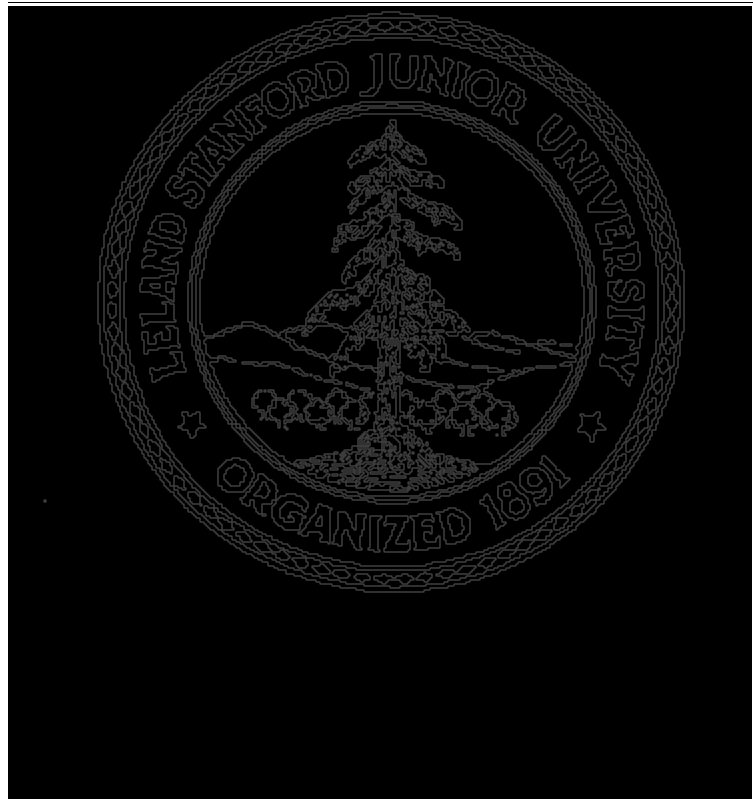# Global Citizenship Education in Practice:
An Exploration of Teachers in the
United World Colleges

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Global Citizenship Education in Practice:

An Exploration of Teachers in the United World Colleges

Abstract

Increasing globalization calls for new forms to education to respond to emerging concepts of global citizenship. This study explores the question of whether, and if so how, education for the values of global citizenship is possible. Building a definition of global citizenship education from the growing literature, and supplementing these ideas with world society theory and curriculum theory, I examine one example of global citizenship education in practice – the United World Colleges (UWCs). Through document analysis, questionnaires, and interviews, I detail the pedagogical processes by which teachers at the UWCs seek to educate students toward the values of global citizenship, in comparison with theories from the literature. I conclude that the methods used by UWC teachers do indeed work within the theories detailed in the literature, and create a snapshot of global citizenship education in practice.

Acknowledgements

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List of Tables

List of Figures

1. Introduction

Emerging from the second great world war in 30 years – a war whose fighting extended from Europe to Asia to North America to Africa – the world faced a critical point in history. Religious missionaries, conquesting mercenaries, and political emissaries had increasingly traveled the globe for millennia, yet the end of the second world war advanced an explosive burst in the globalization of economic, political, military, cultural, and social interconnections. The creation of the United Nations in 1945, and its Universal Declaration of Human Rights signed in 1948, called politically into question for the first time the idea that there exist certain universal norms to which all members of the global community have a right, despite potentially opposing national or local norms. Yet this paradigm shift from local and national to global citizenship has not come so easily as the signing of the Declaration.

Since the founding of the Ecole Internationale de Genève (International School of Geneva, or Ecolint) under the League of Nations Charter in 1924, educators sought to create a model that would teach children to reach beyond these old paradigms to global citizenship. Only in 1962 however, would the creation of a new and unique model for global citizenship education emerge – the United World Colleges.

> Old concepts of nationalism die hard, and it is going to require a new and broad perspective of attitudes of future generations enabling them to think quite naturally in terms of their responsibilities as world citizens. In that connexion [sic] the United World Colleges are helping in pioneering work of great significance.
> --U Thant, Secretary-General of the United Nations (1961-1971), 1971

In 1962, the United World College of the Atlantic took the first steps toward education for global citizenship. The United World Colleges (UWCs) respond not to the practical needs of a local and national community, as most schools do, but rather to the mission of educating global citizens. Despite their "pioneering work," however, no one has yet sought to define how teachers in the UWCs seek to educate students toward the values of global citizenship. Many have written about the role of education in creating values consistent with national citizenship. Concurrently, many have written on the increasing interconnectedness of global institutions, generally referred to as the process of globalization. However, few have researched the interconnection of these two realms – global citizenship education. As globalization continues to spread, it becomes increasingly crucial to understand current models of global citizenship education.

In this monograph, I thus research the teaching of the formal academic education of the United World Colleges (UWCs) in order to explore global citizenship education in practice. While the focus of this research is the teachers and their enacted curriculum, I will also examine the externally developed and assessed curriculum of the UWCs, the International Baccalaureate (IB), as it sets the guidelines by which teachers design the formal curriculum. My central research questions focus broadly on defining global citizenship, and specifically on understanding whether or not teachers in the UWCs educate students toward the values of global citizenship while working within the guidelines created by the IB. I seek to understand whether or not it is possible, and if so how, to educate students toward the values of global citizenship while working within traditional academic disciplines. Embedded within the research focus then, is an exploration the balance and potential tension between universalism, or the values of

common humanity, and relativism, or the celebration of local cultures and traditions. This theme becomes prevalent through the monograph.

In the next section I explore the problem of global citizenship education in general, and in the UWCs specifically. Following this I provide a historical background to the UWCs founding and development. Next I critically review the existing literature surrounding education for global citizenship, focusing on five key areas: 1) the concept of the global citizen, 2) education for global citizenship, 3) the IB as a vehicle for creating global citizens, 4) the UWCs, and 5) the role of teachers in delivering the curriculum. Then I explain the conceptual framework through which I analyze my data; this framework is based in world society theory, curriculum theory, and literature theorizing about how to educate students for global citizenship. Following this, I describe the data sources – class observations, teacher questionnaires, teacher interviews, and IB subject guides – and qualitative methods I used to answer my research questions. I then present and discuss my findings, which address the methods that UWC teachers use to educate students toward the values of global citizenship from both broad and narrow foci. Finally, I end with a brief consideration of the limitations of this study, suggestions for further research, and a brief conclusion.

2. Statement of the Problem

Is it indeed possible to educate students toward the values of global citizenship while working within the constraints of traditional academic disciplines? If it is, how would a teacher do so? This monograph will explore the methods used by teachers in the United World Colleges (UWCs) to answer to these questions. I choose the UWCs as my case study because many have purported the UWCs to be an ideal example of global citizenship education (Renaud 1975; Peterson 1983; Jonietz 1991; Hill 2002).

A quote from Robert Blackburn, the Deputy-Director General of the International Baccalaureate Organization (IBO), is indicative of the unique nature of the UWCs:

> So if you take any IB school from the UN New York [United Nations International School] to the International School in Dar es Salaam, both excellent schools, these were set up to meet actual, practical, and local needs. The UWC were not set up for any practical need, but to further a particular educational and international philosophy that educational barriers can be broken down and that internationalism can be made effective at the 18+ age. There is a different motive between the UWC and many of the other schools" (quoted in Jonietz 1991).

Whereas the traditional view of education is the pragmatic advancement and development of the nation, Blackburn's quote illustrates a much different motive for the UWCs. Contrary to a practical, actual, or local *need*, the UWCs respond to their ideological mission of creating global citizens.[1] As I explain in more detail later, world society theory provides a lens for looking at this concept of the global citizen, which I argue forms a basis for the mission of the UWCs. World society theorists have used

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[1] This is not to say that the UWCs are the only schools that have this ideological mission. While not necessarily drawing students to the schools for the expressed purposes within their mission, the Conference of Internationally-minded schools was created in 1951. Membership was open to schools that "consciously aim at furthering world peace and international understanding through education." (Hill 2003) While this conference has since dissolved, the international schools community has continued to attempt to define, albeit vaguely and indecisively, some difference between "international schools" and "internationally-minded schools."

document analysis to detail the emergence of global citizenship through increasing isomorphism in curricula around the world (Kamens et. al. 1996, Ramirez 1997; Rauner 1998), but I believe education to be more holistic than the content of textbooks. To complement this document analysis then, I will examine how teachers utilize the formal academic education in the UWCs to attempt to succeed in their mission.

Past studies have found quantitatively that the UWCs do in fact succeed in their mission through a number of educational constructs – residential life, extra-curricular activities that include service to the local community and participation in the local environment, as well as cultural days and global affairs meetings, all of which bring together a student body from vastly diverse national, political, religious, and cultural perspectives (Wilkinson 2002, Branson 1997). They both found that out-of-class experiences affected the formation of students' global identities more than the formal academic experiences. That said, Branson writes, "the research findings emphasized that care should be taken not to overlook the critical contribution that the classroom makes towards citizenship education" (p. 80). Despite this statement, her report fails to fully explore the means by which teachers at the UWCs seek to educate students toward an enhanced identity of global citizenship.

Fundamentally, teachers play a crucial role in the delivery of education and can "make or break" the delivery of education. Therefore, the question of a UWC education emerges: can teachers indeed use the academic curriculum to work towards Blackburn's "certain educational ideology," as defined in the UWC mission, or is the formal academic education more functional in nature – more actual and practical in need, responding to the demands of university admissions, end of year IB exams, and traditional expectations and

teaching experiences? Does the global citizenship education that occurs in the UWCs only happen outside of the classroom? The perspective of Robert Hanvey is instructive here: "It is especially important at the outset to admit the limited impact of formal schooling and the often profound impact of informal socialization" (Hanvey 1975, p. 1). I do believe that, as with everything, there is no clear dichotomy between the impacts of formal and extra-curricular education; but I explore the extent to which teachers can and do utilize the formal academic education to educate students towards the values of global citizenship.

The extent to which teachers in the UWCs educate for global citizenship is to some level structured by the official curriculum, the International Baccalaureate (IB). This secondary-level academic curriculum was originally created by teachers from the Ecole Internationale de Genève (International School of Geneva, or Ecolint) and the first UWC. Since its creation in the 1960s, the IB curriculum has grown to use in 1438 schools in 115 countries.[2] In the process of such tremendous expansion, the IB has grown to be the commonly accepted, foremost model of a curriculum for a secondary-level "international education" – which I contend has the potential to be, though is not necessarily, consistent with a model of global citizenship education.

While the literature uses the varied terms "global citizenship education," "education for world citizenship," "global education," and "international education" synonymously, I would like to clarify a key difference between the first and the last.[3] For the purposes of this monograph, "global citizenship education" refers to education that seeks to push students to expand their understanding of and personal identification

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[2] As of 6/27/03, www.ibo.org. For a chart showing the growth of the IB from 1992-2002, see Appendix 1.
[3] Though I will use "global citizenship education," this term is generally interchangeable with the literature's usage of "global education" and "education for world citizenship."

with a geopolitical paradigm beyond the nation-state. In doing so, it necessarily encourages some level of engagement with normative universal values[4], while simultaneously engaging our relativistic differences. "International education" etymologically deals more with education "between nations," and in so does not push students to move beyond the historical limit of the nation-state in terms of self-identification. International education creates an understanding of humanity's relativistic differences, while failing to engage our universalistic commonalities. International education differs from "national education" however, in that it does offer students declarative knowledge of nations and cultures other than their own.

The figure on the following page compares student identity formation through international and global citizenship education. The bold circles represent the extent with which each type of education pushes students to identify, whereas the dotted line represents awareness of a level without identity connection. As the figure shows, international education creates in students identities of local and national citizenship, while creating awareness about international differences and similarities. The emphasis, however, is always on the nation-state as the highest level of connection, and so international education fails to bridge student identities into a universal humanist global connection. Global citizenship education differs in that, while not replacing local or national citizenship, it adds yet another layer to students' identities by encouraging them

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[4] While I acknowledge the debate over the viability, and very existence, of any universal values, this monograph is not a philosophical interrogation of the concept. Rather it is an attempt to detail the values that teachers who have the goal of educating global citizens hold as essential.

to understand their individual universal humanistic connections *in addition to* differences.[5]

International education   Global citizenship education

Global citizenship: universal
and relativist understanding of
the world

International: relativist
understanding of the world

National

National

Local

Local

As the foremost model for international *or* global citizenship education, many have challenged how truly "international" the IB is (Azraai 1981; Fox 1985; Jonietz 1991; Walker 1999; Walker 2000; Lewis 2001), but few have examined how "global" the IB is within the context of the UWCs. Given the questions as to the "Euro-centrism" of the IB and the extensive demands of its curricula, I examine the UWC teachers' enactment of the IB in order to explore whether, and if so how, it can be "globalized." Much of the success of the IB lies in its flexibility for adaptation to an individual school's foci; in so it can be adapted to be more or less "international," or even "global." If the UWCs' mission is to reach beyond the international to global citizenship education, how do teachers in the UWCs adapt the IB to reach toward their mission of creating responsible global citizens?

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[5] Additional circles could be added for other forms of student identity – cultural, ethnic, gender, religious, and so on. Boli and Thomas (1999) write: "Universalistic structure and particularistic identity thus form a dialectic tension: each individual is a member of the universal human community, and each has rights to a variety of particularistic collective and individual identities" (36).

With each school averaging students from 75 countries, teachers from ten countries, a residential learning environment, a rigorous selection process, and an explicit mission to educate "responsible citizens" of a "united world," the UWCs are the best model to explore the possibility of infusing the values of global citizenship into the teaching of formal academic subjects. This monograph explores *whether* and if so, *how*, teachers in the UWCs seek to educate students toward the values of global citizenship across the academic spectrum, while working within the framework of the IB. Furthermore, I look beyond curricular facts or concepts considered "global" in nature that might create a proscribed "cultural literacy"[6] of global mindedness, and more to the values that teachers in the UWCs emphasize as crucial to successful global citizens.

My findings should inform others in the field of education who seek to educate students toward this increasingly common goal of education. While the UWCs are certainly unique in many ways, there exists great potential for other international schools, as well as diverse public schools, to borrow from the UWC model of education. UWC students admittedly come into the program with some larger sense of a global identity than an average secondary school student, yet two years at the UWCs nonetheless deepen their global identities. How does the formal academic education develop these identities? What do teachers do to acculturate these values? Before proceeding further to answer these questions, I first provide some background to the UWCs to enhance the reader's understanding of the setting in which UWC teachers work and the formal academic education taking place.

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[6] See Hirsch (1987).

3. Background[7]

In this section I will provide a brief history to the United World Colleges (UWCs), a picture of the movement today, and touch on two distinct features of the UWCs – the student selection process and the Mission Statement.

3.1 UWCs' History

Of all international schools, the UWCs stand unique. Out of the ashes of World War II, Kurt Hahn, a Polish Jew who was raised in Germany and escaped to England during Hitler's initial rise to power, put to stone a vision to instill in youth the ideals of global citizenship. His initial vision grew out of experiences at the NATO War College, which sought to reconcile former enemy military commanders from World War II. Hahn was deeply impressed with the success of the college at bringing together former enemies, across racial, cultural, and political boundaries, to tackle common problems (Peterson 1987).

Inspired by these experiences, Hahn sought to create a school where children from diverse national backgrounds, often with conflicting national interests, would come together to learn about the ideals of global understanding and peace, regardless of their ability to pay tuition. He believed that the last two years of secondary school[8] were the key years in which students were old enough to grasp complex issues, yet young enough to still be open-minded and malleable in their worldview. In 1962, this vision became the College of the Atlantic; shortly thereafter the name changed to the United World College

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[7] For additional information beyond this background section, see the official UWCs' website – www.uwc.org – and Peterson (1987).
[8] Approximately ages 17 to 19. In the US, the last two years of European secondary school are roughly equivalent to the last year of secondary school and the first of college/university.

of the Atlantic. Out of the UWC of the Atlantic (AC) grew a movement[9] unlike any that had existed in international education up to, or even since, then.

Yet to accompany this new model of international education, AC needed a curriculum that would simultaneously serve its ideological mission and practically allow for the university acceptance of its internationally diverse student pool. At the time of AC's founding, the International School of Geneva (Ecolint) was simultaneously beginning the development of an internationally accepted diploma degree. Thus, in its second year of existence, AC joined with Ecolint and the United Nations International School (UNIS) to develop the curriculum for this new diploma degree. The focus of what would become the International Baccalaureate (IB) was both idealistic and pragmatic: they sought a degree that would allow for international university acceptance and for the internationally-mobile student population to find stability in their pre-university academics, while at the same time one that would address the increasingly interdependent global community.

While the history of the IB is not the focus of this monograph, I would like briefly to note the important role that AC played in its creation. Alec Peterson, before becoming the first director of the International Baccalaureate Organization (IBO) and one of the key developers of the IB, had previously helped to develop the formal curriculum at AC. With Peterson's great influence on each, there existed great similarities between AC's original curricular program and the IB. In addition to the curricular contributions of AC to the IB, AC was the one of the original nine schools to participate in the experimental stage of the IB, and it was the first school to wholly abandon its other diploma program in

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[9] The label "movement" is one that the UWCs use themselves. As compared with a "system" or "style" of education, a "movement" connotes a larger social force of change. By invoking themselves as a "movement," the UWCs enhance the apparent reach of their model of education.

favor of the IB in 1971. The historically tight link between the UWCs and the IB will be important to keep in mind as this monograph explores their current relationship.[10]

3.2 UWCs Today

Since the first college's founding in 1962, approximately 30,000 UWC graduates have come from 176 countries.[11] Each school today has students from 65 to 85 countries.[12] The majority of the colleges maintain a student population of around 200 students, equally weighted male and female, though UWC of the Atlantic and UWC of South East Asia have closer to 350 students each. Teachers too are drawn from as diverse backgrounds as possible, though there are no data on teacher representation.

The UWCs movement has expanded to ten schools in ten countries on five continents. Though tied together through the common mission and student selection processes, the schools operate to a great extent independently and are encouraged to develop their own characteristics. Today there are three models of UWC. First, the "classic" model is built off the original UWC of the Atlantic design; these are two-year residential colleges that offer a pre-university IB program to 17 to 19 year olds. The "classic" model colleges include UWC of the Atlantic (AC), Lester B. Pearson UWC of the Pacific (PC), Armand Hammer UWC of the American West (AW), UWC of the Adriatic (AD), Li Po Chun UWC of Hong Kong (LPC), Red Cross Nordic UWC (RCN), and Mahindra UWC of India (MI). Secondly, UWC of South East Asia (SEA) and

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[10] For great detail on the creation of the IB, see Peterson (1987).

[11] Despite attempts to collect it, complete historical data showing national representation in the UWCs is not available. Briefly, for AC only, the number of nations represented were: 1962—12 nations; 1970—27 nations; 1975—35 nations; 2002—76 nations.

[12] Excluding Simon Bolivar UWC of Agriculture. Here the focus is intentionally much more regional.

Waterford-KaMhlaba UWC of Southern Africa (WK) were originally traditional international schools which the UWCs subsumed into the UWC movement. These two schools offer the same UWC program as in other UWCs, but within the community of grades K to 12 (SEA) and 6 to 12 (WK) international schools. Finally, the Simon Bolivar UWC of Agriculture (SB) offers a tertiary level, farm administration education for 18 to 21 year olds.[13] See Table One for a complete listing of UWCs, their model, location, and founding year.

Table 1: United World Colleges, Locations, and Dates of Founding

School name	Location	Founding date
UWC of the Atlantic (AC)	Wales, UK	1962
UWC of South East Asia* (SEA)	Singapore	1971
Lester B. Pearson UWC of the Pacific (PC)	Canada	1974
Waterford-KaMhlaba UWC of Southern Africa* (WK)	Swaziland	1981
Armand Hammer UWC of the American West (AW)	United States	1982
UWC of the Adriatic (AD)	Italy	1982
Simon Bolivar UWC of Agriculture** (SB)	Venezuela	1988
Li Po Chun UWC of Hong Kong (LPC)	Hong Kong, China	1992
Red Cross Nordic UWC (RCN)	Norway	1995
Mahindra UWC of India (MI)	India	1997

No asterisk = "classic" model. * = within larger international school. ** = non-IB, agricultural program.

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[13] As SB does not offer the IB diploma program, this monograph will not include this UWC. It nonetheless is a recognized part of the UWC movement.

One crucial and unique aspect of the UWCs among international schools is their commitment to providing education to students regardless of their ability to pay tuition.[14] Aside from diversity in nationality, religion, and culture, the movement actively seeks to maintain diversity in terms of socio-economic means. Students are selected on merit, and the accepting college, or occasionally their national selection committee, pays for their education and expenses. Inspired by the ideals of the movement, funding sources come from individual donors captivated by the UWC movement, UWC graduates, foundations, non-governmental organization, companies, and governments.[15]

Today, leadership in the organization includes Queen Noor of Jordan, Nelson Mandela, and Mikhail Gorbachev. Shelby Davis, an American venture capitalist, has established an unrestricted, multi-year, multi-million dollar need-based educational grant to fund the university education of as many UWC students as are admitted to five prestigious American colleges and universities.[16] In the 2002-2003 school year, there were over 200 Davis UWC Graduate Scholarships for students from 30 countries.

3.3 Student Selection[17]

Because the merit-based and need-blind process of student selection for the UWCs is so essential to its mission, I will explain the procedure more in depth. Students interested in applying to the UWCs do so within their own nation through National Committees and Selection Contacts. Currently, the UWCs have National Committees in

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[14] Although most colleges accept a small number of fee-paying students (AD and PC do not at all), the overwhelming percentage of students in all are on full or partial scholarships. The percentage of fee-payers ranges from 1 to 12 percent. This is not as true in SEA, where a majority are fee-paying, and WK, where the numbers are closer to 50 percent. Note: percentages are based on 1995 student admissions data.

[15] In particular, AD draws the majority of its funding from the Italian national and regional governments and the eight Nordic governments and territories support RCN to a great extent.

[16] College of the Atlantic, Colby, Wellesley, and Middlebury Colleges, and Princeton University.

[17] For full UWC Selection Guidelines, see Appendix 2.

114 countries and Selection Contacts in an additional 30 countries. Students from

unrepresented countries, refugees and stateless persons also have means to apply. The

great majority of committee members are volunteers, and to the extent possible include

UWC graduates. In its official guidelines, the UWCs state that the selection of students

should be from "the widest possible range of social and cultural backgrounds based on

merit alone and irrespective of the family's financial resources." Similarly, the

guidelines provide the following stipulations that each of the UWCs should maintain "a

significantly international student body…be fully co-educational…a substantial scheme

of scholarships" and "a significant core of the student body…in residential

accommodation" (UWC Selection guidelines 2003). Additionally, in order to maintain a

strong connection to the host nation and local community, colleges are encouraged to

maintain 20 percent of their student body from the host country.[18]

With these guidelines in hand, however, the selection of students is very much left

up to the National Committees. In keeping with the decentralized nature of control over

the schools, the movement understands that across such a diversity of national, political,

and cultural contexts a uniform selection process would fail to address that diversity. The

principle of admission on "merit alone" is beyond compromise, but aside from that there

exists a good deal of difference in interpretation of the admissions criteria suggested by

the UWC International Office. Even with "merit alone" as a uniform criterion for

admission, the interpretation of the definition of "merit" is left up to the individual

National Committee to again allow for differing cultural contexts. While one may

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[18] In practice this percentage ranges from 2% (SEA) to 33% (MI) because of government and additional restrictions.

critique the concept of a meritocracy as western and thus not inclusively "global," the fact that the UWCs decentralize control of this key criteria begins to address this critique.

The results of this student selection process are, on the whole, a globally diverse student body across the movement, as Figure Two below shows. Nonetheless, because five of the nine two-year colleges are located in North America and Europe, and because the national committees in those regions have a stronger financial base from which to draw, a significant minority of the total UWC student body does consistently draw from those regions. The figure below shows the regional breakdown for UWCs entries in fall 2002.[19]

Figure 2:Total Confirmed Entry to UWCs, 2002
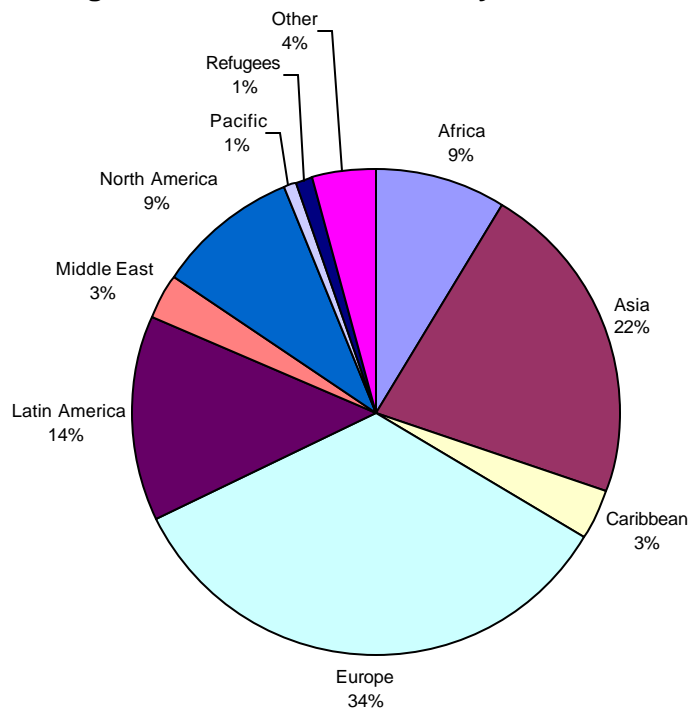
Source: UWC International Office

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[19] For complete breakdown by college and nation, see Appendix 3.

3.4 Mission Statement

The UWCs delineated the current official mission statement in 1992, 30 years after the founding of the first UWC. Up until that point, the UWCs had no official mission statement, but rather several unofficial mission statements. That said, the writers of the 1992 mission statement drew from historical documents, as well as first-hand experience, to create a statement that would encapsulate not only the mission of the movement in 1992, but also historically.[20] I will evaluate the Mission Statement more completely in the Findings and Discussion section.

Through the mission statement, the student selection, the curriculum, and extracurricular activities, the UWCs seek to educate responsible global citizens. Global citizenship encompasses and expands upon older notions of local and national citizenship, and in this vein the UWCs are taking an active role in developing a model for global citizenship education. While I have primarily focused on the positives of the UWCs, this is not to say that they are without challenges. First and foremost, their commitment to providing education regardless of students' ability to pay offers the steady challenge of raising funds. Secondly, though connected, the UWCs arose primarily in the developed world, so their population continues to draw from wealthier nations. Nonetheless, an internal 1973 paper entitled "UWC Projects in the Developing World" signaled their early interest in increasing representation from and reach into developing regions (Schuster 1973). The recent opening of Mahindra UWC of India, the first UWC in the developing world, concretizes their commitment to reach into the periphery of world political power. The movement would also like to open a school in the Middle

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[20] Many of the original founders of the movement were still alive in 1992.

East to continue in this direction. Finally, one could call into question the very idea that the concept of global citizenship and the universal values of the UWCs arose in the West, and so are simply a form of neo-colonialism. However, I propose that the UWCs make the greatest efforts – while working within the practical realities of economics – to create not a West-driven monologue, but a multi-logue by drawing together as diverse a student and faculty body as possible. Through this multi-logue, I argue that the UWCs create a hopeful possibility in secondary education for a more balanced progression of global development.

4. Literature Review

In order to provide background for this monograph, I critically review literature from five interwoven fields. First, I explore two bodies of literature concerning the concept of the global citizen and education for global citizenship in order to situate these two key concepts in a broader framework. Second, I examine the debate surrounding official curriculum of the UWCs – the IB – and its role in educating global citizens, as well as the limited literature on the UWCs. Finally, I briefly emphasize the specific role of teachers in delivering academic curricula.

4.1 The Concept of the Global Citizen

The theory of the nation-state espoused in Benedict Anderson's Imagined Communities is seminal to my research (Anderson 1991). In order to comprehend that humans can exist as citizens of as large a unit as the world, it is helpful to realize that we have not always imagined ourselves as members of a unit as large as the nation-state. Imagined communities are concentric circles – the smallest being one's immediate community, increasing in size to the current paradigm of the nation-state and beyond. I propose that teachers in the UWCs work to induct students into yet another, larger circle of communion.

World society theory's concept of increasing isomorphism further helps us understand the concept of global citizenship (Meyer et. al. 1997). Many researchers seek to provide empirical evidence that supports this increasing isomorphism (Ramirez 1997; Nussbaum 1997; Rauner 1998; Frank et. al. 2000; Boli and Thomas 1999). Embedded in and crucial to their arguments is the concept of a "world citizen" or larger imagined

community. Several depict trends in academic curricula they believe to be contributing to and concurrent with the development of the concept of a global citizen (Nussbaum 1997; Rauner 1998; Frank et. al. 2000). Ramirez (1997, p.60) concludes that there is an emerging worldwide focus on world community, human rights, and the "global and internally dependent character of educational, employment, and environmental issues." Boli and Thomas (1999, p.40) similarly conclude that "INGOs [international non-governmental organizations] translate the diffuse global identity and authority of world citizenship into specific rights, claims, and prescriptions for state behavior."

Thus, Boli and Thomas (1999) detail an increasing focus on world citizenship; this term can be aligned with world community (Ramirez 1997), as well as notions of normative universalism (de Moraes 1998) and global norms (Therborn 2000). Boulding (1988) speaks to a similar ideal – that of a "global civic culture." She seeks to determine how global actors can contribute to the building of a "global civic culture." While her book specifically focuses on areas other than education, her definition of a "global civic culture" falls in line with a growing new world order of universal humanity, or global citizenship.

Though researchers are increasingly detailing the worldwide emergence of the concept, the notion of education for global citizenship is still a relatively new one. The literature details globalization as leading to increasing isomorphism, and notes the effects of that increasing isomorphism on education, institutions, and culture. The emergence of the concept of a global citizen forms the foundation for my monograph; now I turn to the work of those who have theorized the potential for educating global citizens.

4.2 Education for Global Citizenship: Universalism vs. Relativism

The increasingly universal focus on a more unified global ethos detailed above is central to the emergence of global citizenship education; that said, many call for the movement towards global citizenship through increased emphasis on our differences – relativism. Calls from within the American civics education community to "globalize" the scope of national civics education have come to the forefront of debate in that field (Collins et. al. 2001; Merryfield and Subedi 2001, Colby et. al. 2003). However, arguments for increased focus on developing the values of global citizenship through education have come from across the spectrum.

In the twenty-eight years since its publication, Hanvey's (1975) article has become seminal to those who seek to challenge and improve the fields of both international and global citizenship education. Hanvey begins a dialogue with regard to defining the critical dimensions of a "global perspective" – toward which he believes all humans should reach. He lists the following critical dimensions: 1) perspective consciousness, 2) "state of the planet" awareness, 3) cross-cultural awareness, 4) knowledge of global dynamics, and 5) awareness of human choices. For Hanvey, it is axiomatic that a global perspective is not a "cultural literacy" of knowledge that one can simply memorize; on the contrary, they are universal values and ideals to which a global citizen must adhere. This supports the focus of my research that education for global citizenship is more than the dissemination of facts about the world, and more about values consistent with global citizenship.

Several others, like Hanvey, attempt to define more clearly how one can educate global citizens (Alger and Harf 1986; Bergen 1986; Arnove 1999; Runte 2001). Crediting Alger and Harf (whose work was in part rooted in Hanvey's), Arnove (1999) differentiates "global education" as focusing its attention on grappling with universal issues that confront all humanity, such as environmental degradation and mass impoverishment. International education, for Arnove, focuses more on the relativistic study of other cultures, regions, or nations. This echoes Bergen, as well as Alger and Harf's distinction between "content knowledge" of international issues and a deeper understanding of issues that unite and divide.[21]

Embedded, then, within global citizenship education are notions of "universalism" – that all humanity shares certain commonalities (Belle-Isle 1986). However, there exists a strong alternative view that any increase in universalism has been met by an increase in "cultural relativism" (Walker 2000). This is the idea that as humans grow closer through the processes of globalization, they become more and more aware not only of our commonalities, but also of our differences. Relativists argue that the movement toward the ideals of peace and justice requires recognition of our differences as much, if not more than, our commonalities. Some, however, see a balance between these issues as central to the development of global citizenship education (Enloe 1985)

Challenging the International Baccalaureate (IB) as too rooted in a "western humanist tradition," Walker (2000), the Director-General of the IB Organization (IBO), emphasizes the importance of relativism. He believes that in order to educate citizens for

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[21] Figure One of this monograph (p. 8) reflects these perspectives.

a globalizing world effectively, international schools must address and enforce the ideal that diversity must be respected and emphasized, not just tolerated.

On the flip side of Walker's (2000) emphasis on relativity and diversity over the universality of human experience, Lewis (2001) espouses a highly idealistic view of "global schools" as places where students are educated about universal values and morals. In doing so, he calls for the inclusion of morals/values education into global schools. This view is certainly open to criticism – whose morals and values should a global school espouse? Nonetheless, the apparent poles of this debate allow for both concepts of relativism and universalism to be embraced. The very concept of global citizenship, or even of educating for a similar perspective, draws on some level of universalism; however, the path through which one travels to universalism may be through emphasizing differences. It is important for my research to detail how the United World Colleges and the IB address this debate.

As this body of literature shows, there has been in fact a good deal of theorizing over what would constitute effective global citizenship education. Hanvey's (1975) research is certainly seminal to the discussion, and many of the articles cited here acknowledge his influence. The roots of the discussion lie in the movement away from content knowledge and skills and toward values consistent with global citizenship. The exact nature of those values is key to the discussion, but the dialectic between universalism and relativism is one fundamental aspect. In order to render this more concrete, however, I move to the International Baccalaureate diploma program. In the 35 years since its creation, this curriculum has grown to be an internationally accepted,

though often challenged, framework for international education, and potentially global

citizenship education.

4.3 The IB as a Vehicle for Creating Global Citizens

Excluding the International School of Geneva, the United Nations International

School, and the first UWC, for a long time the majority of "international schools" were

more accurately "bi-national schools," serving an expatriate community with their home

nation's curriculum and diploma (Fox 1985). Several writers argue that it was the

development of the IB that allowed for the "internationalization" of international schools

(Renaud 1975; Peterson 1977; Fox 1985; Goodman 1985; Peterson 1987; de Moraes

1998; Hill 2002).

Renaud and Peterson, the first two Directors of the IBO, write about the early aims of

the organization. They both acknowledge its practical rationale – to offer a consistent,

universally accepted diploma program for internationally mobile students who may move

several times within the last two years of secondary school. Yet they both also

emphasize its secondary aim: "a form of education which opens windows on a wider

culture than the purely national…" (Peterson 1977).

To a great extent, most praise the IB for its extreme academic rigor and challenge to

students (Savage 1982; Jacoby 1992, Daniel and Cox 1992). Most research on the IB

focuses less on the secondary ideological mission stated above, and more on its primary

goal of university preparation through the development of well-rounded critical thinkers.

While a fine goal for an academic curriculum, that end alone fails to reach towards the

values of education for global citizenship as proclaimed by the UWCs. Thus I focus on the efficacy of the secondary mission of the IB.

Despite this apparent mission, even if secondary, in the last 25 years many have called for greater global representation within the IB curriculum (Azraai 1981; Fox 1985; Jonietz 1991; Walker 1999; Walker 2000; Lewis 2001). Azraai (1981), the Malaysian Ambassador to the UN, speaks of the need to include the contributions of Eastern, Islamic, and African thought in the curriculum. Fox (1985) also challenges the Euro-centrism of the degree, calling for its "tropicalization." Peterson, one of the creators of the IB, responds to this criticism in his history of the IB with the pragmatic explanation that the majority of students in the IB program were applying to universities in North America and Europe. Still, he admits to a slight bit of Euro-centrism in the syllabi. Aside from pragmatic concerns though, the Euro-centrism within the IB conflicts with both the clear mission of the UWCs and the expressed secondary aim of the IB. [22]

Blackburn addresses this concern in a 1989 interview (Jonietz 1991). The Deputy Director-General of the IB at the time, Blackburn poses the question to himself mid-interview, "how international is the IB?", to which he answers bluntly, "we are not happy with this" (Jonietz, p. 218). He continues to describe how, from an insider's view, the IB at the time was nonetheless making great efforts to truly "internationalize" its curriculum and move from its Euro-centric roots.

Despite apparent efforts to "internationalize" however, the curriculum continues to be attacked for Euro-centrism and a failure to deliver on its potential for global citizenship education. That said, one of the supposed strengths of the curriculum is the flexibility it allows teachers and schools, although this varies somewhat from subject to subject. As

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[22] This secondary aim as quoted in Peterson (1987), above.

the UWCs' mission is explicitly to promote the values of global citizenship, I examine

UWC teachers' ability to adapt the IB framework to the mission of the school. This

examination provides an understanding of the current potentials and challenges for global

citizenship education.

4.4 The UWCs

If an international school and the IB do not guarantee an international education,

how can one define global citizenship education? How can teachers adapt the IB to

educate students toward values of global citizenship? Many of the articles cited above

have spoken to various ideas – a balance between universalism and relativism,

perspective consciousness, and cross-cultural awareness. With these author's ideals in

mind, I turn to the United World Colleges as an ideal model of global education. To

illustrate the UWCs' uniqueness, I offer two quotes, each notably from persons not

directly involved with the UWCs:

> They set the pattern for a possible future form of education transcending
> frontiers, in which, without losing anything of their own cultural heritages,
> young people will take part in the same intellectual, manual, social and
> sporting activities.
> > --Gerard Renaud, second Director of IBO, 1975

> United World Colleges are the exception; they are based on ideological
> motives only. They deliberately bring students of many nationalities together
> to promote world peace and international understanding with the IB diploma
> as the formal curriculum vehicle.
> > --Ian Hill, Deputy-Director General of the IBO, 2002

Though 27 years apart, these two quotes emphasize the historical and continued position

of the UWCs as "the exception" in international education.

Very little has been published on the UWCs. Several articles complement Alec

Peterson's <u>Schools Across Frontiers</u> (1987) to provide historical background for the

movement (Blackburn 1977, Peterson 1983; Peterson 1987; Sutcliffe 1991; Hill 2001).

Wilkinson (2002) used Hayden's (1998) research which sought to quantify the change in

various measures of international minded-ness that students in international schools

undergo. Wilkinson found that students at the Mahindra UWC of India do indeed

increase on several measures of international minded-ness. In comparison with Hayden's

study of other international schools, students in this UWC changed to a greater extent.

Branson's (1997) broad report on the UWCs found similarly in mixed quantitative

surveys and qualitative interviews that the UWCs' education does indeed increase student

awareness of selected measures aligned with global citizenship. Branson's report made

the influences somewhat more distinct than Wilkinson, finding that residential life

increased measures of global citizenship the most, followed by extra-curricular activities,

and formal academic education the least so. Branson focused, however, on how the

extra-curricular programs affected change in students' identities of global citizenship,

barely evaluating the question of how the formal academic education does or not in fact

affect change. As teachers are the central actors in the enactment of the formal academic

education, I now turn to literature that addresses that importance.

4.5 The Role of Teachers in Delivering the Curriculum

While a curriculum serves as a guide for formal classroom education, there exists

no "teacher-proof" curriculum (Eisner 1994; Pope 2003). It is the role of the teacher to

make the curriculum come alive – or not – for students in the classroom. Anybody who

has ever had a great educator teach a dry subject, or vice-versa, understands this concept. Because of its emphasis on values, the teacher plays an absolutely essential role in global citizenship education. In particular with the IB, the teacher is the key individual who translates the various guidelines that the IB offers into the day-to-day education within the classroom. In the UWCs, this means translation into a classroom situated within a clear educational ideology and students dedicated to that ideology as a prerequisite for admission.

Many educational practitioner-theorists clarify the central importance of the teacher in their research (Dewey 1938; Sizer 1984; Duckworth 1991). Dewey writes that the educator ultimately controls the direction of practical education. Each of these writers describe the disjuncture between the paper documents of the curriculum and the humans who interpret it – the teachers and students. Dewey writes of the "sympathetic understanding" that teachers must have of students, and Duckworth laments the chasm between educational researchers and educational practitioners.

With regard to global citizenship education, the role of teachers is similarly crucial (Carr 1928; Arnove 1999). Carr writes "Ultimate success of education for world citizenship depends upon the daily work of classroom teachers…These teachers…hold the balance of power" (Carr 1928, P. 201). All education holds a particular ideology that is transmitted by curricula, teachers, and administrators (Eisner 1994), but not always as explicitly as global citizenship education. The explicit mission of global citizenship education only reinforces the role of the teacher in translating that ideology to students. Within the UWCs, the challenges to the "international-ness" of the IB add weight to the role of the teacher to "globalize" the IB. That said, no research on global citizenship

generally or the UWCs specifically has ever focused on teachers as the unit of analysis to understand their central role in the enactment of global citizenship education.

It is here that I seek to fill in the gaps. With the framework of global citizenship education as defined by Hanvey (1975) and others, I explore how teachers in the UWCs use the formal curriculum to acculturate students into the ideals of global citizenship, in which Wilkinson (2002) measured their success, while of course acknowledging the limitations of a single study. Even though Branson measured the academic curriculum as affecting less change than the intangibles of residential life, I choose to focus on the teachers' interpretation of the curriculum for the potential generalizability of my results to other schools.

The emergence of the concept of a global citizen has raised the call for a model of education to teach children how to be global citizens. While the IB has become the dominant model for international and global citizenship education, it has nonetheless been challenged extensively for its Euro-centric roots. How teachers in the UWCs take the guidelines within the IB curriculum and deliver a "UWC education" – as defined by the UWC mission – will provide a deeper understanding of the potentials for global citizenship education.

5. Conceptual Framework

In this section I will lay out the conceptual framework through which I analyze my findings. I first offer a brief introduction and visual representation of my framework. I then move to an analysis of each of the areas of the conceptual framework with specific regard to my topic. The three areas draw from three main areas of thought: 1) world society theory, 2) curriculum theory, 3) the normative theory surrounding the potentials for global citizenship education. In the third area, I fuse the vast and various literature into five key values essential to global citizenship education. By merging these three main areas of thought, I create a conceptual framework through which I can holistically and critically examine the formal academic curriculum, enacted by teachers, at the UWCs.

With specific regard to global citizenship, world society theory has explored the patterns in education that have led to the development of universal norms. These universal norms have in turn led education to the potential for ideological goals that reach beyond a pragmatic model of education for national development. To supplement world society theory's macro-level of analysis, I use the triadic distinction detailed by McTighe and Ferrara (1998), which divides the goals of education into 1) declarative (content); 2) procedural (skills); and 3) attitudes, values, and habits of mind.[23] Finally, I detail the work of writers and researchers, mostly from within the international schools movement, but also from political science and international comparative education, who have theorized about what the values of global citizenship education should be, but who have nonetheless failed to breach the gap into classroom level practice.

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[23] For simplicity, I will refer to these "attitudes, values, and habits of mind" collectively as values.

The diagram below visually explains my conceptual framework. The three ovals at the top of the framework together form the critical lens through which I will analyze the teachers' enactment of the UWC model of global citizenship education. The three circles at the bottom of the figure represent the influences on UWCs teachers that guide their enactment. Through an analysis of the enactors of the curriculum, the UWC teachers, I construct a critical analysis of the UWCs' model of global citizenship education. Overall, I use my data to evaluate the extent to which, and if so (more importantly) *how*, teachers in the UWCs educate students towards values of global citizenship within the formal academic classroom.

Figure 3: Conceptual Framework
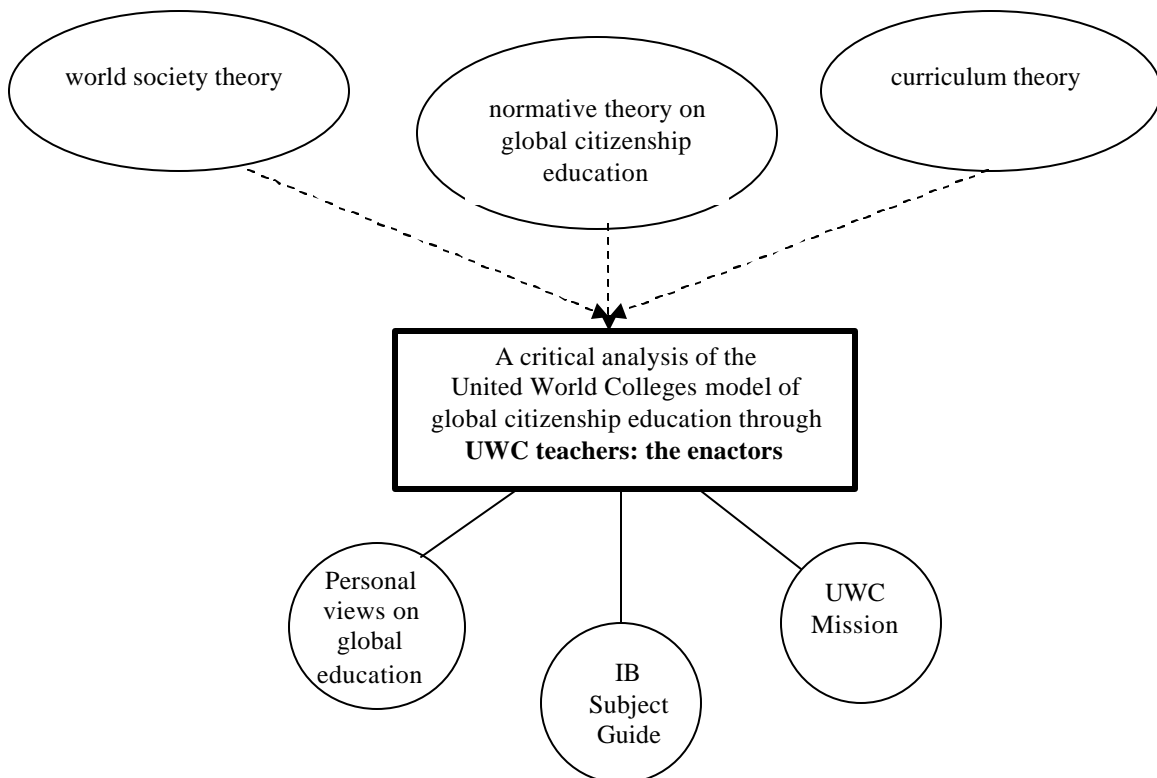
Thus, my main research questions and sub-questions are the following:

- How does one define global citizenship education?
    - How does the literature define it?
    - How do teachers at the UWCs define it?
- Do teachers in the UWCs educate students toward the values of global citizenship?
    - If yes, how do teachers utilize the formal curriculum to educate towards the UWCs' mission and the values of global citizenship?
    - If no, what constraints prevent teachers from achieving this goal?
    - What is missing from a UWC education in terms of global citizenship education?
- What is the role of the IB curriculum in the teaching of a UWC education?
    - What is the process by which UWC teachers adapt the IB to reach towards their school's mission?
    - To what extent do the IB curricula allow teachers to teach toward the values of global citizenship?
    - How well does the IB serve the UWCs' mission as its formal curriculum?

The answers to these research questions should lead me toward a deeper understanding of the ways in which teachers who have the goal of educating global citizens in fact do so. In order to understand the conceptual context of these research questions, I now turn to the three central areas of my conceptual framework.

5.1 World society theory

World society theory (Meyer et. al. 1997) lays the groundwork for understanding the universal norms for global citizenship education. In their seminal article, "World Society and the Nation-State," the authors detail an emerging institutional isomorphism

in the world as a result of exogenous world actors who, albeit not coercively or consciously, determine and shape the world. Under the heading, "Rationalized Actorhood," the authors assert that the nation-state, as it currently exists, seeks to legitimate itself as a rational actor – i.e. having legitimate autonomy and control over self-determination. They make this point by asserting that nation-states generally have uniform goals, determined by an amorphous "world culture." In particular, world society theory applies generally to the emergence of education as an accepted norm for the existence of a legitimate nation-state, and specifically to the role of spreading global norms in educational structures, time allocations, and curricula (Ramirez 1987, 1997; Rauner 1998).

I will use world society theory as my overarching theoretical lens – that there can and does exist a notion of global citizenship that functions as a global norm with regard to certain universal values. World society theorists argue that because of the increasing isomorphism in world-wide institutions, but in particular in education, there exists a greater focus on a universal human community. This increasing world-wide focus adds new ideas of global citizenship to historical notions of national citizenship by expanding humanity's understanding of itself through universally accepted value-systems.

World society theory has been used to document how isomorphism in educational structures, time allocations, and curricula have contributed to global citizenship; however it has failed as of yet to explain how teachers enact and translate the values of global citizenship within a classroom, even though Meyer et. al. describe theoretically how "worldwide models define and legitimate agendas for local action." To bridge this gap from theory to practice, I will supplement world society theory with a more micro-level,

classroom assessment theory. In doing so I will move beyond only the documents

utilized, to explore what actually goes on in classrooms that seek to educate for the values

of global citizenship.

5.2 Curriculum Theory

To deepen my understanding of classroom level education theory, I use the triadic

distinction of educational goals detailed by McTighe and Ferrara (1998). The authors

divide the goals of education into the following:

1) Declarative knowledge -- what we want students to understand (facts, concepts, principles, generalizations)
2) Procedural knowledge – what we want students to be able to do (skills, processes, strategies)
3) Attitudes, values, habits of mind – how we would like students to be disposed to act (e.g. appreciate the arts, treat people with respect, avoid impulsive behavior). (p. 9)

While there exist a variety of methods available for assessing student learning, an

International Baccalaureate Organization conference in September, 2002, delineated a

similar tripartite division for the evaluation of international education.[24] The conference

notes break curriculum into knowledge, skills, and attitudes. The notes also mention

"values" as a distinct area of international education. Here values are "grounded in

shared human values and addressing cultural diversity" (IBO Conference proceedings

2002, p. 2). Hill uses a similar method to examine a history of the IB and "international

education," breaking the goals of curriculum into content, skills, and attitudes. Hill

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[24] In this case, the IB conference uses the term "international education" to refer to what I refer to as global citizenship education in this monograph. The same is true for the reference to Hill (in this paragraph).

defines certain attitudes as essential to an "international education," concluding that while the IB is successful in achieving the goals for content and skills, it is unsuccessful in the case of attitudes (Hill 2002).

Dividing the assessment of students learning goals into these three categories serves the assessment of education for global citizenship particularly well because the end goals are so different from traditional education. Education for global citizenship is by nature value-laden, even if the particular values are somewhat debatable. Furthermore, these distinctions allow me to make clear the differentiation between education that simply covers topics, or declarative knowledge, of a global nature, and education that covers values of a global nature. World society theorists have already documented a great deal of isomorphism in declarative knowledge goals in world-wide education; my study seeks to evaluate a case study of global citizenship education with regard to the third goal of classroom education.

5.3 Global citizenship education literature: the values of a global citizen

As detailed above, I draw on world society theory's concept of increasing universal isomorphism leading to the emergence of global citizenship, and separately from curriculum theory's understanding of values of one of the three key goals of education. To complement these theories however, I need an understanding of what are the values of global citizenship. Therefore I must take some time to assemble a definition through which I can examine UWC teachers' enactment of formal classroom education for global citizenship. In order to define the values of global citizenship education, I

have studied the literature theorizing on the subject and drawn together the values into several key areas for teacher emphasis.[25]

Each area addresses an attitude, value, or habit of mind that global citizenship education seeks to imbue in students. This meshes with the curriculum theories described above. Many of these topics could be categorized as declarative knowledge – they are indeed rooted in facts or concepts – but the categorization into global citizenship education comes with identification that these are not bland facts that can be taught with one perspective or another, but rather key values, which must be presented with a specific alignment in order to reach toward the goals of global citizenship education. While the values of global citizenship *can* be taught through declarative knowledge, this is not *necessarily* the case.[26]

In the case of global citizenship education however, these values cannot simply be added into a curriculum or textbook and left for the teacher to interpret one way or another. In speaking of the values goal of the IB, Peterson writes, "Much will depend on the teacher rather than the syllabus – and the influence of the teacher can last a lifetime" (Peterson 1987). I argue that because of the schools' explicit mission to do so, teachers in the UWCs have an interest in educating students toward the values of global citizenship. These values must represent a definite perspective in order to create global citizens, and in so form a definition for the values within global citizenship education. Thus, I utilize this definition, drawn from the literature, as a critical lens to

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[25] I have drawn these areas to a great extent from Hanvey (1975), which has become seminal to the field of global citizenship education. All of the literature on this topic, however, addresses areas that fall in line with Hanvey's five points. In this way, I have not followed Hanvey's divisions verbatim, but rather found that global citizenship education naturally addresses areas that overlap with his ideas.

[26] An example would be studying the various facts about the post World War Two de-colonization of Africa – treaties signed, individuals involved, battles fought -- without engendering an understanding of the perspective of Africans with regard to their de-colonization and the subsequent effect on today's world.

examine whether teachers in the UWCs do indeed infuse the values of global citizenship into their formal classroom education.

In addition to the values of global citizenship outlined below, there are two other fundamentals that I wish to highlight first. First, global citizenship education is not an individual subject to be taught in one class. Rather it is integrated into all disciplines, just as the processes of globalization reach into every area of life (Alger and Harf 1986). Second, and perhaps most importantly above all, the continuing development of global citizenship education cannot be a western, Euro-American monologue. Though the West may currently be dominant in global society, the emergence of true global citizenship must grow from a multi-logue between a diversity of world cultures and nations, from the core and the periphery. As Soetjakmoto writes, "it is becoming obvious that universalistic concepts of a cosmopolitan world order derived from a single dominant cultural perspective do not have much meaning for our understanding of the dynamics of interdependence and its present structural disparities" (Soetjakmoto 1984, p. 7). I concur with this former Ambassador and Rector of United Nations University, and believe that it is the responsibility of those in power in the West to actively invite voices from the developing world into the multi-logue.

Thus teachers who seek to educate for global citizenship must be on the front line of the development of this multi-logue in their classrooms. They must create syllabi that draw from global, not western, bodies of knowledge and value skills of global application. More importantly, they must educate for the values of global citizenship outlined below – values that are viewed to be universally essential – but most importantly

they must culture a global multi-logue in their classrooms across the disciplines that allows for these values to be challenged, and new ones to emerge.

5.3.1 Universalism and relativism The very concept of global citizenship requires some level of credence in universal values. Global citizens must believe that all members of our species share some common humanity, and recognize a universal bond based on those shared traits. These bonds drive us toward the hope for global peace, cooperation, and justice. The debate arises over how to achieve these universal goals, whether through emphasizing commonalities or differences. Ultimately the answer lies in the melting of the poles together into a cohesive view that understands "the human species as a single and indivisible unit comprising a global society of many cultures" (Soetjakmoto 1984, p. 11). Many concur with this combination of universalism and relativism (Hanvey 1975; Enloe 1985, Belle-Isle 1986; Arnove 1999). For the teacher of global citizenship this means pushing students to recognize some level of shared humanity without de-emphasizing the diversities of humanity. Furthermore, engaging this debate within a diverse classroom allows students to shape their own understandings of what traits are shared and where valuable human diversity lies. Ultimately, students develop an awareness of their own national and cultural perspectives, and an awareness of the humanistic commonalities of perspective that can simultaneously exist. This "perspective consciousness" is a key product of the debate within universalism and relativism.

5.3.2 "State of the planet" awareness I use Hanvey's term here to include a wider range of issues that affect the health of the planet, from mass poverty and hunger, to overpopulation; however, the majority of the literature focuses on awareness of environmental issues as central to global citizenship education (Hanvey 1975; Enloe 1985; Alger and Harf 1986; Belle-Isle 1986). An awareness of and interest in the protection of the environment is integrally connected to the sustainable development of humanity. This "state of the planet awareness" foreshadows what today has come to be called "sustainable development." The integration of environmental awareness with humanity's sustainable development creates a key value for global citizenship education (Hill 2002). Teachers must engender not only the value of environmental and human life, but also a questioning of the path of human "progress" at the expense of these.

5.3.3 Interdependence of all life The third point within the values of global citizenship education blends from the previous. This is an understanding of and adherence to the belief that all organic life is fundamentally interconnected and interdependent (Hanvey 1975; Soetjakmoto 1985; Enloe 1985; Alger and Harf 1986; Merryfield and Remy 1995; Walker 2000). This area involves a study of global actors and global processes, as well as the development of the skills of cooperation and compromise, but it is the fundamental philosophy of interdependence which allows for its study. Hanvey addresses this idea as the "inevitability of global change," but pushes the student of global citizenship to question the desirability and multiple definitions of global growth and progress. Only through a knowledge and questioning of the dynamics of global interdependence can students reach toward global citizenship. Teachers can emphasize understanding of this

value through revealing the web-like interconnection of global events rather than the apparent isolation of national or regional happenings.

5.3.4 Connection of the local and the global This concept blurs from the idea of interdependence explained above; it differs, however, in its focus. By encouraging students to connect with their local communities and become aware of their own national and cultural heritages, while growing in awareness of diverse global perspectives and issues, students of global citizenship can see the magnitude of their own actions on the global stage (Hanvey 1975; Enloe 1985; Alger and Harf 1986; Merryfield and Remy 1995; Walker 2000). Hanvey describes this connection as an "awareness of human choices," which I believe captures well the marrow of this concept. Global citizenship education so values the connection of the local to the global because in doing so students necessarily see that their personal actions and choices can affect others around the globe. Through increasing student awareness and adherence to this value, teachers can encourage and empower them to act, fostering a personal and social responsibility that does not exist without this feeling of connectedness.

5.3.5 Cross-cultural awareness The fifth element within global citizenship education describes more than a factual knowledge of the "other."[27] Global citizens reach more towards the intangible understanding of another's perspective from the inside. This is more than "tolerance of other cultures" (Merryfield and Remy 1995). True cross-cultural awareness moves beyond simply tolerating another culture to what anthropologist-philosopher Magoroh Mayuyama labels "trans-spection" (Hanvey 1975). Trans-spection

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[27] This would be the focus of more traditional international education.

moves beyond empathy; it is the post-modern understanding of the experience of "other."
Here the other ceases to be the other, and becomes the familiar through recognition of
common human experiences and emotions. This is perhaps the most difficult of the
attitudes of global citizenship education, available only through direct experience within
foreign cultures or with foreign peoples (Soetjakmoto 1984). International schools, but
also diverse national schools, thus hold the greatest potential for the development of
deeper cross-cultural awareness. In these culturally and nationally diverse classrooms,
teachers hold the ability to engender in students an internal understanding of the "other"
by drawing all students into the perspectives of diverse student experiences not their own.

6. Data and Methods

This monograph explores the way that teachers within the United World Colleges seek to educate students toward the ideals of global citizenship. Though this is the expressed mission of the UWCs, Branson (1997) found that, on the whole, it was the extra-curricular student life at the UWCs that led to an increase of a "global identity." Nonetheless, as she admits, the effect of classroom education cannot be underestimated. Thus, I sought to understand whether, and if so, how, teachers within the UWCs aimed to teach the values of global citizenship.

I also sought to understand UWCs teachers' views on global education, as well as their interaction with the formal curriculum for the schools, the International Baccalaureate (IB). Because there has not been any research on teacher implementation of the IB, let alone within the UWCs, this monograph is exploratory in nature and serves only to begin an understanding of whether and how global citizenship education can take place within an IB classroom. With Branson's research of the students at the UWCs, I hoped to gain a more holistic picture of global citizenship education by adding in teachers' views on the classroom education within the UWCs.

To address these research questions, I conducted a qualitative study of teachers and their teaching documents in order to sketch an image of the UWC classroom from the teachers' point of view. I felt that only through a qualitative study could I gain an in-depth entry into the workings of a UWC classroom. Creswell (2003) describes qualitative procedures as taking place "in the natural setting," using "multiple methods that are interactive and humanistic…emergent rather than prefigured… fundamentally interpretive," as viewing "social phenomena holistically, " and as using "complex

reasoning that is multi-faceted, iterative, and simultaneous" (181-183). While there are a wide variety of qualitative methods available, I used class observations, questionnaires, focused semi-structured interviews, and document analysis to paint as holistic a picture as possible of teachers' enacted education at the UWCs.

6.1 Data

The data for this study come from both broad and narrowly focused sources. To gain a wide angle perspective on global citizenship education in the UWCs and the mission that guides it, I interviewed the head of the college and engaged in document analysis of the UWCs' official Mission Statement. To begin to narrow in on the formal classroom education, I observed a wide-range of UWC classes for one week to note both the classroom environment and the teachers' pedagogies in the classroom.

I filled in these sources with an open-ended questionnaires, which sought to assess a) teachers' backgrounds, b) their adaptation of the IB, and c) their own teaching style and goals. I followed up the questionnaires by interviewing three teachers, one from the humanities, one from social sciences, and one from the natural sciences. I felt that these three discipline areas represent a range of how strictly the IB guides the classroom education, and so they represent a range in teaching experiences and flexibility. This wide-range of data sources provide a wide, yet in depth, sketch of the teaching of global citizenship education at the UWCs.

6.1.1 College selection

In December of 2002, I traveled to the UWC International Office in London, England, to begin exploring the monograph topic. I found the office extremely receptive and helpful to my work, and their willingness and aid helped direct not only my research project, but also the selection of a school. I traveled to one of the UWCs for one week to meet with teachers and observe classes. I chose the school in part because of convenience, but also because of the school's willingness to work with me.[28] While the choice of only one school limits generalizability, I felt it important to increase the depth of my study rather than research multiple schools. Furthermore, the temporal limitations of the monograph prevented my travel to multiple UWCs, which are scattered around the globe.

In the week there, I was able to observe a wide variety of classes, hand out my questionnaires to teachers, conduct a number of informal conversations with teachers, and one formal interview with the college head. In advance of my visit I contacted the college head to obtain permission for the visit. Upon my arrival, the college head introduced me briefly at a faculty meeting. All faculty were very welcoming and invited me to sit in on their classes.

6.1.2 Interview with College Head

On my last morning at the UWC I visited, I spent approximately thirty minutes interviewing the college head. I hoped to gain a broader understanding of my research

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[28] Because of the limited number of UWCs, I will do my best to maintain anonymity as to the specific college, and in so, its teachers.

topic which the college head, who also serves as the Academic Dean, could only answer.

I asked the head three questions:

- What is the hiring process for teachers (i.e. to what extent does subject area knowledge matter versus adherence to the UWC mission)?
- Do you feel that the formal academic curriculum can play a role in developing values consistent with global citizenship? How does this goal vary by discipline?
- Aside from the functional need it serves, do you see the IB as effectively contributing to the UWCs' mission and ideals?

I chose not to record the interview, and instead opted to write the responses in a notebook I held in my lap. I did my best to maintain eye contact through out the interview, and if necessary asked the college head to repeat a sentence if necessary for clarification or for documentation.

6.1.3 Mission Statement

As the Mission Statement officially ties together all of the colleges in the movement and guides the overall education within each college, any examination of education in the UWCs necessitates its close analysis. I obtained a copy of the UWCs' official statement, widely available in all of their literature, from the movement's website, www.uwc.org.

6.1.4 Class Observations

While clearly the observation of one class cannot form much of a generalizable basis for analysis, I was able to observe a wide range of classes to evaluate broadly the

educational environment in which UWC teachers operate and what pedagogical patterns

exist generally across classes and teachers. Though classroom observations can only

form a small part of my data because of my limited time spent in any one class, I felt it

important to spend what time I could in a variety of UWC classes to observe first-hand

teachers' pedagogical techniques and the classroom environment they created. Because

second-year students[29] were in their final week before their culminating IB examinations,

I observed only first-year classes. This allowed me a greater chance of observing a

typical class, rather than one in which students were simply preparing for the IB exam.

I obtained permission from each teacher in advance of any classroom observation.

For the period of the observation, I sat in the back of the classroom as unobtrusively as

possible so as not to remind teacher or students that I was present. Some teachers chose

to introduce me, some asked me to introduce myself, and others did neither. I did my

best to remain as inconspicuous as possible once the class began. Nonetheless, my

presence was no doubt felt by teachers and students alike, and most likely affected their

actions to some extent.

To order my note-taking, I divided my observation notes into three areas: 1)

classroom environment, 2) task, and 3) methods. Classroom environment included both

the decoration and layout of the physical space of the classroom itself, and the

community atmosphere that I observed amongst the teacher and students. Task pertained

to the specific focus of the period, e.g. to learn about Maoist treatment of women.

Methods pertained specifically to the pedagogical techniques that the teacher used to

reach the specific educational goals of the class. Despite these apparent divisions though,

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[29] UWC students come for two years only, therefore students are divided into first-years and second-years.

the lines were often blurred, as the teacher's methods created the classroom environment, as did the task of the class affect the methods and the environment.

6.1.5 Teacher Questionnaire

My fourth data source was a questionnaire that I devised to ascertain teachers' views on global citizenship, global citizenship education, and the interrelation of those goals with both the UWCs' mission statement and the IB. The questionnaire was a mix of Likert scale and open-ended questions, designed to allow for the teacher to construct their own definitions and work from those definitions. I felt that it was important not to guide teachers into definitions that I approached the research with, and so the questionnaire weighed more heavily towards open-ended questions.

The goal of the questionnaire was to address three main areas of interest to the research: 1) the teacher's background, 2) the process by which the teachers adapt the IB guidelines into their classrooms, 3) the teachers' style and goals in one of their classes. For the complete questionnaire, see Appendix Four. In terms of the teacher's background, I sought to understand a bit about their teaching experience, why they came to the UWCs, as well as their philosophies with regard to education in general, global education in specific, and their definition of global citizenship. As Carr writes, with specific regard to teaching for global citizenship, "Every teacher has a philosophy of education. Yet though it is fragmentary, unorganized, and only partly conscious, a philosophy he does have. Obviously the teacher's philosophy plays a very important part in his success or failure" (Carr 1928, p. 210). Working from there I questioned the teachers as to the process by which they took the IB guidelines and created a course that

they would then teach. I sought to understand a bit about the teacher's feelings on the IB with regard to the level of autonomy it allows in their subject area, and how it guided or did not guide their teaching. I also sought to understand to what extent the UWCs' mission statement guided their teaching. Finally, I asked the teachers to choose one of the classes they teach and to list four goals they have for student learning, and how they design their teaching to meet those goals. The last questions asked the teachers to evaluate to what extent and how their subject teaches toward the values of global citizenship. I purposely left the definition of a global citizen to the individual respondent after asking them to define this concept for me in the first section of the questionnaire.

Upon arrival at the school, I placed one paper copy of my questionnaire in each of the teachers' mailboxes; in addition I also emailed an electronic copy with the help of the school's technology director. In all I distributed 27 questionnaires. With both forms I included a brief letter of introduction so that the teachers knew who I was and the intentions of my visit. Overall I had a low response rate – 30 percent. This was no doubt in a large part due to the fact that the time during which I visited, and in turn handed out the questionnaire, was the week before final examinations. In the IB program, this is a very busy time for teachers as they have to prepare students for the year-end, culminating exams, which count for a large percentage of the students' grades.

That said, the intention of this study was never to quantify the experiences of UWC teachers, so the smaller sample size does not negatively affect this monograph as it would were the focus more quantitative. The questionnaires I did receive provided enough base information from which to build a follow-up interview with three teachers.

While the pool of teachers from which to select interviewees was more limited, there was

nonetheless a complete range of IB subject groups and disciplines from which to choose.

6.1.6 Teacher Interviews

To follow up on the questionnaires and focus my data collection, I chose to

interview three teachers to create detailed studies of three courses, one in each of the

languages/literature, social sciences, and math/sciences. By deepening my understanding

of teachers' views on and methods of teaching for global citizenship in these three areas,

I gained insight into a range of possibilities for adapting the IB curricula to the goals of

global citizenship education. I chose the three interviewees based on a combination of

willingness, accessibility, and their responses to the questionnaire. I conducted the

interviews during the summer, one over the phone and two in person on a trip back to the

UWC at which I collected my initial data. The three teachers I ultimately interviewed

had responded to the questionnaire completely and answered open-ended questions with

answers that I felt needed more detailed exploration as to their teaching methods.

I followed a semi-structured interview format. I chose this format for its balance

between comparability, so that I could draw together their methods during my analysis,

and individuality, so that I could specialize my questions based on the discipline and

questionnaire responses of each teacher. Furthermore, the semi-structured format

allowed me to adapt the interview to the answers of the teachers as the interview

progressed and allowed the teachers to ultimately steer the inquiry.

Generally, I first asked each teacher a few questions to clarify answers on their

questions. For example, I asked one teacher what he meant when he answered that one of

the reasons he came to the UWCs was "curiosity," as I felt this answer necessitated further understanding. In some cases, this clarification led the interview into a discussion of their views on global citizenship education and their methods for reaching that goal without further structured questioning. I nonetheless made certain that I re-read the teacher' definition of the values of global citizenship that they delineated on the questionnaire, and asked them if they wanted to expand on the definition. Working from that definition, I asked all of the teachers whether or not they felt that their subject area should teach those values. If they did, I asked them how they sought to achieve that goal. I also questioned each teacher as to their feelings on the IB subject guide in their area, and the effectiveness of the curriculum, as laid out in the guide, to teach toward the values of global citizenship, as they had defined it. I also asked the teacher to clearly describe to me the IB subject guide in their area and the process by which they translated the guidelines into a working curriculum in their classrooms. Throughout the interview, I took great care to not allow my definitions of global citizenship to intrude on the discussion to maximize the validity of the data.

6.1.7 IB Subject Guide

Following my interviews, I obtained a copy of the official 2002-2003 IB subject guide for the three courses taught by the teachers I interviewed. I used the guide as reference during the data analysis stage to refer to the IB curriculum and guidelines of which teachers had spoken to me. I obtained the subject guides from the teachers or other IB teachers that I know.

6.2 Methods

After defining my research questions, I decided that a qualitative approach would yield the greatest data as to the classroom-level techniques used by teachers. I sought to personalize the research process as much as possible to understand, from the teachers' perspectives, the validity of the goal of teaching for the values of global citizenship and the methods used to do so. Therefore, a combination of multiple qualitative methods created the most in depth picture possible to answer my research questions.

One crucial part to both the construction of my questionnaire and interviews was to force the teachers to create their own definition of global citizenship. Because I sought no only to understand UWC teachers' views on and methods for teaching the values of global citizenship, but also to compare those results with the broader literature that theorized on the subject, I had to take care not to allow my understanding of the literature interfere with teachers' responses. To do this, I asked teachers to define a global citizen in the first section of the questionnaire, and asked them again at the start of the interviews to define a global citizen, and in particular the values of a global citizen.

When analyzing the data, I first studied again the definitions of the values of global citizenship as I had culled them from the literature.[30] With this definition in mind, I engaged in a comparative analysis of the teachers' interview and questionnaire responses. For the broader questionnaire data, I focused on question numbers five, six, seven, twelve, fifteen and sixteen. I have listed these questions below:

> 5) What are your personal philosophies with regard to global education? Why is global education important?
>
> 6) What is a "global citizen" to you?

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[30] These are laid out in the conceptual framework.

7) The IB provides a framework for implementation into the classroom. How much autonomy do you feel the IB offers to develop the course you want to teach?

1	2	3	4	5	6

Not much autonomy at all ←---→ A great deal of autonomy

12a) How much does the UWC mission statement guide your teaching and curriculum development?

1	2	3	4	5	6

Not much at all ←--→ A great deal

12b) How does it do so?

15) To what extent do you think a UWC education in your subject area should emphasize values consistent with global citizenship, as compared with emphasizing traditional subject area knowledge and skills?

1	2	3	4	5	6

Not much at all ←---→ Emphasize global
(Emphasize traditional   values a great deal
subject area knowledge
and skills)

Please take a moment to explain your answer.

16) Do you think that your department does indeed emphasize values consistent with global citizenship? If it is different from your answer to number fourteen, please explain how.

For the detailed study analyses, I focused on these questions again and on the interview responses. By comparing the teachers' definitions and responses with regard to education for the values of global citizenship and the IB's role in that goal with the broader literature's definitions of the subject, I gained deeper insight not only into how the UWCs educate students toward their mission, but also, and perhaps more importantly, how a UWCs education fits within the larger framework created by the literature on education for global citizenship.

7. Findings and Discussion

In this section I present and discuss my findings to answer the central research questions. In my conceptual framework I constructed a definition of the values of global citizenship by drawing from the vast and varied literature on the subject. Now I turn to the teachers within the UWCs to evaluate whether they teach for these values; if they do, how, and if they do not, why not. I begin with a broad overview of global citizenship education in the UWCs by presenting and discussing my interview with the college head, an analysis of the Mission Statement, my class observations, and the entirety of UWCs teachers' questionnaires. Then I focus on three detailed course studies, one in the humanities/languages division, one in the social sciences, and one in the sciences.[31] These three academic areas cover the range of traditional academic disciplines, and so maximize understanding of the potentials for global citizenship education. Finally, I evaluate and discuss the data as a whole and present a cohesive analysis of education for global citizenship.

7.1 Interview with College Head

To understand a broad view on the importance and potential of global citizenship education from the perspective of the UWCs' administration, I conducted a brief interview with the college head, Daren Popov.[32] I hoped to understand three areas from Daren's perspective: 1) the hiring process of teachers, 2) the administration's wide-angle

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[31] To preserve the anonymity of the teachers involved, and because in many cases there is only one teacher per course, I will not be any more specific about the courses on which I focused.

[32] Again, to preserve the anonymity of the college head and teachers, I have changed the names, and in some cases the sex, of the participants.

view on the role of the formal academic curriculum in global citizenship education, and 3) the effectiveness of the IB in contributing to the UWCs' mission.

The college head plays the key role in the hiring of all teachers by initiating the process and making final decisions. I questioned Daren to understand what qualities he looks for when hiring a new teacher, in particular what balance of subscription to the UWCs' mission and strong subject area knowledge he values. He stated that first and foremost is a strong competence in the subject, because UWC students are "very intelligent and have high expectations." However, he made it clear that while not essential, it is very important still that a teacher candidate have some interest in the UWC mission. In particular this is true for teachers in the social sciences, he said, because these courses naturally lead to taking perspectives. UWCs students will represent a broad range of points of view, and so the teacher must not only be well versed in the subject, but also able to cultivate the ideals of the UWC mission amongst the diversity of views. By hiring teachers who subscribe, at least on some level, to the ideology of the UWCs, the administration lays the foundation for the education of global citizens.

Daren also brought up an interesting point in response to Branson's (1997) findings that student identities as global citizens are cultivated more outside of the classroom than within the classroom. Though I did not tell him of these findings, he surmised that the impact of formal classroom education most likely develops in students' identities more after a little time. "The immediate impact may be more valued as interpersonal, but with time this may change." From a broad perspective, he did feel that the formal academic curriculum has a role to play in the development of values consistent with global citizenship. Notably as well, he said that this role is not restricted to the

social sciences, which could be viewed as the most natural site for global citizenship education.

When I asked Daren about his feelings on the effectiveness of the IB in contributing to the UWC mission as a formal academic curriculum, his tone changed from very casual and informal to more deliberate and careful. The potentially political nature of the interaction of the UWCs with the IB became apparent in his hesitancy to choose the correct words. That said, Daren was clear in his conviction that while opinions may vary, he felt strongly that there may be some danger in trying to create an academic curriculum solely on the UWCs' mission. The IB serves as an external moderator to the academics of the UWCs; without the IB, Daren seemed to imply, the academics of the UWCs potentially could suffer from too much ideology and not enough practical academics. He made it clear that from his experience as an IB teacher and a UWCs administrator that, while not perfect, the IB serves the UWCs quite solidly.

In his role as college head, Daren's insight into the characteristics that the school values in a teacher candidate, as well as his wide-angle perspective on the potential for global citizenship education and the role of the IB in that goal are crucial to my understanding of the monograph topic. From the interview, it becomes clear that at least from an administrative perspective, the IB does serve the UWCs effectively in the education of UWC students toward the values detailed in the UWC Mission Statement. Furthermore, he similarly sees a role for all disciplines to educate toward these values. To understand the Mission Statement in greater depth, and how it fits within values of global citizenship defined by the broader literature, I now focus on an analysis of that document.

7.2 Mission Statement

> *Through international education, experience and community service,*
> *United World Colleges enable young people to become responsible*
> *citizens, politically and environmentally aware, and committed to the*
> *ideals of peace and justice, understanding and cooperation, and the*
> *implementation of these ideals through action and personal example.*[33]

The official Mission Statement of the UWCs states that the colleges enable students "to become responsible citizens." The mission does not explicitly state whether local, national, global, or other citizens; this omission serves the ideals of the school well. The movement has never intended for students to displace their own national citizenship for global citizenship; indeed, that idea is counter to the concept of global citizenship described in the conceptual framework. The UWCs encourage students to take pride in their own national and cultural heritage, but also to acknowledge some level of universal global community. The UWCs enable students to become responsible citizens of their local communities at home and school, as well as of their home nation, but also of the world.

To build these identities of universal humanitarian citizenship, the UWCs detail in the Mission Statement their commitment to "experience and community service." These foci of a UWC education assure a rootedness for UWC students in the local community of the college. By connecting issues that are ostensibly "local" with their own experiences at home or global ones about which they learn in classes, UWC students actively experience the connection of "the local and the global." The history teacher I interviewed related to me his efforts to engage these possibilities by using students' experiences practicing community service to connect seemingly divergent class issues.

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[33] UWCs' website: www.uwc.org

The "environmental awareness" emphasized in the Mission Statement develops an understanding of the multifarious and challenging issues that face the global environment. While not explicitly stated, environmental "awareness" has come to be synonymous with concern for the protection of the earth. By developing values coherent with the stewardship of the environment and the complex processes that government that stewardship, the UWCs accentuate their commitment to "state of the planet" awareness. The Chemistry teacher interviewed related to me her efforts to challenge students to critically examine the unquestioned industrialization and development of the world.

The "understanding and cooperation" that the Mission Statement emphasizes leads toward the greater "cross-cultural awareness" that defines global citizenship education. By creating an academic environment in which students from diverse cultural and national backgrounds learn from and about each other, the UWCs culture students who do not simply "tolerate" each other, but who understand and cooperate with each other because it is necessary to do so. Again, the History teacher related to me his understanding of his role as a "moderator" more than a teacher, whereby he allows students to safely express their views and listen to others.

Finally, the explicit commitment to the "ideals of peace and justice" in the Mission Statement raises the debated issues of "universalism" and "relativism" that define global citizenship education. Peace, as a global universal ideal, is commonly accepted as a desire for all humanity; however when coupled with the relativity of views on and experiences with justice, the issue becomes a balancing act that teachers must push students to critically examine in their teaching. The Literature teacher interviewed related to me her experiences using a novel to draw out class debate over the concept of a

"just war," and the complexities expressed by students over the balancing ideals of peace and justice inherent in this concept.

I must note that while the UWCs Mission Statement aligns in many ways with the definition of global citizenship outlined in the conceptual framework, it also differs in the emphasis on the implementation of these ideals "through action and personal example." This ideal reflects the founder's strong belief that "if you believe in something, you must not just think or talk or write, but must act" (Peterson 1987: 2). For the UWCs, the implementation of these ideals is indeed a fundamental part of their "responsible citizenship."

The Mission Statement also explicit fails to address the issue of "interconnectedness." However the omission or inclusion of specific values in the UWCs' Mission Statement by no means guarantees their implementation in a UWC education. Though nearly all teachers marked on their questionnaire that the Mission Statement guides their teaching in some way, it was less the specifics within the statement and more the overarching ideals. Furthermore, the statement serves as a guide for the entirety of a UWC education – including residential life, extra-curricular activities, and the formal classroom education – so again the statement can only aid our understanding of the teaching of global citizenship in the UWCs to a limited extent. Keeping in mind the political nature of both the position of administrators, detailed above, and a Mission Statement, I now turn to teacher questionnaires and my class observations to gain a more "inside look" into the classroom education at the UWCs.

7.3 Class Observations

Admittedly, my time to observe classes at the UWCs was quite limited. Because of the expectations of the masters program at Stanford and the school calendar, I was only able to visit the UWC I did for one week. Thus, in that week, I sought to gain as wide an understanding of *what goes on* in a UWC classroom from an educational environment and pedagogical perspective. I was fortunate to observe many classes that teacher's felt were representative of an "average" class in terms of topic, but many were not "normal" because my visit came towards the end of the school year. While there are a few particular observations I can make from these classes, I did see several key trends between nearly all of the classes that contribute to global citizenship education in the UWCs.

The first key trend is the classroom environment, as defined by the wall decorations and the physical organization of the classroom. Many of the classrooms had the traditional subject area décor – in English classrooms there were posters with English terms, and in Biology classrooms there were test tubes piled high. In five of the ten classrooms I visited however, world maps covered the walls, creating a steady surrounding of global awareness. In particular in the social sciences hallway, the hall was decorated with displays about globalization and its positive and negative effects around the world.

In addition to the décor, the desks in all but one of the classes I visited were arranged in a circle, semi-circle, or open rectangle. In nearly of all the classes, the teacher's desk took a prominent place in the front; but the notable absence of rows of desks, even in a Mathematics room, reveals the strong commitment to open discussion in

the classes. This physical arrangement of the classrooms emphasizes the UWCs' focus on student empowerment to be responsible and active citizens, rather than passive members of a society ordered by others.

Most notably and impacting though was the consistent open-discussion pedagogical style used throughout the classes I visited, across all disciplines. Even in subjects like Mathematics and Science, where knowledge is ostensibly held by the teacher and passed to the students, teachers had created an environment that I defined as the "yell-out" style of teaching. Here teachers would guide discussion, but it seemed anytime a student had a question or issue to raise they simply would yell it out. Teachers were not offended by this apparent interruption; on the contrary, they seemed to welcome the opportunity to respond and adapt the discussion to student interests.

The Biology class I visited serves as a fine example of the points I have made above. On the day I visited, the Biology teacher, Keisuke Anderson, led the class in a very open discussion about "Reproduction: Family Planning and Contraception."[34] The topic of the class alone has the potential to be quite politically charged, with the vastly differing religious views on family planning and contraception. To address this heated topic, Keisuke created an air of openness in which it was apparent that all students – some from Muslim backgrounds, some from Catholic, some from Asian cultures, and some from Euro-American cultures – felt comfortable speaking. Keisuke made a point of asking students from diverse backgrounds how cultural and political views differed in their countries, while infusing scientific views on the particular topic at hand. Yet he simultaneously pushed students to question scientific research, encouraging critical thinking and validating differences in culture despite science. While rooted in the science

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[34] Keisuke related to me that the discussion was somewhat typical and representative of the year.

of Biology, the discussions turned to the debates surrounding Female Genital Circumcision (FGC), and the ethical and political complexities of American companies providing free contraceptives and tuboligation surgery in the developing world. The discussion also touched on the environmental impact of regional over-population, its simultaneous effect on regional poverty, and the effects of these issues throughout the world. Keisuke's Biology class provided a glimpse of the potential for infusing the values of global citizenship outlined in the conceptual framework – "state of the planet" awareness, cross-cultural awareness, and the interdependence of all life – into a Biology classroom.

Across all disciplines and in all classes, teachers in the UWCs have created an open, student-centered environment. Though teachers assume some role of authority in the front of the class, students seemed to feel comfortable to "yell-out" their questions and issues. Though my time was limited, these classroom observations provided a quick insight into the learning environment that teachers at the UWCs structure in their classrooms. Before to turning to a more in-depth study of three teachers and their views on education for global citizenship in their disciplines, I would like to examine broadly the results from my questionnaire.

7.4 Teacher questionnaire

As stated earlier in the Data section, my questionnaire focused on three main areas: 1) teacher background, 2) adaptation and views of the IB program, and 3) teaching style and goals. While my response rate was limited, I did receive responses from teachers representing a complete range of all of the required IB subject areas. Thus,

while the generalizability of these results is limited, I can nonetheless paint a broad picture across the entire academic spectrum.

While the questionnaire focused on open-ended questions so as to capture teachers' views on global citizenship education in their own words, I would like to provide a descriptive overview of some results:

- Experience teaching in the UWCs ranged from one year to 26 years. Total teaching experience ranged from five to 43 years.
- All teachers but one listed "Commitment to UWC mission" as one of the top four reasons that they came to teach at this UWC (ranged from top reason to fourth reason). The one who did not had not heard of the UWCs before he applied, but has since realized that his own philosophies are in line with that of the UWCs.
- Six of eight felt that they had a good or great deal of autonomy with the IB to teach the course that they would like to. Of the two who did not, one (who has many years of experience with the IB) expressed great disdain for the IB as exceedingly proscriptive and restricting; the other was the Mathematics teacher. I will explore these views more fully below.
- Five of eight felt that the UWCs' mission statement guides their teaching a good to a great deal. Two marked that the UWC mission did not guide their teaching at all because it did not need to – their personal philosophies are already in line with the mission, and their personal philosophies guide their teaching. In other words, the ideals of the UWCs mission, whether explicitly from the mission or not, do guide their teaching. The one who felt that it did not teaches Mathematics, and does not feel it very possible to educate towards the UWC mission within Mathematics. (Interestingly, this teacher has among the most experience teaching in the UWCs.)
- Four of seven respondents felt that their subject area *should* emphasize the values of global citizenship more than traditional subject area declarative and procedural knowledge. The other three did not see any opposition between these poles; they felt that they could educate toward the values of global citizenship *through*

traditional subject area knowledge and skills. None of these latter three teach a science or Mathematics. The Mathematics teacher did not feel that he/she could respond to this question.

- All but the Mathematics teacher did indeed feel that their classroom education emphasizes values consistent with global citizenship.

I would first like to discuss the anomalies. One teacher had very strong views regarding the relationship between the UWCs and the IB. This teacher had had considerable experience with the IB, and felt that the current form of the IB demands "an unreasonable amount of work from both the teachers and the students… There are only so many hours in a day to accomplish both the IB goals and the UWC goals, and in my mind the UWC goals have been taking a back seat in this struggle" (Teacher 1). Though the Mathematics teacher did not explain her view as fully, it is clear from her answers that she feels that the IB does not teach for the values of global citizenship. However, she also marked that she feels that Mathematics curricula are generally acultural and perhaps lack the potential to educate for the values of global citizenship. As there was only one response from the Mathematics department, it is difficult to know whether this is an overall feeling in the Mathematics department or one teacher's opinion, but it does support Branson's (1997) findings that Mathematics is seen as acultural and an aside from global citizenship education.

Apart from these anomalies however, teachers in all subjects generally felt that the IB offered them enough autonomy to teach as they would like to, that the UWC mission guides their teaching in some way or another, that their subject area should emphasize the values of global citizenship, and that they do educate for those values in their classroom education. This reveals a great deal of optimism as to the efficacy of

teachers to adapt the IB curriculum – which the literature has shown as not necessarily international, let alone global – to the unique mission of the UWCs. This is a crucial finding, and answers the second major research question with a solid affirmative for all subject areas excluding Mathematics.

With regard to teachers' definitions of global citizenship, their answers generally aligned with the definition constructed from the literature in the conceptual framework. To avoid leading them, I asked teachers to define "global citizenship" for themselves at the beginning of the questionnaire. They were to use this definition to inform their later answers to questions about their desire and effectiveness to educate towards those values. The following table details the alignment of the five key values of global citizenship, outlined in the conceptual framework, with several of the teachers' definitions of global citizenship and global education.

Table 2: Teachers' Definitions of Global Citizenship

Universalism and relativism	• "the common human bonds and common humanity of every person" • It "is <u>not</u> about establishing a globalized culture but about a recognition of the importance and value and contribution of cultures around the world, both large and small"
"State of the planet" awareness	• "One who understands the major trends in the world, has compassion for the least fortunate, and tries to do something about it"
Interdependence of all life	• "We live in a global village" • "One who, when making choices, considers a very broad spectrum of cultures, peoples, politics in order to inform his/her decisions" • "We all … need to keep in mind the needs and desires of others even if they are on the other side of the world" • "Every individual and group action has consequences that are often far-reaching"
Connection of the local and the global	• "One who is aware of the local and the global" • "We live in a global village" • "We all need to become less parochial (more aware) so that we can live responsibly and peaceably"
Cross-cultural awareness	• "Our own lives become richer when we can appreciate others at a deep level" • "In the world of today, an appreciation and understanding of others is of critical importance" • "An individual who has become aware of the world outside his or her own fishpond and has learned that it is necessary to search for the value in all cultures, races, religions, and walks of life"

While not every teacher defined global citizenship or global education within all

five of the areas defined from the literature, all of their definitions fell into at least one of

the value areas, and sometimes more than one. From this table then, we can see that

teachers in the UWCs are attempting to teach toward the values of global citizenship

because their definitions align well with the definition in the broader literature. To

deepen our understanding of the *ways* in which teachers educate toward the values of

global citizenship, I now turn to three more detailed studies I conducted through

interviews following up on the teachers' questionnaires and an examination of the IB subject guide for one of each of the Humanities (IB Group 1), the Social Sciences (IB Group 3), and the Sciences (IB Group 4).

7.5 Detailed Study One: Global Citizenship Education through Literature

The IB syllabus in Language A1 Higher Level guides the teacher in the selection of fifteen works of literature to be read over the course of two years. Ten of the works are to be originally written in the language of the course – generally the student's mother tongue – and five are to be "world literature," originally written in another language. These "world literature" selections can be chosen from a vast list of poems, novels, plays, or non-fictional prose, or chosen freely by the school. Seven of the ten works written in the language of the course are selected from a proscribed book list; the other three are freely chosen.

Annika Truong, originally from Sweden, has taught in international and national Swedish schools for a combined 35 years. A short, fiery woman of Vietnamese descent, she has taught that in the UWCs for ten years. Working within the wide parameters provided by the IB, Annika seeks to focus on narratives that explore the issues of people "who are not the mainstay of society" – in the recent past this has meant literature about prostitutes, nomadic peoples facing modernization, and the poor. This fits well with her definition of the values of a responsible global citizen: "one who has compassion for the least fortunate and a desire to do something about it…who has concern for ultimate fairness, for appropriate wealth distribution, and who would be able to recognize that many differences in culture are in fact due to social class." Annika encourages her

students to question the state of the earth and its socio-political organization through a humanistic exploration of people who do not always receive the attention of society. In doing so, Annika emphasizes the commonalities that her students, indeed all humans, share with these seemingly disparate peoples.

This universalistic approach to education is deeply in line with the values of global citizenship as defined in the conceptual framework. While she emphasizes to her students the commonalities they all share with characters in the novels she chooses, she also encourages discussion over differing views that her students may have over the issues that the characters face, rooted in their own socio-political or cultural backgrounds. In broaching the balance of universalism and relativism, Annika pushes her students to identify with humanity beyond their own traditional cultural and national identities, a key value of global citizenship. Furthermore, her emphasis on a critical questioning of the global dynamics of power and control and the people that they marginalize raises students' awareness of the "state of the planet."

Yet pushing students to these levels of awareness requires more than simply reading about characters in difficult situations. She related her students' first reactions to reading Chinua Achebe's Things Fall Apart: "They say the names are too weird and that they issues in the book are too primitive and don't relate to their lives." In response Annika brought in several articles that criticize the novel as being not "African enough" and catering to a western audience. These questions then led to a discussion of how to define a culture, as well as to the multiple definitions of success in varying cultures. She has similarly responded to student claims by connecting the novel's treatment of war between two tribes with the two wars in Iraq. Here she led students to question what may

comprise a "just war," in their culture, in the attacking culture, and in the attacked culture. In this exercise Annika pushes her students to deepen their understanding of the complexities of a major world event through the examination of an event in a novel. She encourages students to connect issues in their own lives with issues that characters in the novels face, and then to connect those issues to larger global issues – in other words to "connect the local to the global."

In this way, Annika explains that she does not see how the teaching of values and attitudes can be separated from declarative and procedural knowledge in literary analysis. While educating students about literary terms and devices like rhythm, simile, and tone, she drives into them the reason for their importance. She constantly asks students, "Why go into such detail of analytical devices? What does this metaphor tell you about the central meaning of the story/poem? How do the analytical devices help you arrive at that meaning? How does that meaning connect to the world outside the novel, in your own lives?" By constantly pushing students to connect the lives and worlds inside the novels she teaches with their own, Annika pushes students toward the values of global citizenship. In her class the literary devices are not stale terms that students need to memorize, and the characters are not simply eloquent and imaginary people, they represent global realities that relate to students' lives. Increasing student awareness of these issues through literature encourages them to question and address injustices by deepening their cross-cultural awareness beyond their previously held understandings.

7.6 Detailed Study Two: Global Citizenship Education through History

The IB syllabus in History Higher Level guides the teacher in the collection of three contributory areas: 1) one prescribed subject (choice of three), 2) two or three 20th century world history topics (choice of six), and 3) the regional option. In the regional option, the school chooses one of five different world regions,[35] and within that option chooses from as many as 22 topical choices. The UWC at which I performed my research had chosen Europe as the regional option before the current history teacher arrived, but his own background supported this regional choice so the college stayed with Europe. Though the argument can be made for a distinct lack of global focus by choosing Europe as the regional option, the teacher made the point that, like it or not, Europe defined much of at least the first half of the 20th century. That said, he makes a careful and concerted effort to include all regions of the world even in this third area of the syllabus by studying regions which have affected and been affected by Europe. The second area of the syllabus – the choice of 20th century world history topics – all intentionally address historical issues that affected all parts of the globe and can be studied on a cross-cultural and multi-national scale.

Sanjay Akare, whose descendents are from India but identifies as American, has taught History in the UWCs for 14 years. He walks the halls of the UWC singing cheerily and greets all students, faculty, and guests with a wide smile. Working within the parameters provided by the IB, Sanjay seeks to create a syllabus that will balance the education of students toward the values of global citizenship with the necessary knowledge of world history. In the social sciences generally, and in history even more

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[35] Africa, Americas, Europe (including Russia/USSR), East and Southeast Asia and Oceania, South Asia and the Middle East (including North Africa)

so, declarative and procedural knowledge can align quite naturally with the attitudes and values of global citizenship, though not necessarily. To draw the historical events off the page and into the goals of the UWCs' mission of creating "responsible citizens," Sanjay steadily drives the values of perspective consciousness and the connection of the local and the global into his students. Approaching 20th century world history from within a multi-national classroom, Sanjay utilizes his students experiences daily to engender deep cross-cultural awareness.

Sanjay sees his role in teaching history in the UWCs as a moderator more than a teacher. While in the beginning of the two years he tends to lecture and create small group work a bit more because of the limited language skills of non-native English speakers, he very quickly moves the class towards the 75-80 percent discussion that can acculturate the values he seeks to instill in students. He believes that in a school such as the UWCs, teachers would simply be doing "a disservice" to not educate toward the values of global citizenship, so he seeks to move quickly toward this goal.

One of the key values that he seeks to educate his students toward is awareness of their own perspective, and in turn the awareness that there exist other perspectives that, though different, are equally valid. He feels that the classroom is the perfect place to "practice" these skills and develop the values inherent within perspective consciousness. He urges students to express their opinions freely, but to do so with concern and care for others' opinions. He seeks to teach his students to "not be so monolithic" – to not believe that this *is* the way something is, but rather this is the *you feel* or *you see* something is. With Israelis and Palestinians, and European liberals and Latin American conservative Catholics in his classes, differences in opinion arise often. By developing cross-cultural

awareness and respect for others' views, as well as mutual understanding of another's views from the inside, he instills in his students key values of a global citizen.

His teaching of the Versailles Treaty exemplifies the connections that he draws to students' own lives and their world. The treaty often sparks heated debates because of the effect that it still has on the global politics through its re-drawing of the global map. Many students have had direct experience with the effects of this event in 1919 France, whether in their own nation or through their nation's interaction with another nation directly affected. By connecting this historical event with their personal experiences, Sanjay pushes students to formulate a coherent and decisive view. He drives students to struggle with their own values by creating an environment of multiple valid opinions.

Ultimately, Sanjay uses these exercises to encourage students to "use their own voice, and to realize that they have a voice." Increasing students' awareness of the interconnectedness of global events through history engenders this key value of global citizenship, and further encourages his students to connect these global events to events and issues in their own lives at school. When students raise issues of a local nature then, he pushes them to use that voice. He seeks to encourage students to take action with their developing views on local events, as this allows them to make the connection to the power of the human voice, collectively and individually, in global events. Sanjay puts it well when he says that "we are all global citizens whether we realize it or not; it is simply a matter of becoming *good* global citizens." From the values that he seeks to teach his students, it is clear that good global citizenship means respectful perspective consciousness, connection of local actions to global events and vice-versa, cross-cultural

awareness, and a consciousness of the interdependence of world events, current and historical.

7.7 Detailed Study Three: Global Citizenship Education through Science

The IB syllabus for the sciences guides the teacher in the collection of a core body of knowledge, a higher level extension of that core knowledge, and a choice of two "options" out of a possible six or seven. This focus on declarative and procedural knowledge in the sciences ostensibly allows the least natural connection to education for the values of global citizenship. Science is generally viewed as "acultural," empirical truth that rises above differences in national, political, and cultural differences.[36] Yet the IB syllabus again allows for enough room for UWC teachers to instill the values of global citizenship through a detailed study of science.

Leena Chang has taught Chemistry for the last 20 years in universities in Canada, her native home. Tall and commanding in presence, her eyes peer out from behind wire-rimmed glasses, revealing a penetrating insight combined with delicate compassion. As with the other two teachers in detailed study, Leena pushes her students to connect the declarative and procedural knowledge of her subject area with their own lives, and in turn with global realities. For Leena, the key lays in her ability to "saturate the class with implications." This means that no experiment or piece of knowledge in science, if possible, goes unconnected to some larger issue that in turn affects global or local issues. Implications can run the gamut from implications for the individual, the society, the world, the environment, or even one's religion. Leena uses science to spark debate over

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[36] This rationale would explain the questionnaire responses of the Mathematics teacher mentioned earlier.

the existence of God, creating a class atmosphere in which students can discuss their culturally relativistic views on religion and science with respect.

While encouraging difference, Leena simultaneously encourages students to explore issues that affect the entirety of the globe despite any cultural or national differences. The environmental option allows for the exploration of universal issues that may be approached from diverse perspectives. For example, what is smog? Where does it come from (industrialization/development)? What complexities exist over the approaches to lessening the effects of smog, i.e. should a developing nation be restricted from industrialization because of the negative effects of smog? Why or why not? These discussions can stretch from the micro-scientific (biochemical influences of smog on the human body) to the macro-political (Kyoto Protocol and its role in lessening smog). In encouraging the exploration of issues like smog, Leena draws out the universal similarities between all humans and the diversity of ways to approach that universal issue through open discussion with her diverse student body. Ultimately, Leena tries to connect every issue she covers in science class with some larger implication beyond the science itself. It is in this application of scientific concepts that the education for global citizenship takes place, by connecting students from the local to the global issues, by instilling in them a sense of common humanity with diverse perspectives, and a deep concern for the "state of the planet."

One other key area where the application of science reaches toward the values of global citizenship is in the central concept of "Gaiaism." "I teach about the interconnectedness of the world and its peoples, which coincidentally or not often mirrors many of the native cultures of the world." This awareness of and adherence to the belief

that all living things are interconnected is one of the key values of global citizenship. Leena pushes her students not only to awareness of this value, but also to value the actions that they can take to affect the globe on a micro and macro level because of the principle of Gaiaism.

One example of how Leena connects science to global and local realities is in a discussion of explosives. She begins the discussion rooted in science – "Let's talk about what makes a good explosive." What are the uses for explosives? Where are explosives used in your countries and cultures? As with the potentially volatile discussions in history class, the existence of Israelis and Palestinians, or Indians and Pakistanis, in one classroom necessitates the role of the teacher as moderator of diverse perspectives. As with Sanjay's history class, Leena uses science to explore complex topics that connect to students' live and increase their awareness of their own perspectives, and in turn the perspectives of another. By interacting first-hand with a classmate's life experiences with explosives, Leena pushes students toward the deeper cross-cultural awareness so crucial to education for global citizenship. Through this enhanced cross-cultural awareness, a valuing of the interdependence of all things, or Gaiaism, an awareness of the "state of the planet," and the connectedness of local decisions and actions of students to global events and issues, Leena seeks to infuse into science education the values of a "respectful and responsible" global citizen. For her, these are the only two true universals in the world, and adherence to the values of "respect and responsibility" are the central goals to her classroom education.

7.8 Broader Discussion: Teaching for Global Citizenship Education Across the Disciplines

Entering this study, the literature suggested that global citizenship education has not been possible within the formal academic curriculum at the UWCs. The IB is widely, even internally, criticized for not being international enough, let alone global. Furthermore, the one major study conducted on the UWCs found that student identities of global citizenship did not significantly form from the classroom education, only from the informal education of residential life and extra-curricular activities (Branson 1997).

While this study has not measured the success of teachers' efforts in forming student identities of global citizenship, it has suggested teachers can and do indeed educate students toward these values. Furthermore, the administrator interviewed suggested one reason for Branson's findings – she did not include graduates in her survey to understand how opinions of the various impacts of UWC life had changed with some distance. The administrator suggests that the subaltern values of global citizenship imparted to students may not rise to consciousness until some years later.

Regardless, the detailed studies of three teachers' enactment of the IB curriculum reveal a surprising and remarkable adherence to the education of values consistent with global citizenship across the disciplines in the UWCs. By defining values inherent within global citizenship education from the literature, and separately detailing teachers' teaching goals and styles with regard to global citizenship education, this monograph has shown a surprising congruence between the literature's theorizing and the realities of a UWC education. While the scope of this exploratory study is admittedly limited, the results nonetheless depict three teachers' methods of educating students toward a consciousness of their universal and relativist perspectives, a "state of the planet"

awareness, a deep credence in the interdependence of all life, experience with the connection between the local and the global, and an enhanced cross-cultural awareness.

In each of the detailed studies, teachers felt that education toward these values was not distinct from the education of traditional subject area declarative and procedural knowledge. While curriculum theory tends to divide the goals of education into three distinct areas, teachers in this study integrate these areas within the classroom. Teachers utilize their subject area declarative and procedural knowledge as a tool to reach toward the larger, end goal of educating global citizens, assimilating the functional and the ideological.

Furthermore, UWC teachers' attempts to educate students toward the universal values of global citizens represent a micro-level example of world society theory's premise of increasing isomorphism. As Meyer et. al. write, "Worldwide models define and legitimate agendas for local action, shaping the structures and policies of nation-states and other national and local actors in virtually all of the domains of rationalized social life – business, politics, education, medicine, science, even family and religion" (145). In order for there to exist these commonly accepted values that teachers and the broader literature agree to be intrinsic to global citizenship, there must be some level of "worldwide model" of values inherent to global citizenship. The UN Universal Declaration of Human Rights and other UN covenants represent one carrier of commonly-held global values; similarly Boli and Thomas detail the process by which international non-governmental organizations (INGOs) spread normative ideals and values of global society (Boli and Thomas 1999). The values that teachers in this study seek to educate their students toward represent the micro-level translation and enactment

of the macro-level isomorphic values held as essential and indispensable to good global citizenship.

History teacher Sanjay Akare expressed one concern with the UWCs' treatment of these universals with respect to the balance with relativism. He believed that the overall environment in the school "at times tends to err on the side of liberalism;" in other words, as he put it, conservative views are encouraged to "put up with" liberals, but the reverse is not necessarily true. One example is the recent War on Iraq – the UWCs commitment to the ideals of peace in this case at times "squashed debate on an issue like this [the war]." This example provides interesting insight into the struggle between "universal" and relative values, and how one model addresses what values should be commonly held versus what is debatable. This example suggests that, at least in the UWCs, values that run counter to those defined in the Mission Statement are not acceptable as relative. Nonetheless, this struggle should continue to develop as global citizenship education does.

That said, the concept of global citizenship has emerged out of an increasingly isomorphic, globalizing world. Yet the translation of this broad sociological concept into formal classroom education requires teachers well-versed not only in subject area declarative and procedural knowledge, but also dedicated to the values of global citizenship. Though the currently defined universal values of global citizenship may be criticized as having arisen from the West, teachers in UWCs classrooms exist each day on the front lines where theory and practice intersect. Their enactment of and experimentation with global citizenship education in diverse national and cultural classrooms holds the potential to deepen the global multi-logue, expanding, translating,

and adjusting the values currently defined as constituting good global citizenship into the complex, globalizing future.

8. Conclusion

This monograph began by addressing the question of whether it is possible, and if so how, to educate for the values of global citizenship. This emerging concept has grown since WWII to attempt to define certain values inherent to all humanity, regardless of nationality or culture, race or religion. Many have raised the challenge that the current "universal" value system underlying the concept of global citizenship has arisen in the West, to the exclusion of the vast minorities the non-western world. To explore how teachers within one of the most well-established models of global citizenship education seek to educate global citizens, I researched the views and methods of teachers within the United World Colleges.

After narrowing a definition of the values of global citizenship from the broad literature on the topic, I used class observations, questionnaires, and interviews to inquire into teachers' ideas on the topic. From the literature, I found that there exist five areas that writers generally see as essential to good global citizenship: some adherence to the idea of universalism, while challenging that idea from the perspective of relativism and the "perspective consciousness" that comes from within that debate; a "state of the planet" awareness; a belief in the interconnectedness of all life; an ability to the see the connection of the local and the global; and a deep cross-cultural awareness. After completing my data collection, I was somewhat surprised to learn of the remarkable symmetry between UWC teachers' views and methods and those suggested by the broader literature.

There may be several possible explanations for these findings. It is unlikely that all of the teachers in the study have read the vast literature on global citizenship

education and so had already infused these values into their teaching. More likely, these values, which I had defined through the literature and which teachers later defined through the research, have become global norms commonly accepted as essential to good global citizenship. World society theorists would posit that globalization has brought about an increasing isomorphism and spread of norms of peace and justice, such that the ideals defined in the study are indeed a part of the emerging universal world society. In this vein, the symmetry of teachers' responses and literature theorizing on the subject is not so remarkable in retrospect. What is remarkable is the confirmation of these values as ones that are desirable to teachers who exist in the classrooms each day, educating for global citizenship. Far from theory, the teachers in this study practice and experiment every day with education for the values of global citizenship, and these values prove to them to be still essential to good global citizenship.

Still, the challenge must be raised – from whence do these values arise? Most of the teachers in this study were educated in the West, and so whether non-western in origin, they have been deeply exposed to the educational norms of the West. Are these values truly "global," or are they simply values of a currently dominant culture that are spreading throughout the world under the neo-colonial guise of being "global" or "universal"? Ultimately, it is difficult to define culture in this way, as any definition comes with the perspectives of even the most quantitative researcher.

The true answer to the question above may only lie in the daily micro-experiments taken on within the walls of UWCs and other internationally diverse schools. Within these walls, I saw an environment where teachers nurtured students' confidence to "yell-out" whenever they have a question or issue to raise; yet do students feel confident

and comfortable to challenge the deeper values transmitted by teachers in the UWCs? If the values defined in this study are indeed more western than global, UWCs classrooms are a key battle ground where students from non-western countries can challenge them, and in doing so, help to challenge the wider norms of the currently dominant global society. Only by encouraging, not squashing, debate over these values, however, will we know whether the currently accepted values of global citizenship are simply western or indeed truly universal.

The key limitations of time and access to the UWCs restricted my ability to interrogate more deeply these issues. To truly understand global citizenship education, a researcher would have to conduct an extensive ethnography of classroom education. The duration of my visit – one week – was one key limitation to a more complete understanding of the topic. Furthermore, because of time *and* money, my access was limited to only one school. While the central mission and student selection process draws the UWCs together to a great extent, each college has developed its own characteristics and foci, based on a wide variety of factors that include the people involved, the resources available, and perhaps most by the local and national environment of the school. A more extensive study would include more than one of the UWCs, if not a UWC and another school with a similar mission.

In spite of these limitations, this monograph begins to detail the values that teachers on the front lines of global citizenship education find essential to *good* global citizenship, as History teacher Sanjay Akare put it. The continued financial success and expansion of the UWCs supports to some extent the practices of the teachers detailed in this study. The findings of this monograph call for further research on classroom-level

global citizenship education that would detail with more time the classroom experience. Furthermore, I chose in part to focus this research on teachers' intended education because of their much greater ease of access. Further research could approach the subject from students' perspectives, detailing students changes over time in these values of global citizenship. While there have been studies like this (Wilkinson 2002), they have not been able to isolate the impact of classroom education from the intangibles of extra-curricular activities and residential life. Furthermore, notice should be paid to College Head Daren Popov's point that many students may not notice the impact of classroom teaching until several years after graduation. A study that included UWC graduates would be more complete as well.

That said, the impact of this study lies in its enumeration of values fundamental to the emerging concept global citizenship, both from the perspective of the broad literature and the teachers who practically engage the concept every day. The perspectives of these teachers uncover the intended educational goals of those who educate the next generation of global citizens, and in so the values that are and will continue to be quintessential to good global citizenship. To continue to mold this emerging concept, teachers must continue to nurture an environment where students from diverse backgrounds feel confident and comfortable to challenge existing norms and be open to these challenges themselves. As we move forward into an increasingly connected and globalizing world, understanding the values that do truly link us and allow us to co-exist as *good global citizens* will allow for the greatest movement towards a globe that we all hope to inhabit together.

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Appendix 1:*Growth in number of Diploma candidates 1992 -2002*
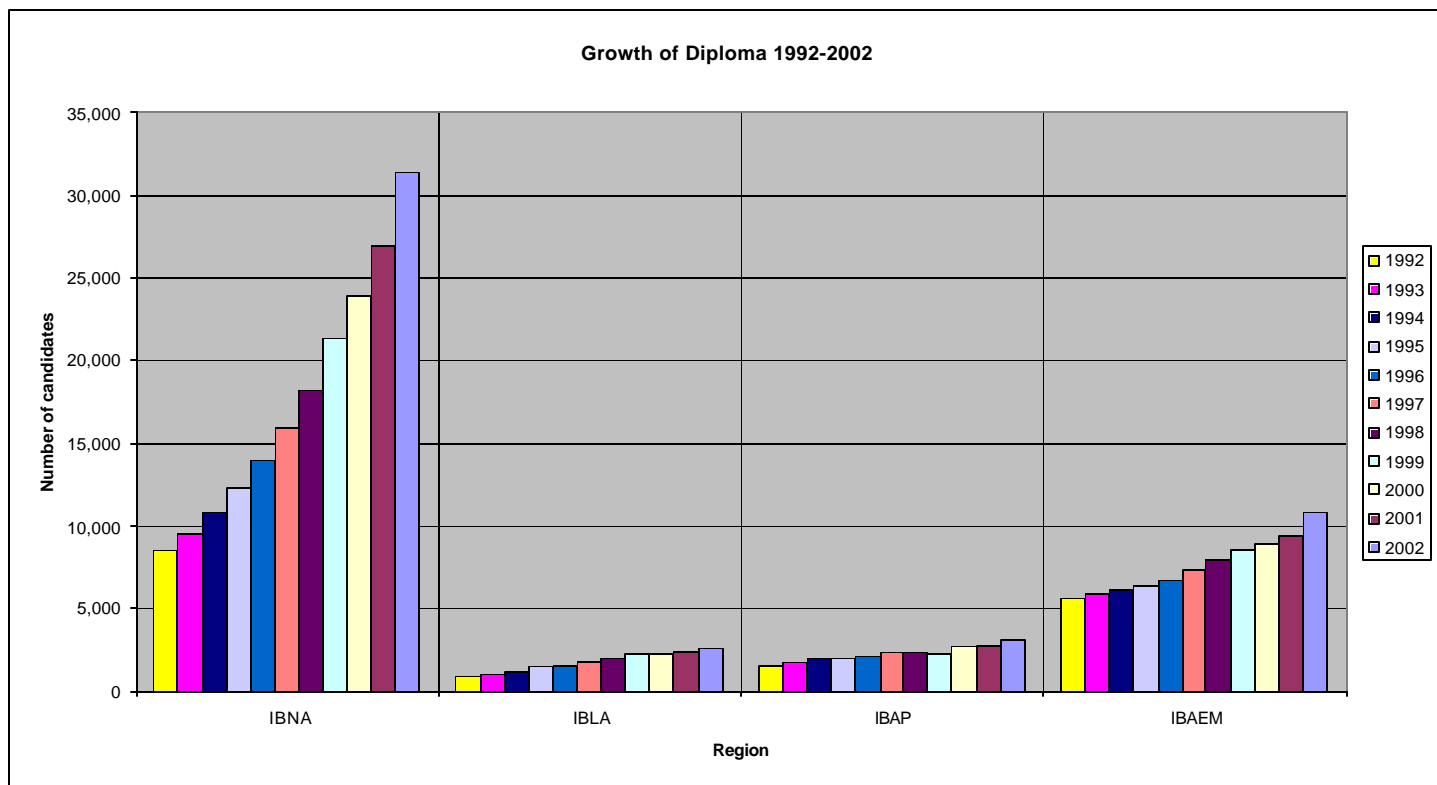
IBNA: IB North America
IBLA: IB Latin America
IBAP: IB Asia-Pacific
IBAEM: IB Africa-Europe-Middle East

Appendix 2: UWCs' selection guidelines

UWC - Confirmed Entry 2002											
AFRICA	**AC**	**AD**	**AW**	**LPC**	**MI**	**PC**	**RCN**	**SB**	**SEA**	**WK**	**Total**
Angola										3	**3**
Benin										1	**1**
Botswana			1	1	1	1				1	**5**
Burkina Faso			1								**1**
Egypt		1	1			1					**3**
Ethiopia		1						1	1	1	**4**
Equatorial Guinea*											**-**
Gabon*											**-**
Gambia*											**-**
Ghana	1		1				1				**3**
Ivory Coast*											**-**
Kenya	1	1	1	1				1	1	1	**7**
Lesotho			1		1	1	1			1	**5**
Malawi				1							**1**
Mauritius	2										**2**
Morocco*											**-**
Mozambique											**-**
Namibia			1								**1**
Niger					1						**1**
Nigeria	1	1				1					**3**
Senegal	1	1	1	1							**4**
Sierra Leone			1				1		1		**3**
South Africa	2	1	1					1		2	**7**
Swaziland		1	1	1	1		1	1	1	3	**10**
Tanzania			1				1			1	**3**
Uganda	1		1							1	**3**
Zambia	1		1			1				1	**4**
Zimbabwe	4			1		1			1	1	**8**
TOTAL	**14**	**7**	**14**	**6**	**4**	**6**	**5**	**4**	**5**	**17**	**82**

ASIA	AC	AD	AW	LPC	MI	PC	RCN	SB	SEA	WK	Total
Afghanistan	1	1				4					6
Bangladesh	3			1	2		1			1	8
Bhutan	1		1								2
China*	3	2	1	4	1	2					13
China - Hong Kong SAR	3	2	2	58	1	2	2				70
India	2	1	2	1	39	2			1		48
Indonesia*			1			1					2
Japan	4	1	1	1	1	2	1		1		12
Kazakhstan		1			1		1				3
Korea* (South)											-
Malaysia	1		1	1	3						6
Maldives					1	1					2
Mongolia		1			1		1	1			4
Nepal		1	1	1						1	4
Pakistan	2		1	1				1			5
Philippines			1			1					2
Singapore	1	1	1			1	1				5
Sri Lanka					1						1
Taiwan*											-
Thailand	1		1	1		1	1				5
Uzbekistan		1	1		1						3
VietNam*	1					1					2
TOTAL	**23**	**12**	**15**	**69**	**52**	**18**	**8**	**2**	**2**	**2**	**203**

CARIBBEAN	AC	AD	AW	LPC	MI	PC	RCN	SB	SEA	WK	Total
Anguilla**											-
Antigua & Barbuda**						1		1			2
Bahamas			1	1		1					3
Barbados			1					1			2
Bermuda	1		1	1			1			1	5
Cayman Islands			1	1							2
Cuba**								1			1

	AC	AD	AW	LPC	MI	PC	RCN	SB	SEA	WK	Total
Dominica**								1			**1**
Dominican Republic			1					1			**2**
Haiti**								1			**1**
Jamaica	1		1		1	1	1	1			**6**
Montserrat**								1			**1**
St Kitts & Nevis**								1			**1**
St Lucia**								1			**1**
St Vincent & the Grenadines**								1			**1**
Trinidad and Tobago**								1			**1**
Turks and Caicos**											**-**
Virgin Islands (Br)											**-**
TOTAL	**2**	**-**	**6**	**3**	**1**	**3**	**2**	**12**	**-**	**1**	**30**

EUROPE	AC	AD	AW	LPC	MI	PC	RCN	SB	SEA	WK	Total
Aaland							1				**1**
Albania	1	1	1					1	1		**5**
Austria		1		1	1	1				1	**5**
Belarus		2					1				**3**
Belgium		1	1		1						**3**
Bosnia - Herzegovina, Sarajevo		2				1	1				**4**
Bosnia - Herzegovina, Rep Srpska		1									**1**
Bulgaria		1					1				**2**
Croatia		1	1	1			1				**4**
Croatia - Istria*		2									**2**
Czech Republic	1	1	1			1	1				**5**
Denmark	1		1	1	2		5				**10**
Estonia		1	1				1				**3**
Faeroes							1				**1**
Finland	3	1	1	1	1	1	4				**12**
France		2			2	1	1			1	**7**
Germany	3	2	1	3	3	1	1		2	1	**17**
Greece		1									**1**
Greenland						1	1				**2**
Hungary	1	1	1	1			1	1			**6**

109

Country											Total
Iceland				1			1				**2**
Ireland			1	1		1					**3**
Italy	3	17	2	2	2	2	2		1	1	**32**
Latvia		1					1				**2**
Lithuania	1	1					1				**3**
Macedonia											**-**
Malta		1				1					**2**
Moldova*		1									**1**
Netherlands	3		1	1	3		1		1	2	**12**
Norway	12	2	2	2	2	1	10		2	3	**36**
Poland	2	1			1		1				**5**
Portugal	1	1	1	1		1					**5**
Romania		2	1				1				**4**
Russia	2	2	1			2					**7**
Russia-Kaliningrad							1				**1**
Slovakia		1					1				**2**
Slovenia		2					1				**3**
Spain	2	2	2	2	2	1	1	1		2	**15**
Sweden	1	1	1		1	1	8			1	**14**
Switzerland	2	1	1		1						**5**
Turkey		1	1		1					1	**4**
Ukraine											**-**
United Kingdom	39	1	2	2	2	3	2		1	1	**53**
UK - Channel Islands/Jersey*	1										**1**
UK - Gibraltar*											**-**
UK - Northern Ireland	1										**1**
Yugoslavia - Kosovo		2				1					**3**
Yugoslavia - Montenegro	1	2	1	1			1				**6**
Yugoslavia - Serbia		2				1	1		1		**5**
TOTAL	**81**	**65**	**26**	**21**	**25**	**22**	**55**	**3**	**9**	**14**	**321**

LATIN AMERICA	AC	AD	AW	LPC	MI	PC	RCN	SB	SEA	WK	Total
Argentina	1		1	1	1	1	1			1	7
Belize**								1			1
Bolivia		1		1		1	1	1			5
Brazil	1	1	1			1		1			5
Chile	1		1			1	1	1			5
Colombia	1	1	1	2	1	1		1		1	9
Costa Rica			1	1		1	1	1			5
Ecuador	1					1		1			3
Falkland Islands*											-
Guatemala			1			1	1	1			4
Guyana**								1			1
Honduras				1		1	1				3
Mexico	1	2	2	3	2	1		1	1		13
Nicaragua						1	1	1			3
Panama					1	1		1			3
Paraguay			1					1			2
Peru	1		1	1		1	1	1			6
Suriname**								1			1
Uruguay		1	1	1		1	1				5
Venezuela		1	1	2		1		40		1	46
TOTAL	7	7	12	13	5	15	9	55	1	3	127

MIDDLE EAST	AC	AD	AW	LPC	MI	PC	RCN	SB	SEA	WK	Total
Bahrein*											-
Cyprus			1								1
Iran						1					1
Iraq*		1									1
Israel	2	1	2	2	2	1	1				11
Jordan	1	1	1	1		1	1				6
Lebanon			1				1	1			3
Oman*											-
Palestine	1	1	1	1		1	1				6
United Arab Emirates*											
Qatar*											-

TOTAL	4	4	6	4	2	4	4	1	-	-	29

NORTH AMERICA	AC	AD	AW	LPC	MI	PC	RCN	SB	SEA	WK	Total
Canada	3	2	2	2	2	25	1		1	-	38
USA	8	3	25	3	3	3	2		2	1	50
TOTAL	11	5	27	5	5	28	3	-	3	1	88

PACIFIC	AC	AD	AW	LPC	MI	PC	RCN	SB	SEA	WK	Total
Australia			1	1		1	1				4
Fiji						1					1
New Zealand				1		1	1				3
Papua New Guinea*											-
Western Samoa*											-
TOTAL	-	-	1	2	-	3	2	-	-	-	8

Direct admittance	AC	AD	AW	LPC	MI	PC	RCN	SB	SEA	WK	Total
International Quota	16		1	4	5						26
Refugees	2	1		1		3	2		1	2	12
Other	2					2	8				12
TOTAL	20	1	1	5	5	5	10	-	1	2	50

GRAND TOTAL	162	101	108	128	99	104	98	77	21	40	938

* Selection of IB student through college contact

** Selection of SB student through college contact

Appendix 4: Questionnaire

I understand that your time is limited, and deeply appreciate you taking the time to reflect on the issues addressed below. Your answers are exceedingly valuable to my research, but also to developing an understanding of the process by which the UWCs educate students, which has larger implications for the emerging field of global education.

All identities will be kept strictly confidential, and I will do my best to alter any potentially identifying features.

Name: _____

<u>Background</u>

1. What subject/s do you teach?

2. Please approximate the number of years you have taught in each type of school:
      National School (non-IB Public)_____
      National School (non-IB Private)_____
      National School (IB Public)_____
      National School (IB Private)_____
      International School (IB)_____
      International School (non-IB)_____
      UWCs (please list each)_____
                    _____

3. Please rank in order the top four reasons that drew you to apply to teach at this United World College.

___ Commitment to UWCs' mission   ___ Environment/Location of school
___ High academic achievement of students   (natural landscape)
___ Autonomy of teaching   ___ Other (please specify)_____
___ Prestige of UWCs   ___ Geographical Location (in US)
___ Other (please specify)_____   ___ Other (please specify)
_____   _____
_____   _____

4. Broadly, what are your personal philosophies with regard to methods of education?

5. What are your personal philosophies with regard to global education? Why is global education important?

6. What is a "global citizen" to you?

Adaptation of IB Program

7. The IB provides a framework for implementation into the classroom. How much autonomy do you feel the IB offers to develop the course you want to teach?

| 1 | 2 | 3 | 4 | 5 | 6 |

Not much autonomy at all←--→A great deal of autonomy

8. Briefly, what is the process by which *you* take the framework provided by the IB and create a course?

9. In many schools the department head or administration provides a framework for the development of curricula. How much autonomy do you feel your department head/administration offers you to develop the course you want to teach?

| 1 | 2 | 3 | 4 | 5 | 6 |

Not much autonomy at all←--→A great deal of autonomy
(department/administration   (I get to
design the curri-

guides/controls a great deal)   culum as I
really want to)

10. If applicable, how does the department head or administration guide/control the
development of your curriculum?

11. If you have taught in other IB schools, do you see the UWCs as different in their delivery
of the IB? How?

12a. How much does the UWC mission statement guide your teaching and curriculum
development?

1	2	3	4	5	6

Not much at all←--→A
great deal

12b. How does it do so?

Teaching Style and Goals

13. Pick a course that you teach. Please list the course title:
_____.
What are your major goals and objectives for student learning in this course?

1.

2.

3.

4.

14. How do you design your curriculum and pedagogical techniques to meet these goals?

15. To what extent do you think a UWC education in your subject area should emphasize
values consistent with global citizenship, as compared with emphasizing traditional subject
area knowledge and skills?

| 1 | 2 | 3 | 4 | 5 | 6 |

Not much at all←--
→Emphasize global
(Emphasize traditional
values great deal
subject area knowledge
and skills)

Please take a moment to explain your answer.

16. Do you think that your department does indeed emphasize values consistent with global
citizenship? If it is different from your answer to number fourteen, please explain how.

Any other comments?

Please let me know whether or not you would be willing to discuss further your responses to this questionnaire towards the end of May or June. If your answer is yes, I will contact you via email or phone.

- o Yes
- o No

Email:_____
Phone:_____

Thank you again for your time.