer additional affordable opportunities (cf. Sobania 2015, 28). Therefore, domestic programs can have an appealing design for students who feel constricted by financial situations. Students can now find opportunities for experiences which were out of reach before.

In addition, cooperation, for example through allies and partners, is significant for domestic programs.

While many faculty members are avid supporters of study abroad, and perhaps this is increasingly so as the professional ranks are being filled by a younger generation of faculty who themselves studied overseas as undergraduate or graduate students, study abroad professionals often lament that they do not find more support for their efforts on campus (Sobania 2015, 30).

As an outcome, partners could help to build up a network for future programs.

## 5.2 Raising Awareness in Politics

Raising awareness in politics is vital for Global Citizenship. Politics provide ways of living together successfully by creating basic frameworks. Only with frameworks, humans can live together and become Global Citizens. Then, politics is directly related to education and society.

### **Global civil right**

First, in political discourse, there has to be a global civil right which would function as a tool for approaching climate change and other issues on a global scale (cf. Bastian 2019, 58). Thus, laws, as well as dealing with emissions and supporting sustainability have to be framed on a global level. A global civil right would have to cover responsibility, prevention, sustainability and adjustment of political partners (cf. Bastian 2019, 59). Global Citizenship would be directly supported through such actions and Global Citizens would support a global civil right in the

same way. Consequently, raising awareness for Global Citizenship would be possible through political action.

### **Global Government**

In societies the discourse in which Global Citizens are discussed is challenging. On the one hand, within public discourse, the figure of the Global Citizen is seen as a social construction for a collective identity. On the other hand, the figure of the Global Citizen is about “legitimising the political world view” (Iglesias Ortiz 2018, 30). Therefore, there needs to be clarification about the political dimension of Global Citizens in discourse. “This means that grounding a model of subjectivity implies a development of the societal input underpinning a framework of governance” (ibid.).

In order to promote Global Citizenship, there has to be a global government. This global government would also be capable of setting up a global civil right. The United Nations (UN) offer a global government and are supporting Global Citizenship in numerous ways, which becomes obvious through various parts in previous chapters. However, processes of globalization have to be embedded more into a global government in order to keep up with the 21<sup>st</sup> century (cf. Juchler 2007, 62 ff., quoted in: Juchler 2010, 180).

One problem about Global Citizenship within organizations is the process of identification concealing the political dimensions. Political action needs to improve the world of the working Global Citizen. “In the cases of the World Economic Forum, the portrayed subject supports the institutional frame of international governance, but it never brings up the idea of a world government or supra-national institution questioning the national dimension” (Iglesias Ortiz 2018, 43). Thus, the next step has to be taken in order to provide global governance. Then, Global Citizens are offered a platform within institutional guidelines in social and political contexts (cf. Iglesias Ortiz 2018, 43).

Global governance has to shape a setting for individuals, organizations and companies (cf. Juchler 2010, 180 f.). By forming global governance and taking care of a global civil right international relations would be situated into clear regulated behavior for all participants. Then, foreign politics are able to support democracy for more effective world order (ibid.). Finally, debates about the effects and consequences of Global Citizenship in terms of globalization can arise (cf. Iglesias Ortiz 2018, 29 f.).

For illustration, international governance already exists in form of the European Union (EU), which works closely on international relations with the UN (cf. Juchler 2010, 180 f.). As a result, global justice was supported by setting up the *International Criminal Court (ICC)* in Den Haag for prosecuting human rights violations across the world (ibid). In addition, transitions through technical innovations and economics on international scopes become relevant for Global Citizens (ibid.). Consequently, the opportunities for international or global governance become apparent and indispensable for a world with Global Citizenship.

Conversely, “international relation scholar Anne Marie Slaughter the question of genuinely global governance” (Schattle 2012, 160). For Slaughter, a global government would be “infeasible and undesirable” and would represent a threat to individual liberty (cf. Schattle 2012, 160). Slaughter argues for a government on a global scale without “the centralization of decision-making power and coercive authority so far from the people actually to be governed” (Schattle 2012, 161).

Yet, some form of global governance is indispensable. Global governance and Global Citizenship go hand in hand and are able to support each other. Global Citizens participate in global discourse while global governance sets possibilities for such discourse. Therefore, global governance depends on the successful Global Citizens.

Then, every German is first a German, next a European and, finally, a Global Citizen. This is complementary to politics with, first, a nation-state, next the EU and, finally, a global government (cf. Höffe 1999, 336 ff., quoted in: Juchler 2010, 183). In addition, world politics have to set their ways in education for children. Global governmental approaches have to be included in classrooms across the world, in order to raise Global Citizens (cf. Juchler 2010 189).

### **Sustainable development**

As discussed for education, sustainable development is a principal area for Global Citizenship and a promising opportunity to raise awareness. Since 1972, with the UN Conference on the Human Environment (UNCHE), sustainable development is “central to the elaboration and understanding of contemporary international environmental law and policy” (Hayden 2010, 352). “As the twenty-six principles embodied in the Stockholm Declaration adopted at the UNCHE make clear, the numerous ecological crises threatening the planet demand that question of economic development are integrated” (ibid.). For example, there was recognition

of people being responsible for wildlife and habitats which are affected by human actions (cf. Hayden 2010, 352).

In addition, the World Commission on Environment and Development (WCED) defined environmentally sustainable economic development by stating future generations would have to be able to meet their needs and there has to be caretaking about “aspirations for a better life” (cf. WCED 1987, 8, quoted in: Hayden 2010, 352). Therefore, for every form of development in different countries, environmental needs have to be kept in mind for future generations (cf. Birnie and Boyle 1995, 10 f., quoted in: Hayden 2010, 354). This has to happen on a global scale because only then future generations as Global Citizens have a basis to live on.

Politics around the world have to act globally when sustainability is discussed since “local activities increasingly are influenced by events across the globe, while practices of local groups can have global influence” (Help 1995, 20, quoted in: Hayden 2010, 363). Thus, there is an interrelation between local and global scopes for sustainable development. Through a rich network of linkages in environmental matters, there is a creation of a global society. These associations are possible when focusing on materials, biota, environmental ideas and environmental governance (cf. Clark 2000, 101 f., quoted in: Hayden 2010, 363). Relationships through linkages can offer more “variety, strength and density” for solving global issues because of the number of involved actors (cf. Hayden 2010, 363).

Subsequently, politics would be able to make sustainability more tangible for people in the context of Global Citizenship. This would mean Global Citizenship is able to create a culture of awareness for sustainable development. Resulting, Global Citizens would experience a democratic responsibility for the world as a living space for future generations (cf. Lang-Wojtasik 2019, 29).

Consequently, when politics approach sustainable development, and especially recognize the sustainable development goals, there is a platform and framework given for education. Then, education could adapt to the given political actions. For instance, current solutions and approaches can directly be embedded into the classroom. Consequently, sustainable development has to be enhanced.

### 5.3 Raising Awareness within Society

At last, awareness has to be considered and respected within societies. Education arranges the fundamental framework for society and, thus, for Global Citizenship within society. Then, politics are able to provide a legal foundation for countries, individuals and companies for Global Citizens. Accordingly, raising awareness for Global Citizenship within society is created in education and politics.

Being a good citizen for some members of society means “to be a law-abiding [...] member of the community, and to engage in an essentially private set of activities such as holding a responsible job and raising a family” (Miller 2000, 27). Conversely, the idea of being a member in the context of citizenship also involves political and communal participation, which is only included for a minority of people (cf. Miller 2000, 27). Here, Global Citizenship can take individuals in the direction of being active in local politics and convey the consciousness of Global Citizens.

Within a globally participating society, individuals can encounter transformation with communication and action (cf. Lang-Wojtasik 2019, 39 f.). For this transformation, three scopes of view occur for societies. First, there has to be knowledge about the challenges of a global society. Second, knowledge has to be retrievable for hopes and expectations for a global society. Third, there are limited participation opportunities for learning about the global society because of education which is not accessible for everyone in equal ways (ibid.). These three scopes have to be known and communicated for a global society in order to keep consciousness about global issues.

Successful Global Citizenship within society can be dependent on language. First and foremost, the English language plays a specific role as a “global language” (Chen 2011, 1). In this knowledge, there are presentations of opportunities for acting responsibly as Global Citizens. The English language, thus, has to be transformed “into a neutral, disengaged or unaffiliated medium” (Guilherme 2007, quoted in: Chen 2011, 1). Then, English can be used as an equal resource of communication between individuals with different cultural or national backgrounds.

The English language is spread throughout the world. Consequently, “English learning is thus encouraged and even officially demanded in various parts of the globe” (Chen 2011, 1). For instance, English is important in China:

Attempts at defining “global citizenship” or specific ‘cultural identities’ that function as criteria for education of national citizenship in China, which often go hand in hand with demands of a certain mastery of the language of particular international public spheres. Driven by the cosmopolitan power of the world English as medium of communication across commerce, media, sports, sciences, education, entertainment, and so forth, English language learning in China has therefore been considered as a fundamental tool that educates Chinese citizens in global perspectives with skills for communication across cultural boundaries (Chen 2011, 8).

As a result, English has a key role in Global Citizenship within society.

### **Global Citizenship within companies**

Global Citizenship within companies has proven as successful. For instance, the World Bank presented action in bringing Global Citizenship forward. In the future, more organizations can come together, in order to provide a platform of Global Citizenship for people to be able to take action and participate more easily.

One part of society is about individuals working as employees within companies. There are opportunities to raise awareness for Global Citizenship inserted. The conception “has captured the attention of corporations and society at large” (Galpin 2013, 35).

Many managers ignore organisational culture because it appears so difficult to manage. Instead, they focus on the more ‘tangible aspects of the organisation such as operations, finance and information technology. However, achieving and sustaining a firm’s global citizenship efforts requires that global citizenship be embedded throughout the organisation’s culture (Galpin 2013, 34).

Meanwhile, the opportunity in Global Citizenship within companies and organizations is that employees experience the conception in their own everyday life and practice beyond their work-life. In addition, Global Citizens can help a company on becoming more globally relevant through open-mindedness on a global level.

In order to pursue Global Citizenship within an organization effectively, the management has to espouse values about open-mindedness, include Global Citizenship into the firm’s strategy and, finally, reinforce organizational structure (cf. Galpin 2013, 35). Overall, Global Citizenship within an organization “is created by the decisions and behaviour of the people” (Galpin 2013, 37). “The common themes that can be taken from these definitions of global citizenship include a concern for people as well as, profits, a global versus a local view of an



organization's impact, and a systemic view of commerce that includes people and the environment" (ibid.).

Starting, there has to be a mission for Global Citizenship within a company. With this mission "a firm defines itself and establishes the priorities of the organisation" (Jacopin & Fontrodona 2009, quoted in: Galpin 2013, 38). Chiefly, this mission has to be directly affiliated to Global Citizenship. Thus, the mission has to identify with "the self-assigned role of the organisation in relation to the society in which it operated" (Castello & Lozano 2009, quoted in: Galpin 2013, 38).

Welch and Welch 2005 offer four characteristics of effective mission statements for companies:

- Effective mission statements balance the possible and the impossible
- Setting the mission is top management's responsibility
- Too frequently, mission statements are more hot air than real action
- Organisations don't reach their full potential if the mission is just a platitude on the wall (Galpin 2013, 38 f.).

These characteristics have to be recognized by the management in order to effectively introduce Global Citizenship into the organization.

Following the organization's mission, there has to be a resetting of values which ask the question of "*who* are we as an organisation?" (Galpin 2013, 39). Core values for organizations include balance, diversity, teamwork, fun, innovation, integrity, passion, risk-taking and continuous learning (cf. Galpin 2013, 39 f.). Accordingly, a company has to maintain a positive work-life balance for their employees, while respecting diversity in terms of differences between individuals.

Thenceforth, working within a team can solve problems and successes and organizational goals can be celebrated in the community. Creating ideas for innovation is fundamental for success and participants are able to achieve goals in an open-minded manner. Generally, there has to be the mindset of continuous learning by "[u]nderstanding and applying key lessons gained from [...] success and [...] failures" (Galpin 2013, 39 f.). "Shared values have also been found to be a key component of aligning employees with a firm's global citizenship efforts" (Hargett & Williams 2009; Morsing & Oswald 2009, quoted in: Galpin 2013, 40).

After values, there have to be well-defined goals about “*what will the organisation achieve?*” (Galpin 2013, 41). In order to set achievable goals an organization has to put them specific, measurable, time-based, attainable, challenging and relevant for everyone participating (cf. Galpin 2013, 41). Therefore, the company has to identify goals and performances, set up achievement dates and deadlines, create subsections for the overall goal, “move beyond current performance standards” and, last, state the importance of the specific goal for the general success of the organization (ibid.).

For illustration, FedEx set goals with their own “‘Global Citizenship Report’ (*Business & the Environment*)” in 2009 (cf. Galpin 2013, 41). The goals included the reduction of own aircraft emissions and increasing efficiency of vehicle fuels by 20 percent by 2020 (ibid.). Environmental aspects in terms of Global Citizenship become apparent and set standards for other corporations.

Finally, through the mission, values and goals an organization is able to set up a strategy for Global Citizenship. “If a firm’s global citizenship efforts are to provide long-term value to both the company and society, global citizenship must be integrated into the firm’s strategy” (Galpin 2013, 41). As a result, companies can “identify the distinct set of societal issues that it is best equipped to help solve, and from which it can gain the greatest competitive benefit” (ibid.).

At the same time, Global Citizenship can have more than one benefit by “providing value to society as well as distinguishing the firm from competitors” (Castello & Lozano 2009; Siegel 2009, quoted in: Galpin 2013, 42).

The good news for firms looking to build global citizenship into their strategy is the recent proliferation of resources to assist management in this undertaking. For example, conducting an internet search for ‘global citizenship strategy’ produces more than 3 million results. Likewise, a recent study found that almost 70% of the companies surveyed currently have, or are in the process of developing, a global citizenship strategy [...]. Without a doubt, an assortment of activities is included in all of these strategies (Hoffmann 2008, quoted in: Galpin 2013, 42).

Thus, there is a good opportunity and benefit of including Global Citizenship in a company.

The inclusion of Global Citizenship into only one or two aspects of mission, values and goals is not effective (cf. Galpin 2013, 43). Global Citizenship has to be completely embedded into the organization’s culture. Thence, individual workers and their own workforce have to be

aware of Global Citizenship in all facets of behavior. Then, “the firm’s leadership demonstrates that they are serious about the organisations global citizenship efforts” (Galpin 2013, 43).

An example of the inclusion of Global Citizenship in a company would be the American healthcare corporation Abbott Laboratories. The company states that there is constant work on the strategy to integrate the conception of Global Citizenship into the structures of the company (cf. Abbott Laboratories 2012, quoted in: Galpin 2013, 42). Therefore, strategic priorities for success were created in order to align activities and resources for Global Citizenship. These priorities are:

- Innovating for the Future – Using our core strengths as an innovator to make a difference to the health and well-being of people everywhere
- Enhancing Access – Breaking down the barriers that prevent many people world-wide from accessing the medicine and health care they need
- Supporting Patients and Consumers – Working to improve quality of life for our patients and consumers, while helping to educate health care professionals about the latest tools and treatments
- Safeguarding the Environment – Playing our part in addressing the global challenges of climate change and water scarcity while minimizing the environmental impacts of our products (Galpin 2013, 42).

“These four priorities prove a clear toad map for pursuing [...] responsibilities as a global citizen” (Abbott Laboratories 2012, quoted in: Galpin 2013, 42).

## 6 The Future of Global Citizenship

Finally, there needs to be a discussion about the ways Global Citizenship can look like in the future after awareness for Global Citizenship has grown. There are various ways to raise awareness for Global Citizenship. However, citizenship and Global Citizenship has to develop further, in order to keep up with the speed of transformation in the 21<sup>st</sup> century. This includes new versions of citizenship which evolve out of Global Citizenship.

### **World environmental citizenship**

The first evolution of Global Citizenship could be the idea of world environmental citizenship (cf. Hayden 2010, 369 f.). This form of citizenship is already practiced by Global Citizens who have set their main focus on environmental matters “as an emerging identity within global civil society and that the state is no longer the only important actor in global affairs” (Hayden 2010, 369). World environmental citizens can be people, members of voluntary associations or networks, as well as organizations (cf. Hayden 2010, 369). Subsequently, there is active participation and responsibility for planet Earth as a center of citizenship. Such participation can take place in public decision-making, promoting values and taking care of the health and well-being of all humans.

Accordingly, there is “a commitment to sustaining the environment” (Hayden 2010, 269), since human life is dependent on global ecosystems. Without a healthy environment and sustainable development, there is a difficulty in providing basic needs for the life of future generations (cf. Hayden 2010, 369 f.). Following, world environmental citizens are encouraging discussions throughout society and politics about “humanity’s proper place in the environment” and to make informed choices, policies and laws which are related to sustainable development (ibid.).

Consequently the deal of world environmental citizenship urgently reminds us that we must promote the rights and responsibilities consistent with an environmentally just social and political order at the local, national and regional levels if we are to build an effective, truly global cosmopolitan politics (Hayden 2010, 370).

As an outcome, world environmental citizens are directly related to Global Citizens, although with an emphasis on the environment and approaching sustainable development. In addition, there is growing importance to Sustainable Development Goals for Global Citizenship and world environmental citizenship.

## **Digital citizenship**

Second, there will be an evolvement of Global Citizenship into digital citizenship. Since processes in digitalization are leading into structural changes within societies, there is development in public through media and transformation in education, as well as in digital democracy needed (cf. Binder & Drerup 2020, 1 f.).

Accordingly, there is debate about digitalization and its spheres in public and politics, since there are new processes, public discourse, possibilities of manipulation, for example through globally acting corporations, new political capabilities, misinformation. Therefore, there has to be an education and upbringing for an enlightened society in terms of digitalization (cf. Binder & Drerup 2020, 2). Subsequently, digital citizens will evolve.

Digital society depends on citizens and their ways of contributing. Resulting, education is needed on competencies for digital behavior. This can be possible by learning about the challenges of digital transformation through political education. Afterward, active digital citizens with autonomous action are appropriate participants (cf. Westphal 2020, 14). A digital society would be the notion of a communicative network which is based in communication technology (cf. Schäfer 2015, quoted in: Drerup 2020, 34).

New digital communication technology primes to the structural transformation which, then, leads to crisis. For instance, right-wing parties, especially throughout Europe and the US, are able to gain power (cf. Geiselberger 2017; Ketterer & Becker 2019, quoted in: Drerup 2020, 29). Thus, communication technology helps to put democracy into a difficult spot (cf. Drerup 2020, 29).

According to Mounk (2018), digitalization is providing a structural change which is comparable to letterpress (cf. Drerup 2020, 34). Moreover, traditional media, such as newspapers, offered a “one to many communication” while digital communication technology offers “many to many communication” (Mounk 2018, quoted in: Drerup 2020, 34). This leads to the rapid growth of different news providers (cf. Drerup 2020, 34). Finally, everyone is able to provide information. Resulting, “digital technology destabilizes governing elites all over the world and speeds up the pace of change. The effects are likely to stay with us for a long time” (Mounk 2018, 149, quoted in: Drerup 2020, 34).

Meanwhile, digital transformation has found its way into all areas of societal life. Therefore, digital media shapes culture and society (cf. Waldis 2020, 55 f.). Finally, there is a “participatory culture” (Jenkins 2008, quoted in: Waldis 2020, 56) with everyone being able to reach a wider audience (cf. Waldis 2020, 56). Nevertheless, social media is directing to misinformation inside of filter bubbles for users (cf. Pariser 2012; Sunstein 2009, quoted in: Waldis 2020, 56).

Subsequently, there is a need of education for digital citizenship in the sense of digital maturity (cf. Waldis 2020, 57). Digital citizenship has to be based on reflection, autonomy and participation in regard to media and information technologies (cf. Gapski 2017, 109, quoted in: Waldis 2020, 57). Understanding of digital technology has a direct impact on perspectives and culture (cf. Waldis 2020, 57).

Mihailidis and Thevenin (2013) describe digital citizens as critical thinkers, creators, communicators and actors of social transformation (cf. Waldis 2020, 59). In addition, the authors defined four competencies about actively participating digital citizens: participatory competence, for critical interaction with media, collaborative competence, for active contribution, expressive competence, for a reflecting attitude, and critical competence, for the analysis of digital media (cf. Waldis 2020, 59). Specifically, important is the understanding of how digital citizens are able to actively contribute to social transformation (cf. Waldis 2020, 59).

Waldis (2020) states that in Germany, there has been a narrowing on media education. In, English literature, there is a discussion about the inclusion of digital citizenship education, which takes one step further into the 21<sup>st</sup> century (cf. Waldis 2020, 60). Choi (2016) defined four areas for digital citizenship education: digital ethics, media literacy, participation and critical resistance (cf. Waldis 2020, 60 f.).

An example of digital citizenship in education is acted out in Silicon Valley where skills for the 21<sup>st</sup> century are put on one level with digital skills (cf. Fugmann 2017, 153). Here education is approaching the potential of digital media with the students’ skills. As a result, in education for digital skills in Silicon Valley there is individualized learning processes, students produce digital content, digital media as meeting areas for different cultures around the world, blogs used for the basis of discussions, digital learning material, digital media for connecting with

other students and teachers, as well as project-based learning. Notably, smartphones, tablets and notebooks are used as tools in all aspects of education (ibid.).

Waldis (2020) contends that up to now, empirical studies on digital citizenship are missing. However, there is a need to educate young people in order to be able to analyze different perspectives in digital contexts (cf. Waldis 2020, 66). Thus, there has to be more research on the experience of online participation. Such researches could be about self-efficacy expectations of students in regard to actions which take place online.

Meanwhile, digitalization has affected discourse on political levels with net neutrality, online market power, digital rights and digital innovation (cf. Waldis 2020, 66). In addition, there are “Digital Natives” who grew up in the 21<sup>st</sup> century and have experienced digitalization early on (cf. Waldis 2020, 67). Consequently, there is a self-educating force which is usable for the contextualization and creative potential of digital citizenship.

## 7 Conclusion

In conclusion, Global Citizenship is an indispensable conception in the understanding of living a successful and sustainable life on earth as human beings in the 21<sup>st</sup> century. Global Citizenship is an opportunity, which has to be used appropriately in order to approach and solve global issues. Conversely, the conception of Global Citizenship is diffuse and difficult for individuals to understand. Therefore, ways of raising awareness for Global Citizenship are noteworthy.

Numerous ways to raise awareness come up in the areas of education, politics and society. First of all, education is the basis for everything about human life and, thus, the foundation for Global Citizenship. Politics are on top of education by providing rules and guidelines for common ground. Then, within societal living, Global Citizens can be observed and experienced. Consequently, all areas are needed to raise awareness and go hand in hand. Raising awareness in only one of these three spheres is not sufficient for success.

Overall, Global Citizenship in education is the center of the inclusion of Global Citizens into everyday life. Additionally, students and children will act as future Global Citizens and are human beings who have to depend on earth as a living space in their future. As a consequence, right now there has to be action for creating a world, which takes care of sustainable development, in order to provide a healthy earth for future generations.

The outlook and the future of Global Citizenship presented how the conception has to adapt in the future. This adaptation has to take into account in which ways the internet and digitalization will define life in the next decades. Consequently, Global Citizenship will not become obsolete but has to grow as a conception. In future research, there is the opportunity to take a look into digital citizenship and the ways in which the world is growing on a digital level.



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## Appendix

Table A1: “Conceptions of Global Citizenship” (Streitwieser & Light 2009, 12)

Conceptions of Global Citizenship					
Type	I Global Existence	II Global Acquaintance	III Global Openness	IV Global Participation	V Global Commitment
<b>What makes you a Global Citizen is:</b>	being born on earth	a personal connection with one or more countries	learning about others who live in other countries	actively participating in the lives of those who live in other countries	recognizing the interconnectedness of one's actions on those who live in other countries
<b>Global Citizenship involves:</b>	membership of those living on earth	a connection to one or more countries on earth	having an openness to and interest in learning about other countries, cultures, and peoples	being open to but also actively involved in the cultural practices of other countries	being open to and actively involved with other cultural practices, but also of effecting positive global change through a commitment to action
<b>Aspects of Variation</b>	Living on earth	Another country	Open to learning	Active participation	Commitment to action

Table A2: “Characteristics of citizenship” (Hirata 2016, 101 ff.)

<i>Level</i>	<i>Knowledge and understanding</i>	<i>Skills and abilities</i>	<i>Values and attitudes</i>
Local	<ul style="list-style-type: none"> <li>- local history</li> <li>- local wisdom</li> <li>- local tradition and culture</li> <li>- local condition</li> <li>- coexistence in the local community</li> <li>- sustainable development</li> <li>- lifestyle in the local community</li> </ul>	<ul style="list-style-type: none"> <li>- to participate in politics at the local level</li> <li>- to solve problems in the local community</li> <li>- to cooperate with on another</li> <li>- to make decisions in the local community</li> <li>- to uphold social commitments</li> <li>- to exist with different cultures</li> </ul>	<ul style="list-style-type: none"> <li>- to love the community</li> <li>- to be convinced of the middle path and sufficiency economy</li> <li>- to be convinced of the teachings of the religion that one believes</li> <li>- to be convinced of the tradition</li> <li>- to be proud of being a local inhabitant</li> <li>- to have a peaceful life in the local community</li> <li>- to uphold democracy in the local community</li> <li>- to have a local identity</li> <li>- to behave in accordance with local tradition and culture</li> <li>- to be proud of the local community</li> <li>- to have a concern for development</li> <li>- to esteem life</li> <li>- to consider volunteer works</li> <li>- to volunteer and help one another</li> <li>- to commit to social activities</li> <li>- to esteem human rights</li> </ul>
National	<ul style="list-style-type: none"> <li>- national history</li> <li>- culture and tradition</li> <li>- culture diversity</li> <li>- law</li> <li>- middle path and sufficiency economy</li> <li>- system of politics and administration</li> <li>- social problems</li> <li>- coexistence and living together</li> <li>- sustainable development</li> </ul>	<ul style="list-style-type: none"> <li>- to participate in politics at the national level</li> <li>- to solve problems at the national level</li> <li>- to cooperate with on another</li> <li>- to make decisions at the national level</li> <li>- to uphold social commitments</li> <li>- to coexist with different cultures</li> </ul>	<ul style="list-style-type: none"> <li>- to behave in accordance to Thai traditions and culture</li> <li>- to love the nation</li> <li>- to be proud of being Thai</li> <li>- to have a peaceful life</li> <li>- to uphold democracy under His Majesty, the King</li> <li>- to have a Thai morality and “Thainess”</li> <li>- to have a national identity (i.e. being Japanese or Thai)</li> <li>- to be convinced of middle path and sufficiency and economy</li> <li>- to be concerned for the environment and development</li> <li>- to challenge new things</li> <li>- to esteem human rights</li> <li>- to engage in volunteer works and help on another</li> <li>- to commit to social activities</li> </ul>
Regional	<ul style="list-style-type: none"> <li>- democracy</li> <li>- human rights</li> <li>- peace</li> <li>- understanding of different cultures</li> <li>- mutual cooperation</li> <li>- foreign and ASEAN languages</li> <li>- environmental problems</li> </ul>	<ul style="list-style-type: none"> <li>- to preserve democracy</li> <li>- to preserve human rights</li> <li>- to realize and maintain peace</li> <li>- to understand different cultures</li> <li>- to cooperate with one another</li> </ul>	<ul style="list-style-type: none"> <li>- to have an ASEAN identity (norms, values, beliefs, and so on)</li> <li>- to have ASEAN awareness (a sense of belonging and awareness of mutual understanding of culture, history, and civilization)</li> <li>- to exhibit democratic attitudes</li> </ul>

	<ul style="list-style-type: none"> <li>- improvement of quality of life</li> <li>- sustainable development</li> <li>- human power development (concerning ICT, science, and technology)</li> <li>- social welfare (decrease of poverty, eradication of unfavorable influences of globalization, food safety problems, eradication of sickness, drug abuse, disaster education, and so on)</li> <li>- social justice and rights</li> <li>- sustainability of the environment</li> <li>- coexistence together</li> </ul>	<ul style="list-style-type: none"> <li>- to be proficient in a foreign language</li> <li>- to solve environment problems</li> <li>- to improve quality of life</li> <li>- to develop sustainability</li> <li>- to develop human power</li> <li>- to realize social welfare</li> <li>- to preserve social justice and rights</li> <li>- to sustain the environment</li> <li>- to commit in social activities</li> <li>- to coexist together</li> </ul>	<ul style="list-style-type: none"> <li>- to esteem human rights</li> <li>- to be peace-oriented</li> <li>- to be aware of different cultures and customs</li> <li>- to maintain mutual cooperation among regions</li> <li>- to be aware of the environmental problems in the regions</li> <li>- to improve quality of life</li> <li>- to have attitude, awareness, and interest toward sustainable development</li> <li>- to have attitude, awareness, and interest toward human power development</li> <li>- to have attitude, awareness, and interest toward social welfare</li> <li>- to have attitude, awareness, and interest toward social justice and rights</li> <li>- to exhibit attitudes toward the sustainability of the environment</li> <li>- to have social commitment</li> <li>- to coexist together</li> </ul>
Global	<ul style="list-style-type: none"> <li>- social justice and equity</li> <li>- interdependence</li> <li>- cultural diversity</li> <li>- sustainable development</li> <li>- environment</li> <li>- world history</li> <li>- coexistence and living together</li> <li>- understanding of different cultures in an international society</li> <li>- globalization</li> <li>- behavior in accordance with the protocol</li> <li>- science and technology</li> </ul>	<ul style="list-style-type: none"> <li>- to solve problems at the global level</li> <li>- to participate in politics at the global level</li> <li>- to cooperate with on another</li> <li>- to attain peaceful resolution</li> <li>- to think critically and globally</li> <li>- to argue effectively</li> <li>- to challenge injustice and inequality</li> <li>- to improve quality of life</li> <li>- to be equipped with foreign language proficiency (communication ability)</li> <li>- to live peacefully in a global society</li> <li>- to coexist with different cultures</li> <li>- to respond to the information society</li> <li>- to understand the different cultures inside and outside the country</li> <li>- to make decisions at global level</li> <li>- to commit to social activities</li> </ul>	<ul style="list-style-type: none"> <li>- to live democratically</li> <li>- to have a positive attitude toward IT, science, and technology</li> <li>- to be concerned with global economy</li> <li>- to have an identity, self-esteem, and self-reliance</li> <li>- to exhibit empathy</li> <li>- to respect diversity and culture</li> <li>- to commit to social justice and equity</li> <li>- to converse the natural environment and be concerned with the environment and sustainable development</li> <li>- to manage the resources</li> <li>- to challenge new things</li> <li>- to be aware of and solve global issues</li> <li>- to uphold international cooperation</li> <li>- to understand different cultures</li> <li>- to love the international society</li> <li>- to behave in accordance with protocol</li> <li>- to be proud of being a member of an international society</li> <li>- to maintain peace in the international society</li> </ul>



			<ul style="list-style-type: none"> <li>- to uphold democracy in the international society</li> <li>- to have an identity as a global citizen</li> <li>- to have social commitment</li> <li>- to esteem human rights</li> </ul>
Universal	<ul style="list-style-type: none"> <li>- cultural diversity</li> <li>- human rights</li> <li>- peace</li> <li>- environment</li> <li>- development</li> <li>- democracy</li> </ul>	<ul style="list-style-type: none"> <li>- to learn and reason</li> <li>- to judge</li> <li>- to express self and opinions</li> <li>- to work with others</li> <li>- to protect human rights</li> <li>- to make decisions</li> </ul>	<ul style="list-style-type: none"> <li>- to be responsible</li> <li>- to live happily</li> <li>- to exhibit self-discipline</li> <li>- to respect the law</li> <li>- to uphold moral principles, moral ethics, social rules, and basic morality</li> <li>- to be honest and truthful</li> <li>- to be peace-oriented</li> <li>- to be trustworthy</li> <li>- to be punctual</li> <li>- to be friendly and helpful to mankind</li> <li>- to have self-actualization</li> <li>- to be grateful</li> <li>- to be frugal</li> <li>- to be think democratically</li> <li>- to search for truth</li> <li>- to yield evidence</li> <li>- to acknowledge rights and perform duties</li> <li>- to make decisions and act</li> <li>- to respect human rights</li> <li>- to have the spirit of volunteerism</li> <li>- to be tolerant</li> <li>- to give efforts to achieve a goal</li> <li>- to have self-restraint</li> <li>- to be strong-willed</li> </ul>

Table A3: Comparison of “Conceptions of Global Citizenship” (Streitwieser & Light 2009, 12) and “Characteristics of citizenship” (Hirata 2016, 101 ff.)

“Conceptions of Global Citizenship”	“Characteristics of citizenship”
<p style="text-align: center;">Global Existence ↓ Global Acquaintance ↓ Global Openness ↓ Global Participation ↓ Global Commitment</p>	<p style="text-align: center;">Local Citizenship ↓ National Citizenship ↓ Regional Citizenship ↓ Global Citizenship ↓ Universal Citizenship</p>